

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

0LUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 23, 1877.

NUMBER 9

The Review and Herald, ISSUED WEEKLY BY he Seventh-Day Adventist Publishing Association. ELD. D. A. Rohinson 50-23 INT. J. CHAPMAN, Secretary, JAS. SAWYER, Treasurer TWO DOLLARS A YEAR, IN ADVANCE, or One ollar a Volume of 25 Numbers. When paid by Tract So-tites or individuals for poor brethren and sisters, \$1.50 Address, REVIEW & HERALD, Battle Creek, Mich. UNDER THE SCULPTOR'S HAND. EAR not, my brother, 'tis the Sculptor's hand; and though the blows, they fall by his command; We, in our blindness, Would spare thee each blow; God. in his kindness, Doeth not so. hrink not, my brother, surely he knows best that tools to use, and when to let them rest; Let not our willfulness, Strong though it be, Hinder his skillfulness, Perfecting thee. hank him, my brother, that he comes so near, fiving this proof that thou to him art dear; Thy ways demolishing— These are "his ways"— Cutting and polishing Thee for his praise. atience, my brother; in the temple there, he Sculptor sees the place he did prepare From all eternity For thee to fill, For this he fitteth thee, Working his will. -Christian Weekly. General Articles. THE DIFFICULTIES WITH WHICH THE POPULAR VIEWS OF THE MILLENNIUM ARE EM-BARRASSED.

"And then shall they see the Son of man coming in cloud, with power and great glory." Luke 21:27. "This same Jesus which is taken up from you into eaven, shall so come in like manner as ye have seen im go into heaven." Acts 1:11.

JESUS CHRIST will come again in person our world. So far all evangelical Chrisians are agreed; but there is a diversity of pinion as to the time of his coming with respect to the millennium. The general ppinion of Christian people in this country s, that the Saviour's second coming will e post-millennial. It is their belief that he world will be first converted, in order. the introduction of the millennial period in its fullness of glory; that then for a thousand years or three hundred and sixtyfive times that sum the people will be all righteous; that afterward there will be a

no, not until a thousand years-yea, perhaps three hundred and sixty-five times this sum-had sped their coursé.

A third difficulty is that this glorious state of things, this wonderful epoch, has not been put down among the precursors of the second coming.

Our Saviour gives the disciples these precursors, these signs, in one of his last earthly communings with them. But, surprising as it may seem, the world's conversion is not among them. He instructs them to expect false Christs, and wars, and rising of nation against nation and kingdom against kingdom, and famines, and pestilences, and earthquakes in divers places, and persecution and hatred of all nations for his name's sake, and the abounding of iniquity, and the waxing cold of his people's love, also the preaching of the gospel of the kingdom in all the world,-but not for the conversion of all the world! Strange! but so it is; not for the conversion of all the world, but for a witness unto all nations. This it might be, though a handful only were converted, or even none.

Besides these there are "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." But be it borne in mind that among all the signs of the second coming which our Saviour gives by the pen of either of the evangelists, not an allusion to, or hint of, the world's conversion have we among them all. So soon as they have concluded with the last sign of terrible commotions, and overturnings, and men's hearts failing them for fear, etc., the very next thing is not: Then shall the world be converted, and so continue righteous for a thousand years; no-no; but it is: "Then shall they see the Son of man coming in a cloud, with power and great glory.

In the repeated illustrations of, and allusions to, the state of things in the last days before the second coming, whether by Christ or by his apostles, we find nothing like a millennium, or world's conversion, first. The Saviour compares the state of things in the world before his coming to the state of things before the flood. "But as the days of Noe were, so shall the com-ing of the Son of man be."

He represents the wise and foolish virgins, instead of waiting, or diligently getting ready for the coming, as he bade them, as being both asleep. That is, the church generally will not be looking for him. This is in keeping with what our Saviour says in another place, viz., Luke 18:8, "And when the Son of man cometh, shall he find faith in the earth?" Faith in Jesus ling away; and that finally, after all this, will be the second coming of Christ for the as the only Saviour, he will find in many resurrection of the righteous and the wickpersons, though comparatively inefficient; ed, and the last Judgment. This view of but how rarely a faith of waiting, watchthe relation of the second advent to the ing, holy expectancy as to the nearness of millennium, it must be confessed, whatever his coming. "Shall he find faith"-the faith that waits, watches, looks, for him? its claims on our belief, is at all events embarrassed by very serious difficulties. While holy Scripture seems not obscure-One difficulty is that this opinion is very ly to hint at a low state of religion, and modern. Standard works on ecclesiastical abounding unbelief in the professed church history fail to give us the slightest trace of generally, next before the coming, we hear its existence in the primitive church. On nothing of the world's conversion, or of the the other hand, the doctrine of Christ's perlatter day glory. We hear of nothing like sonal reign on the renovated earth, with the this as preceding the coming, nothing like Hesaints of the first resurrection, was the preit from our Saviour's lips, surely. Nor do vailing belief of the orthodox church for we hear of anything like it in the Acts or the first three hundred years. the epistles. In Acts 3:19, Peter alludes to the coming of the latter-day glory by A second is that in the New Testament we are so constantly instructed to watch using the phrases, "times of refreshing, and wait, to look for the second coming of "times of restitution." But in immediate Christ, and to be ready for it; and we are connection he speaks of the Saviour's secreminded that our "redemption draweth ond coming as a simultaneous event, and nigh," though the times and seasons we not as being postponed till this glorious know not. The precise difficulty is, to see era has gone by. In the epistles, repeated reference is made to the "last time," "last days," "lathow the church could be thus admonished

latter portion of it. But not a hint have we in any of them of the blessedness of millennial glory, or of the world's conver-

sion, as filling up any part of this period. Paul tells Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, for-bidding to marry," etc., evils, which, as Paul says, had begun to work in his own day. But not a syllable has he of a world's conversion, or latter-day glory, either in the course of, or immediately after, these latter days, and before the second coming. No; nothing of this is there to animate the soul of Timothy in his arduous labors under this dark, and still darkening cloud. 1 Tim. 4:1.

John, in his first epistle, having exhorted his brethren to beware of the spirit and power of worldliness, and having admonished them that the present earthly state is passing away, proceeds to call it, even then, the last time, and because the coming of antichrist was wont to be reckoned by the church as among the signs of the last time. he adds: "Even now are there many antichrists, whereby we know that it is the last time." 1 John 2:18. Please note particularly, through all this last time, even till Christcomes again, however long it may continue, antichrists are to be in the ascendant, according to John. But not the slightest intimation does he give that any part of this entire "last time" before the advent, is to be filled up with the millennium, or world's conversion.

Jude writes that "there shall be mock-ers in the last time," who shall walk after their own ungodly lusts, till Christ comes to execute judgment. But he says not a word of the world as being converted, and walking in righteousness in this "last time."

In the like manner Peter, in his second epistle, chap. 3:3, writes that "there shall come in the last days"—what? The general conversion of all scoffers and opposers? No, no. But he says, there shall then come "scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Yes; they will not believe anything about this second coming, just as though the promises on this subject in the Bible were all nothing worth; just as though nothing of the kind was to be expected.

Thus Peter speaks of these infidel scoffers of the last days. But he does not so much as make the slightest reference to that long, long period of the world's conversion, which is now popularly supposed to elapse before the coming! Instead, he represents this infidel spirit as prevailing to the end of this dispensation, when, as he tells us, it is to be suddenly filled with the terror of Christ's actual appearing for judgment upon his enemies, also for the reno-vation of the earth, and filling it with righteousness. This renewing, and this filling the earth with righteousness, we must note, however, does not precede the coming mentioned by Peter, but follows it. Surely, here is something very singular. It is this: If the "new heavens and new earth' of prophecy, if the millennium, when everybody is to be righteous, is to be, as is pop-

ed Saviour should profess to give his disciples the signs of his coming, and should actually give them so many comparatively unimportant signs, and then wholly omit the sign of the latter-day glory, when everybody is to be righteous. The more singular is this, when you remember this very subject fills a larger place in the Old Testament than any other, and by them the locality of this glory is determined to be this very earth. Tell me, therefore, why does not our Saviour, or why do not the New Testament writers, put down this glory as one among the signs of the second advent if the popular supposition on this subject be right, that is, if this glory is to precede this advent?

A fourth difficulty to the doctrine in ques-tion consists in the fact that Jesus Christ and the apostles never appear to have made use of this consideration as a motive to fire the hope and increase the effort of missionaries and Christians generally. This motive is made much account of in our day by all advocates of the popular view.

Perhaps the most serious objection that has ever been urged against the doctrine of the pre-millennial advent, is that the tendency of the doctrine is unfavorable to missionary exertion. However, I must beg leave to demur entirely to this conclusion. I would appeal to your memory as to some of the most devoted missionary preachers, as the late Dr. Poor, of the A. B. C. F. M. and some others of modern times, especially from Britain and the neighboring continent, and would ask if their untiring labors were conducted with any other expectation than that only an election among the heathen would be given them as the reward of their toils and their prayers. Yet further, I would appeal to the teaching of those ancient most extraordinary missionaries of the primitive church, and ask if they expected, as the fruit of their efforts, anything more than the ingathering of an election

before the coming. Where there is a living by faith, and where there is the heart-felt experience of Christ's constraining love, there it is enough for us to know that the Macedonian cry comes to us in Providence from India, from Africa, from the islands of the sea, and we will promptly take our lives in our hands, and go and labor and die, and leave no act of self-denying effort unperformed to gather in a mere remnant of the heathen of this generation. One soul saved, it is felt by the heart that is filled with Jesus' love, will ten thousand times more than pay for all. All we want to know, with Christ's love burning in the heart, to put us on the most untiring missionary effort to save men, going abroad to the very ends of the earth, is simply this, "Does my Lord and Master call me thither? Will he be with me? This granted me, it is enough. Although but one soul be won to Jesus, I'll count it my highest honor through eternity, to have been thus employed by my gracious Lord." The most distinguished missionary ever given to the church of God on earth was the apostle Paul. And what was it that made him such a burning and shining light in the field of missions? When he went into Arabia, directly after his conversion, was it his expectation that all in that region would be converted? Was it this that gave him his zeal there; or when he returned to Damascus; or when he went up to Jerusalem; or when he was publicly sent by the churches all over Asia Minor, or into Macedonia, or into Achaia; or when he preached the gospel at Rome? Was it any such expectation with reference to his own generation that so fired his spirit, or indeed with reference to any future generation, until the brightness of the coming had been revealed for the destruction of antichrist? No, no; nothing of the kind. The reason is, he did not labor from

in the Scriptures, and yet confidingly re- \mathbb{I}_{dec} ive the popular doctrine that Christ is ter times," signifying the whole period benot to come in our age, nor in many ages; tween the two comings, and especially the

this, very singular, surely. The same fact is quite as noticeable in John's Apocalypse. It is very singular that all the New Testament writers should agree in designating the last times, before the coming, as the times of antichrist, and not say one word of that glorious day when all the people are to be righteous, although according to the popular view, it must come in for a very large share of these last times. Finally, supposing this to be the that legal spirit that gets its animating detrue view, it is very singular that our bless- termination rather from the measure of vis-

ularly supposed, before the coming, that it

should by Peter in his epistle, be so clear-

ly put after it. We find him doing here

precisely as he does in the Acts. Singular

ible success than the gracious, constraining love of Jesus. Most emphatically, the latter affection was the controlling motive with him, and it was mightily effective. Could the church of Christ ask for a more glorious exhibition of the missionary spirit?

A fifth and last difficulty to the doctrine in question is, that there are no scriptures which give it their support. There are no scriptures which can be shown by the connection to set forth the idea that our Saviour's second advent will not be until after the world's conversion. Indeed, for aught that appears in God's word, the latter-day glory is really everlasting. The millennium, or the epoch of the world's conversion, is only its first installment. It is a mere introductory and preparatory period to an interminable series of ages of glory. At the close of the millennium, there is to be a temporary outburst of rebellion. This is suddenly to be destroyed by an out-pouring of fiery judgments. All ungodliness shall then be swept into the lake of fire. The promised regeneration, which began with the beginning of the millennium epoch, will now be perfected. The new heavens and the new earth, at this crisis being delivered from the last and least remains of the curse of sin, will henceforth be the consecrated, blood-purchased home of the redeemed, and so continue forever.

But the precise difficulty under contemplation is just here, viz., the entire want of any just scriptural confirmation for the views generally received in our country respecting our Saviour's second advent and its relation to the millennium, or the world's conversion, as that it will be after this wonderful epoch, and not before it.

We find in the evangelists no millennium or world's conversion before the Saviour's advent, and the "end of the world," as it is in our translation (more literally, "end of the age," or dispensation). The signs of the second advent are given in Matthew, Mark, and Luke. The end of the world, or age, is, as we find, also coupled with it, by which is meant the end of the old world of sin, and the beginning of the new world of righteousness. The signs of this coming, and of the end, as we have them in the gospels, agree en-tirely with the signs and precursors of the latter-day glory as we have them in the prophecies. In the gospels, the have the closing up of the Jewish tribulation; the signs in the heavenly bodies, the distress of nations, the shaking of the powers of heaven. In the prophecies, these are the precursors to this world's renovation. The closing up of the Jewish tribulation is, in Daniel, put with the signs of the incoming of the glorious new epoch of righteousness and peace.

