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

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THE WAY BY WHICH HE LED US.

WHEN we reach a quiet dwelling
On the strong, eternal hills,
And our praise to Him is swelling
Who the vast creation fills;
When the paths of prayer and duty
And affliction all are trod,
And we wake and see the beauty
Of our Saviour and our God;—

With the light of resurrection,
When our changed bodies glow,
And we gain the whole perfection
Of the bliss begun below;
When the life that flesh obscureth
In each radiant form shall shine,
And the joy that aye endureth
Flashes forth in beams divine;—

While we wave the palms of glory
Through the long eternal years
Shall we e'er forget the story
Of our mortal griefs and fears?
Shall we e'er forget the sadness,
And the clouds that hung so dim,
When our hearts are filled with gladness,
And our tears are dried by Him?

Shall the memory be banished
Of His kindness and His care,
When the wants and woes are vanished
Which He loved to soothe and share?
All the way by which He led us,
All the grievings which he bore,
All the patient love He taught us,—
Shall we think of them no more?

Yes: we surely shall remember
How He quickened us from death—
How He fanned the dying ember
With His Spirit's glowing breath;
We shall read the tender meaning
Of the sorrows and alarms,
As we trod the desert, leaning
On His everlasting arms.

And His rest will be the dearer
When we think of weary ways,
And His light will seem the clearer
As we muse on cloudy days.
Oh! 'twill be a glorious morrow
To a dark and stormy day;
We shall recollect our sorrow
As a vision passed away.

—Sel.

The Sermon.

Judge these therefore, before God, and the Lord Jesus Christ
who will judge the quick and the dead at his appearing and his
kingdom: PREACH THE WORD. 2 Tim. 4:1, 2.

THE SEAL OF GOD.

BY ELDER D. A. ROBINSON.

"And I looked, and lo, a Lamb stood on the
Zion, and with him an hundred forty and four
thousand, having his Father's name written in their
foreheads." Rev. 14:1.

A book of Revelation is not a prophecy
of consecutive events from beginning to
end, but contains many complete prophetic
cycles, each one closing up with the re-
deemed state, then a new line beginning.
Chapter 11 closes with the Judgment
Day, and the time of reward, then a new
cycle is introduced in chapter 12, closing
chapter 14:5.

The company brought to view in our
vision are seen in the redeemed state. Let us
consider the facts relative to them.

Who are they?

What is the Father's name seen in
their foreheads?

Who are they? We turn to Rev. 7,
where this company is brought to view, to
learn further particulars concerning them.
It is stated of them here that they receive
the seal of the living God. The following

points of identity prove this company to be
the same noticed in chap. 14: 1. Their
number in both cases is "one hundred forty
and four thousand." 2. They bear a par-
ticular mark—the name, or seal, of God.
3. Their position, "before the throne." 4.
In chapter 7 it is said that the "Lamb leads
them," while chap. 14 states that they "fol-
low the Lamb whithersoever he goeth." These
companies, consisting of the same
number, bearing the same mark, occupying
the same position at the same time, and do-
ing the same work, must be one and the
same company.

They are again noticed in chap. 15: 2, 3.
That this is the same company is evident
from the song they sing, and the position
they occupy. Compare verse 3 with chap.
14: 3. This company must live in the last
days, because they get the victory over the
beast, his image, and his mark. These ob-
jects John speaks of in chap. 13: 14-17, but
when men will be in danger of receiving
the mark of the beast it will be in the last
days; for chap. 14: 9, 10, brings to view a
terrible warning against the reception of the
mark of the beast, and this warning procla-
mation will be the last one that the inhab-
itants of this earth will hear, because the
next event is the coming of "one like the
Son of man" to reap the harvest of the
earth.

The above company, then, will live amid
the troublous scenes of the last days, yet
they come off victors in the conflict, and
stand on the sea of glass. They are re-
deemed from the earth. In other words,
they are translated at the second coming of
Christ, and do not go down to the grave.
"Redeemed from among men," John adds.
The prophet Hosea speaks of the dead as
being "redeemed from death," but this
company is "redeemed from among men."

2. What is the Father's name seen in
their foreheads? We have seen from chap-
ters 7 and 14 that "name" and "seal" are
used synonymously; and we might add still
further that the terms name, seal, mark,
sign, and token are all synonymous, so that
if we find one writer speaking of the sign
of God, he will mean precisely what another
writer does who speaks of the seal or
name of God. In proof of this statement,
please compare the following texts of Scrip-
ture: Rev. 14:1; 7:4; Rom. 4:11; Eze. 9:
4.

Let us now examine the definition of the
term seal. A seal is defined to be "an in-
strument of sealing; that which is used by
individuals, corporate bodies, and States, for
making impressions in wax upon instru-
ments of writing as an evidence of their
authenticity." The verb signifies: "To
secure to any one, to make sure; to set a
seal or mark upon anything in token of its
being genuine or approved; to attest, to
confirm, to establish, to distinguish by a
mark." Any enactment or law put forth,
to be valid, must bear the seal of the power
promulgating it. Jezebel wrote letters in
Ahab's name and sealed them with his seal;
they were then authoritative. Rutherford
B. Hayes may send out a proclamation, but
unless he adds the seal of his office desig-
nating who he is, it will be of no authority;
for there may be other men of the same
name, but when he adds, President of the
United States, and affixes the seal of his
office, it is obeyed. The seal of any power,
then, will always be found in connection
with some law, or enactment, demanding
obedience.

We now inquire, Has God a seal or some
characteristic designating him as the true
God; for Paul tells us "there be gods many
and lords many." Reader, pause a mo-
ment, and tell me—Who is the true and
living God? Suppose I am a worshiper of
the sun, as many are, and you wish to con-
vince me of my error, how will you proceed
to the task? Do you say, I "must have no
other gods" beside the true? My answer
is, The sun is the true God, and I worship
him: thus your argument would fail to con-

vict me of sin. Do you not see the neces-
sity of there being something to point out
the true God, the great Author of the Chris-
tian religion?

We have seen that a seal is always used
in connection with some law or enactment
demanding obedience, indeed the idea of
law is inseparable from a seal. Let us now
turn to the law of God, and see if there is
anything in that which points unmistakably
to its Author. Please take your Bible, and
turn to Exodus 20: 3-17, and examine the
decalsogue carefully. The first three com-
mandments mention the word God; but we
cannot tell from them who is meant since
there are "gods many." We pass over the
fourth commandment, as that is the one so
many would have abolished. The fifth is
no more definite than the first three, and as
for the remaining five they do not contain
the name of God at all.

There is nothing in the nine precepts we
have examined by which we could convict
the grossest idolator of sin. The worshiper
of idols could say, This idol before me is
my god, his name is god, and these are his
precepts. The worshiper of the heavenly
bodies could also say, The sun is my god,
and I worship him according to this law.
Thus, without the fourth commandment, the
decalsogue is null and void so far as it per-
tains to enforcing the worship of the true
God. But let us add the fourth command-
ment, restore to the law this precept which
many are ready to contend has been ex-
punged, and see how the case will stand
then. As we examine this commandment
which contains the declaration, "For in six
days the Lord made heaven and earth, the
sea, and all that in them is," etc., we see at
once that we are reading the requirements
of Him who created all things. The God
of the decalsogue, then, is not the sun, but
He who made the sun. No object in the
heavens or on the earth is the being who
here demands obedience; for the God of
this law is the one who created all things.

We here have a weapon against idolatry.
The true God is the one who made the
heavens and the earth, and the fourth com-
mandment is the only one which brings
that fact to view. This, then, is the seal
or sign of the great God, and whenever the
sacred writers would represent the true
God they always appeal to the facts on
which the fourth commandment is based.
See Neh. 9:6; Ps. 115:15; Isa. 37:16;
Acts 14:15; 17:23, 24.

From the above premises and conclusions
it is evident that the fourth commandment
contains the seal of God's law. It is both
reasonable and consistent to suppose that
he would have a seal; but we now come to
positive testimony upon the point. "Speak
thou also unto the children of Israel, saying,
Verily my Sabbaths ye shall keep; for it is
a sign between me and you throughout
your generations; that ye may know that I
am the Lord that doth sanctify you." Ex.
31:13. "I am the Lord your God; walk
in my statutes, and keep my judgments,
and do them; and hallow my Sabbaths; and
they shall be a sign [or seal] between me
and you, that ye may know that I am the
Lord your God." Eze. 20:19, 20. Then
by hallowing the Sabbath they would ever
remember their Creator. It is a sign be-
tween God and his people.

In Rev. 7, the servants of God are spoken
of as being sealed with the seal of God in
their foreheads, or, as another translation
renders it, "with the sign of God." Our
text speaks of the same company as receiv-
ing the "name of God." As we have al-
ready seen, this sealing is a work which
must be accomplished in the last days, and
one which clearly brings to view a restora-
tion of God's down-trodden Sabbath, again
giving to the law its seal, which unholy
hands have attempted to tear therefrom.
The prophet Isaiah clearly predicted just
such a work, and at just the right time, in
the following words: "Bind up the testi-
mony, seal the law among my disciples."

Isa. 8:16. The testimony has been torn
asunder, and needs binding up; the seal
has been taken from the law, and must be
restored. But does the prophet's testimony
refer to the time we have spoken of, *i. e.*,
the last days? We think it does from the
next verse: "I will wait upon the Lord,
that hideth his face from the house of
Jacob, and I will look for him."

Reader, consider these facts. When the
last days are reached, a work must be per-
formed that will fulfill this prophecy. The
seal must be restored to the law "among
my disciples," says the prophet. The pa-
pacy has tampered with the law of Jehovah,
and attempted a change in it. With true
Satanic instinct he undertakes to change
that commandment, which, of all others, is
the fundamental commandment of the law,
the one which makes known who the law-
giver is, and contains his signature of roy-
alty. The fourth commandment does this;
no other one does. The Sabbath he gave
as a great memorial of himself, a weekly
reminder of his work in creating the heav-
ens and the earth, and a barrier against
every form of idolatry.

John saw the angel ascending from the
east, or "from the sunrising"—a more lit-
eral translation—with his sealing message.
And this work did thus arise. It was weak
in its influence at first, just as the rays of
the rising sun are nearly powerless; but as
it nears the meridian it increases in strength
and glory.

Already has this solemn message gone to
nearly every nation on the globe, and pre-
cious souls are being attracted by its divine
truths. Ere long, the last servant of God
will be sealed, the great plan of salvation
completed, the saints be invited to enter
the kingdom prepared for them, and to the
wicked it will be said, "Depart." Reader,
where will you be found then? May it be
your lot to be sealed with the seal of the
living God, and be found among the vic-
tors on the sea of glass.

General Articles.

OUR FIRST LOVE.

2

WHAT was our first love? Let us go
back to the record of those days so happy,
so blessed—the brightest page of all our
life history. How deep, how fervent, was
our love for Jesus when first he spake
peace and pardon to our troubled hearts.
How lightly we held all things of earth.
When we first loved the Saviour, how real,
how earnest, how genuine was our love.
There was not a duty in all the Bible which
we did not deem it our most precious priv-
ilege to discharge. What cross could be
too heavy then? If a call was made upon
our time or means, we rejoiced to be
awarded the privilege of at once advanc-
ing the cause of the Master, and proving
our self-sacrificing love. We stood aston-
ished, when some who claimed to love
him evaded duty, or refused to supply need-
ed means for the advancement of his cause.

In the days of our first love, we called
no commandment grievous. No; God's
law was to us joyous; his Sabbath our de-
light. Then, we prayed, "Thy kingdom
come, thy will be done on earth as it is in
Heaven," with all the fervor of our
souls; and how we strove to be instru-
mental in answering our own prayers.
We did not, in our first love, stop to weigh
God's requirements in the cold and selfish
scales of worldly policy. Was it God's
command? That was enough. Love
prompted us to glad obedience. But now
—alas! how often we look for profit on the
other side. How reluctantly, grudgingly,
we yield obedience to God's holy law of
love. How eagerly we seize on the most
flimsy pretexts to excuse ourselves, or even
refuse to obey at all. Why is this? It is
because we have lost our first love, suffered

ourselves to be beguiled, seduced from Jesus, our liege Lord, to the service of Satan and the world.

In the rapturous glow of our first love, no matter where or when the meeting, we were there. Worldlings mocked at us, said "they had no patience with us, we were exposing our health, and neglecting our business." How indifferent we were to their worldly-wise expostulations. Rain, mud, storm, dark, heat, cold, distance—nothing could keep us from the assembly of God's dear children. We would not, could not, stay away; with the saints of God we delighted to be.