The same is true in Jeremiah 30:7. This dark day past, in the same connec-tion, we read: "And Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." What is this but millennial blessedness? And please note, it comes at what is described in the evangelists as the end of the world, or the aion. Not to speak of other prophets, we read in Isaiah of the various signs, which, in their exhaustive fulfillment, are to precede the incoming glory of universal righteousness in this earth. And they agree entirely with the signs of the end, as we have them in the gospels. In chap. 34:4, we read, "The host of heaven shall be dissolved, and the heavens shall be rolled together as a seroll." In chap. 34:8, it is added: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." In chap. 24:17, it is written: "Fear, and the pit, and the snare are fined." So it appears that our Saviour's end of the world, or aion, when he is to come again, means not this earth's destruction, as is by many supposed, but rather as in the prophecies, the passing away of the old state of things and the incoming of the new state of things; the passing away of the curse of sin, and the incoming of universal righteousness; the passing away of all mere earthly, corrupt dominion, and the incoming of the world-wide heavenly dominion, the introduction of the "new heav ens and new earth," when all the people shall be righteous.

In the prophecies everywhere, we have the same idea. They speak of our Lord's appearing and the setting up of his glorious everlasting kingdom in its fullness at the overthrow of antichristian governments and nations, and at the conversion and res cue of the Gentile election, who had not filled their cup of sin. These are the circumstances under which Old Testament prophecy sets forth our Saviour's advent to reign in righteousness. Daniel second and seventh chapters. Nor have we Scripture anywhere, that sets forth the idea of our Saviour's advent being deferred till after all the world are made righteous. Is not here a difficulty in the way of receiving the popular belief? Need I call your at tention to any others?

We have seen that this popular belief is very modern, and utterly unsustained by the ancient history of the church; that it is at variance with the constant instruction of the New Testament to watch and look for, to wait and be ready for, the glorious appearing. Also have we seen that the world's conversion and millennium are not put down by our Saviour or his apostles as among the signs to precede his coming, as are others of unspeakably less importance. More, that this glorious era is never employed as a motive to fire the hope or increase the efforts of missionaries and Christians generally, as is constantly done in our day; and finally, that there are no scriptures which put the world's renovation and the era of universal righteousness before the advent, while there are scriptures which unquestionably set forth precisely the contrary.

Can we master these difficulties to the popular belief? Should we not fear here is a device of the adversary to lull Zion's children into deep midnight slumberings, that the fearful day of the final advent may burst upon all people, as a terrible surprise? Will it not come as a snare?

REMARKS.

1. If the coming of Christ is to be premillennial-if it is to occur at the final destruction of the man of sin—if the reign of antichrist, according to the ablest Bible ehronologers, is drawing near its conclusion—if the Bible signs of the advent multiply and become more and more impressive,-we should not neglect the study of this great question. It will be a dreadful day to incorrigible wickedness.

The world has already had seasons of being fearfully shaken. The world has already experienced sudden and tremendous overturnings. The world has already passed through fearful scenes of judgment. But all this will be unworthy a thought in comparison with the fearfulness and grandeur and glory of the great day of the second advent.

It would have been well had both the church and the world studied the question of the first advent, vastly more than they did. Yea, it would have been well. As it was, when it actually came very few had any such knowledge on the subject as they needed in order to identify their own Messiah in the babe of Bethlehem; in the wonderful boy of twelve that disputed with the doctors in the temple; in that remarkable personage on whom the Holy Ghost descended at the baptism in Jordan; in that divine Teacher who spake as never man spake, who wrought miracles of mercy and uttered prophecies that were shortly fulfilled, and others not to be fulfilled till the second advent is here, and who finally fulfilled by his death, and resurrection, and ascension the sacrificial system of the old dispensation, and established the new. Very few by prayerful Bible study were ready for the first advent. Hence, very few were ready to welcome the coming One. The prayerful study of the word on this subject was, we repeat, too much neglected then; so it is now with reference to the second advent. How few study prayerfully the subject: how few care to do so, in the church or out of it. 2. If the advent of Christ is drawing things, and of wines on the lees well re- | nigh, we should not be disappointed at any

thing we see to-day, either in the condition of Zion, or the world. Is the progress of the church in holiness very unsatisfactory? Are worldliness, and formality, and superficiality of experience in spiritual things, sadly prevalent? Is the religion of multitudes merely nominal? Are irreligion, and skepticism, and rationalistic infidelity gaining ground? Is the poison of error gaining advocates among the professed friends of Zion? Are the calculations of good men in other years, as to the very speedy prevalence of universal righteousness, found to be unwarranted? Is the universal triumph of Christ, to mere human view, as distant as ever?

This very state of things is only accordant with the picture that Revelation has given us of the last times. It only speaks more solemnly to us: "The coming of the Lord draweth nigh." He will come in such an hour as ye think not.

3. If the views here expressed as to Christ's coming are just, we have a great deal to encourage Christian and missionary exertion. It is so in view of the fact that He that shall come will come, and will not tarry. He will soon be here. How it should quicken our zeal to finish up our ministry to go everywhere in our labors of love for the perishing, everywhere at home and abroad, even to the very ends of the earth,-not with the idea that everybody will be converted, but that a few will be. The Shepherd knoweth his sheep; not one will be plucked out of his hand. It is our work to preach and labor. It is God's to make it efficacious. And he will not fail, his word shall prosper in the thing whereunto he sent it.-R. Campbell, in Messiah's Herald.

ALL AT WORK.

2

ALL the myriads of the Israelites had to go round Jericho and join in the general And in apostolic days was there shout. not a general enthusiasm throughout the entire church of God? Every man, woman, and child-for out of the mouth of babes and sucklings is perfected praise-must do the work of God. Ministers to-day may cause much mischief if they think that their wisdom can supersede the ancient methods. Let us not try to put down Christian workers because they are ignorant and unpolish ed. Anything in the world is better than lethargy. Fire is wanted. The truth will make its way in spite of feeble advocacy. People sometimes say, God has infinite leisure, and we may be cold and calm. But we are not God; we have a great deal to do, and little time to do it in. Pokers and axes must be fought with if no Toledo blade is at hand.

It was God's design that the Israelites should be one people, and not two. And we are most one when we get to work. Societies that do not work come to an end God meant all to practically strive against the sin that is in the world. Gentlemen who sit at home and write essays are always unsound in the faith. What an education it would be for them to go into the slums of London and preach the gospel even as it would be an education for some landlords to spend a night in an agricultural laborer's cottage.

We have a commission that must be obeyed. Give a man nothing to do, and he becomes morbid and introspective. A tree that bears no fruit has an ax prepared for it. If men are satisfied with subscribing so much, or rather so little, what success can be expected? It is worth a gun on our side, the enemy will say, to have an enemy closely twisted; or, more properly, a loosel twisted rope, weighing a pound to the foot would not be nearly so strong as a hard twisted rope of the same material an weight; and yet the loosely twisted, wea rope would look the larger of the two.

A familiar example of this is shown by the shoemaker, who untwists his hemper thread when he wishes to break it. Th untwisting does not rob the thread of single fibre; and yet it is so weakened that the thread, which before almost defied man to break it with his naked hands, will now part with such ease that it can hardly b called breaking, very few of the fibres hold ing firmly enough to require fracturing. It strength depended more upon the close union of the fibres than upon their individ ual strength.

It is not unusual to find persons, who, like the rope dealer's friend, look upon size and strength as synonymous. This impres sion is much more general than some would suppose. We frequently hear people speak ing of some unusually large man, saying "Just look at him; I would not like to have him take hold of me." Or of a church "It is a very strong church-over three hundred members." Corporations are judg ed in the same manner-the number and wealth of the members being taken as the standard of strength; and yet the fallacy of this is apparent to any who will take th trouble to examine the facts of the case.

Great size does not always indicate cor responding strength. Even in physical contests the largest does not always prove to be the best man. That this is true of imdividuals, probably no one will dispute Yet many who acknowledge this are un willing to apply the same line of reasoning to societies, to which it is certainly more applicable than to individuals. Probably many of these same false theorists could recall circumstances that would clearly disprove their own theory of strength is proportion to size. In fact, we are certain that the most striking illustrations of this arc found in the case of numbers in societies, whether social, educational, political, or religious. "Many men" are likely to have "many minds," and instead of a unity of purpose, there will be more or less indi viduality-they will be less closely united As great bodies exert a more powerful at tractive influence upon the lesser, so two or three great minds, running in different di rections, will soon be surrounded by their attendant satellites. Thus our society is split into factions. And so completely is this untwisting sometimes doue that soci eties composed of hundreds, or even of thousands, are often broken in two with as much ease as the shoemaker breaks his thread. Surely the strength of the family, society, association, church, state, or nation, depends upon the close unity existing be tween the individual members.-Pestle.

A BAD FIRE.

"Jones, have you heard of the fire that burned up the man's house and lot? "

"No, Smith; where was it?" "Here, in the city."

"What a misfortune to him! Was it a good house?"

"Yes; a nice house and lot-a good

home for any family." "What a pity! How did the fire take? "The man played with fire, and thought-

lessly set it himself." "How silly! Did you say the lot was

burned, too? " "Yes; lot and all; all gone, slick and

clean."

upon thee, O inhabitant of the earth. . . The earth is clean dissolved, the earth is moved exceedingly."

Just such events as these our Saviour speaks of in the evangelists as among the last things before the end of the world, or aion. Isaiah having got through with these, and the like terrible signs of the end of the present state of things in which "the whole creation groaneth," in immediate connection discourses of a very different state, which we all recognize as identical with the world's conversion, or the earth's regeneration. He tells us, thirtyfifth chapter, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." In chap. 24:23, he speaks thus: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." In the like tenor he continues in chap. 25:6: "And in this mountain shall the Lord of hosts make unto all people a feast of fat on the other side doing nothing Spurgeon.

STRENGTH.

"THAT is the best rope in my store," said a dealer in cordage, pointing to a not very large rope which lay coiled up on the floor. "In what way is it best?" I inquired. "In strength," he replied.

A friend who was present pointed to a much larger rope near by, saying that it must surely be much stronger, for the size was greater.

The man of rope then went into a description of the process of manufacturing

"Well, then, it was kindled on the end of a cigar. The cigar cost him, he himthe different kinds of ropes, from a whale line up to the largest hawser. His explanaself told me, twelve and a half dollars per tion was so clear that we readily saw that month, or one hundred and fifty dollars a a cable owed its strength, not so much to year, and that in twenty one years would the amount of manilla it contained per amount to \$3,150, besides all the interest. fathom, as to the close union existing be-Now the money was worth at least ten per tween the fibres, or in other words, that a cent, and at that rate it would double once pound of manilla made into a loosely twisted rope, one foot long, would not be so in about every seven years; so that the strong as the same amount of material whole sum would be more than \$20,000.

"That is singular. It must have been a terrible hot fire—and then I don't see how it could have burned the lot."

"No; it was not a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a house and lot? You haven't told me." "It burned a long time-more than twenty years. And though it seemed to consume very slowly, yet it wore away about one hundred and fifty dollars' worth every year, till it was all gone."

"I can't understand you yet. Tell me where the fire was kindled, and all about it."

That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up their home?" "Whew! I guess you mean me; for I have smoked more than twenty years. But it doesn't cost so much as that, and I haven't any house of my own. Have always rented-thought I was too poor to own a house. And all because I have been burning it up! What a fool I have been!" The boys had better never set a fire which osts so much, and which, though so easily put out, is yet so likely, if once kindled, to keep burning all their lives.—Sel.

COMMUNION WITH JESUS.

- A PERSIAN fable says: One day A wand'rer found a lump of clay So redolent of sweet perfume,
- Its odor scented all the room. 'What art thou?'' was his quick demand.
- "Art thou some gum from Samarcand? Or spikenard in a rude disguise ? Or other costly merchandise?" "Nay, I am but a lump of clay."
- "Then whence this wondrous sweetness--say?" 'Friend, if the secret I disclose, I have been dwelling with the rose.' Meet parable! For will not those Who love to dwell with Sharon's rose Distil sweet scents o'er all around, Though poor and mean themselves be found? food Lord! abide with us, that we May catch these odors fresh from thee!

INDIANA CONFERENCE.

-Sel.

5

THE fifth annual session of the Indiana Conference of the Seventh-day Adventists was held near Kokomo, Howard Co., Ind., Aug. 10, 1877. The Conference was called to order by the president, S. H. Lane. Prayer by Bro. J. M. Rees.

Voted, That all ministers and brethren present participate in the deliberations of this Conference.

Six ministers were present. Credentials were presented by sixteen delegates, representing fourteen churches. Four new churches were received into the Conference. The church reports were then read, showing that the churches are all in good spiritual condition.

The minutes of the last Conference were called for, read, and accepted.

By vote of the Conference, the president appointed the several committees as follows : On nominations, Brn. J. M. Rees, Isaac Zirkle, J. T. Richards. Resolutions, J. H. Waggoner, J. M. Rees, J. T. Richards. Auditing, Wm. Carpenter, A. Lynch, J. Wood, William Seward, J. D. Shilling. Credentials and Licenses, Philemon Webber, Isaac Zirkle, Wm. Carpenter.

Adjourned to call of president.

SECOND SESSION.

Conference convened Sunday morning, at half past eight o'clock. Opened with prayer by Eld. J. H. Waggoner.

The treasurer's report was then called for, read, and accepted. It was as follows : Paid into the treasury

1 aru	11100	ento	ucasury		
during	the	year,	-	\$900.72	
Paid	out,			270.77	

Balance,	\$629.95.
Adjourned to call of Chair.	

THIRD SESSION.

The third session was held Monday, Aug. 13, at 9 o'clock A. M. Opened with prayer by Bro. J. H. Waggoner.

The Committee on Nominations presented the following names for officers of promised Redeemer, whose blood was to

3. That it rejoices our hearts to see the indications of the prosperity of the message in Indiana, and especially the number of young men who are feeling the burden to labor in this cause.

4. That we deeply sympathize with the president of our General Conference, in his arduous labors and his present afflictions; and promise to him a continuance of our sympathy, and our prayers in his behalf.

5. That we tender our thanks to the owner of the ground for the privilege of holding our camp-meeting in this pleasant grove.

Voted, To donate one hundred dollars to the General Conference.

The Conference Committee appoint the following brethren to act as a Camp-meeting Committee for the following year: J. M. Rees, J. L. Edwards, W. H. Herrington, Frank Zirkle.

n, Frank ZULAN. Adjourned sine die. S. H. LANE, Pres. MARGARET FATIC, Sec.

A word for the truth. \downarrow

As the Review is placed in our hands from week to week, a "thank God" goes out from the heart, that, although entirely alone here, we have this means of knowing of the advancement of the work through the reports of those who have labored long and faithfully to establish the truths for this time. Eagerly are its dear pages scanned, to mark the progress from week to week; and we are never disappointed. The work is onward, regardless of the opposition of those who would crush it. The trumpet tones ring out with no uncertain sound; and soon the alarm will have been heard throughout the length and breadth of the earth. The precious will be separated from the vile; the work done.

With intense interest we read the artieles from the pen of Bro. White. God pity the soul that is not thrilled and stirred to its depths as the important duties and mighty responsibilities of the hour are thus presented. The foundation of this work standeth sure; for the Lord holds and supports it. It is founded on the Rock.

Dear reader, if we would have a part in the glorious triumph which is soon to be revealed, we must be awake, earnestly intent upon our Master's business, walking carefully before the Lord daily; for the night is far spent, the day is at hand. Soon the faithful ones will be gathered home. For ages they have been trodden down by oppression,-have been pilgrims and strangers in the earth. But soon these wicked kingdoms shall be destroyed, driven away like the chaff of the summer threshing floor; and "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." No lonely ones will be there, no aching hearts left behind as the saved go up to worship before the Lord from Sabbath to Sabbath. They will all be there, crowned with glorious immortality. Courage, lone one. Toil on, though

faint and weary. The Lord knows all thy sorrows. In him there is help, and the day of thy rest is at hand.

M. A. WHALEN.

-1

CAIN'S OFFERING.

CAIN was required to sacrifice the firstlings of the flock, as well as the first-fruits of the ground. By shedding the blood of his offering, he would show faith in the be shed for the remission of the sins of all men. But Cain did not consider it essential to obey the Lord implicitly. He must do a little different from what he was commanded to do. Why was it necessary to do exactly as the Lord had told him? Why was not the first-fruits of the ground as acceptable an offering as the firstlings of the flock? Simply because it did not typify Christ. So far as its showing faith in the Redeemer was concerned, it was meaningless. Then he was wroth, and his countenance fell, because the Lord did not accept an offering from him that varied from the requirement. Men pursue a similar course now-a days with regard to the Sabbath. The Lord said, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." He pronounced a blessing upon those who keep it, and a curse upon those who disregard it. The reason he gave for blessing and sanctifying the seventh day makes it impossible for the Sabbath to be transferred to any other day of the week. "For in six days the Lord made heaven and earth, the sea, and all

that in them is, and rested the seventh | of the hill is full; and, asking leave of no day; wherefore [for which reason.- Web-ster] the Lord blessed the Sabbath day, and hallowed it."

The Lord said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.' Is it not as great a sin for man to pretend to keep holy unto the Lord a day the Lord has not required him to keep as it was for Cain to fail to typify the blood of Christ in his offering? May we not expect that all men will be dealt with alike in the Judgment? J. R. RICHARDS.

Mattawan, Mich.

FAST-DAY, AUG. 11, 1877.

WHAT a good day this has been! I feel truly thankful that the Vermont Conference Committee appointed a day of fasting and prayer, and can but believe, from the blessing God has bestowed upon me, that our united petitions will be heard and our request granted, in our Father's own appointed time and way.

I have been reading "The Sufferings of Christ" this afternoon, and have felt to say, as did Jesus in the hour of trial, "Father, not my will, but thine be done.'

"Though we suffer now, we shall triumph then; Though we die for the Master here, In that better world we shall live again, A conqueror's crown to wear."

Dear friends, let us be faithful in the discharge of every duty, and make sure work for eternity. Let us not half live, but wholly follow the Lord, and very soon we shall enter the promised land; and oh, what joy to find ourselves safely there!

I believe the cause demands holy lives and self-sacrifice, not self-gratification, and as I read how Bro. and Sr. White leave home and friends to work for Jesus, I feel to extend to them, and all the laborers, my heartfelt sympathy; and I often remember them at the throne of grace. May God greatly bless his truth in Vermont, and everywhere. M. E. ARCHER.

WHAT THINK YE?

THE word of God being reliable, the time must come when the first, the second, and the third angels' messages of Rev. 14: 9-12 will be proclaimed. It is not possible for the time to come, and the messages not be given. And as God always guards his prophecies from having a false fulfillment, we may reason that when the messages are heard, they will be genuine. They will be the fulfillment of his word at the right time and in the right manner.

When any special truth needs to be brought before the world, God always provides the right persons to preach it. There was a special message for the antediluvians, and he raised up Noah to give it; and John the Baptist was called to go before the Messiah and herald his coming. Moses had a special work to do, and a warning message was entrusted to Jonah.

Coming down to our own time, we find that the events foretold by our Saviour as signs of his second coming, and of the end of the world have transpired or are transpiring. The signs of the times admonish us that "the end of all things is at hand." But now, at the right time, in addition to the "signs" come the promised Judgment messages. In the providence of God, Wm. Miller was led to proclaim the first message, "The hour of his Judgment is come;" then the second, "Babylon is fallen," was announced; and now the third message is stirring the hearts and minds of people in all parts of the world. It says, "Here are they that keep the commandments of God, and the faith of Jesus." It says, "Cease to acknowledge the authority of earthly powers, but acknowledge God; worship him; obey him." And, thank God, thousands are heeding the solemn warning. Soon the work will be done, Soon the Judgment will sit, and the books be opened. Soon we must all pass the solemn, searching test. Oh! how does it stand with us today? What record will the angels bear to Heaven? Shall we be willing to meet it when "every work will be brought into judgment, with every secret thing "? May the Lord help us, and may we engage heartily in the service of our Master.

one, is forever welling forth its sweet waters. So the Christian, if only full of love to God and man, and shedding around him benign influences as a natural result, cannot help doing good. C, N, S.

GIVING.

THE system of redemption from first to last is one grand system of giving. God loved the world, and gave his only begotten Son to save it from eternal ruin. The Son loved us, and gave himself to die for us. This giving does not rest at the point of bounty, but passes on to that of inconceivable sacrifice. Every man, on whose spirit the true light of redemption breaks, finds himself an heir to an inheritance of givings, which began on the eve of time, and will keep pace with the course of eternity. To giving he owes his all; in giving he sees the substantial evidence he can offer that he is a grateful debtor; and the self-sacrifice of Him to whom he trusts says, far more pathetically than words can say, "It is more blessed to give than to receive." Christianity ordains that giving shall be both bountiful and cheerful. It does not satisfy the demands of our religion that we give; we must give much. "He that soweth sparingly shall reap also sparingly." This refers to the amount of gifts. But Christianity is not content here; that unsparing amount must be given with a cheerful heart, "not grudgingly, or of necessity, for God loveth the cheerful giver."-Wm. Arthur.

PET THE OLDER ONES. 12

IT sometimes occurs to us that the babies get more than their share of petting. Not that anybody can help it; the dear little dimpled things, with their sweet ways and their helpless dependence, and the charm of some new revelation every day, invite our caresses, and our whole store of complimentary adjectives. Darling and treasure, and the common stock of nouns of endearment and approbation, come easily to our lips when we talk to the little ones.

How often we drop these pretty forms of speech as they grow older. They leave the cunning age behind, and graduate into the awkward one. Girls and boys alike pass through a period when they are shy, sensitive, morbid, and self-conscious, yet perhaps withal arrogant, conceited, and opinionated. With what machless confidence sixteen and eighteen adopt and parade notions on subjects which have puzzled prophets and sages! Then their fathers and mothers too often feel impatient and disappointed. They do not remember that this queer husk will fall away, and from it emerge a flower by and by.

So gradually and insensibly do mothers lose the habit of caressing their older children, that the latter would often look very much surprised at a kiss bestowed out of the regular way. The habit of a morning and evening salute is kept in families where it is merely mechanical and perfunctory; yet that is better than no kiss at all. The magnetism of mother-love shown to the boy or girl, however unamiable their transitory mood may be, is strong enough to save them from much unhappiness, or from the attacks of temptation. Do not slight so strong a power. Even though you feel it difficult to take up what should never have been laid aside, begin again, and pet your big sons and daughters .- Sel.

A WEALTHY capitalist, who had made most of his own fortune, and, what was harder, taken care of it, gives the following as the secret of his success: "Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty and thy presses burst forth with new wine." The philosophy of the matter is simply this, God governs barns. We are willing to allow that he governs nations, and guides congresses, and directs battle fields. But Solomon knew, moreover, that he presides over wheat fields. We know that God is to be worshiped in church with prayers and psalms; but Solomon will have it that he is to be praised also with threshing implements and grain wagons.

11

the Conference for the ensuing year: President, Eld. S. H. Lane; secretary, Margaret Fatic, Mechanicsburg, Henry Co., Ind.; Treasurer, Wm. Carpenter, North Liberty, St. Joseph Co.; Conference Committee, S. H. Lane, Isaac Zirkle, and J. D. Shilling. The report was accepted, and the above-named persons were unanimously elected.

The committee on Credentials and Licenses reported, recommending to renew the credentials of Brn. W. W. Sharp and W. M. Covert; to grant licenses to J. M. Rees and Lloyd Colwell, and to ordain Bro. A. W. Bartlett.

Committe on Resolutions reported as follows:-

Resolved, 1. That we express our gratitude to the General Conference for the aid they have given us in this camp-meeting, and especially for the presence of sister White with us at this time.

2. That we accept the counsel of sister White in regard to preparation for, and carrying on, our camp-meeting; and we hope, by the grace of God, to be able to profit by this advice in the future.

CHARLES P. WHITFORD.

10

FULL OF LOVE.

THE sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden influen flood. The spring that sparkles at the foot ciates.

THE tree-frog acquires the color of whatever it adheres to for a short time. If it be found on the oak, it is a brown color; on the sycamore or cedar, it is of a whitish-brown color; but, when found on the growing corn, it is sure to be green. So a man is sure to be influenced by those with whom he assoThe Review and Herald.

** Sanctify them through Thy Truth ; Thy Wordis Truth." BATTLE CREEK, MICH., FIFTH-DAY, AUG. 23, 1877.

JAMES WHITE, J. N. ANDREWS,	}	•		•	EDITORS.
URIAH SMITH,	5	•	ſ	Ċ	

FAITH AND WORKS AGAIN. 13

SERMON PREACHED BY ELDER JAMES WHITE, AT BATTLE CREEK, SABBATH MORNING, AUG. 18, AND REPORTED FOR THE REVIEW AND HERALD.

LAST Sabbath our subject was faith and works. We stated that a man's works are the measure of his faith ; or that a man will show what faith he has by his works.

We presented the testimony of the apostle James where he makes the emphatic statement that "faith without works is dead, being alone." Again he says : "I will show thee my faith by my works." And what a biting rebuke there is in that very same connection in his reference to the believing devils that do not hold to good works. "Thou believest that there is one God, thou doest well; the devils also believe and tremble;" as much as to say, If you simply have faith without works, that faith will not save you any more than the faith of the trembling devils will save them. Not one of these devils, poor fellows, hold to good works. And with these the apostle has classed those Christians who are all faith and no works. A backwoods preacher once represented them by frogs who have large mouths and small hands, always croaking about the power of faith to save, while doing little or nothing.

Paul speaks of the heroes of faith in the eleventh chapter of his epistle to the Hebrews. And did these cherish the easy doctrine that they were to do nothing, but believe themselves into Heaven? In the first verses of chapter twelve the apostle speaks of these men of God under the figure of a cloud of witnesses. They are set forth as examples, as far as holy men may be examples to those who live after them. With these men before us as examples, the subject becomes an easy one. How do these heirs of glory obtain the eternal reward? In this chapter Paul goes on to speak of Abel and Enoch and Noah; "And Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

Did Abel, Enoch, Noah, Abraham, Isaac, Jacob, and all those ancient worthies, just sit down and believe, and let the Lord work out the problem for them, without any special effort on their part? They are presented as our pattern. Do they, in this way, believe themselves into Heaven? or did they take hold and work? "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." In this verse we have Cain and Abel brought before us. Abel was accepted and Cain was rejected. They both brought their offerings. Abel's was accepted because he united works with his faith in the Redeemer to come.