Then, it was more than our meat and drink to do the Master's will. Go where we would, in humility, patience, gentleness, and love, we urged all to obey the solemn truths of the third angel's message, and entreated all to come and see the blessed Saviour we had found. Alas! our love is cool enough now. There is no longer that rapture, that burning zeal, that "ridiculous, fanatical enthusiasm," as the worldling called it. Our song of joy is turned to harsh murmurs. "It is too much trouble;" "we have not time;" "we are too old"—"too young"—"too nervous;" "business won't permit;" "health is too feeble;" "it isn't reasonable to expect us to go so far." God help! God pity us! It is the loss of our first love that makes us seek the comfort of our mortal bodies, at the risk of losing immortality, eternal life.

Has our Beloved changed—become less gracious, less tender, less pitiful, less kind? Ah, no! Jesus Christ is "the same yesterday, and to-day, and forever." Heb. 13:8. The change is in us. We have lost, betrayed, forsaken our first love.

Some are leaning upon what they have done. Oh! says one, "I used to do, now let others work; I have done my share." God help us! The Lord in pitying mercy save us from living on *have dones*. God never called us to all the glorious light given in these last days, to the solemn truths of the third angel's message, to lay our armor down. When we leave our first works it is because we have left our first love. If the tree cease to bear fruit, cut it down, why cumbereth it the earth? Not by spasmodic effort, but by "patient continuance in well doing," we are to "seek for glory, and honor, and immortality; eternal life." Rom. 2:7.

We sleep; our great enemy does not. As soon as the Israel of old escaped from Egyptian bondage, Pharaoh with all his host sought to recapture them—to drag them back to slavery; so it is with the Israel of God to-day, who are escaping from the bondage of sin. Satan and all his host seek to capture and destroy us. There are a thousand avenues to the human heart unknown, unsuspected by ourselves, but known to Satan. Every plan which his subtle wisdom can devise is brought to bear to seduce us from our Lord, to wean our hearts from our Beloved, and no snare proves more successful than dazzling our eyes with the glittering things of the world; hence the faithful warning, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2:15-17. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

In view of the shortness of time, the perils of the last days now upon us, and the vast work to be done, oh that we may awake, and return to our first love! Let us be no longer dead or dying, but alive with zeal, looking and waiting for the coming of our Beloved,—waiting all ready ourselves, and so in a condition to help those around us.

We claim to be of that "peculiar people, zealous of good works," to whom is entrusted the proclamation of the third angel's message, *God's testing truth*, his last warning to a sin-polluted world. Practical godliness, obedience to God's whole law, a consecration manifested by continual self-sacrifice and pure devotion,—in short, loving God with all the heart, soul, mind, and strength, is essential to secure the glad plaudit, "Well and faithfully done," to earn the gracious invitation from our Lord, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In view of the perils that surround us,

and the temptations that beset us, may the most intense desire of our souls be to return to our first love.

"Nearer, my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me."

CHAS. B. REYNOLDS.

THE ARAB'S BISMALLAH.

WHILE I was in Egypt I had occasion to cross a part of the desert bordering on the Red Sea. I was accompanied by a number of natives, as guards. There were eight or nine of them, as wild and picturesque as you can well imagine. They were true sons of the desert, and Ishmaelites of pure descent.

They were faithful to me, and it was pleasant, day after day, to gallop among this bearded troop, sometimes conversing with the sheik, or leader, and at other times witnessing such feats of horsemanship as my guards pleased to exhibit for my amusement, or to practice for their own. In the heat of the day we were accustomed to pitch our tents and rest, and to travel in the cool of the morning and evening. Late in the evening we rested again, but then we were more inclined to while away the hours in conversation than in the middle of the day, when we were glad to sleep.

One evening, towards midnight, we had encamped as usual beside a muddy fountain, secured our horses, lighted our fire, and drank our coffee; my guards were seated around the fire, smoking and chatting, while I made an effort to sleep under cover of my own little tent. It was all in vain, however, and after many attempts to close my eyes in forgetfulness, I left my tent and joined the Arabs.

My presence did not much interfere with their conversation, but I paid little heed to what they were saying, till presently the sheik, turning suddenly around upon me, exclaimed:—

"What strange men you Englishmen are!"

"How so?" I asked. "Why strange?"

"I don't think you have any religion," was the reply. "You don't pray; you don't give alms; you do nothing."

This was a home thrust, and my conscience felt it. I had looked upon the poor fellows around me as so bigoted to their creed, and knew myself to be so completely in their power, that I deemed it prudent to avoid every topic which might rouse their prejudices and passions. In my solitary tent at midday I had read the word of life; and at morning and night I had commended myself in prayer to God my Maker, through Christ my Saviour, and sought the guidance and help of God's Holy Spirit; but in each case I had drawn close around me the curtains of my tent, and whispered low so that I should be neither seen nor overheard.

"You have no religion," said the sheik; "you don't pray—you do nothing."

"God forgive me!" I said within myself; "the accusation is deserved."

"Now we," continued my reprover, and he went on boastfully to tell what their prophet required of them, and how faithful was their obedience in matters of devotion, charity, and self-denial. While he spoke, I lifted up my heart to God, and asked for courage to bear a feeble testimony to his word. When the sheik paused, I put my hand into my bosom, and drew forth a New Testament.

"I have a religion," I said; "would you like to hear what it teaches me in relation to these high matters?"

"Certainly. Would I tell him?" he asked.

By this time the attention of each of my guards was directed towards me. Their quick, sparkling eyes were fixed fiercely, as I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated, and their hands seemed ready to grasp the dagger that would speedily bring down vengeance upon the infidel dog who should dare to blaspheme their prophet.

"Certainly," I said, as calmly as I could. I opened the Testament at the sixth chapter of St. Matthew's gospel. "You speak of alms-giving, hear what my Koran says about this;" and I rendered into Arabic the first four verses: "Take heed that ye do not your alms before men, to be seen of them." When I came to the end of the fourth verse, I stopped and looked up. The dark countenances around me were glistening, but not with anger.

"Good!" exclaimed the sheik; "this is very good. Go on."

I gathered courage, and read again: "And when thou prayest," etc., and that

which follows to the end of the fifteenth verse. Again I looked around me.

"Bismallah! but this is wonderful! wonderful!" exclaimed one and another, stroking their black beards, "wonderful!" and every harsh and forbidding feature was softened down to calm, quiet attention. "More, more."

I read on, translating as I went what the Lord said about fasting.

"Bismallah!" cried the sheik again in evident admiration; but this is wonderful!"

I needed no further urging on. Verse by verse, paragraph by paragraph, I read on to the close of the chapter, interrupted only by exclamations of surprise and approbation.

And I read to them further, how he who had spoken these words of grace and wisdom died for our sins upon the cross to make atonement for us, so that his blood can cleanse us from all sin.

"Wonderful!" said my swarthy friend, the sheik, when at length I closed the book; "but this is wonderful! And what good people you Christians ought to be!"

I never forgot, and I hope I never shall forget, the lesson taught me beside that desert fire. In the first place, my cowardice and unbelief had been rebuked. Call it prudence, or what I might, the truth is, I had been ashamed and afraid to acknowledge Christ before men, and thus I had brought dishonor upon his name, and upon faith in his name. Very painfully was I thus brought to think of the words of the Lord, "Whosoever shall be ashamed of me, and my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of the holy angels." And earnestly did I ask for more faith to believe that the Holy Spirit can and may so effectually impress the minds of unbelievers with the truth of the gospel, as to excite their admiration and acknowledgment of its excellency, its moral beauty, and saving power.

In the second place, I felt how true were the words of my Arab guide, "Christians ought to be good people." With the Bible for their guide, with the Holy Spirit for their sanctifier and light-giver, with Christ for their Saviour—what manner of persons ought they to be in all holy conversation and godliness! If the professed followers of the Lord Jesus Christ did but seek more earnestly that guidance and sanctifying influence, if they were but more conformed to the will and rule of Him who died for them and rose again, how much more there would be of loving obedience to their great Master's injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."—*British Traveler*.

PRESERVED, NOT PREVENTED.

A FEW friends sat in familiar talk. The subject drifted from one point to another until they came to speak of temptation and its power over a life.

One remarked, "I often pray God to keep me from certain temptations, since I know I never can resist them."

"Oh! no," replied another; "You should not pray God to take away temptation, but rather to give you strength to resist."

"Yes, I do ask," insisted the first, "not only that I may be preserved from yielding to temptation, but that temptation may be prevented."

"Is not that weak and cowardly?"

"I am weak, as I have found to my sorrow; so weak that I am glad to run away from the occasion of sinning, and from myself, too. I have no confidence in myself. If temptation comes, I am almost sure to have a downfall, and dishonor God."

"You dishonor God by such praying. I would say, Let the trial come, and grow strong in resisting."

"I shall have trial enough if I not only resist what actually comes, but run away from what I see in the distance. What do you think of a drinker, who, while trying to reform, is careless about getting the odor of brandy? Wouldn't he be more foolishly than brave in risking the power of his thirst?"

"Of course I wouldn't have him rush into a saloon; but he needn't take another street for fear he shall catch sight of the sign. But the case of the drunkard is different from yours. Drunkenness is very much a physical disease: it is often induced, where the appetite exists, by the odor as well as the taste."

"And sin is moral disease. The temptation to some kinds is as subtle, as powerful, as irresistible, as the thirst for stimulants

is to a drunkard. The most refined sin is the grasp of a tyrant on its victim. To being willing to encounter temptation seems to me to savor as much of arrogance as unsafe self-confidence as my timidity does of weakness."

"But it is only by meeting temptation and grappling with it, that we ever become morally strong. The drunkard never knows that he is safe, and never is secure, until he has met his enemy, and said firmly, 'Thee behind me.' No; I should be ashamed to pray, 'Keep temptation from me.' 'Preserve me from the power of temptation,' sufficient."

The majority of the speakers in that little group of friends favored the sentiment of the second speaker, viz., that we should pray only for strength to overcome in the hour of temptation, and not to be saved from the trial of strength which the test involves.

Which party was the nearer right?—*vocate and Guardian*.

THE DAYS OF CREATION WEEK HOW LONG WERE THEY?

SOME tell us that from a geological standpoint they must have been periods of time, embracing millions of years; others getting their authority from the same source, say they were periods of one thousand years; again, another class affirm that to have been days of, to us, indefinite time, and this conclusion, too, is drawn from geological facts. Still another class, from a Bible standpoint, claim those days have been of twenty-four hours duration.

Men who in interpreting God's word give credence to a secondary sense, great sticklers for reason and natural law, and we propose in this article to bring under consideration the language relative to the days in the light of reason and natural law, and bide the result. We will not tempt to enter into the questions of *strata*, and *fossils*, but into less intricate and more comprehensive ones.

Passing down the inspired record of Genesis to that of the *third* day, we find that in it were created the grass, the trees, and fruits.

In the *fourth* day the sun, moon, and stars were appointed their places and erations.

Upon the *fifth* day the fowls of heaven and creatures of the waters commenced life.

The cattle, beasts of the earth, and all creeping thing, received their structure and breath of life from their Creator on the *sixth* day, as also did man, the crown of God's creative work.

Now, let us apply the thousand-year ory to the third, fourth, fifth, and sixth days, and see if the voice of reason and nature will allow its application. Question: What was the purpose in the creative work of the third day? Answer: To supply food for creatures which should afterward need it. Q. How long from the creation of the grass, herb, and fruit, to its use by the fowls of heaven and creatures of the waters were created on the fourth day? Answer: Two thousand years or more to its use by the cattle, beasts of the earth, and creeping things. Reason says that to allow lengths of time to intervene between preparation of food and its use is a peachment of the wisdom of the Creator.

Natural laws are as much at variance with the application of this theory as is reason. The evening and the morning of the day. Gen. 1:5. (The record determines the divisions of the one thousand years.) Who does not know the condition of the light and heat emanating from the sun has upon the vegetable kingdom? Can grass grow, or grains or fruits grow, in protracted darkness? Nature answers emphatically, *No!* Then what, of a direct miracle, could have brought tenance to the fowls of heaven and fishes of the sea upon the morning of the fourth and fifth days (if they could live that time) after each of the two periods of five hundred years of darkness? What would be the condition of the animal world, including man, as the five centuries of darkness rolled away, upon the morning of the seventh day? Nature and reason answer, Verily vegetable and animal would have been swept into oblivion hundreds of years before that morning dawned.

Such are the results of this geological theory. Reduce its hundreds of years even to one year, and the result is a chaos, and subversive of divine wisdom.

We might carry the matter much farther in regard to these geological theories, but pass to another point. When we re-

read from the inspired record of the days of creation, and take God at his word, in all these appointments we see displayed a beautiful harmony, wonderful consistency, and unfathomable wisdom; and with amazement the matchless simplicity of this narrative of the creation of the heavens and the earth.

But, says one, will you set aside actual facts of science and statements of men of profound research in the science of geology? We answer, No, and yes. We will set aside facts of science,—let us have them thick and fast. But we must set aside statements of men when they contradict God's word and themselves too. Why should Bible believers accept any learned man's *ipse dixit* which his tutor or classmate will not accept? The world is full of the blunders of scientists,—their wrecks strewn on every coast; and while they wrangle and dispute and show no signs of agreement shall we not stand on solid rock rather than embark upon their crafts of law? F. A. BUZZELL.