"By faith Noah, being 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." Now suppose that Noah should have sat down and said, There is a flood coming, but I cannot be in vain; God would not accept them. Preposterous! Noah believed that the flood was it by his works. We have a measure of Noah's faith in this matter. He had a faith that moved him, that bore him right out to build the ark. There was mental effort in planning, and work in building that immense ship, which was to endure for a year or more the rough winds and waves of the flood; and to contain the beasts that God was to send into it to preserve them. But if Noah had taken the position which some take at the present time, that is, merely to believe and live, and not to do and live, he would not have built the ark, and have saved his family. Supposing, however, that Noah had folded his hands, and said, I cannot do anything; I will leave this for the Lord to do, and there waited as though he expected a balloon to come, and take him up and suspend him in the air until the flood should have passed, and then let him down upon the earth again. Do you suppose that this faith | fuses to remain in the house of Pharaoh. would have saved him without works? Oh, no!

flood was coming, and he was wise enough to know that for his own safety, and for the safety of his house, he must prepare an ark. And he built it; and in the act of building the ark he showed his faith in what God had told him about the approaching flood.

Now Paul presents another grand character, and remember, my friends, these have been put here for ensamples to us who should live after them. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.' There was some labor in that tent life. "For he looked for a city which hath foundations, whose builder and maker is God. By faith Abraham, when he was tried, offered up Isaac and he that had received the promises offered up his only begotten son.'

Was there not an effort in the offering up of Isaac? Please read the history. God points out a mountain where Abraham is to offer his only son, his beloved son. He is required to take him and go to that mountain, and there offer him. Now what could have been done if Abraham had just sat down and said, I cannot do anything. I believe God, but I have nothing to do in this matter. Abraham was required to show his faith by his works. He had fallen, through polygamy, and he had an opportunity to redeem himself. The circumstances in the case are all recorded in the Old Testament. He could not see how the promise of God, in reference to the promised seed, could be fulfilled. He had not implicit confidence in God; and when he heard those foolish pleas of Sarah, that he should take one of her handmaids to wife, that the promise might be fulfilled, he was led astray. What an astonishing weakness that marred the life of the patriarch! But God gives him the privilege of redeeming himself; and he has orders to take that son, his very son Isaac, who had been a subject of promise; a subject of that promise over which he had stumbled, and offer him as a burnt sacrifice before the Lord. How much more trying was this than if Abraham had believed God and left the promise to be fulfilled in God's way ! That must have been a terrible scene for the patriarch. Imagine the struggle that the fearful test which God brought to bear upon him must have caused him ! That terrible test wrung the patriarch's soul.

Under what a weight of mental agony must Abraham have taken Isaac, taken his servants, taken the wood, etc., and passed up that mountain to offer Isaac as a burnt sacrifice before God! Was there not work in all this? Imagine the patriarch on his way up the mountain. What is this for? It is to show to the world, and to future generations, that he believed in God. Would the character of Abraham have been redeemed if he had refused obedience in this matter ?

If Abraham had had no sense of his duty as regarding God, and taken a sort of easy position, and said, the Lord must do all this, and bring it all about, he would never have redeemed himself : he would never have stood out so prominently on the page of sacred history as God's faithful servant. He took his son, he took his servants, he took the wood, he took the fire, he took the knife; and he marched up the mountain: he made all the preparations necessary for the sacrifice, and he there perfected his faith do anything. I believe the flood is coming; I in the eyes of all who knew him then, and in the have full faith in this, but all my efforts would eyes of all future generations. And he stands out as a father of the faithful. Why? It was because he did not simply believe, but he went forward coming; and he showed how much he believed | and did. By works he perfected his faith. God save us from this sleepy lullaby doctrine, that the Lord will save us if we only believe on him. The apostle next mentions Moses. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 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." How convenient for Moses would the doctrine of faith without works have been ! He might then have had the pleasures and honors of Egypt; he might then have avoided the care, perplexity and toil of leading the hosts of Israel from Egypt to Canaan. If he could only have believed himself into Heaven what a blessed thing it would have been for him ! but he re-Now Moses was a financier. "Esteeming But Noah had faith. He was warned that the the reproach of Christ greater riches than the

treasures in Egypt; for he had respect unto the recompense of reward." What ! the reproaches of Christ in the days of Moses! Moses figured upon the value of the reproaches of Christ in his day. No Christ in the Jewish age, some people will say, and no law in the Christian age. It is all law in the old dispensation ; and in our dispensation it is all gospel, it is all Christ. My friends, I am happy to know that Moses sat down and estimated the reproaches of Christ in the Old Testament-the same blessed Christ of the New Testament. The blessed Saviour was with his people in Moses' day the same as he is with his people in our day. The Son of God was and still is in perfect harmony with the moral code. He says, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

But time will fail me if I dwell longer upon this eleventh chapter of Hebrews. I wish to call your attention to the words of the Saviour upon this subject. We have his first address recorded in the fifth, sixth, and seventh chapters of Matthew. It is his inaugural address as he enters upon his public ministry. I wish you would all read that address. You will, doubtless, find time to do so this afternoon. The Lord Jesus in this address lays out a great deal of work for the church. I can only refer to the summing up of that address, chapter 7:21, and to its closing part. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." It seems to me that this text is a rebuke to that class of persons who cry, I believe in the Lord Jesus Christ, and at the same time trample the commandments of the Father under their feet.

He continues,--"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you : depart from me ye that work iniquity. Therefore, whosoever heareth these sayings of mine and doeth them, [Mark the doing] I will liken him unto a wise man, which built his house upon a rock." Now there is work in building. "Whosoever heareth these sayings of mine and doeth them; [Doeth them] by faith? Doeth them by sitting down and doing nothing? No.] I will liken him unto a wise man, which built his house upon a rock." He built; he went to work. There is the figure. And so hearing the words of Christ and doing them is represented by the putting up of a "And the rain descended, and the building. floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not,"--you may hear the sayings of the Lord and you may believe; you may believe in the gospel and in that you will do these things, that you may Christ ; you may have all the faith you please ; but if you leave out the doing you shall be like what? "He shall be likened unto a foolish man which built his house upon the sand [he could not stop to dig deep and remove the sand to get down where he could find a solid foundation. It is work to lay a good foundation]; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." The men who are building their hopes of Heaven upon faith without works, are building upon a sandy foundation that will not stand the storms of the coming day

The apostle Peter speaks of Christian works as follows: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." In order for this scripture to suit those who trust to faith without works, it should read: Giving all diligence, believe that the Lord will add to your faith virtue; and to virtue knowledge; etc. Here is work for the church in adding grace to grace. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things [that does not work; that does not add these graces one to the other] is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." Thank God, we have not got to go our whole journey, our whole pilgrimage, before we find that we are among the elect; that we were elected from the foundation of the world for Heaven; or that we were reprobated

from the foundation of the world for perdition We have not got to go clear through the Christian life to find this out, but it is our privilege now to make our election sure. Here is the true doctrine of election. The apostle explains this in another place-"" Elect according to the foreknowledge of God the Father, through sane tification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Yes! God foreknew and God fore-elected that all the obedient and believing should be saved. This is how men were elected.

You are to go about the work yourself, and make your election sure by obedience of the commandments of God, and the faith of Jesus Christ. God bless you. Every one of you may be among the elect. But how is our election made sure? It is through obedience and the With this agrees that blood of sprinkling. remarkable statement in the Revelation, that the redeemed millions on the shining shore had washed their robes and made them white in the blood of the Lamb. The Spirit of God will come down and sanctify every soul that believes and works. "Wherefore the rather, brethren, give diligence to make your calling and election sure." How shall we make our calling and election sure? Oh! how can I make my calling and election sure? says one, I would go to Jerusalem, or I would go to Mecca, I would spend this short life in afflictions and tortures if I could only make my calling and election sure; if I could only have eternal life, a life that will run parallel with the life of God.

But you do not need to go to Jerusalem ; you do not need to go to Mecca. You may worship God in the Spirit and in the truth, and he will accept that worship ; for he says that where two or three are gathered together in his name, he is with them.

We cannot believe our way into Heaven while doing nothing. If you try to get there in that way you will fall. Peter is my authority. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." Now, brethren, do you want to be saved? Do you want to make your calling and election sure so as not to fall? This morning, dear brethren, I feel very anxious to enter the city of God, and to see for myself how it looks inside the pearly gates. I want to see Abraham, Isaac, and Jacob there; I want to see all the redeemed there; and I want to see my blessed Lord there ; and I am determined that by the grace of God I will make my calling and election sure, by the way of the old apostolic line of obedience, and the blood of sprinkling.

Will you meet me there? "For so an en. terance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Take the pledge, brethren, on this Sabbath morning before Heaven, never fall; that we may all meet within the pearly gates of the city of God. Amen.

10 MATTERS AND THINGS.

J. W.

It is an interesting fact that our camp-meetings are increasing in numbers, in importance, and in their influence, each year. Mrs. White returned from the Indiana Camp-meeting with the report that the Kokomo meeting just passed was the largest and best ever held by our people in that State. Not less than three hundred brethren and sisters camped on the ground. The Sabbath services, and the social meetings generally, were very excellent.

The congregation Sunday was variously es mated at from five to fifteen thousand. Mrs. White, who has had considerable experience in numbering crowds, puts the number of the Sunday congregation safely at eight thousand. Only about five thousand could be seated, leaving three thousand on their feet. She spoke eighty minutes on the subject of Christian Temperance, holding even the standing crowd in motionless silence. The order was perfect. No people has ever given Mrs. W. a better hearing than the citizens of Kokomo and vicinity. We were not able to attend this meeting, and were very glad that Elder Waggoner could be present from first to last, and that he could join Elder Smith the last week of the Ohio Campmeeting. Elder Smith's report of the first half of the ten-days' meeting in Ohio is given in this. issue. Our readers will doubtless hear from the last half of that meeting next week. Mrs. W. designed to be at that meeting; but she returned from Indiana with a fearful cold, and up to this writing has been a great sufferer, and. fears are entertained that she will not be ableto attend the eastern camp-meetings.

A little care on the part of the good brethren Indiana, and an hour's work in properly stakg Mrs. W.'s tent, and making trenches about would have saved this sickness, and other tates could have her labor as well as Indiana. No one saw the necessity of wall stakes and ood trenches about the tent until the storm truck the camp when it was too late. The torm blew in the walls of the tent, and the rain renched carpet and clothing. Then a good eating stove, which should have been provided s soon as she took up tent quarters, was needd to dry out the tent. But for want of these reparations and comforts, and in consequence of the tremendous effort before eight thousand people during eighty minutes, which left her eary and an easy subject to cold, other thouands are deprived of her labors.

Such things have so often occurred in our amp-meeting experience, and in most cases have resulted from want of a little extra care and effort, that we fear, at our age of life, to risk ourselves to the careless care of our brethren. Last year our able reporter took cold at the Ohio Camp-meeting. A good stove in the tent rom the first would have saved this. Her cold was greatly aggravated at the Vermont meeting, from the effects of which she has not fully recovered, after losing several months' labor by sickness. A good stove from the first would have saved this also, and would have been of great service to the whole tent company, weary from holding a camp-meeting each week. But these comforts and safeguards to health and life of those who must speak in earnest camp-meeting style four or six times each week cost the brethren in the several States so much that they could not run the risk of losing what they would cost in case of warm and pleasant weather. So the risk is run, and health is sacrificed ; and pain, feebleness, and sadness of heart are experienced by those to whom the people look for help.

Our good people mean to do their whole duty. But they are not able to see the difference between the fatigue of preaching, and exharting, business sessions, and morning and evening, and sometimes midnight, committees, during fifteen camp-meetings in succession, and the rest of the one only they attend each year, sitting and hearing, or strolling about the grounds with minds and hearts as free from anxiety and care as the gentle breezes that fan the groves. Many of these good people come to camp-meeting, expecting to enjoy good long visits with Bro. and Sr. White, and when they find us overwhelmed with labor and care from the commencement of the meeting to the close, they go home disappointed, and sometimes grieved, because we did not give them more personal attention.

If these dear souls would come to camp-meeting under a sense of duty to help us, and not to burden us, to look after our wants, instead of feeling neglected unless we give them attentions, they would take home with them more of the blessing of God, and remove from us much of the dread we have of attending the campmeetings. We have labored long and hard. Mrs. W. has stood by our side in the tug of battle for thirty-one long years. We are growing old, yet with care can do as well, if not as much, as in younger days. But if our brethren call the old folks out to meet them in camp, they must treat us tenderly, and not cast their burdens upon us.

Beloved brethren, we have labored long, and with care and solicitude for you. We have given more than thirty years of the best of life in laboring to bring the truth of God before you and to build up the cause of God. We have suffered privations willingly to serve you. We have seen but little in this life but toil, sorrow, and feebleness from overwork. And we had hoped that our young brethren before this time would have taken the burdens we have borne and divided them among them, and thus let them drop from our weary hands. We have looked forward to the time when their tender care would be towards us, as ours has been towards them. Sustaining such relations to our people, and enjoying their loving care, we should be very happy to meet them in all their campmeetings, and teach "them the way of the Lord more perfectly." J. W.

day. It was found just possible to hold a meeting without a tent, in the open air, on the evening of that day.

The attendance of brethren and sisters is quite small. The location of the camp-meeting so far south, the failure of crops and the hard times, are assigned as the probable causes. There are but eighteen church and family tents erected.

But the attendance from without is unexpectedly large. On Sunday, there was a heavy thunder shower in the morning, lasting till after nine o'clock A. M. Yet in the afternoon there were, it is estimated, some two thousand teams on the ground, and about five thousand people. We have never been in a place where there seemed to be less prejudice, and where such a spirit of inquiry was manifested. A very excellent class of people, apparently, are in constant attendance, and the questions they have to propose after almost every discourse, show the interest they feel in the subjects presented. Large congregations are present both day and evening. We have now reached the fifth day of the meeting; the social seasons are growing in interest, and we anticipate that the meeting will be very successful in the end. U. S.

INDIANA CAMP-MEETING. l^k

Kokomo, Ind., Aug. 14.

THIS meeting has been one of the largest and most successful ever held by our people in this State. Twenty-six tents were on the ground, and three hundred of the brethren and sisters were assembled together. The camp was well located in a beech grove, quite open on the ground, but canopied by interlacing branches that formed a natural roof of leaves, so dense that during a slight shower, scarcely a drop of rain sifted through, and not a parasol or umbrella was raised while the sun was shining. The weather was generally favorable, excepting on the Sabbath, when a heavy rain storm interrupted the sermon of Eld. S. H. Lane, in the forenoon, and broke up the meeting for the time. In the afternoon, the people assembled under the large tent, and we spoke to them on the subject of Peter's ladder of sanctification, making temperance a prominent point in the discourse. We had the very best attention throughout. The tent was crowded, quite a large representation being from the city of Kokomo.

As we looked upon the people assembled in camp, and then remembered the first campmeeting we ever attended in Indiana, we could not forbear saying, "What hath the Lord wrought?" It was a very small company that were then gathered together, not numbering more than fifty believers; and the appearance was not at all encouraging for missionary labor in that field. But we were now rejoiced to see over three hundred believers encamped upon the ground; and we have not met at any of our camp-meetings a more intelligent, earnest, and truth-loving people than in Indiana. Many of them are persons of education and influence.

The truth has been handled successfully here, demonstrating what can be done, through divine help, by earnest and persistent effort. The refining influence that the truth has upon the life and character of those who receive it, was exemplified very strongly here. While speaking, we asked those to arise who had been addicted to the use of tobacco, but had entirely discontinued its use because of the light they had received through the truth. In response, between thirty-five and forty arose to their feet, ten or twelve of whom were women. We then invited those to rise who had been told by physicians that it would be fatal for them to stop the use of tobacco, because they had become so accustomed to its false stimulus that they would not be able to live without it. In reply, eight persons, whose countenances indicated health of mind and body, arose to their feet. How wonderful is the sanctifying influence which this truth has upon the human life, making stanch temperance men of those who have indulged in tobacco, wine, and other fashionable dissipation. We here saw young men giving their hearts to God and becoming acquainted with the truths revealed in his Word. Many young men in this Conference will be workers in the cause of God. We formed a pleasant acquaintance with Dr. Hill and his wife. The latter has been an active worker in the Woman's Christian Temperance Union of Rochester. They have both accepted the truth, and were at the camp-meeting-the first one which he had attended for eighteen years. The Conference meetings were excellent. Brethren and sisters were prompt in occupying the time. There was no necessity for urging faithfulness in bearing testimony. Frequently

from two to four were on their feet at the same time. There was no shade of complaining, but nearly all expressed gratitude and joy that they had been privileged to hear and accept the truth. The testimonies were brief, full of life, and cheerful hope, and edifying to all who heard them. The influence of the Spirit of God was present, and the tearful eyes, and broken utterances of many indicated its softening effect upon their hearts.

The editor of the Kokomo Dispatch was on the ground upon the Sabbath. He afterward issued notices to the effect that we were to address the people on the subject of Christian Temperance, at the camp ground on Sunday afternoon. The day was pleasant, and the ground free from dust, because of the rain on the preceding day. Eld. Waggoner spoke with great freedom in the forenoon to a good congregation, on the subject of the Sabbath. Three excursion trains poured their living freight upon the grounds. The people here are very enthusiastic on the Temperance question. At 2:30 P. M. we spoke to about 8,000 people on the subject of Temperance, taken from a moral and Christian stand-point. We were blessed with remarkable clearness and liberty, and were heard with the best attention from the large audience present.

We left the beaten track of the popular lecturer, and traced the origin of the prevailing intemperance to the home, the family board, and the indulgence of appetite in the child. Stimulating food creates a desire for still stronger stimulants. The boy whose taste is thus vitiated, and who is not taught self-control, is the drunkard, or tobacco slave of later years. The subject was taken up upon this wide basis; and the duty of parents was pointed out in training their children to right views of life and its responsibilities, and in laying the foundation for their upright Christian characters. The great work of Temperance Reform, to be thoroughly successful, must begin in the home.

In the evening Eld. Waggoner spoke upon the Signs of the Times, to a large and attentive audience. Many remarked that this discourse, and his sermon upon the Sabbath, had awakened new thoughts in their minds, and that they were determined to investigate these subjects.

On Monday the meetings were of deep interest. We were suffering from congestion of the lungs, as the result of a severe cold, and feared the exercise of speaking would be injurious, but while addressing the people upon the trials and difficulties endured by the apostles in establishing the Christian Church, our weariness, and pain were forgotten, and the Spirit of the Lord rested upon us, and upon many of our hearers. After speaking one hour and a half, we invited sinners and backsliders—all those who had not the evidence that they were connected with Heaven -to come forward and join their prayers with those of God's people. Fifty responded to the invitation, fifteen of whom there made their first start in the Christian life. An unusual solemnity rested upon the congregation, while persuasive appeals were being made to seek salvation. The seasons of prayer were earnest. The Saviour of sinners seemed to be in our midst, compassionately inviting : "If any man thirst, let him come unto me and drink."

Those who came forward were given opportunity to speak if they desired to do so. Many bore testimonies that they were for the first time seeking the Saviour. Two young ladies, who were sisters, lifted the cross, and expressed a determination to commence a new life. It was indeed an interesting sight. Christ says, "There is more joy in the presence of the aner one sinner that repenteth, than over ninety and nine just persons, who need no repentance." With quivering lips and tearful eyes many confessed their backslidings, and their firm resolve to return to the Lord, that he might return unto them, and heal all their backslidings. An appointment was then made for those who were seeking the Saviour to meet in one of the tents for special labor in their behalf. This meeting was one of the best of its kind that we ever witnessed. The seekers all sought the Lord for themselves, presenting their petitions to the pitying, sin-pardoning Saviour. A most interesting feature of this meeting was the case of a daughter of Bro. and sister Hill, a mute of sixteen years of age. She united with the supplicating ones, and prayed by signs; it was a most solemn and impressive sight. Fifteen were baptized, among them Dr. and Mrs. Hill, and their mute daughter. Quite a number in addition will be baptized upon their return home. Tuesday morning Bro. Bartlett was ordained to the ministry. The meeting upon the occasion was a very pre-

cious season. The Lord placed his signet upon the work, and blessed Bro. Bartlett, and Brn. Waggoner and Lane, who officiated at his ordination. Mrs. ELLEN G. WHITE.

S. SALTUM, DENMARK.

WE have held meetings this week in S. Saltum, Alstrup, Bunken, and N. Saltum—all neighboring cities. We have held thirty-seven meetings in all since we came to this vicinity, and from six to seven hundred people have heard about the present truth. Most of them receive it with joy and are thankful for it. Many are awakened to a knowledge of their sins, and are concerned in regard to their salvation; but it takes time for them to overcome their old habits, and begin to walk in the footsteps of Jesus.

Last Sunday the priest in Alstrup church spoke against false prophets before an audience of six; while our audiences during the week have numbered from one hundred to one hundred and fifty. The priest in Saltum also warned his people against attending meetings outside of the church; but Sunday afternoon about three hundred persons listened intently to our lecture on the life and death question. This lecture will be printed in the ADVENT TIDENDE. It was an answer to some points brought up against us by two school-teachers on behalf of the church. They had invited me to answer, but neither of them were present when the answer came. If the priest and the school-teachers had thought that they could prove from the word of God that our lectures or a part of them were not in harmony with the Scriptures, then they certainly would have done their duty, and would have come to enlighten the people in regard to this fact. The majority of our hearers would then, of course, stay away from our meetings. But if we do not teach the people anything but what clearly harmonizes with the Bible, nor anything but what they very much need to learn and lay to heart, then it is better that these teachers stay away, inasmuch as they only try to hinder the work of God.

We have received four subscribers to the TIDENDE, and sold some tracts. The Lord mercifully strengthens us; and we will by his help continue to labor on in hope.

John G. Matteson.

July 30, 1877.

HOW TO COME TO CAMP-MEETING.

THE P. and O. road is now open, connecting Portland and Ogdensburgh by rail. Free return checks will be furnished to all passing over this road to the meeting, east of Swanton, if they pay full fare coming. On purchasing tickets at the stations, please call for camp-meeting tickets. The cars will leave you just below the Morrisville station, where the road for the camp-ground crosses the R. R. track; and if you give directions about your baggage that will probably be left at the crossing. Teams will be in readiness here to take all to the grounds.

The B. and L. road, connecting with the P. and O. at Cambridge Junction, takes passengers through from Burlington to Morrisville without change of cars. But to make this connection, those coming from the south via Rutland must be on the train which passes through Rutland about 5 o'clock A. M. Those taking cars south of Burlington should bear this in mind, as trains running up the valley from Burlington do not connect at the junction in the P. M. with eastward bound trains over the P. and O. road. In. purchasing tickets at Burlington, also call for camp meeting tickets. Yet possibly they may be sent to the camp-ground for distribution. For those passing over the Vt. Central and all roads under its control, also over the S. E. and C. and P. roads, via St. Johnsbury, we shall have free return checks on the ground. Those coming by stage from Waterbury and returning by the same, will receive a reduction of one-third of the fare on the round trip. But it is better for those coming thus, not to bring tent VT. CONF. COM. poles.

THE OHIO CAMP-MEETING.

WE can hardly say that this meeting commenced on the day appointed, Aug. 10, 1877. Eld. H. A. St. John, the president of the Conference, was detained by an unusual interest in Van Wert, Ohio, where some sixty have embraced the truth, and the arrangements were consequently very far behind on the opening f Some one compares a text to "a gate opening into the Lord's garden," and says that many ministers, "instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro."

A FIRM trust in the assistance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.

THE REVIEW AND HERALD.

TRUST.

I CANNOT see, with my small, human sight, Why God should lead this way or that for me; I only know he saith, "Child, follow me;" But I can trust.

I know not why my path should be at times So straitly hedged, so strangely barred before I only know God could keep wide the door But I can trust.

I find no answer, often, when beset With questions fierce and subtle on my way, And often have but strength to faintly pray; But I can trust.

1 often wonder, as with trembling hand I cast the seed along the furrowed ground, If ripened fruit for God will there be found; But I can trust.

I cannot know why suddenly the storm Should rage so fiercely round me in its wrath; But this I know, God watches all my path, And I can trust.

I may not draw aside the mystic vail That hides the unknown future from my sight Nor know if for me waits the dark or light; But I can trust.

I have no power to look across the tide, To see, while here, the land beyond the river; But this I know, I shall be God's forever, So I can trust. London Evening Magazine.

Progress of the Cause.

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

SALTUM, DENMARK.

SALTUM. is a small country place about two miles west of Alstrup. We have had four meetings here this week, two in Alstrup, one in Tise, and one in Vrensted. The friends in each place have generously opened their barns to us, so that we have had spacious meeting-houses. From sixty to one hundred and fifty persons have been present. We have had good order, and all have paid attention to the word spoken.

The good Spirit of the Lord has moved upon hearts. Many have been moved, and awakened from their sleep, and have begun to inquire what they shall do to be saved. Some have commenced to keep the Lord's Sabbath. The law of the land is very lenient in regard to Sunday. It forbids labor from 9 A. M. till 4 P. M., but adds, "The preceding provisions shall not be a hindrance to the performance of labor in the fields, when public worship is not dis-turbed thereby."-Laws and Regulations for 1876. Public meetings may be held anywhere where they do not disturb the peace. But they must not be held on the holidays of the State church, while there is public worship in the churches.

We have received four subscribers to ADVENT TIDENDE, and sold books for \$1.-35. We have made as many visits as possible, and find many hearts ready to receive the truth. A school-teacher by the name of Jansen arose Friday evening in N. Saltum after the meeting was closed, and made a speech against me. The people, however, did not favor it, and before long they began to leave the house. Among other things, he said, "It is evident that this man does not stand on the foundation of the church. Every one can see that he has the Bible as his foundation; but the Bible is a dead letter." I have promised to answer his remarks next Sunday.

JOHN. G. MATTESON. Alstrup, pr. Brönderslev, Den., Europe, July 24.

many houest souls to be saved in France; and God will thwart the purposes of the rulers of the powers of darkness, if he has to humble the nation a second time. Deliverance will come to the honest. The extreme aggressions and injustice of the clericals must be followed by a favorable reaction. The noblest sons of France, her greatest scholars, are Republicans. Such men as Thiers, Victor Hugo, Gambetta, Jules Simon, and a host of others, will not be easily put in the shade. Their influence will be felt in favor of freedom. Who among us can read their able speeches before the dissolution of the House without being impressed with the thought that they are God's chosen agents to open the way for the spread of the truth in France? God bless Jules Simon, the former Minister of the Interior, who was heartlessly and shamefully excluded from his office while pleading for the liberty of the press, to ineet our case in connection with that of others.