THE SPIRIT OF THE MESSAGE.

The assertion may be threadbare, but though oft-repeated I venture to make it again, that we may be well versed in the history of the third angel's message, and yet nearly or quite destitute of its spirit. But what is the spirit of this message? It is precisely the same spirit that has attended every message that has ever been given in harmony with God's will. God's messages to mankind have varied according to the time or the circumstances under which they have been given; but the spirit has always been the same. In short, the spirit of the message is the Spirit of God, working in us to will and to do of his good pleasure. The great deception that shall come upon the world to try them does not exempt those who have a knowledge of the truth; it shall come upon all who do not receive the love of the truth. We may read our beloved papers, the REVIEW and the HERALD, and exclaim with enthusiasm, "How glad I am that I have learned this truth," and then lay our papers away very carelessly, as the miser packs down his bags of gold; but have we the love of the truth? Ah, no! we have only read and admired. We had the spirit of the truth we should never rest contented until we had sought out some one not fully acquainted with it, and succeeded in getting him interested in reading it.

We may be at some pains to go and hear preaching, we may enjoy a real mental feast while hearing the word expounded, and rejoice that we can understand it. But does this prove that we have the love of the truth? No; we have only had our feelings aroused. The Spirit of God would beget within us a burning desire to have some unconverted person listen to the truth, become interested in it, and embrace it. Oh that we all had the love of the truth—the spirit of the message!

MR. SPURGEON'S COW.

My grandfather was a very poor minister, and kept a cow, which was a very great help in the support of his children (he had seven of them); and the cow took the "stagers" and died.

"What will you do now?" said my grandmother.

"I cannot tell what we shall do now," said he, "but I know what God will do: God will provide for us. We must have milk for the children."

The next morning there came £20 to him. He had never made application to the fund for the relief of ministers; but on that day there were £5 left when they had divided the money, and one said, "There is poor Mr. Spurgeon down in Essex, suppose we send it to him." The chairman—a Mr. Morley of his day—said, "We had better make it £10, and I'll give £5." Another £5 was offered by another member, if a like amount could be raised, to make it up to £20; which was done. They knew nothing about my grandfather's cow; but God did, you see; and there was the new cow for him. And those gentlemen in London were not aware of the importance of the service which they had rendered.—*Spurgeon*.

DO EVERYTHING WELL.

If you have something to attend to, go about it coolly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you had ever to do in

your life, and as if everything depended upon it. Then your work will be well done, and it will afford you genuine satisfaction. Often much more does depend upon the manner in which things seemingly trivial are performed than one would suppose, or than it is possible to foresee. Do everything well, and you will find it conducive to your happiness, and that of those with whom you come in contact.—*Sel.*

COMMON THINGS.

[Republished by request.]

THEY lie around on every side,
For every day some blessing brings;
We look upon them without pride,
For what are they but common things?
So common that we have not known
The loss that we should feel to-day
If they were gathered, one by one,
And hidden from our sight away.

So common that we use or waste
As if they were our very own;
We sweeten this or that to taste,
And revel in our joys full blown.
We lay them down, or take them up,
No thankful thought about them clings,
We do not care to fill our cup,
Life's golden cup, with common things.

We want some rare and precious pet
That common people cannot buy;
We want the best that we can get,
No matter if the price is high.
Our birds are all too commonplace,
Bring us some foreign one that sings,
Some beauty that our halls would grace;
We've had enough of common things!

We want the best the world affords—
Pray who should have it if not we?
We want the gold the miser hoards,
We want the pearls that gem the sea.
The world moves slow—we long to fly,
How many of us sigh for wings,
Yet we should pass them coldly by,
Were they once clasped with common things.

Whatever is most rich and grand,
Whatever others most desire,
We fain would hold within our hand—
To things like these our thoughts aspire.
We would have stars to light our way;
Our choice of all Dame Fortune brings;
Let us remember when we pray,
That many lack for common things.

—CLARA B. HEATH, in *Watchman and Reflector*.

THE SERVICE OF GOD.

As I look out upon the beauties of nature, on this holy Sabbath day, my heart goes out in love and thankfulness to our Heavenly Father for his loving-kindness toward his erring children. We have many things to be thankful for. The blessings that are showered upon us in this life, but more especially the rich provisions of the gospel, call for gratitude. What a glorious manifestation of the love of God was the gift of his Son to die for us. Cannot we love such a God as this? Let us show our love by obedience to his commandments. This is the test he gives us.

We need the love of God deep down in the soul. We need to draw sap and nourishment from the living Vine continually, in order to grow up into Christ. I like Peter's rule of addition: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance," etc.

The service of God is delightful. His grace helps us to bear the disappointments and trials of life. We need much of this grace in this sinful age; we need to do much praying and watching. The enemy is on our track. Sin abounds on every hand. Time is short. We have a great work to do. The world is asleep in reference to the near advent of Christ. Honest-hearted men and women, who are living up to what light they have, are breaking one of God's plain commands every week. Their minds must be called to the truth. "Who is sufficient for these things?" Oh! what responsibility we assume when we present the truth to others; so much depends upon the way we handle the truth, and the spirit we manifest in presenting it. It requires much heavenly wisdom to win souls to Christ. May God help us to labor earnestly for the salvation of the perishing, and always manifest the spirit of the meek and lowly Jesus.

C. H. FOSTER.

A WORD OF CHEER.

As a people we have great reason for encouragement, for we see without a doubt that the truth of God is rising. The Lord is truly working with and for those who are willing to work, and have his cause and the good of souls in view. As we read the late reports of Brn. Haskell and Canright from the tent in Danvers, Mass., and see how the multitudes are moved to hear, the interest they manifest in buying our publications,

and their friendliness and hospitality toward our ministers, we can but rejoice, and believe of a surety that God is with his people, and that the darkest days of our precious cause are in the past.

We have also strong evidence of the favor of Heaven inasmuch as we can see plainly that those who are leading out in all the reforms of this great work are themselves led by the great Leader, the Lord of glory.

Very cheering indeed are the reports that come in from the great harvest-field, of the work the laborers are accomplishing, through the help of God, and by untiring energy and perseverance. We believe a great work will yet be wrought through the European Mission, and that God is well pleased to bless the faithful efforts of his chosen servants who have left country, friends, brethren, home, and children, to do his work in foreign lands. May Heaven prosper and bless them each, in their noble, unselfish work for perishing souls, and may obstacles be so removed from before them that the word of the Lord may have free course, and be glorified.

This work is destined to a glorious termination, and to this end, we must be awake and spend our time and strength in aiding the laborers. We must not sit still, or stand idly by; but if too weak to do the reaping and binding, let us leave this work to abler hands, while we are occupied in the lighter portion, gleanings the scattered grain, or perhaps ministering to the worn toilers that may not rest, until the great harvest is securely gathered.

The husbandman is tireless in his endeavors, because of the recompense of perishable gain, and we should be doubly diligent in these precious moments that yet remain, knowing that "we have in Heaven a more enduring substance," and that as we sow, we shall also reap. The reward of the righteous is sure, and eternal life in the kingdom of glory is that reward. The shining spires of the Celestial City are almost in sight, the dark and trying scenes of earth will soon have past, and oh! may it be ours to join in the glad anthems that shall resound through Heaven, when the redeemed host shall stand immortal on the "evergreen shore." Shall we prove the integrity of our souls by doing faithfully and well the work assigned us here, and when the Nobleman returns hear the sweet words of acceptance, "well done"?

MRS. MARCIA S. AVERY.

Locke, Mich., Aug. 20, 1877.

DON'T WORRY ABOUT YOURSELF.

TO RETAIN or recover health, persons should be relieved from anxiety concerning disease. The mind has power over the body—for a person to think he has a disease will often produce that disease. This we see effected when the mind is intensely concentrated upon the disease of another. We have seen a person seasick, in anticipation of a voyage, before reaching the vessel. We have known people to die of cancer in the stomach, when they had no cancer in the stomach or any other mortal disease. A blindfolded man, slightly pierced in the arm, has fainted and died from believing he was bleeding to death. Therefore persons should have their minds diverted as much as possible from themselves. It is by their faith that men are saved, and it is by their faith that they die. As a man thinketh, so is he. If he wills not to die, he can often live in spite of disease; and if he has little or no attachment to life, he will slip away as easily as a child will fall asleep. Men live by their minds as well as by their bodies. Their bodies have no life of themselves; they are only receptacles of life—tenements for the mind, and the will has much to do in continuing the physical occupancy or giving it up.—*Sel.*

WHY THEY OFTEN FAIL.

YOUNG men often fail to get on in this world because they neglect small opportunities. Not being faithful in little things, they are not promoted to the charge of greater things.

A young man who gets a subordinate situation sometimes thinks it is not necessary for him to give it much attention. He will wait till he gets a place of responsibility, and then he will show people what he can do. This is a very great mistake. Whatever his situation may be, he should master it in all its details, and perform all its duties faithfully.

The habit of doing his work thoroughly and conscientiously is what is most likely to enable a young man to make his way.

With this habit, a person of only ordinary abilities would outstrip one of greater talents who is in the habit of slighting subordinate matters.

But, after all, the mere adoption by a young man of this great essential rule of success shows him to be possessed of superior abilities.—*Sel.*

TOBACCO.

"How are you, sir? you seem to be a gentleman."

"Well, yes; I count myself a gentleman in every sense of the word."

"Well, I am glad to meet one once in a while. It is so seldom one meets a gentleman in every sense of the word that it does a fellow good. I suppose you belong to church?"

"O yes, certainly; count myself a good Christian."

"Then you believe in the Golden Rule?"

"Certainly—'do unto others as you would have them do to you.' Oh, certainly, certainly; could not think of deviating from it."

"Well, I suppose you have a great influence in society?"

"Well, yes, they count that I have. A great many come to me for advice, and follow my example. In short, they count me a model man."

"Have you a wife?"

"Yes; a fine little woman she is. It would do you good to see her."

"Have you any children?"

"Yes, four of the nicest little ehicks you ever saw—two boys and two girls."

"Does your wife use tobacco?"

"Oh, my! She is too nice to think of such a nasty, filthy habit as that. I could not think of living with her if she did. Just think of it!"

"Do your boys talk of smoking?"

"Oh, no; I would not have them acquire the habit for anything in the world."

"Do your daughters use snuff?"

"No, no; hope they will never indulge in such a filthy habit."

"Well, well! Do you smoke? I see a case of cigars in your pocket."

"Well, yes, sometimes, just for pastime. Will you have one?"

"No, thank you. I would not have my wife, sons or daughters use it, and it would be contrary to the Golden Rule if I did, and how could I claim to be a Christian? And then if I have an influence over the rising generation I want to wield it in a better cause."

"Oh, yes; but I acquired the habit while young, and can't quit."

"So did I, and of swearing and drinking; but in order to be a Christian I had to quit."

—*Observer, in Eureka Herald.*

SMALL MEANS.

We think that the power of money is, on the whole, overestimated. The greatest things which have been done for the world have not been accomplished by rich men or by subscription lists, but by men generally of small pecuniary means. The greatest thinkers, discoverers, inventors, and artists have been men of moderate wealth, many of them little raised above the condition of manual laborers in point of worldly circumstances. And it will always be so. Riches are often an impediment than a stimulus to action; and in many cases they are quite as much a misfortune as a blessing. The youth who inherits wealth is apt to have life made too easy for him, and so grows sated with it, because he has nothing left to desire. Having no special object to struggle for, he finds time too heavy on his hands, remains mentally and morally asleep; and his position in society is often no higher than that of a polypus over which the tide floats.—*Sel.*

GOD'S WAY AND MAN'S WAY.—Man's way is, "Have patience with me, and I will pay thee all;" God's way is, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Man, in his self-sufficiency, would wait till he can give or do something to earn salvation for himself; but, when taught of God, he comes empty-handed, and joyfully receives at once eternal life as "the gift of God through Jesus Christ." It is then that he inquires, "What shall I render to the Lord?"—working not for life but from life, as the old divines would say.

"How many people," says Jeremy Taylor, "are busy in the world gathering together a handful of thorns to sit upon!"

The Review and Herald.

"Sanctify them through Thy Truth; Thy Words are Truth."

BATTLE CREEK, MICH., FIFTH-DAY, AUG. 30, 1877.

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

THE OHIO CAMP-MEETING.

WE gave last week a partial account of this meeting. The situation did not materially change so far as pertained to attendance by the brethren and sisters; but the outside interest continued to increase. This was the best we have ever witnessed. The absence of prejudice, so marked at first, ripened into positive friendliness before the last.