But in view of the present excitement, and the aggressive measures of the clerical party to gain the ascendancy, depriving the people even of the meager privileges the laws allow in matters of religion, I think it will be proper for mc to labor in Switzerland for a season. I have been gradually preparing the minds of our friends on this point. I have made a trip with Bro. Gabert in the mountains of Ardèche, away from the influence of the clericals and their emissaries, and have spoken a few times, and scattered tracts.

It was our privilege to receive a profitable visit from Bro. Andrews on his way to Italy. I expect to see him again shortly, as he returns to Switzerland.

D. T. BOURDEAU. Rue du Parc 10, Valence, France, July 31.

DANVERS, MASS.

WE have now been here two weeks. If ossible, the interest is growing larger every day. The past week, our audience has run from six hundred to a thousand-generally about seven hundred. They come in from every direction for miles and miles around. The whole country is stirred. All the papers report our meetings. In Danvers, they are the whole subject of conversation. In stores, in shops, and on the streets, people talk about them. All classes come, and the very best people of the city are attending constantly.

We have one continual stream of visitors from morning till night. Vases of flowers, and fruit and food of all kinds, are brought in in abundance. We have received \$35 in money-donations, have sold fifty-six dollars' worth of books, and have distributed several thousand copies of our little tent tracts. We have spent nearly a week on the life and death question, eanvassing it thoroughly. It has taken wonderfully. Many profess themselves thoroughly converted to that view.

Yesterday, the Congregational minister preached against us on the prophecies. verybody says it has hurt him badly. review him to-morrow night.

We feel sure that God will give us some fruits of this wonderful interest, though of course a thousand things may occur to hinder the work. But even thus far, this meeting shows that as good an interest can be had in New England as anywhere else.

D. M. CANRIGHT.

MICHIGAN.

said, what were really facts of Scripture, though by the Scriptures involved in ob-scurity, bright and luminous! Then followed an earnest prayer that the Lord would lead me out of so dangerous an error, and that I might cease to sow dissension in the Christian church.

His manifest discourtesy, though vailed by his invitation to a seat in the desk, was seriously felt by many of his congregation, and men of strong minds made decisions that cannot be reversed. The most bitter prejudices are aroused, principally in the minds of those who have never been to the tent; but counter to this the most ardent friends are being raised up on every hand. But two discourses have as yet been preached against us, one of which did not demand a review. Mr. Elwood's discourse was reviewed last evening before a vast audience, and judging from the hearty responses, the radiant faces, and the fer vent greetings at the close, as well as the fervor with which the closing hymn was sung, the argument was, to the majority, conclusive. The ministers are going about from house to house, entreating, and even commanding, the people to stay away from the tent.

Five more were baptized last Sabbath and more are to go forward in a week. Many are deciding. No stopping place is apparent; in our hearts we feel to say, The end is not yet. D. H. LAMSON.

Lakeview.

DURING the past week the truth has been gaining new friends, partly as the result of opposition. Eld. Bowers, on Sunday, gave another sermon against the law of God. After service we repaired to the lake a few rods from the tent, where several hundred people were waiting to witness the administration of baptism. In the evening, we reviewed the Elder, showing the absurdity of his position.

Last Sabbath, we organized a class of thirty-one members, and when all come in, there will be not far from sixty, including children, about half of whom have been won to the truth since we came here.

We have been agitating the subject of building a church, and have had the best of success. We commenced canvassing to-day, and already we have enough, lacking \$350, to build a good house. Mr. French, a prominent citizen, has given a lot to build it on, and there is now a good prospect that we shall have a house of worship in Lakeview.

To-day, we met the pastor of the Baptist church at Howard City, who kindly offered us the use of their building if we would hold meetings there.

One Eld. Sly, of Olivet, has sent a request to speak in the tent and expose our We complied, offering the tent errors. one-half the time. Judging from a tract which he has written and circulated here, his efforts will be a help to the cause of truth, A. O. BURRILL. WILL ELLSWORTH.

Williamstown and Fowlerville.

WE closed our meetings at Williamstown, Sunday evening, Aug. 5. The general interest here was never great, but a few thorough, candid individuals took a firm stand on the commandments of God, and the faith of Jesus.

We now have our tent pitched in a good location in Fowlerville, Livingston Co., a thriving village of about twelve hundred to our third stand, more needy than ever of inhabitants. The people treat us with the the prayers of God's dear children; but full greatest cordiality. At the very first, they of hope, and of faith that as our day our

The Methodist minister of the place ha commenced to preach against us. La evening he spoke on the millennium, tak ing the position that the thousand years of Rev. 20 are prophetic years, and that there fore there will be a universal reign of peac and rightcousness on this earth before the second advent of Christ. The resurrection to take place at the commencement of this period is a "moral resurrection" (here is new term for our theologians to define) and has already taken place, and the millennium commenced. He has announced that he will prove the immortality of the soul next Sunday.

We have advertised to speak on the millennium Tuesday evening.

Eld. A. H. Hall has joined us to assist or a time in the work.

We still request the prayers of our breth ren for the work here.

B. L. WHITNEY. M. H. Brown.

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Pulaski, Tent No. 2.

WE closed our labors here in the tent Sunday evening. Had meetings all day Sabbath and Sunday, and about four hun dred were out to our last service, although there was a union temperance meeting with a speaker from abroad at the same time. Baptized seven more after the forenoon meeting Sunday, making nine in all. W cannot tell the exact number that have ful ly decided to keep the Sabbath; but we have a good Bible-class formed, arrangements made for weekly prayer and Sabbath meetings, and have taken preliminary steps for the building of a house of worship We have obtained fourteen subscribers for the REVIEW, and may still get more.

Our tent is shipped to Mannsville, where we expect to hold meetings until camp-meet ing week, and devote what time and attention we can to the interest here.

I would say to the brethren in this vicinity, that the future success of the cause here will largely depend upon the interest they manifest in the work, and the course they take. It is due to Bro. Robinson and family,

and the rest of our tent company, that I express my obligation to them for their interest and assistance, to which the success we have enjoyed is largely indebted.

S. B. WHITNEY.

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Jamestown, Tent No. 3.

ATTRACTIONS at Fair Point, and the stay-away" arguments of the ministers, decreased the attendance at the tent, which was at no time very large. Sabbath, Aug. 11, nineteen adults pledged to keep the commandments of God, and the faith of Jesus. Not one of these had ever heard of present truth or the third angel's message before the tent was pitched here.

In view of the shortness of the time till our State Conference, we deemed it advisable to remove to Blockville, Cattaraugus Co., to commence meetings on Wednesday next. Shall meet with the friends here on Sabbaths. Meetings are appointed at a private house. Among those who have embraced the truth is a young man who desires to attend a Biblical Institute. He has been for some time past preparing for the ministry; but his way seemed blocked up. May God bless him with a life of usefulness in proclaiming the whole truth.

With grateful hearts to God, we go Pray for the dear so shall our strength be.

SOUTHERN FRANCE.

INTERESTING accessions have been made to the cause in this city since I reported last. Bro. Gabert's two daughters, who are first-class teachers, have been at home on a vacation, and, after close and serious examination at our meetings and in private interviews, have decided to east their lot with this people. One of these persons has taught seven years in a high school in Southern Switzerland, and the other, a poetess whose productions are highly prized in France and Switzerland, is conneeted with a high school in Germany, and is a friend of a daughter of the emperor of Germany. No pains will be spared to turn these persons away from the truth; but they seem to have counted the cost. Let us pray for them. They both speak and write French and English, and have a partial knowledge of the German tongue.

The political contest in this country is waxing hotter and hotter Evidently a cri-sis is coming, which, we hope, will result in our favor. God's eye is on France, as

Port Huro

THE battle is waxing very warm here. The ministers are very much excited over the fact that so many are accepting as the truth the doctrines preached at the tent. Yesterday morning, Aug. 12, Rev. I. N. Elwood, pastor of the M. E. Church, delivered a sermon on the Sabbath question. I was invited to a seat with him, and assisted in the opening services. His argument was a strange mixture of "Fuller's Two Sabbaths," and the ordinary view of a change. To the Bible student, there was absolutely nothing convincing about it. Frequent allusions were made to the supposed lack of learning and ability on the part of those who are the representatives of the seventh day; and the widest possible contrast was drawn between them and the host of the holy doctors of the ehurch who have lived during the past eighteen centurics. It was freely admitted that there was no positive proof from the Scriptures either for the abrogation of the ancient Sabbath, or for a change to another day. The sermon was closed with the well as on other countries. There are usual appeal to the fathers, to make, as he

commenced to inquire after and assist in supplying our temporal wants, and to invite | friends in Jamestown.

us to their homes. But the best of all is, they take a lively interest in the meetings, giving us their undivided attention as we present the truth to them. Wet weather does not keep them away, and they have patiently listened while the rain roared over their heads.

The temperance reform movement is creating much excitement here. With our consent, they have appointed a mass meeting to be held in the tent. They expect us to address them on the occasion.

Out of this whitened harvest field we shall labor to gather some sheaves for the garner of Heaven. H. M. KENYON. M. B. MILLER.

NEW YORK.

Wellsville, Tent No. 1.

THE interest still continues good. On Wednesday evening, when we spoke on spiritualism, we had an audience of six hundred, and the attendance has been good throughout the week.

CHAS. B. REYNOLDS.

St. Lawrence Co.

I ATTENDED the monthly meeting at Silver Hill, July 14. The brethren were out from Fine. IIad a good attendance, and freedom in speaking. I spoke to them three times. Some things that had made discord seemed to be removed. Two rose for baptism. They, with others, will be baptized soon.

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Sunday afternoon I went twelve miles to Hermon, and spoke once there. All the friends took part in the social meeting. This church celebrated the ordinances for the first time on this oecasion.

A. H. HALL.

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VIRGINIA TENT, No. 2.

My last course of lectures was at Dayton, Rockingham Co., where my family are now located. But two embraced the Sabbath, Bro. J. W. S. Miller and wife. Bro.

REVIEW AND HERALD. THE

arries on a store in Pendleton Co., W. Va. le took a decided stand, closing both tores on the Sabbath, which has its influnce in favor of the Sabbath cause.

Present truth had never been preached Pendleton Co., and Bro. Miller's closing s store there on Sabbath excited an intert to hear on that subject, and in complince with urgent requests, we consented to itch the tent there. We have had large ongregations and excellent interest. Have st reached the Sabbath question, and are nable to say what the results will be.

Bro. R. Sawyer, who has arranged to deote all his time to the work, is with me; nd we are also holding meetings in differt vicinities about the tent. We are of ood hope and courage.

The brethren in Virginia are yet few, nd s. B. is small, so we are obliged to ork for a livelihood, as well as preach. or Va. Tent No. 2, which is 30x50 feet, have run in debt, expecting to earn money pay for it. With the blessing of God, hope to succeed, and see the precious uths of the third angel's message prosper ere in this new field. E. B. LANE. ere in this new field.

KENTUCKY TENT.

THE interest at Glover's Creek is increas-About four hundred were out yester-We gave two discourses on the Sabth question. Good attention was given. Iready several talk of keeping the Sabth, and the dragon is being stirred. We all in good health and courage.

S. OSBORN. O. Soule.

2

IOWA.

kaloosa and Indianola.

WE have just closed our tent-meetings Oskaloosa, and removed the tent to Inanola, Warren Co., Iowa, Elds. Farnsrth and Morrison accompanying it. As a part of the results of the effort at Osloosa thirty-five persons have decided to

ey God. Our Disciple friends challenged us for a scussion, but when we publicly stated at we stood ready to affirm what we each, and should expect them to do the ne, and that we were ready to meet them, y failed to come to time.

remain to complete a work commenced Beacon, two miles from Oskaloosa, where have a good interest. Shall we have prayers of God's people that we may we in his counsel?

L. McCox.

17. 1

dale.

THE interest here is good. This is a all place, but the country people turn out ll. Our tent is full almost every even-

Last Sunday evening the M. E. minister ke against us. He called us infidels, d said we believe that the spirit of man ss with ours that we are his children, and God's wind bears witness with our nd that we are his children. We had spoken on the subject, and he thought take the advantage of us by misrepretation. I had good liberty in replying Monday evening. The tent was full. discourse has done more for the truth m any two of ours. He has injured

is a leading merchant there, and also kindly, and a goodly number have professed a determination to keep all the commandments of God. We expect to form a class of at least twenty-five adults in this and the adjoining neighborhood of Beldenville. Our Sabbath-school and Bible-class are in a flourishing condition.

To the Lord be praise for the measure of success he has given his truth in this place. W. B. HILL.

S. FULTON.

Door, Trempealeau, and Racine Counties.

Soon after camp-meeting, I went to Door Co., and held meetings over two Sabbaths with the church at Fish Creek. The blessing of the Lord was with us. Five were baptized, and six united with the church. Three of these were Swedes living near Ephraim, at which place I held four meetings. They received the light on present truth from reading the HAROLD and other publications.