Such was the desire on the part of the people to learn our views, that the preaching was, with the exception of two opening discourses, all doctrinal, such as would be given at a tent-meeting rather than at a camp-meeting. Most of the great themes that constitute the present truth for this time were canvassed, very briefly of course, in the twenty-nine discourses given; and yet the desire to hear further on the same subjects increased to the close. Even the police in some instances requested our brethren to stand out on guard during the hours of service, that they might be at the tent and listen to the preaching.

On Sunday it was estimated that at least ten thousand persons were present. Excursion trains were run on all the roads, bringing multitudes from all the region around. Five discourses were given on this day, speaking being maintained in two places on the ground, both forenoon and afternoon. Several voluntarily came forward and expressed their determination to keep the Sabbath and prepare for the soon-coming of the Lord. Others are thoroughly convinced and deeply convicted.

In view of this state of things, it was thought best to follow up this camp-meeting with a tent-meeting in Newark. This meeting will commence Friday, Aug. 31, when it is expected that Bro. St. John's health will be so far restored that he can go forward with it. Bro. Waggoner will return to Ohio from the Illinois camp-meeting, to assist in the work at Van Wert or Newark, as circumstances may demand.

We cannot close even this brief notice of the meeting without speaking of the nature of the preaching to which we listened on this occasion. Discourses, especially from Elds. Waggoner, St. John, and Butler, were of a more than ordinarily high character; and we did not wonder that they mightily convinced the people.

The brethren who were on the camp-ground look forward with much interest to the coming effort with the tent in Newark. If that shall result in saving the interest already developed, and raising up a church there of such sterling and substantial people as are now inquiring, they will feel that the camp-meeting of 1877, though attended by so few of the brethren and sisters, was nevertheless a great success.

U. S.

THE SAINTS SHALL TAKE THE KINGDOM.

IN Daniel 7:18, we find the following statement: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

The question suggests itself how this declaration can be made to fit the idea of the spiritual kingdom, which so many think is the kind of kingdom here intended; and we propose this query to those who think that all the kingdom which Christ is to have, and all the one that is described by the pens of the prophets, is a kingdom of grace in the hearts of believers, a church kingdom set up on the day of Pentecost, or some manifestation of the work of the gospel among men.

"The saints of the Most High shall take the kingdom." Who are the saints of the Most High? They are the ones who already have this work of grace in the heart, the ones who already constitute the church of God on the earth.

If they were not people of this kind, and had not this work of grace in the heart, they would not be the saints of the Most High. But they are the saints of the Most High when it is said of them that they shall take the kingdom. They have all the work of grace in the heart, and sustain all the relations to each other necessary to constitute all that makes a spiritual kingdom, and yet they are not in possession of the kingdom which the prophet brings to view,

and it is said of them that they shall take that kingdom.

Now we ask, Is this a spiritual kingdom? If so, how could they take it? How can those who have the work of grace so far developed in their hearts that they are saints of the Most High, and members of his spiritual kingdom, then take a spiritual kingdom, which consists of the same things which they already possess? They could not. Then it was not a spiritual kingdom to which the prophet referred. Amen. But the saints shall take the kingdom—such a kingdom as they can take—not a spiritual kingdom, but the kingdom of God which he shall establish under the whole heavens. U. S.

TISE, DENMARK.

THE Lord is gracious to us. His mercy is new over us each day and each week. We find friends here, where a short time since we were entire strangers. Our countrymen in Vendsyssel have been very obliging and friendly at every place that we have been. And they do not tire of hearing the blessed word of God. Monday and Tuesday we held two meetings in Renbak with a congregation of from seventy to one hundred persons. Some of our Baptist brethren and their minister attended our meetings at this place. They were also friendly toward us.

The next three days we held meetings in Lökken and Vrensted. Lökken is a little market town or village. It lies on the west coast. Along the coast toward the north and south are high sandbanks which form a natural dike. They are planted with grass; otherwise, being quicksand, they would cover and injure the fruitful fields farther in the country. In places they extend half a mile in from the sea. At Lökken a large warehouse was placed at our disposal to hold meetings in. This is where the Methodist missionary Hansen held meetings last winter. There are many here who are desirous of hearing the word spoken.

Sabbath afternoon we had a Bible-class in Alstrup, and Sunday forenoon preaching in Saltum. There was present an audience of three hundred, who listened attentively to a sermon on the kingdom of glory. Many were deeply affected. Before our meeting, I attended the service at the church, where the minister warned against heretics. His sermon lasted seventeen minutes. At the close, the people thronged to the barn where our service was held. The blessing of the Lord came in our midst.

At the close of the meeting a school-teacher by the name of Kristensen asked permission to read an article in regard to the Sabbath, that he had written. He very modestly waited until all but fifteen or twenty had left the house, before he began to read it. When he had finished, I remarked that if there was anything good in what he had read, it would have been better to read it before a larger number of people. I asked him if he would read it again next Sunday in the meeting, so that I could have an opportunity to answer it. This he said he would do.

In the afternoon I had a congregation of about two hundred people in Tise. The word spoken made a good impression here, and I received an invitation to go to Stenum, where the people are very liberal-minded; but further labor cannot be bestowed upon these places where we now have become acquainted and found friends, before the work is further advanced in Alstrup and Saltum, where we first began. We have obtained six subscribers to ADVENT TIDENDE, besides fifteen names to whom the paper is sent by clubs in America. JOHN G. MATTHESON.

Alstrup, pr. Brønderslev, Denmark, Europe, Aug. 7, 1877.

HEALTH REFORM.

SHALL we go back? If we have gone wrong, it becomes us to repent; but if we have started in the right direction, it is a shame to go back. Some have been very cautious about going too fast, and it has resulted in going fast the other way. While we admit we have precious light, let us constantly walk in the direction of the light.

Each has the privilege to choose for himself. There is no compulsion. If others do not come up to our ideas of the reform, we have no quarrel with them. If any think it a grievous task to follow the light on this subject, they are excused, so far as we are concerned; but our reason for following the testimonies is that we fully believe it to be for our own good.

We believe such testimonies as the following: "Adam fell upon the point of appetite." "Christ

began his work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite." "There is a solemn responsibility upon all, especially upon ministers who teach the truth, to overcome upon the point of appetite." "Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions." "Intemperance commences at our tables." "The only safe course is to touch not, taste not, and handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks." "The highly seasoned flesh-meats, and tea and coffee, which some mothers encourage their children to use, are preparing the way for them to crave stronger stimulants, as tobacco, and the use of tobacco encourages the appetite for liquor. The use of tobacco and liquor invariably lessens the nerve power."

"Men who are engaged in giving the last message of warning to the world, which is to decide the destiny of souls, should make a practical application in their own lives of the truths they preach to others." "As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion."

"The idea should never be given that it is of little consequence what we eat, because we, from principle, leave meat, butter, mince pies, spices, lard, and that which irritates the stomach and destroys health. There are some who go to extremes." "Flesh-meats, and rich food, and an impoverished diet, will produce the same results." "Large quantities of sugar and milk eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained are not always healthy. They are diseased. A cow may be apparently well in the morning, and die before night. Then she was diseased, but you did not know it. The animal creation is diseased. Flesh-meats are diseased." "Sugar clogs the system." "Flesh-meats will depreciate the blood. Cook meat with spices, and eat it with rich pies and cakes, and you have a bad quality of blood. The system is too heavily taxed in disposing of this kind of food. Mince pies, which should never find a place in any human stomach, and the pickles, which never should have any place there, will give a miserable quality of blood."

Believing these testimonies, and others similar to the last, respecting cheese, saleratus, etc., we must be excused in trying to live in harmony with them. Instead of backsliding, we ought to progress in the direction of healthful living. And we believe it will be seen by and by that those who have followed the light most closely on this subject have taken the wisest course. We believe the light has been given because we need it; and that the time is at hand when those who have neglected it will realize a great loss.

R. F. COTTRELL.

AN INTERVIEW.

ONE afternoon a Catholic lady came into our tent at Danvers, and sat down for a few minutes' talk. She was Irish, and apparently possessed of more than the average of natural intelligence of her class. After a few moments' conversation, she was invited to come to hear the lectures. She replied that she lived fifteen miles away, and that she should not come to hear even if she lived close by. This led to the discovery that she was a Catholic, and we took occasion to ask her a few questions. She said she did not believe the Bible, for that had passed through the hands of men. She went by the word of God. The Bible has passed through the hands of the printers, and we can not tell what part of it is true, and what is false; but the word of God is a safe guide.

We tried to find out where she found the word of God, and soon learned that it comes in its purity from the "one church," "the church that Christ left," and is handed down from the pope, and dealt out by the priests. I thought I could discern the echo of that blasphemous cry of "infallibility," that rang out from Rome not long ago; and I was reminded of what Paul said concerning this same power,—"he as God sitteth in the temple of God, showing himself that he is God." Thus he teaches men that they are not capable of reading the Bible understandingly, and selecting the truths from the errors it contains; therefore they must get all their Bible, or word of God, from the priests; and having the implicit confidence of his ignorant followers, the pope has long had the track laid on which to issue his infallible (!) mandates and dogmas. And he is not content

with giving his own interpretations merely of the written word, but he "exalteth himself above all that is called God," assumes the legislative seat of the world, and thinks to change the law of the Creator. See 2 Thess. 2:4; Dan. 7:25.

"How foolish," cry a host of Protestants, "thus to follow the leadings of a wicked church or bow to the laws of the pope of Rome." Certainly, we say; and we add, How inconsistent for these same Protestants to bow to any of the chief institutions of this church,—the first-day Sabbath, while they stand with their feet upon the down-trodden Sabbath of the Lord! And the Catholics boast of it. They advertise in their catechisms as the badge of their authority their power to change the Sabbath from the seventh day of the week to the first day.

After some further talk, we asked the lady again to come and hear; and she said she would if she were near enough, but added that she should never change her faith whatever she might hear. "The Catholic Church that was established by Christ is united, while the Protestants are all divided. Go to the Methodists and you hear one thing; to the Baptists, and you hear a different thing; and so on through the list," said she. Thought I, What hope there of those whose ears are closed to reason? But the mother church is not so blind but that she can see Babylon in her daughters. Confusion is engraved upon the face of Protestantism.

I told her that we have in our church several who were once stanch Catholics. With a lot of intense scorn she arose to go, and said, "One who was ever a good Catholic, and attended church, has ever backslidden like that." I assured her that it was true, and that a young man who was two years ago French Catholic from France, was now preaching our views. Catholics and Protestants in America. She said, "He had better not come to Lynn, if he knows when he is safe."

How quick, had she the power, would the papacy revive the Inquisition, and deluge the soil with the blood of saints! And how quick when her image is formed by Protestant America will the slumbering elements of society spring to activity, ready to re-enact the scenes of former religious oppression! But the servants of the living God, who have his seal in their foreheads, need not fear. At that time they shall be delivered, every one that shall be found written in the book."

How glorious is the light of truth. Let us thank God for it, and walk in it; and at last we shall come to Zion with the redeemed, with songs and everlasting joy. C. W. STONE.

REMEMBER THE SABBATH DAY.

THE law of God is a perfect measuring rod. By it human actions are measured. In the balance character is weighed. Which of the commandments has the semblance of laxity in its demands? What is the nature of the fourth commandment in this respect? Can it be bent or twisted to suit the caprice of professors and friends?

Let it be borne in mind that the law is the product of infinite love and goodness; that each of its sacred precepts is consulted man's greatest possible benefit; and that the least departure from it is a sin against God, and an injury to the transgressor. Where in the Bible is the permission to do any work for our personal profit or pleasure, on the Sabbath day? Is not such work positively forbidden by the fourth commandment?

For one who keeps Sunday to work in the sugar place on the first day of the week, to prevent waste, or in the field, to get hay or grain into the barn, lest it be rained on, or to do any other similar work, is perhaps all well enough because the authority for first day observance rests solely on tradition. There is therefore no show of consistency in the idea that tradition should, in certain cases, authorize labor on the day. But tradition must not be permitted to authorize labor on the Sabbath of the Lord, because that rests on the authority of God. "In it thou shalt not do any work." Ex. 20:10.

ALBERT STONE.

WATCHFULNESS.

THE duty of watchfulness is plainly enjoined upon the followers of Christ, and more repeatedly as the end of all things draws nigh. But we are in danger of failing here, it may be, more than in any other duty. We read the account of the terrible agony of the Son of God in the garden on the night of his betrayal and apprehension. To three chosen witnesses his lan-

age was: "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me."

In the agony of his soul, Jesus falls upon his face, and prays to the Father as never man prayed. Angels witness his untold anguish. They behold the heavy load he bears. They behold his tears, "and his sweat as it were great drops of blood falling down to the ground." Why could not these disciples watch? Why found sleeping once? why twice? why the third time? We ask, Why?

We have not been favored with seeing Jesus, and hearing his gracious words, and being with him, as were his disciples and apostles. But divine revelation sets before us his life of humiliation and suffering; his ignominious death upon the cross; his burial, resurrection, and ascension to glory; and heralds the joyful tidings that he will come to earth again. And, dear reader, he bids you and me, watch.

We have an example of watchfulness in the case of Elisha, as Elijah was about to be taken from him. The last interview that he could enjoy with this man of God had come. Elisha bade him "tarry" while he could pass on. The emphatic language of his whole being was: "As the Lord liveth, and as my soul liveth, I will not leave thee." Together they journey, till they stand upon the banks of the rolling Jordan. Its waters are divided, and they pass over on dry ground.

The moment of separation hastens on. A blessing of no small magnitude awaits Elisha if he complies with the conditions, as Elijah is upward borne to the celestial regions of paradise. A double portion of his spirit is to fall upon Elisha, clothing him with power and authority. He separates not from his master, he sleeps not. Behold him steadfastly watching till the chariot of fire and horses of fire part them. Elijah ascends to the courts of glory. As was prophesied, he is brought to the heavenly rest without passing through the domain of the grave. Elisha remains to be fitted for the same glorious state through the school of affliction and trial, and cheerful obedience to the Lord.

The desired blessing falls upon him, and is apparent to those who behold him. Quickly the testimony is borne: "The spirit of Elijah hath rest upon Elisha." This blessing would have been lost by inattention, as many are at present, and ever have been. We are weak when we might be strong. We might enjoy many seasons of sweet communion with God, seasons of spiritual refreshing, seasons in which our views of heavenly things would be expanded, and new light break into the soul, filling it with joy and gladness.

Dear reader, are you sleeping, or watching? Says the apostle, "Let us not sleep, as do others; but let us watch and be sober." There are thousands of avenues through which the enemy may allure us into sin. We reason ourselves into unbelief, into pride, and into disobedience, and often find ourselves in the meshes of Satan's net ere we are aware of it.

Some little trial or misunderstanding may arise between brethren; quickly Satan arouses us now to take the defensive ground. The trial assumes gigantic proportions, growing perhaps continually. We really feel wounded. We have been abused. But how differently all this matter would have appeared had our hearts been filled with Christian love and sympathy.

A little explanation given, a little yielding on our part, a drawing near to God and one another, and we find relief. How much better to have watched and kept the temptation from the heart, and how much better for the cause of truth if each one were always careful not to lay stumbling-block in the way of any. "Follow peace with all men, and holiness, without which no man shall see the Lord." "Blessed is he that watcheth."

"The Saviour bids us watch and pray,
For lo! the Judge is near;
Oh! may we joyfully obey,
And watch till he appear."
A. S. HUTCHINS.

THE WALDENSES KEPT THE COMMANDMENTS.

BEFORE me are two volumes entitled, "Histoire de l'Eglise Vaudoise," written in French, by Antoine Monastier, from which I take the following extracts:—

"An archbishop of Turin, Claude de Seyssel, who, about the year 1517, sought to persuade the Waldenses of the valleys to return to the Roman Church, says of them: 'As to their lives and manners, they are irreproachable among men, devoting themselves with all their power to the observance of the commandments of God.'—Vol. i. p. 135.

On pp. 142, 143, Sacco, the inquisitor, represents them as saying: "Among us women teach as well as men, and a disciple seven days old teaches another. It is rare to find among them [the Romanists] a doctor who can quote correctly three consecutive chapters of the New Testament; but among us persons are not rare who can recite the whole Testament in the vernacular tongue. . . . They [the Romanists] strive to keep human traditions rather than the commandments of God."

Among other interesting documents, Vol. ii. contains a catechism of the Waldenses. In chapter two of this catechism I find the following:—

"Q. By what may you know that you believe in God.

"A. By this, that I know and observe the commandments of God.

"Q. How many commandments of God are there?

"A. Ten, as may be seen in Exodus and Deuteronomy."—P. 299.

Among the works of antichrist, the Waldenses mention that of "turning away the people from the true religion, and from the commandments of God." And in contrast with this they claim to hold to "holiness of life (or holy conversion) and to the faithful accomplishment of all the commandments by faith in Jesus Christ."—Page 239. D. T. BOURDEAU.

ERROR DEEP-ROOTED.

If men's minds were like blank paper, it would be an easy matter to write the truth in them. If errors did not fill the mind, the truth could be as easily learned as the child can learn the alphabet. It is a greater task to get men to unlearn their errors, than to teach them the truth. False ideas fill the mind, which must be dislodged before there is any room for the truth. To expel these is the hardest of the battle.

"For error cherished long, e'en when confessed,
With deep reluctance leaves the human breast."

For example, a person has the popular idea of disembodied, human spirits, a sort of living entity which the Bible does not mention, and it seems impossible to make him see that the spirit that returns at death to God who gave it (Eccl. 12:7) is merely the breath of life which God breathed into his nostrils. The spirit in his vocabulary is an immaterial, conscious entity, living, acting, and immortal; therefore the plainest testimonies of Scripture, clearly defining the spirit of man, cannot find a place in his mind, because his mind is full of a false theory.

If he were rid of his false definition of spirit, it would be easy for him to learn that, as man became a living soul when God breathed into his nostrils the breath of life, so when the spirit returns to God, and the dust to the earth as it was, it is merely the unmaking of man, or resolving him into the original elements; and is equivalent to the expression, "Thou takest away their breath, they die, and return to their dust." Ps. 104:20. "The body without the breath is dead." James 2:26. Job says, "All the while my breath is in me, and the Spirit of God is in my nostrils;" and then in the margin it is said, "That is, the breath which God gave him." Gen. 2:7. R. F. C.

A CHEERING REPORT.

Two weeks ago Bro. and Sr. Owen decided to go and labor in a new field in a part of this Province about forty miles from here. They write that, unexpectedly to them, last Sabbath they found fifteen in Barford, Canada, assembled to keep the Sabbath. This little company had embraced the present truth since last January by reading our tracts and the REVIEW. Not one of them had heard any of our preachers. They wept for joy while hearing for the first time on the rise and progress of the third angel's message. Four started to keep the Sabbath that day. On Sunday, through the day, Bro. O. held meetings in the same place in a school-house; and in the evening, by invitation, he preached in a chapel. He continues holding meetings there.

Myself and Mrs. B. are still here in Frelford. I continue to hold tent meetings evenings and Sabbaths, and Sundays. Among those that have embraced the Sabbath here we have the Methodist class-leader and his wife, who for many years have been pillars in the cause of religion in this village. We are happy to find a pilgrim's home under their hospitable roof.

We have had, for a few weeks past, a good representation of our brethren and sisters from Bolton, Stukely, and Warden, at our Sabbath meetings under the tent in this place; and at

our last meeting when it was ascertained by the REVIEW that Bro. and Sr. White were designing to attend the Vermont Camp-meeting this season, the friends of the cause unanimously voted that Eld. James White and wife be cordially invited to come and hold a meeting with us at Waterloo, while on their tour East.

My post-office address is still Waterloo, P. Q.
A. C. BOURDEAU.

ENCOURAGING.

As I scanned the pages of our much-loved paper, the REVIEW, under date of Aug. 16, 1877, especially the pages devoted to the progress of the cause, my mental exclamation was, God bless the harvesters in the vineyard of the Lord. Truly, what we have seen and heard during the past few weeks of the interest awakened in the New England Conference calls for thanksgiving and praise to Him who rules the hearts of men.

It has been said heretofore that New England is the hardest field of labor within the pale of the General Conference; and some who have stood foremost in the ranks of Missionary workers have become heart-sick and nearly discouraged, because they could see no immediate good resulting from labors and sacrifices made for the advancement of God's precious truth in this Conference. But what a wonderful change has been wrought within a few short weeks! God has gone out before us. The hearts of the people are preparing for the reception of present truth. Already two churches have been raised up, one by Eld. Canright in Massachusetts, the other by Eld. Robinson in New Hampshire. God, in his infinite goodness and mercy, has prepared the way before his servants. He has given Bro. Canright the field. Thousands are flocking to hear the words of eternal life. Read his report, brethren,—never such an interest to hear during all his ministry. See Bro. Haskell's article, "One Day at the Tent," in the paper above-mentioned.

Nor does the interest stop here. The Bostonians have caught the spirit of inquiry and investigation, and the question is asked daily, When will Eld. Canright erect his cloth meeting-house in Boston, and preach the same words to us? The Boston dailies give us a very liberal notice in their respective columns, by which means thousands and thousands are having their attention called to the solemn truth that the hour of God's Judgment is come. M. WOOD.

TO THE BRETHREN IN N. Y. AND PA.

We appeal to our brethren once more in reference to attending the coming camp-meeting.

There are reasons why the brethren in every part of the State are especially interested in this meeting. Our State Conference and annual Tract Society meeting will be held in connection with it, and for these reasons there should be a more general interest taken in this meeting than there was in the meeting held last spring. We hope to see every church in our Conference represented by delegate at this coming session. Then there are many of our brethren in the western part of the State who attended the camp-meeting this spring, who are abundantly able to go again this fall, and we hope to see them at the northern meeting.

But especially are we anxious to see a full attendance of the brethren from the central and northern part of the State. It will be upon these brethren that we shall have to depend mainly for the turnout. This meeting, brethren, is in your midst, and its success will depend largely upon you. Will you do what you can to make this one of the best camp-meetings ever held in the State, by attending yourselves, and using your influence to get others who may be benefited by the meeting to come? Do not stay away because you are not provided with tents, as there will be provision made for such as have not arranged for themselves. Bro. Hall has ordered an extra tent for the scattered brethren in St. Lawrence and Franklin Counties, and other arrangements will be made for those who are unprovided for.

The location of the grounds is all that we could ask. The cars land us on the ground, without the annoyance and expense of a transfer of passengers and baggage two or three miles as heretofore. Every effort will be made to have the expense of the meeting as light as possible, by the practice of rigid economy, and of care in fitting up the ground; and to this end we extend an urgent invitation to any and all our able-bodied brethren who can do so, to be on the ground as early as possible on Monday of the week of meeting, to assist in fitting up the ground, and making preparations for the meeting; and that they do this for the good of the cause, without expecting compensation

therefor. Let all who will do this report immediately to Bro. Wm. H. Brown, Mannsville, N. Y., so that we may know what we can depend upon.

And now we have something to say to those who may not attend the meeting. It is a fact that in all parts of the State there are brethren who are owing our Tract Society for periodicals for which the Society has become responsible at the Office of publication. Every dollar that is owing to the Society in this way we are owing to our publishing houses, and they are to-day in need of it. Now we ask our brethren who are owing for their periodicals to make a special effort to pay up this indebtedness between this time and the time of the camp-meeting, so that we may be prepared to settle our accounts with the Publishing Associations. We advise those brethren who are laboring with the tents not to leave a good interest to come to the camp-meeting, as we want to see all accomplished that may be as the result of the present tent season.

May the blessing of God attend our coming Conference and camp-meeting, and the precious cause of present truth still go forward in our midst.
B. L. WHITNEY.

Wellsville, N. Y., Aug. 24.

BATTLE CREEK COLLEGE.

STUDENTS have been coming in during the past three days chiefly from the more distant States, Kansas, Missouri, Iowa, New York, and a few from Pennsylvania. Scarcely any of our Michigan students have yet arrived. There were nearly fifty arrivals during the latter part of the past week. About as many more have engaged rooms and expect to be here at the opening of the school. Add to these the home attendance, which will not fall below seventy-five, and we can depend upon one hundred and seventy-five to be present the first day of school. It will be safe to estimate the whole attendance for the coming term at from two hundred and fifty to three hundred students.

It requires a close calculation to properly locate this great number where rooms are so few, and where so much of the room that has formerly been occupied by the students is now in possession of patients from the Sanitarium, and those engaged in erecting the new building of the Sanitarium. But all will be accommodated, even at this time of greatest demand, by crowding a little more closely than formerly.

Many rooms are for rent that are not fully furnished; it would be well, therefore, for students to come provided with bedding, towels, and such other things as can be easily carried in a trunk.

The more bulky articles of furniture can be readily obtained here. There will be ample provision made for club-boarding, or self-boarding, as the student may prefer. Students that cannot be here at the commencement of the term should not conclude it best to wait until the opening of the winter term, but come as soon as they can possibly make ready. If you wait for the winter term your classes will be just one term ahead of you. Come now, if possible; if not now, come as soon as you can.

Come with a determination to stay. If you are determined to remain, your change will be borne much more easily than it will if you are half decided about remaining before you arrive. Let there be very few of that class who come instructed by their parents to come home again if they become a little homesick.

The case of one young man is worthy of mention. He came here last Friday from the East, with the instructions mentioned above. He thought more of home and his tender parents' parting charge, "If you get homesick, come home, my boy," than of the many privileges and opportunities for improvement offered him at the College; and of the preparation for the responsibilities that devolve upon any young man of usefulness in the world. Home and mother was the central and all-absorbing thought of his mind. And home he must go. On Sunday morning down to the depot he rushed with his trunk, determined never to look back upon the scenes behind him. And there he waited sitting upon his trunk (which was the most like home of anything that met his gaze), for the first train eastward bound, which would be along some time in the night. Again I say, Come determined to stay, and all will be well.