I then went to Trempealeau Co., and labored with the churches at Whitehall and Hixton. All were revived and strengthened. At the first, the truth met strong opposition in these places; but the tide is turning, and many that have been most bitterly opposed to the truth are now favorable.

June 26, I went to Racine, and the next week to Raymond. We were blessed in our labors in these places. These churches have been in a state of discouragement for a time, but light has broken in, and the true friends of the cause feel strengthened and encouraged. If they will heed the admonition of Paul to walk "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Epb. 4:2, 3), prosperity, and the bl-ssing of the Lord will sarely be with them.

While at Raymond, I was invited to speak in the Danish Baptist church at Union Grove. I spoke to them four evenings, giving three discourses in the English and one in the Danish language. The word was well received. May the Lord lead them to see the whole truth.

O. A. Olsen.

Rolling Frairie and Pardeeville.

OUR last report was from Rolling Prairie, July 15. We continued our meetings there till the 31st, laboring to the best of our ability in preaching, and in visiting from house to house. Many acknowledged the truth, but not one publicly confessed it. They were very kind in providing for our temporal wants; but this did not satisfy us when they slighted the warning voice of Jesus. We shall hope our labor was not in vain, and we still remember them in our prayers.

August 1, we came to Pardeeville, Columbia Co., and commenced meeting the 3d. This is a village of about two hundred inhabitants. From the first, our tent nothing but breath. He quoted the has been full nearly every evening. Have ipture that says God's Spirit bears wit- had seventeen meetings, and have the subjects of the Judgment, the advent, and the Sabbath well before the people. Aug. 11, we held our first Sabbath meeting; twenty were out; a number bore a good testimony in favor of the truth. The oldest inhabitants say the people were never so interested in the religion of the Bible as now. As we visit the people, they quite generally confess the Sabbath, and their duty to uself with the people, and some of the keep it. We have four invitations to labor mbers of his church say that they will in adjoining neighborhoods when we close here. The M. E. preacher has spoken

of the truth are most of them heads of families, and we think they are such persons as may be expected to prove firm. They seem to be settled, and satisfied that we have the truth. We wish to acknowledge to the glory of God, the presence and aid of his good Spirit in these meetings.

We held a short discussion with Eld. Barrow, the State evangelist of the Christian Church, on the following questions: "Are the dead conscious? Will the wicked suffer in eternal torment? and are Christians required to keep the Sabbath?" This discussion was attended by large crowds of attentive listeners, and we believe the influence was decidedly in favor of the truth as we accept it. Eld. Barrow is well-informed, and has considerable natural ability. He is, no doubt, as well able to defend their position as any man they have in the West; and we trust his failure to prove his points will be of practical importance to our cause.

Mr. Johnson, pastor of the M. E. Church, not being satisfied with the effort of Eld. B., tried to prove the abolition of the seventh-day Sabbath, and the substitution of the first-day Sabbath. We replied to him the next night. In the end, we think it was an advantage to us.

We are now at Hebron, the county seat of Thayer Co., a small town of about four hundred inhabitants. We have as good an interest as could be expected. There is much sickness in town, which keeps many from attending who are desirous to know the truth. We have given seven lectures. May the blessing of our Heavenly Father M. WING. rest upon the work here.

J. S. HART.

5.17

Dannebrog.

I HAVE labored for about a month near Dannebrog, Howard Co., under very unfavorable circumstances; but hope some good has been done. I found one brother who takes the REVIEW, and has kept the Sabbath alone for over a year. Two more have lately commenced keeping the Sab-bath from reading this brother's REVIEW. These are all Americans. There are a few among the Danes here for whom I have strong hopes.

I have done what I could, under the circumstances, to bring the present truth before the people. I have sold and given away about five dollars' worth of books and tracts, have obtained ten subscribers for the ADVENT TIDENDE, and one for the IN-STRUCTOR; and now may the God of all truth bless the seed sown.

I leave to-morrow, Aug. 16, for a new field of labor near by.

JOHN F. HANSON.

L. D. SANTEE.

MORTON, CHEROKEE CO., KANSAS.

SEVERAL are keeping the Sabbath here, we do not know just how many. Last Sunday evening, twenty-three of the leading ones of the congregation arose, thus testifying that they believed the seventh day ought to be observed. Next Sabbath we are to have two services. We hope for a good delegation from our own (Oswego) church. Many here admit the trath, but there is great need of the Spirit of God to convert, and show them the necessity of obedience. J. H. Cook.

PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.) Sacramento, Tent No. 1.

bution of reading matter: periodicals, 1,601; almanacs, 191; tracts and pamphlets, pp., 209,318.

Received on membershi	ips, \$20.00
By donations,	48.25
From book sales,	22.86
On new subscribers,	23.75

Total.

\$114.86

On motion of Eld. Wm. Covert to elect the officers direct, the following persons were elected for the ensuing year: For president, Eld. S. H. Lane; vice-president, J. M. Rees, Kokomo, Howard Co.; secretary, J. W. Covert, Alto, Howard Co.; treasurer, Florence J. Grantham, Kokomo. Directors: Dist. No. 1, J. D. Shilling, Grovertown, Stark Co.; No. 2, Wm. Covert, New London, Howard Co.; No. 3, Isaac Zirkle, Mechanicsburg, Henry Co.; No. 4, Noah Carahoof, Patricksburg, Owen Co.; No. 5, Daniel Minier, Ligonier, Noble Co.

S. H. LANE, Pres. Adjourned. J. W. COVERT, Sec. 12

KANSAS T. & M. SOCIETY.

THE quarterly report of the Kansas T. and M. Society for quarter ending June 30, 1877, is as follows:-

DISTRICT	No. 2.	No. 6.	No. 11	No. 13
Membership	2		37	30
No. Reports	2		10	12
" Donors			5	6
" Families Visited		27	2	6
" Lotters Written			5	4
" New Members	1	1		2
" New Subscribers		1		
" Periodicals Distributed	12		69	185
" Almanacs Distributed	1	12		16
6 nn Treets and Paninhleis dist'h	1 - 2200			10.498
Rec'd for Membership	\$1 00	\$1 00		\$2 00
" by Doi ation		3 80		
" from Book sales	15		45	
" on Periodicals		6 00		
" from each District			3 75	14 50

There are thirteen districts in the Society, and only four of these have reported, and but few of the members in these districts. Dist. No. 6 failed to report the number of members or reports.

J. N. AYERS, Pres.

NETTIE SHARP, Sec.

SETTLE DIFFICULTIES RIGHT.

NOTHING is settled permanently until it is settled right. Shifts, concealments, subterfuges, and evasions amount to nothing. A wrong may be apologized for, defended, indorsed, covered up, lied about, daubed over, winked at, or silently endured; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a wrong in the foundation, you have put powder under the whole concern. While that is there, nothing can make the structure safe. By and by the spark will find the train, and then comes an explosion, and the whole mass goes hurthing in the air.

From every wrong decision there lies an appeal. It may be to conscience; it may be to impartial men; or it may be to the righteous Judge upon the great white throne. However the matter may be stifled, smoothed over, or misrepresented, every wrong not righted will come up and keep coming up.

Øbitnarn Aotices.

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

DIED, in Arkansaw, Wis., our only child, Stella Downer, after an illness of just one week. We loved her much. We feel thankful for the twentyone months of comfort God has given us with her.

The interest here has been good from and many others who are yet undecided. for REVIEW, 31; INSTRUCTOR, 87; REFORM- first. The citizens have treated us Those who have taken their stand in favor ER, 10; SIGNS OF THE TIMES, 117. Distri-	a a tu c c c tu tu c c c tu tu c c c tu tu tu tu tu tu tu tu tu tu tu tu tu	l meetings in the M. E. church, which been kindly granted us for that pur- c. he interest here has been good from	ure as to do the truth no harm. The Meth- odists have a camp-meeting here next week. We shall probably not hold meet- ings, but shall remain on the ground. Our tent is pitched near the Presbyterian meeting-house; they receive us kindly, and ring their bell for our meetings, which helps much in getting the people out on time. Nearly every evening the tent is full at the commencement of the service. Our prayer is for wisdom not to mar the work. Remember us. C. W. OLDS. S. S. SMITH.	THE Indiana Tract and Missionary Soci- ety held its fifth annual session at Kokomo, Ind., Aug. 13, 1877. Opened at 6 p. M., with singing, and prayer by Eld. Wm. Covert. The minutes of the last meeting were read and accepted. The following report of la- bor for the past year was then read:	abeth Pixley, wife of Bro. F. C. Pixley, daughter of George and Elizabeth Burnhan Otsego, Mich. She embraced the Sabbath u the labors of the writer, and was baptized by in the spring of 1873. She has since rem steadfast in the faith. She leaves a husband four children, and a large circle of friends, deeply mourn their loss. Yet they look for with hope to the the resurrection morning, b ing that she sleeps in Jesus. Funeral servic the writer. Text, Rev. 14:18. R. C. HORTO DIED, at West Haven, Vt., of inflammatic the bowels, July 10, 1877, Mary S. Foster, 60 years, 2 months, and 10 days. Her sick was short, but she was a great though patient ferer. She had been a commandment keepe nearly fourteen years. It was her desire that children should be faithful to the end. Sermon at the funeral by Eld. Craft, Baptist
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THE REVIEW AND HERALD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, August 23, 1877.

CAMP-MEETINGS FOR 1877.

ILLINOIS, Clinton, NEW ENGLAND, Groveland, Mass., "22–28. MAINE, Richmond, Aug. 29 to Sept. 4. Sept. 6-11. " 11-17. VERMONT, Morrisville, NEW YORK, Carthage, " MICHIGAN, Lansing, 18-

Playing Blind Man's Buff. 4

THIS is what the opponents of the Sabbath seem just now to be doing. Some of our Adventist exchanges are particulary lively in this direction. It is amusing to see them groping and stumbling around among the very crudest ideas respecting the Sabbath question. The Greek of Matt. 28:1 is exciting their curiosity not a little. But they would do well to go back about twenty years, and read up.

We can never cease to be thankful that the great, distinguishing, and testing truth for the people of God in these last days, is so clear that the bitterest attacks of prejudice, sophistry and ignorance can make no impression upon it. Such is the Sabbath question. He who is passably well informed upon this subject, and consistently observes the institution, is girded with a panoply of strength which places him beyond all fear in this direction. And better than all, he has that degree of the blessing and approbation of Heaven, that his heart is filled with joyful anticipations of that promised rest which in our earthly Sabbaths is so feebly emblemed.

To Students.

U. S.

THOSE coming to Battle Creek to attend Gollege are expected to apply to the "Committee for Locating Students" for assistance. The duty of providing our students suitable and convenient rooms is one of no trivial responsibility. With an experience of two or three years we have had opportunity to prove its bearing upon our school, as well as upon the individuals. Both school and student suffer with this duty neglected. We must insist that all from abroad who expect to attend our school, consult with the committee before deciding upon rooms or boarding places for themselves.

The committee is provided with a list of rooms to be rented, with full particulars of size, price, furniture, &c.

The members of the committee are W. C. White, Dr. W. J. Fairfield, and S. Brownsberger. Should students inquire at REVIEW AND HERALD Office they will be directed to a member of the committee. S. B

Northern N. Y. Camp-Meeting.

AFTER & careful inspection of the various localities proposed for this meeting, it is decided that it should be held at Carthage, Jeff. Co. This is a town of about three thousand five hundred inhabitants, eighteen miles from Watertown on the Utica and Black River R. R. Jefferson Park, the ground selected for the meeting, lies on the railroad, one and one-half miles from the village, toward Watertown. is bounded on one side by the Black River and is covered with a beautiful grove of beech and maple. The river will afford a convenient opportunity for baptism on the ground.

All trains (six each way per day) stop at the ground, and reduction of fare is given from all stations on the road to the Park. The Rome, Watertown and Ogdensburg R. R. also give a reduction from all stations on their road, the same as last year.

mediately to Wm. Brown, Mannsville, Jefferson Co., N. Y., stating size and number wanted. 2. Do all you can to induce your unconverted friends and neighbors to come with you. Provide a place for them, and thus do all you can to bring them under the influence of the truth. Our western meeting was a grand success, and

this may be, if we will labor for it. 3. And most of all, pray that the Lord will greatly bless our annual Conference and campmeeting, and send us such of his servants as will give us the help that we need.

In behalf of our Conference, we extend an urgent invitation to Bro. and Sr. White to be present at this meeting. We also invite Bro. D. M. Canright to attend. Every church in the Conference should take immediate steps, to be represented by delegate at the Conference. (See appointment next week.) And we invite all the brethren from all parts of the State who can do so to attend. B. L. WHITNEY. A. H. HALL.

Vermont Camp-Meeting.

THE grove selected for our camp-meeting to be held Sept. 6–11, 1877, is about half a mile north of Morrisville, and about the same distance from the grove occupied by the Methodists for campmeetings. The ground selected for the encampment is level, dry, and pleasant. The grove is a beautiful one : it is not dense, but will afford ample shade.

Morrisville is a flourishing village, situated on the banks of the Lamoille river. Our campground, with its cotton dwellings imbosomed in the gentle grove, and large canvas tents spread for worship, with ample preparations for services in the open air in fair weather, viewed from this village, will present an imposing and attractive appearance. Come to this meeting, dear brethren and sisters. Come, bringing your children, your neighbors, and friends. Sound out the in-

vitation. Say to the professed Christian, say to the backslidden, say to the poor sinner, Come. The meeting was put by three weeks in consequence of the first appointment falling on the time of the centennial celebration of the battle of Bennington, and to carry it by the hurry of harvesting, and for the reason that we could not earlier secure the labors of Eld. D. M. Canright. A cordial invitation is extended to Bro. and Sr. White, to meet with us in our camp-meeting. Come to the meeting, brethren and sisters, in season; come to remain till its close. Come to do good, and get good. A. S. HUTCHINS,

Good News.

JÉ

UNDER this heading, Bro. J. B. Goodrich gives in the SIGNS of Aug. 9, the following ex tract from a letter written by Bro. Wm. J. Dunscomb, of Portland, Me. :--

"With much pleasure I write you these lines. When I saw you last in Portland I made the statement that there was a company of Sabbathkeepers on an island in the bay, and last Tuesday I ventured to find the truth of the matter. There is a little company there who have started from reading the Bible. They have had no tracts, no preacher ; but the Lord has been with them and enlightened their minds through his word. They were very glad to see me, and would like to have some preacher come and preach to them. They seem to understand all the principal truths, that is, the nature of man, the state of the dead, etc. There are about twelve families on the island, and three of them are keeping the Sabbath; a fourth has gone back, from opposition."

To the Sabbath-Keepers in Marshalltown, Iowa.

SHALL we not begin to hunt each other up? Let all who love the truth without regard to nationality, assemble on Sabbath, Aug. 25, at my esidence, at ten o'clock A. M., for prayer and the study of the word of God. Residence on First Avenue, between Webster and Lincoln streets, the fourth house north of the first ward school-house, east side of the street.

O. M. Olds.

Annual Meetings.

Vermont Camp-Meeting.

THE Vermont Camp-meeting for 1877 will be held near Morrisville, Lamoille Co., Sept. 6-11 1877.

Arrangements are made for keeping horses on hay for forty cents each, per day, during the meeting. A provision stand will be run about as last year. We shall do our best to accommo-date those who come not having tents. In the line of wearing apparel, warm gloves, overshoes, Nights and mornings may be more chilly than at any previous camp-meeting. Come prepared to resist the cold. Well furnished in this direction, there is not one-hundredth the danger of colds that many imagine. All should be on the ground Thursday morning.

VT. CONF. COM,

Com.

Vermont State Conference.

THE fifteenth annual session of the Vt. State Conference of S. D. Adventists will be held in connection with the camp-meeting at Morrisville,

Sept. 6-11, 1877. We hope each church will be represented by a delegate or delegates, according to the consti-tution, with letters stating the numerical and financial strength, and spiritual standing of their respective churches. Let each s. B. treasurer see that all pledges are paid up at 5. B., 1877. Please do not defer the payment of S. B., or means otherwise due to the Conference, on the that funds are not needed. "Will man rob God?"

We also cordially invite our brethren, sisters, and friends, from Canada, who may or may not have united with the Conference as churches, to meet with us in our annual gathering.

A. S. HUTCHINS, Vermont L. BEAN, Conf.

Vermont T. and M. Meeting.

S. H. PECK,

THE sixth annual meeting of the Vt. T. and M. Society will be held in connection with the camp-meeting at Morrisville, Sept. 6-11, 1877. A. S. HUTCHINS, Pres.

Maine Camp-Meeting.

THE Maine Camp-meeting for 1877 will be held at Richmond, Aug. 29 to Sept. 4, on the ground occupied last year. Half-fare will be granted on the Maine Central R. R. and its branches. We hope to see a general gathering of our people this year. Let no one who can possibly attend stay at home. Let all the tents be in order on Tuesday, so that we can have things in readiness to commence the meeting on Wednesday. And let all come prepared to stay until its close. We earnestly request all of our scattered brethren and sisters to attend this CONFERENCE COMMITTEE. meeting.

Maine State Conference.

THE eleventh annual meeting of the Maine State Conference will be held on the camp ground at Richmond, Aug. 29 to Sept. 4, 1877. Let all our churches and scattered Sabbathkeepers immediately take the necessary steps to fully represent themselves at this meeting.

We request all the delegates to be present on Wednesday, so as to attend the first session of the Conference.

J. B. GOODRICH,) MaineGEO. W. BARKER Conference

PROVIDENCE permitting, I will meet with the churches of Missouri as follows:-Prairie Valley, Daviess Co., Sabbath and Sunday, Aug. 25, Hamilton. Sept. 1, tendance of all the friends of the cause with

a reasonable distance. Brethren, let us hop and work for better days in Missouri. GEO. I. BUTLER.

MEETING at the tent in Fowlerville, Living ton Co., Mich., Sabbath, Aug. 25, at 2:30 r. N We desire to see a general turnout of all th brethren within reach of us.

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

THE next quarterly meeting of Dist. No. Iowa and Nebraska Tract Society, will be hel at Woodburn, Clark Co., Iowa, Oct. 13, 14 All the societies and churches should be represented at this meeting. It is expected that Bro Caldwell will be there to assist in the meeting J. L. SYP, Director.

MEETINGS will be held in Iowa as follows: Hook's Point, Aug. 25, 26. Denison, Sept. 1, 2.

There will be opportunity for baptism at eas of these places, and the missionary work will b considered. H. NICOLA.

Husines3 Department.

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

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volu and Number of the REVIEW & HERALD TO which the money ceived pays-which should correspond with the Numbers on Pasters. If money for the paper is not in due time acknow edged immediate notice of the omission should be given.

^{adged} Immediate notice of the omission should be given.
\$2.00 EACH. Julia A Hawkins 52-7, M A Daytons 10, E A Hillis 51-2, Ehzabeth Reed 52-8, Joel G Satta lee 52-7, L G Meeker 51-12, John Dresser 51-8, 0 Chapman 51-18, S A Holmes 52-1, G L Holiday 52-7, A bert Cash 52-4, Thos Bickle 52-1, Susun Grandall 514 Benj Holmes 51-12, Mrs E Althouse 51-20, J S 60 52-8, Gertrude Cobb 52 8, D B Welch 52-13, Di Grover 52, 9, Wm E Armstrong 52-9, Wm H Mills 8, Gabriel Lloyd 52-10, Lucien Nourse 52-7, Caroli Morey 52-7, Julia A Knapp 51-22, A S Bartlett 52-2, Sprina Simonson 52-10, W W Kelley 52-8, Mrs An Taber 52-7, Lucy H Winslow 51-13, Martha C He cumb 52-7.

cumb 52-7. \$1.00 EACH. S A Miller 51-5, Geo W Field 51-4, L McMullen 51-9, Washington Morse 50-14, Abraha Yeager 50-25, D M Stites 50-16, Wm Beebe 51-5, 6 Mathewson 51-7, G W States 51-12; Geo McDows/3 S, C M Shepard 51-1, Loren Barber 51-8, Sarah Sar 51-3, R Carr 51-7, James I Cramer 51-8, Geo Rockw 51-3, H Hughes 51-8, Mahala Jackson 51-8, Hannah French 51-8, David Ford 51-1, Emily Shirley 51-1, Stone 50-24, Jas F Ferris 51-9, Louisa Stone 51-8, Ch Seward 51-8, Jane Stewart 51-8, Asa Loveland 51-8, G Brown 51-7, Perry Holloway 51-8, John Chapple 9, D A Smith 50-26, Nancy F Samson 51-12, M A He 51-9, Eld I Sanborn 51-9.

51-9, Eld I Sanborn 51-9. MISCBLLANEOUS. Mrs H Chatfield 38c, 51-1, Jame Munger 75c 51-1, Wm Odell 50c 50-22, Eliza Leight \$1.50 52-7, Joseph Shally 50c 50-25, Joseph Buch 50c 52-7, SJ Demars 50c 50-25, Thos Hall 50c 51-1, 6 Whitney 50c 51-1, Mrs D F Morgan 50c 51-1, 1 Whitney 50c 51-1, Geo S Chamberlain 1.85 52-4, HM Neal 50c 50-25, R House 50c 50-25, A H Thorp 75c 8, J T Thorp 1.50 52-8, Mrs Jane Neal 1.50 52-8, Lud da Wallace 1.50 51-20, Joseph Bower 75c 51-8, Jan Barcus 75c 51-8, H S Meader 38c 50-22, John Raete 1.50 52-18, M A Dalbey 1.50 52-8, Lud 52-8. 52-8.

Books Sent by Mail.

Books Sent by Mail. Thomas Smith 20c, F H Carpenter \$1.75, J Kahla (H Hutchinon 50c, Gustaf Freeman 2.00, Lafaye bey 20c, A P Ackerman 2.00, Mrs Mary E Pha-pey 2.00, Mrs Mary Bierce 1.00, Chas Thompson 1.1 New Soc, Geo W Peabody 850, Eli N Hatt 2.00, Jo Edwards 50c, R Thompson 50c, John P Christsen 1.6 (P Bailey 1.00, M G Wells 1.00, M E Eckles 650, 8 Pollock 1.45, Miss J H Irish 10c, S R Wells & Co W E Buker 1.15, Signs of the Times 61c, Henry Frikson 1.00, H N Pierce 35c, R S Risler 35c, 6 We Buker 1.15, Cigns of the Times 61c, Henry Forewell 50c, H C Newton 1.00, J V Hester 75c, 6 Stuttle 10c, S Battin 10.24, T L Chadborne 15c, 6 Kuttle 1.00, Dora Moore 50c, John Osborn 50c, Harris 10c, I G Hosbrock 1.00, J Anderson 40c, 6 Books Sent bu Kennees

Books Sent by Express.

72

Full particulars as to route for reaching ground, tickets, etc., will be given next week.

We appoint as camp-meeting committee, Wm. Brown, Geo. D. Ballou, and Stephen M. Cobb, and recommend them to consult with Bro. Asa M. Green, the only member of the Conference Committee in that part of the State, in reference to arrangements for the meeting.

And now we appeal to our brethren, especially in the northern and central part of the State. to do all in their power to make this meeting a success. In order to do this it will be necessary,

1. For the brethren to make a special effort to attend. The times are hard and many feel that they cannot afford the time and means that will be required if they come ; but this is really a strong reason why they should put forth a greater effort to be there. Provide yourselves with tents for yourselves, and others you may wish to entertain. Those who wish to rent tents can do so, as heretofore, by applying im-

Bro. G. proposes to visit these friends before camp-meeting.

The Prospect Brightens.

EVERYWHERE our brethren and sisters will rejoice at the prospect of seeing Bro. and Sr. White at our camp-meeting. When it has looked the most doubtful about getting experienced help, the courage of the brethren has generally been good. Their words of hope and good cheer we have appreciated. Now that the prospect brightens let the few fearful ones take courage. Let none draw back now. So far as I know, the fast was generally ob-

served as recommended. With us it was a good day. God blessed. Let not the prayers of the churches cease. And while we earnestly desire the Lord of the harvest to thrust out men into the ripening fields, may we be sober, and daily watch for our own post of duty, and fill it well. "Thy testimonies are very sure : holiness becometh thine house, O Lord, forever." Let us hope for a profitable meeting. A. S. HUTCHINS.

Warren Cochran \$1.00, T F Emans 12.50, R J La rence 17.80, Nettie Sharp 29.35, D M Canright 10.50 WM. MORTON, Committee. Books Sent by Freight. THE Maine T. and M. Society will hold its SH Lane \$44.90, AJ Stover 104.55, JB Good fourth annual meeting on the camp-ground at 67.83. A K Atteberry 7.79, A S Hutchins 25.90, I St John 211.97, H Grant 105.40. Richmond, Aug. 29 to Sept. 4, 1877. J. B. GOODRICH, Pres. Cash Rec'd on Account. NYT & M Society \$110.40, S N Haskell 1000.00, T & M Society 47.36, W W Sharp 12.21, Wm Cor 6.91, Signs of the Times 132.00. Appointments. Mich. Conf. Fund. And as ye go, preach, saying, The kingdom of Ue a ven is at hand. Mattawan per J R Richards \$2.78, Douglass pe Reid 12.50. MEETINGS in Minnesota will be held as fol-Gen. Conf. Fund. lows Ind Conf \$50.00. At Tenhassen, Aug. 25, 26 Mich. T. & M. Society. Wells, at house of Bro. Kelsey, Sept. 1 Dist 10, \$6.00, Dist 7, 2.00. -9 8. Mankato, " 15, 16 Wrightstown, Book Fund. Jay, Golden Gate and Home churches, " 22, 23G W States \$10.00. S. D. A. E. Society. " 15, 16 at Golden Gate, Lamart Lauches \$10.00, S R Morrison 1.00, J H G ham 5.00, Frank Zirkle 2.00, A Woster 1.00, Jø Roberts 10.00, "An old friend" 10.00, Harriet Horn day 1.00, Byron Sperry & wife 30.00. " 22, 23 Agency, 22, 20 Eld. Babcock will attend the last two ap-HARRISON GRANT. pointments. Danish Mission. MONTHLY meeting for the churches of Oswe-go Co., N. Y., at Vermillion, Sept. 1 and 2, Peter Jensen \$1.00, Ole C Haugsted & wife 10.00. Swedish Mission. 1877. A general attendance is desired. DANLEL BOWE. Mrs O Gilbert \$1.00.