S. B.

We ought never to believe evil of any one till we are certain of it. We ought not to say anything that is rude and displeasing even in joke; and we ought never to carry jokes too far.

Keep yourself innocent if you would be happy.

FAITHFULNESS.

Other lips may sing of pleasure,
Hearts be gay;
Feet trip light to joyous measure,
All the day;
I will ever sing,
Jesus, Master, King.

Others may, thy cause forsaking,
Prove untrue;
In thy vineyard idly waiting,
Naught to do.
To thee I will cling,
Jesus, Master, King.

Here on earth I'll tell the story
Everywhere;
When I reach the home in glory,
Sing it there;
Till the arches ring,
Jesus, Master, King.
ELIZA H. MORTON.

Progress of the Cause.

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

DANVERS, MASS.

WE have had another week of much encouragement here. The interest has kept up well, rather increased, if anything. The mass of the people are friendly to us. There is no opposition to speak of from any source. Every day reports of our meetings are published in the daily papers, and each week in the weeklies. To-day the *Salem Post*, a widely circulated paper, comes out with a whole column, giving an excellent report of our meetings. These things are creating a great interest in all the adjoining towns.

Our work is now known in all this region, and we have invitations to preach in every direction. People living six and eight miles away are embracing the Sabbath. Our meetings continue to be the absorbing topic of the town in every store, in the shop, and on the streets. We have more invitations than all of us can fill, and abundance of provisions is still brought in every day. We have received \$50, collection, in money, sold ninety dollars' worth of books, and obtained twenty-eight subscribers for the *Signs*. As near as we can learn now, about twenty have fully decided upon the Sabbath, though it is less than a week since I introduced it. Of course, we hope for many more; but the shoe shops will hold many from the truth, as this is the main business here. All work in gangs, and if one stops it stops the whole. But some will obey God any way, while probably the most will not.

D. M. CANRIGHT.

NEW YORK.

Wellsville, Tent No. 1.

WE have the best interest here now that we have seen since we commenced, although we are fairly in the Sabbath question. The weather during the past week has been quite unfavorable. This has lessened the attendance somewhat, yet we have had a good congregation every evening.

Sunday evening, Eld. Bradley, Methodist, delivered a discourse in his church to a large audience on the "Sleep of the Soul." The discourse had been previously announced, and attracted considerable attention. The arguments were in the main quite commonplace; but the spirit of intolerance was very plainly marked. He referred quite freely to the tent, and what had been taught here; and in the course of his remarks said that any one teaching such doctrine as we have advocated here was deserving of the "kick of every indignant boot" in the community. This course on his part has done more, apparently, to advertise our work, and give us the sympathy of the community, than anything else could have done.

This morning our posters, announcing the review of the discourse on Tuesday evening, are conspicuously displayed in the leading places of business and the hotels of the town; and a more cordial feeling has not been shown toward us since we came here.

B. L. WHITNEY.
M. H. BROWN.

Mannsville, Tent No. 2.

WE commenced meetings here on Friday evening, Aug. 17. The opening seems quite favorable, as our attendance has ranged from about two hundred the first evening to about four hundred last evening. The brethren take an interest in the matter, attending the meetings quite generally, and engaging to bear our expenses.

Wednesday evening attended prayer-

meeting at Pulaski, and held meeting with them Sabbath, and on both occasions there was a good attendance and interest.

S. B. WHITNEY.

Blockville and Jamestown, Tent No. 3.

CAME to Jamestown, Monday, Aug. 13, and commenced meetings on Wednesday evening. The attendance is good, remarkably so for such unfavorable weather.

I attended a Sabbath meeting at Jamestown the 18th. It was held at a private house. Twenty-three persons (adults) were present, and every one gave a good, cheering testimony. They have engaged a hall in which to hold regular Sabbath meetings, and have appointed two regular weekly prayer-meetings, one at each end of the city.

When we consider that our meetings were held every afternoon and evening during all the excitement of the strike, and then of the attractions of the great assembly at Fair Point, we are indeed surprised at the results. Truly the Lord is answering the supplications of his dear children for blessings on even the most feeble efforts made to advance his cause. Beyond doubt, meetings in the hall in the center of the city during fall and winter will double the number who have embraced the truth.

The interest at Blockville is excellent. We had three large congregations on Sunday. We hold meetings here every evening and every Tuesday and Thursday afternoon; every afternoon and evening proving too exhausting. We are cheered by the fair prospect here.

CHAS. B. REYNOLDS.

Glensdale, Lewis Co., Tent No. 5.

THE work here is enlarging upon our hands. We have arranged to hold meetings in the tent every evening, and twice on Sunday, for the next three weeks, and six or seven other meetings within a few miles of this place where the interest demands. The class of Sabbath-keepers here, brought out at this tent-meeting and organized a short time ago, are doing well; they seem to be anxious to help others into the light. We have just about opposition enough from other ministers to make the people desire to hear the truth.

We expect to remove the tent this week, and pitch it within a few rods of the depot and post-office, near the business part of the town. Bro. H. H. Wilcox is now with us. We find him an efficient helper.

JACOB WILBUR.
A. P. BUMP.

St. Lawrence Co.

JULY 27, I went to Pierrepont, and held meetings Friday evening, and Sabbath and Sunday mornings. Some trials that had been destroying the peace and confidence of the church were settled.

Sunday P. M., I went again to Hermon. Had a free meeting. One was baptized. A number met with us for the first time. Some came from Rensselaer Falls. At this place there is a rising interest to hear outside the church.

Spent the week visiting the churches at Gouverneur and Rossie. Some at Rossie were waiting for baptism.

Sabbath and Sunday, Aug. 4, 5, held meetings at Gouverneur. Three were baptized, one of whom had just taken her stand on the truth.

A. H. HALL.

MICHIGAN.

Lakeview.

THE past week has been rather an exciting one for Lakeview. Nearly all the people are either reading the Bible or talking Scripture. The church members, especially the United Brethren, became jealous of the progress the truth is making, and sent for the Rev. M. H. Sly, of Olivet, considered by them one of their ablest men, who came Thursday. Friday evening we let him have the tent on conditions that he would be courteous, and treat us as a Christian gentleman should. He spoke for nearly three hours, and a more abusive man we never heard. Some of the congregation became disgusted, and left the tent.

Sunday forenoon he spoke in the tent again. This time he was somewhat more careful in what he said. In the evening we took a vote to see how many thought he deserved a further use of the tent, and the congregation voted him out. His friends then procured him the school-house, where he spoke last night. Here he exceeded all his previous efforts to abuse us, and expose us to ridicule. During his discourse, he said, "It took Jesus three years

and six months to kill the law," and, "If I could understand all the Bible, I would throw it away." He is a man of but little education, and utterly void of Christian refinement. This effort has been productive of much good, in that it has decided several more upon the present truth. The Lord is able to make the wrath of man praise him.

Almost every day we hear of some who have begun to keep the Sabbath. Bro. P. L. Hoen is with us, working among the Norwegians and Danes. We expect to close up our labors here with the tent next Sunday.

A. O. BURRILL.
WILL ELLSWORTH.

Adrian.

I CAME to Adrian, Aug. 6, and for the past two weeks have been lecturing three miles east of the city in a small school-house that is not large enough to seat the congregations that attend. The interest is good, and is increasing. Some of the best people in the place are interested.

Last Sabbath we baptized four in the river Raisin. Ten or more are keeping the Sabbath. They keep up meetings, although they are quite scattered.

This is a new field, and our views are but little known. I preached here in the winter of 1844-5, and have met a few who remember me.

Last Sunday I went to hear a first-day Adventist preach that the law is abolished and there is no Sabbath. It sounded quite familiar to hear the old worn-out, threadbare arguments again. They invited me to speak at three P. M., so I spoke on the whole law in the New Testament and the Sabbath. They gave excellent attention, and I believe some of them were convicted of the truth.

By request, have moved my appointment to a larger school-house about one mile east of the one in which I first spoke. Have good liberty in speaking, and the Lord blesses.

J. B. FRISBIE.

NEBRASKA.

WE closed our meetings at Schuyler last Sunday evening, with the largest congregation we have had for two weeks. We can hardly report the result of this meeting. Some have taken a decided stand and signed the covenant, while others have decided to keep the Sabbath and to investigate farther, to see if indeed there is no Bible authority for first-day observance, and if "all these great men are in an error." Sabbath meetings will be held at the school-house, and one of us will meet with them as often as practicable.

We are now pitching the tent at Columbus, fifteen miles west of Schuyler, on a nice plat of ground near the Congregationalist church, and are to commence meetings to-morrow evening. An interest in your prayers, dear brethren, is solicited.

CHAS. L. BOYD.
HENRY SHULTZ.

WISCONSIN.

Boice Prairie and Georgetown, Tent No. 1.

WE closed our meetings at Boice Prairie last Sunday evening, Aug. 19. On account of harvesting and threshing, and much prejudice, the interest was not deep, as it at first promised to be. A few became interested. Three promised to obey the Lord. Five who had formerly received the truth were baptized last Sunday.

We had intended to pitch the tent at Georgetown; but as we can have the use of the Disciple church there as long as we want it, we have laid up the tent for this season, and I commence meetings there, eight miles south of Platteville, Grant Co., next Sunday evening, Aug. 26.

My address, till farther notice, will be Georgetown, Grant Co., Wis.

I. SANBORN.

Rush Creek, Crawford Co., Tent No. 4.

WE came to this place from Fall River the 8th inst. The tent was delayed, and did not reach here until the 12th, the day our meetings were to commence; so we were only partly prepared for the first two meetings.

We are in a wild, lonely place, in a deep valley. We could not see where we were to look for a congregation, but to our surprise over one hundred and fifty were present at our first meeting, and we have had good attendance through the week. To-day, Aug. 19, we have an attendance of nearly three hundred to hear on the Sabbath question. The people are many of

them Disciples. The interest does not appear very deep, but we hope for some good results.

GEO. TENNEY.
H. W. REED.

KENTUCKY TENT.

WE still have a good interest at Glover's Creek. We have now canvassed the Sabbath question quite fully, and several have decided to keep the Lord's rest-day. We are in the midst of a Disciple neighborhood, and quite an effort has already been made to oppose the truth, and greater efforts will be made in the future. But God has given us the victory thus far.

A Universalist who was formerly a Disciple has succeeded in getting a few to sign a petition for him to review us on the kingdom, the United States in prophecy, and the Sabbath. But at present we think best not to notice his efforts. The whole object of the opposition is to befog the minds of the people, and to this end they are commencing protracted efforts. We are having a warm time of it just now. Pray for us.

S. OSBORN.
O. SOULE.

ONTARIO.

Our quarterly meeting at Wyoming was encouraging. Three were baptized, and united with the church.

For the past few weeks we have been holding meetings at Mt. Brydges. Owing to the busy time of the year, but few attended, except on Sundays. Some became interested, and the warfare commenced one minister taking up the Sabbath question, another the nature of man. We have tried to defend the truth. The Lord helped.

Many are convinced that we are right, and, as far as we can learn, few are satisfied with the efforts of the opposition whose main arguments have been abuse and misrepresentation. A monk of the Greek Church, from Jerusalem, has commenced meetings in the hall. He has joined the enemy's ranks, and is doing all he can to crush the truth. Abler men are expected soon.

Three families have accepted the truth. Many are deeply interested. One young man who has been a preacher for some time has taken a firm stand with us. A means are resorted to, to keep the people from obeying. The ministers state publicly that they will see that the laws of the land are enforced. These things cause the people to move slowly. Our courage is good. I am alone in the tent with Bro. Collie for tent master.

J. FULTON.

APPLETON CITY, MO.

Our meetings at this place closed last Sunday night, after a siege of over five weeks. Opposition has been strong throughout, yet the attendance has been very good. Only a few have decided to obey, while many others firmly believe, and have some sense of duty, but the cares of this life and the deceitfulness of riches seem to hold them back. There is good evidence that several of these will soon decide to keep all the commandments of God.

On Monday last, we met a respectable congregation at Panther Creek, six miles south-west of Appleton, where three were buried in baptism. Have obtained two subscribers for the *Review*, and four for the *Signs*, and sold books to the amount of \$21.60.

We now move the tent to Moundville, Vernon Co., Mo., which will be our address till further notice.

J. G. WOOD.
D. W. REAVIS.

THAYER, KANSAS.

A DUNKARD preacher, Eld. Clay, has threatened to tear the arguments in favor of the seventh day "all to pieces." To-day, Aug. 19, had come. The log school-house could not hold the audience. The speaker maintained that the expression "Lord's day" is found in 2 Cor. and Rev. 3, and refers to Sunday; that the Sabbath with the ten commandments, was given along with the passover, to commemorate the deliverance of the Israelites from Egypt.

The speaker was here taken with a chill, and requested any minister present to speak to the people. An aged Methodist preacher declining, upon request I endeavored for an hour to declare the plain word of God in respect to "his holy day." A general interest seems to be springing up to hear the whole truth.

N. W. VINCENT.

NEAR VAN WERT, OHIO.

THE camp-meeting came too early for our work, requiring Bro. Gates to leave with the tent on the 8th inst. From far round came the word of disappointment, as the farmers were finishing their delayed harvest ready to attend more regularly.

Six joined us. Considering the bitterness against the few who were converted through reading before we came, we realize that the Spirit of God has been striving with the people. To close the work for the present, I held a few meetings in a saw mill, and finally spoke twice at a house, on Sunday the 12th.

The ministers are preparing to answer us, now that we have left the field, after which we confidently expect the conversion of at least six more who candidly want to hear the other side.

Labor will be bestowed here after camp-meeting. One promising young man, at whose request the tent was pitched here, will then commence lecturing, and soon attend the College. H. J. SPICER.

IOWA.

Modale and Logan.

OUR congregations have not been large this week, as there have been two dances in town.

Last Sabbath I met with the church at Logan. The Lord met with us by his Spirit. Two more signed the covenant, making twenty. Others are keeping the Sabbath.

The Presbyterian minister of Missouri Valley preached on the Sabbath question. The audience was large. I was there, but he did not know it. He said that if they could not give a "thus saith the Lord" for all their faith it was no reason why they should not believe the doctrine. They could not give a "thus saith the Lord" for sprinkling, yet they believed in it. He only read two texts. His strong point was "our great men, our learned men, our mighty men." He said only one church is keeping the Sabbath, that is the Seventh-day Baptist; and they are almost run out, except a few upstarts who are running over the country telling the people that Saturday is the Sabbath. He said he was surprised that some of the children of his church should ask him how the Sabbath came to be changed.

After his discourse, an opportunity was offered, and I got up, and told the audience that the discourse would be reviewed by an upstart at the court house at three o'clock that afternoon. In the afternoon the house was almost full. Nearly the whole town was out. I had good liberty in replying. Truth gained the victory. The minister was out to hear my reply. I gave him opportunity to speak, but he did not. J. BARTLETT.

Marshalltown.

ABOUT eighteen months ago, I persuaded Bro. R. M. Kilgore to come here and give a course of lectures. A church was organized, consisting of ten members. It was said that in a year there would not be one left, but our numbers have been increasing till we now have twenty-four members, and there are eleven keeping the Sabbath who have not yet united with us, making thirty-five in all. There are still others who acknowledge that we have the truth, and we hope they will soon take their stand with us.

Two opposition sermons have been preached, one of which was reviewed by Bro. Kinney of the State Center church. These sermons have made us more friends and stronger ones than we had before. And the best of all is, one of our number, Bro. J. D. Pegg, has gone with the tent, to learn to proclaim the truth.

W. A. MOON.

MINNESOTA.

Maple Hill, Todd Co.

IN connection with Bro. Pullen, I have labored here for the past few weeks. The interest has not been great, but the attendance has been regular, although in haying and harvesting; and the people have listened attentively. Almost the entire community have acknowledged the truth, but only three or four have as yet taken a stand to obey it.

The people are almost all church members. There are three organizations in the neighborhood, each of whose ministers has opposed the truth; but they have not been able to make one point that could stand the test of Bible criticism. J. I. COLLINS.

ANNUAL REPORT OF OHIO T. AND M. SOCIETY.

THE sixth annual meeting of the Ohio T. and M. Society was held on the camp-ground at Newark, Ohio, Aug. 10-20, 1877.

FIRST SESSION, AUG. 16.

President in the chair. After the usual opening exercises, the report of the previous meeting was called for, read, and accepted. On account of the absence of the secretary, the essay which she was expected to prepare was not furnished.

It was moved that the president appoint the Committee on Nominations. This committee was composed of O. Mears, J. Ballard, and B. B. Francis.

Adjourned to call of Chair.

SECOND SESSION, AUG. 19, A. M.

Meeting opened in the usual manner.

The report of the committee was called for, read, and accepted; and the following officers were elected: President, H. A. St. John; vice-president, O. Mears; secretary, A. A. Hutchins; treasurer, M. E. Guilford. Directors: Dist. No. 1, Eli Glascock; No. 2, A. M. Mann; No. 3, W. Chinnock; No. 4, Wm. Beebe; No. 5, J. J. Boardman; No. 6, T. F. Emans.

Adjourned *sine die*.

H. A. ST. JOHN, Pres.

J. B. GREGORY, Sec. pro tem.

QUARTERLY REPORT OF OHIO T. AND M. SOCIETY.

FOURTH quarter, sixth year. This meeting was held in connection with the Ohio Camp-meeting, at Newark, Ohio, Aug. 10-20, 1877. The first session opened Aug. 16, A. M. President in the chair. Meeting opened by singing and prayer. The secretary being absent, J. B. Gregory was elected secretary pro tem. The minutes of the previous meeting were read and accepted. The report of the workings of the T. and M. Society for the last quarter was also read, showing the following summary:—

	No. 1.	No. 2.	No. 3.	No. 4.	No. 5.	No. 6.	Total.
Membership	21	36	21	79	61	27	245
No. Reports	7	7	18	16	26	4	81
Families Visited	422	25	115	18	6	1	586
Letters Written	5	6	87	6	1	1	100
New Subscribers	3	2	5	1	1	1	13
Periodicals Distributed	238	160	208	178	55	23	662
Almanacs Distributed	2	100	80	25	25	14	221
Pages Tracts & Pamphlets	15883	3250	40782	14580	2528	14	80008
Rec'd for Membership	\$8.65	\$33.75	\$15.05	\$23.51	\$1.00	\$1.00	\$81.00
by Donation	13.46	3.00	5.84	5.87	1.00	1.00	\$31.17
From Book Sales	40	3.25	8.97	8.00	25	1.00	\$58.02
Periodicals	22.71	39.00	29.16	27.68	12.30	11	\$151.85
From each District							
Indebtedness at the commencement of the Quarter							\$425.53
Expenses of the Quarter							117.17
Receipts of the Quarter							542.70
Present Indebtedness							151.85
							390.85

Adjourned to call of Chair.

H. A. ST. JOHN, Pres.

J. B. GREGORY, Sec. pro tem.

"MICHIGAN CAMP-MEETING."

DURING the past few months, how eagerly have these two words been looked for, as each number of the REVIEW reached its Michigan subscribers.

Perhaps there has never been a camp-meeting held by Seventh-day Adventists to which the people looked forward with such an interest as they take in the one to be held this year in Lansing. The heart of Michigan has been aroused by the favorable reports of last year's successful camp-meeting at this place. People living many miles in the country, who, for lack of time or interest, did not attend last year, intend to be present at this meeting. They have left their names and addresses, earnestly requesting us to write to them as soon as the meeting should be announced.

Many living in the city, who last year took little or no interest either in the tent-meeting or the camp-meeting, now express a determination to attend for the purpose of learning more about this "peculiar people."

If such an outside interest is felt in the

coming camp-meeting, what is the interest that should be felt by Seventh-day Adventists?

W. H. KYNETT.

N. Lansing, Mich.

LOVE'S REWARD.

THE loving heart doth not regard
What selfish hearts would call reward;
And yet to acts of goodness true,
It always hath its work to do.

To private aims and objects blind,
It seeks the good of all mankind;
The only aim and work it knows,
Is that of healing others' woes.

'Tis thus it lives for others' bliss,
And its reward is only this—
The more its love to others flows,
The more its power of loving grows.
—Guide to Holiness.

SUNDAY LAWS IN MISSOURI.

IN answer to inquiries about the Sunday law in Missouri, I would say, I find that the last legislature amended sec. 32, chap. 8, Wagner's Statute, making the Sunday law more strict; but there is no change in sec. 33 of the same statute, which exempts all those that belong to a religious body which keeps some other day for the Sabbath, but the person must conscientiously keep some day for a Sabbath. The evidence required is that the person belongs to an organized church; proof, the church record or the sworn certificate of the clerk of the church. The proof that the church keeps some other than the first day of the week is their articles of faith, discipline, or published writings.

It is necessary for all Sabbath-keepers that labor on Sunday to belong to some organized church, or they will be subject to indictment. Each church should have a competent clerk, and he should keep a good, legible record, giving the date of organization, and the name and date of receiving each member; also the dates of dismissal, deaths, marriages, etc. This record may be called for as evidence in court, and it should be properly kept to be received as such. Many of our churches are too careless in this matter, and may get our people into trouble. There are many Sabbath-keepers who neglect attaching themselves to a church, and yet work on Sunday. They do not intentionally violate the law, but they have no competent evidence to prove their religious belief; and we should try to conform to the law so long as we can without violating the law of God.

D. C. HUNTER.

CRUMBS OF COMFORT.

A FRIEND to whom some of our publications have been sent writes:—

"Please receive many thanks for the unmerited favor of books and the kind invitation to camp-meeting. I spend most of my spare time in reading and studying those books, and think the doctrines they teach *must* be the truth. I am convinced of this by the plain Scripture testimony referred to in the tract, 'Which Day Do You Keep? and Why?' It is very plain indeed. Oh! why have people been so deceived?"

Another writes as follows: "I received those postal cards from you, for which I return many thanks, not only for the cards themselves, but for the feelings of interest in my present and future welfare which must have prompted the sending of them. I have read them carefully and with much interest, reading all the references, and thinking of them. I also received a short time ago two numbers of the SIGNS OF THE TIMES, which I read with much interest. I am not one to do anything without due deliberation, but what I really feel in my heart to be true, that would I accept even if I must stand entirely alone, for I *dare* to do right."

Let us all be comforted, and take courage. The work of God is onward, and soon will close forever.

CHARLES P. WHITFORD.

THE WINDS AS AN AGENT.

SOME time ago, I met a young lady who was intelligent, but an unbeliever in the Holy Scriptures. She denounced the Bible, saying that it was no better than any other book, and that it was full of errors and self-contradictions. I tried to convince her that the Bible was true, and that there were no contradictory statements in it. I spoke of the Sabbath, the state of the dead, and the doom of the lost, with apparently good effect; for she admitted that these were truths that she had never heard of

before, and that, after all, perhaps there was a harmony in the teachings of the Bible.

I mentioned our publications to her, promising to send her some if she would read them. This she said she would gladly do. As we parted, she said to me, If I am ever a Christian I shall be a Seventh-day Adventist; for I believe they have the truth.

I neglected to send the tracts as I had promised, and what was the result? A few weeks ago she called at my office, and asked me if I had left some tracts on her school-house steps, saying she had found a part of one of our tracts that had blown through mud and rain, and lodged at her door. She cleaned the mud from it, read it, and took it to her mother, and they both read it several times. She said it contained proof enough, even if she had never heard a word before, to convince her that we have the truth. I gave her quite a package of our tracts, and have not seen her since, but hope that she may be led to accept the truth and live it out.

Perhaps had not that tract lodged where it did, and fallen into her hands, she would never again have had her attention called to the subject. Surely, in this case the Lord used the winds as an agent to distribute his truth.

C. K. D.

CHRIST'S LIFE.

THERE can be no comfort in contemplating only the dying of Jesus. All is dark and dismal and desponding around the tree on which the Man of sorrows hung. If we confine our meditations exclusively to the death of the Redeemer, our feelings will rather resemble those of his mother, and of his mother's sister—of Mary the wife of Cleopas, and of Mary Magdalene—who stood beside the cross and witnessed the expiring agonies, and heard the dying groans of the Master whom they loved. It is the resurrection of Jesus taken in connection with his death that is a source of comfort and of joy. When the Sun of righteousness set behind the hill of Calvary, the disciples were left in darkness and sorrow; but when he rose with resuscitated splendor on the third, the appointed day, the darkness was dissipated, their sorrow was dispelled, and they "rejoiced with joy unspeakable and full of glory."

The apostles never preached the death without at the same time preaching the resurrection of Christ, as Paul in the fifteenth chapter of his epistle to the Corinthians tells us how he preached—"I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." His tragic death was a sacrifice or atonement, his glorious resurrection was a demonstration of his power to atone, for he was declared to be the Son of God with power by the resurrection from the dead. He was "put to death for our offenses," but "raised again for our justification," so that, as Peter says, we are begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead."—Rev. D. Bagot.

A MAN of deep religious experiences is always effective. I care not how poor his voice is or how uncomely his countenance, or how awkward his gestures, or how shabby his clothes, or how lame his grammar. By taking good care of our own vineyard, we learn how to help others in the care of their vineyard. If you cannot raise grapes in your garden, you cannot raise them in mine.—Talmage.

Obituary Notices.

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

DIED, at the residence of Bro. J. Dorcas, near Tipton, Iowa, July 8, 1877, John Robert, youngest son of Edwin E. and Catharine Mitchell, aged 2 years and 7 months. Funeral services by Eld. D. S. Fouse.

"Tis a little grave, but oh! have care;
For world-wide hopes lie buried there.
How much of life, how much of joy,
Is buried with our darling boy."

J. T. MITCHELL.

DIED, in Harlan, Iowa, March 10, 1877, Mrs. Eunice Truman, in the thirty-fifth year of her age. Her life was one of patient endurance through much trouble; she always trusted in God, and looked to him for help. Her sufferings during her illness of just one week were intense, but she bore them without a murmur, and died peacefully. Funeral sermon by Eld. Gilman Parker (Baptist) from Job 3:17. Mrs. H. L. Cox.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, August 30, 1877.

CAMP-MEETINGS FOR 1877.

MAINE, Richmond, Aug. 29 to Sept. 4.
VERMONT, Morrisville, Sept. 6-11.
NEW YORK, Carthage, " 11-17.
MICHIGAN, Lansing, " 18--.

Spiritual Slate Writing.

It has been suggested that the article on "Spiritual Slate Writing," given in REVIEW of Aug. 2, 1877, may mislead some to suppose that we favor spiritualism, as it was not accompanied with comments. With any who have had any acquaintance with our views, no idea could prevail that we favor that great delusion; and in this particular instance, the article appearing in the Watch Tower Department, the motto of which is, "Can ye not discern the signs of the times?" we think will indicate with sufficient clearness to those who are thoughtful enough to be benefited, that it was not given to indicate that we indorse that ism, but only as a sign of the times.

U. S.

Camp-Meetings.

THE camp-meeting in Indiana was a decided success. The brethren and sisters of all the churches were mostly there, the outside attendance was large, and the interest manifested to hear was good. The ground was large and well arranged. Some defects in preparation will no doubt be remedied in the future.

The labor for the unconverted was satisfactory in its results. Quite a number of young people, and some older ones, took a good stand for the truth of God. Fifteen were baptized. At a meeting in a small tent appointed specially for those just starting, thirteen young people attended and every one joined in prayer.

At the closing meeting, Bro. A. W. Bartlett was ordained to the ministry. The Lord's blessing was there.

I have been impressed this year that the camp-meetings might be more profitable if a few points were generally guarded. Preparations should always be early made to lodge ministers coming from abroad. The Conferences cannot afford to call ministers from a distance and have them spend their time in seeking or preparing lodgings. Their time can be more profitably spent. I speak for others as well as myself, for I am not alone in meeting with this difficulty.

Another serious mistake is in not being prepared to commence meetings at the time appointed. Although considerable work had been done in Indiana, the work stood at the commencement of the Sabbath just where it should have stood on Wednesday evening to have the full benefit of the meeting, except the book-stand, which was made Sunday morning during a meeting. All who have observed know that the brethren do not generally enter heartily into the meetings till their work is done. To many, there is only a two days' meeting when the work is so delayed.

In Ohio, the sickness and almost unavoidable absence of the energetic president delayed the preparations, and this is liable to be so in any case where both the president and his brethren have not learned that he cannot do everything. There can never be more than the appearance of strength where all the labor is gathered into the hands of one, and all the rest have no burden resting on them. Some mothers find it easier to do all the work than to instruct their daughters, but the daughters grow up weak and inefficient. I do not speak this specially for Ohio, for the difficulty in this respect is found to be greater in some other places.

A fact in the management of the Illinois camp-meeting is worthy of mention. The brethren chartered a car at Freeport and another at Gilman and run them down to Clinton on Wednesday. The great body of believers gathered on those lines to avail themselves of the cheap fare, and of course were on the ground in good season. These cars will run back to those points on Tuesday morning, so the brethren will not be scattering off on Monday. And the fare is reduced below excursion rates. This may be the true method to adopt where many believers live on the line of a road.

Clinton is a new field, the truth not having been preached near it. There seems to be a spirit of inquiry, and a large attendance is expected. The ground is rather small, and would hardly accommodate so many thousands as were present in Indiana and Ohio.

Of these three meetings, Indiana alone was privileged with the labors of sister White. Her

testimony there was well received, all agreeing that her discourse on Monday afternoon well repaid them for all the trouble of coming to the meeting.

J. H. WAGGONER.

Camp-Ground, Clinton, Ill., Aug. 24.

Courage.

SURELY the Lord is hearing the prayers, and blessing the efforts of his people. The result is seen in the numbers being added to the ranks. While reading the reports of labor in the last number of the REVIEW, a count was made of two hundred and sixty-four conversions to the Sabbath, this being the report for one week only; while scores of others, all over the world, are taking their stand by reading.

Evidences are thickening all around us that the Lord by his Spirit is everywhere impressing hearts with the importance of the third angel's message; and as the angels of Heaven are hurrying through the earth, preparing minds for the reception of the truth, I feel for one like taking courage, and doubling my diligence in sowing the seeds of truth, so ably prepared by the veterans in the cause. The ground is ready for the precious seed. People are hungry for the bread of life. Calls for more reading come from across the Atlantic, where a few copies of the SIGNS have been sent, which gives us an assurance that our labor is not lost. The same petition comes from the South, and, in fact, from every direction where missionary work has been done.

What a field of usefulness this message opens before us, and what a privilege to work for our Heavenly Father; and while we labor to bring the truth before others, we are watering our own souls and preparing ourselves for the heavenly mansions.

Again, I say, Let us take courage, and by precept and example labor on cheerfully till the Master comes.

WM. INGS.

Vermont Camp-Meeting.

THOUGH Bro. Bean can make no tents, please come to the camp-meeting. Let not this stand in your way. We will do all we can to satisfy the considerate and appreciating. Come, and remain on the ground to all the meetings, and be spiritually and physically strengthened.

A. S. HUTCHINS.

Will any one who has a tent 16x24 which can be rented for the Michigan Camp-meeting, or who knows of such a tent, notify H. J. Stover, Leslie, Mich.?

ONE ungrateful man does an injury to all who are wretched.

Annual Meetings.

General Conference.

THE sixteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Lansing, Mich., in connection with the camp-meeting which opens Tuesday, Sept. 18, 1877.

More definite appointment will be given next week.

JAMES WHITE, } Gen.
S. N. HASKELL, } Conf.
D. M. CANRIGHT, } Com.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its eighteenth annual session on the camp-ground at Lansing, Mich., Tuesday, Sept. 25, 1877, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE, } Trustees.
S. N. HASKELL, }
M. J. CHAPMAN, }
JAMES SAWYER, }
G. W. STONE, }
U. SMITH, }
J. H. KELLOGG, }

The Health Reform Institute.

THE stockholders of the Health Reform Institute will hold their eleventh annual meeting at Lansing, Mich., in connection with the camp-meeting, Wednesday, Sept. 26, 1877, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

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

JAMES WHITE, } Directors.
S. N. HASKELL, }
S. BROWNSBERGER, }
W. J. FAIRFIELD, }
W. C. WHITE, }
W. B. SPRAGUE, }
D. M. CANRIGHT, }

The Educational Society.

THE Seventh-day Adventist Educational Society will hold its Third Annual Meeting on the camp-ground at Lansing, Mich., Monday, Sept. 24, 1877, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

JAMES WHITE, } Trustees.
U. SMITH, }
S. BROWNSBERGER, }
J. H. KELLOGG, }
S. N. HASKELL, }
W. J. FAIRFIELD, }
W. C. WHITE, }

The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Lansing, Mich. Delegates should be on the ground on Tuesday the 18th. Let the church officers make their reports in season; and let the s. b. treasurers make an effort to meet their pledges. We hope the friends of the cause will make an especial effort to attend this meeting, prepared to work for the Lord.

S. N. HASKELL, } Mich.
E. H. ROOT, } Conf.
J. FARGO, } Com.

Mich. T. and M. Society.

THE Sixth Annual Meeting of the Michigan T. and M. Society will be held some time during the camp-meeting at Lansing, which commences Sept. 18.

J. FARGO, Pres.

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 accommodate those who come not having tents. In the line of wearing apparel, warm gloves, overshoes, etc., and bedding, be sure and bring enough. 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.

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 constitution, 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 to July 1, 1877. Please do not defer the payment of s. b., or means otherwise due to the Conference, on the supposition that funds are not needed. "Will a 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.
S. H. PECK, } Com.

Vermont T. and M. Meeting.

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.

Northern N. Y. Camp-Meeting.

THIS meeting will be held at Jefferson Park, one and a half miles from Carthage, Jefferson Co., N. Y., Sept. 11-17, 1877.

Jefferson Park is located on the Utica and Black River R. R., one and one-half miles from Carthage toward Watertown. All trains stop at the ground. Those coming from the central and eastern part of the State will take this road at Utica, and reach the ground without change. Those coming from west of Syracuse can, if they prefer, take the Rome, Watertown and Ogdensburg R. R. (Syracuse Northern Division) at Syracuse for Watertown, where they will change for Carthage. Those coming from the north on the R., W. and O. R. R. will change for Carthage at Philadelphia. The R., W. and O. R. R. will sell camp-meeting tickets at reduced rates from stations south of Watertown, to Watertown, and return and from stations north of Philadelphia to Philadelphia, and return. The Utica and Black River R. R. will sell camp-meeting tickets from all stations to Jefferson Park, and return.

Straw and provisions will be furnished on the ground, as usual, and arrangements will be made for those who wish their teams cared for during the meeting. We invite all to come, even those who are not provided with tents, as arrangements will be made to accommodate such. Bring plenty of bedding and extra clothing, so as to be protected against the cold, damp weather we are liable to have so late in the season.

CONF. COM.

N. Y. and Pa. State Conference.

THE fifteenth annual session of the N. Y. and Pa. State Conference of S. D. Adventists will be held in connection with the camp-meeting at Carthage, Sept. 11-17, 1877.

Every church in the Conference should be represented, if possible by delegate, or by letter in case they cannot send delegates. Let every church clerk see that the delegate is furnished with the proper church and financial reports, the blanks for which have been furnished by the secretary of the Conference. Let all church clerks also bring or send their s. b. books and records for examination by the Conference.

There have been quite a number of new churches organized during the past year. Especially let these churches represent themselves by delegate if possible. We hope all s. b. treasurers will see that every dollar of s. b. due from their respective churches to July 1 is sent to the Conference treasurer before this session of Conference, as it will be needed.

B. L. WHITNEY, } N. Y. & Pa.
ASA M. GREEN, } Conference
A. H. HALL, } Committee

Appointments.

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

QUARTERLY meeting of Dist. No. 3, N. Y. and Penn. Tract and Missionary Society, will be held at Mannsville, New York, Sabbath and first day, Sept. 8 and 9. We hope every member will report at once, and not forget the one-third. M. H. BROWN, Director.

MEETING of the Jackson church at Springfield, Mich., Sept. 1. E. P. GILES.

Sept. 8 and 9, I will hold a general meeting Loyal for the Sabbath-keepers in Clark and Wood Counties, Wis. There will be an opportunity for baptism. H. W. DECKER.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. F Swaden 52-9, Wm Chinnock 52-9, John Sprinkle 52-9, J S Trembley M D 52-1, H S L 52-12, Francis Curtis 52-4, J O Carlson 52-1, Gard Story 52-9, D N Gibbs 52-9, Frank F George 52-9, Jas S Houseman 52-9, F C Castle 52-10, Adel Hall 52-9, T F Rice 52-9, J S Wicks 52-7, Mrs Jane C. Lee 52-9, Hiram Towle 52-7, Lucius Sanborn 52-8, Mrs Stone 52-6, Thomas Paton 52-5, D W Albert 51-10, H Kipp 52-9, David Ferren 52-7, P L Cross 52-7, J Medley 52-10, Rose Jero 52-6, A J Stifter 52-10, J Price 52-9.

\$1.00 EACH. John Clark 51-1, Geo F Sheppard 51-1, A A Hutchins 51-9, Mattie McMerriall 51-9, Thom Cross 51-9, F Wheeler 51-8, G E Rust 52-8, Albert Nary 51-9, M A Hiestand 51-7, W S Herrington 51-9, J F Wilbur 51-7, John Fishell 51-9, D A Quinn 51-9, S A Green 51-9, C Cray 51-8, David Quinn 51-9, Le is Apley 51-10, E Vreeland 51-9, John Robert 51-9, Geo W Samson 51-9, John S Johnson 51-9, J Iden 51-7, B Perkins 51-7, Mrs E Grantham 51-6, James Fore 51-9, C W Stanley 50-9, Jane A Crowfoot 51-12, Mart Rood 51-17, R F Barton 51-9, H A Whitaker 51-8, Weaver 51-6, Mrs Horace Merrills 51-9, E B Stila 52-7, Mrs Henry Neff 51-9, E Hutchins 51-1, Morri Phinney 51-12, Wm Brazettan 51-9, A G Scott 52-7.

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