

# The Advent Review

## AND SABBATH HERALD.

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

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### CROSS-BEARING.

I AM crucified with Christ—  
With him nailed upon the tree;  
Not the cross, then, do I bear,  
But the cross it beareth me.  
Solemn cross on which I died,  
One with Him, the Crucified.

Shall I take that blood-stained cross,  
Cross of agony and shame,  
Cross of Him who fought my fight,  
Cross of Him who overcame?  
Shall I deck myself with thee,  
Awful cross of Calvary?

Shall I drag thee through the crowd,  
'Mid the laughter that is there;  
Whirl thee through the giddy waltz,  
Bound upon my neck or hair?  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I make that lowly cross  
Minister of woman's pride,  
Drawing eyes to me that should  
Fix upon the Crucified?  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I call this glittering gem,  
Made for show and vanity—  
Shall I call this gaud a cross,  
Cross of Him who died for me?  
Shall I deck myself with thee,  
Awful cross of Calvary?

—Sel.

### General Articles.

#### THE MATERIAL WORLD AN ILLUS- TRATION OF THE POWER OF DEITY.

THE subjoined reflections from the pen of Mr. Thomas Dick, LL. D., the well-known "Christian Philosopher," in regard to Almighty Power, greatly tend to beget feelings of reverence and awe as we contemplate the material world. As Mr. D. observes, the most appropriate and impressive illustrations of omnipotence are those which are taken from the permanent creations of Deity, which are visible every moment in the universe around us.

The immense quantity of matter contained in the universe presents a most striking display of Almighty Power.

In endeavoring to form a definite notion of this subject, the mind is bewildered in its conceptions, and is at a loss where to begin to end its excursions. In order to form something approximating to a well-defined idea, we must pursue a train of thought commencing with those magnitudes which the mind can easily grasp, proceeding through all the intermediate gradations of magnitude, and fixing the attention on every link of the chain, till we arrive at the object or magnitude of which we wish to form a conception.

We must endeavor, in the first place, to form a conception of the bulk of the world which we dwell in, though only a point in comparison to the whole material universe, is in reality a most astonishing magnitude, which the mind cannot grasp without a laborious effort. We can form no definite idea of those protuberances we denominate *hills*, which arise above the surface of our plains; but were transported to the mountainous scenery of Switzerland, to the stupendous range of

the Andes in South America, or to the Himalayan mountains in India, where masses of earth and rocks, in every variety of shape, extend several hundreds of miles in different directions, and rear their projecting summits beyond the region of the clouds—we should find some difficulty in forming an adequate conception of the objects of our contemplation. For, to use the words of one who had been a spectator of such scenes, "amidst those trackless regions of intense silence and solitude, we cannot contemplate, but with feelings of awe and admiration, the enormous masses of variegated matter which lie around, beneath, and above us. The mind labors, as it were, to form a definite idea of those objects of oppressive grandeur, and feels unable to grasp the august objects which compose the surrounding scene."

But what are all these mountainous masses, however variegated and sublime, when compared with the bulk of the whole earth? Were they hurled from their bases, and precipitated into the vast Pacific Ocean, they would all disappear in a moment, except, perhaps, a few projecting tops, which, like a number of small islands, might be seen rising a few fathoms above the surface of the waters.

The earth is a globe whose diameter is nearly 8,000 miles, and its circumference about 25,000, and, consequently, its surface contains nearly two hundred millions of square miles—a magnitude too great for the mind to take in at one conception. In order to form a tolerable conception of the whole, we must endeavor to take a leisurely survey of its different parts. Were we to take our station on the top of a mountain of a moderate size, and survey the surrounding landscape, we should perceive an extent of view stretching forty miles in every direction, forming a circle eighty miles in diameter, and two hundred and fifty in circumference and comprehending an area of five thousand square miles. In such a situation the terrestrial scene around and beneath us—consisting of hills and plains, towns and villages, rivers and lakes—would form one of the largest objects which the eye, and even the imagination, can steadily grasp at one time. But such an object, grand and extensive as it is, forms no more than the *forty-thousandth part* of the terraqueous globe; so that before we can acquire an adequate conception of the magnitude of our own world, we must conceive forty thousand landscapes of a similar extent, to pass in review before us; and were a scene of the magnitude now stated, to pass before us every hour, till all the diversified scenery of the earth were brought under our view, and were twelve hours a day allotted for the observation, it would require nine years and forty-eight days before the whole surface of the globe could be contemplated, even in this *general and rapid* manner.

But such a variety of successive landscapes passing before the eye, even although it were possible to be realized, would convey only a very vague and imperfect conception of the scenery of our world; for objects at the distance of forty miles cannot be distinctly perceived; the only view which would be satisfactory would be that which is comprehended within the range of three or four miles from the spectator.

Again: I have already stated that the surface of the earth contains nearly 200,000,000 of square miles. Now, were a person to set out on a minute survey of the terraqueous globe, and to travel till he passes along every square mile on its surface, and to continue his route without intermission, at the rate of thirty miles every day, it would require eighteen thousand two hundred and sixty-four years before he could finish his tour, and complete the survey of "this huge rotundity on which we tread," so that, had he commenced his excursion on the day in which Adam was created, and continued it to the present

hour, he would not have accomplished one-third part of this vast tour.

In estimating the size and extent of the earth, we ought also to take into consideration the vast variety of objects with which it is diversified, and the numerous animated beings with which it is stored; the great divisions of land and water, the continents, seas, and islands into which it is distributed; the lofty ranges of mountains which rear their heads to the clouds; the unfathomed abysses of the ocean; its vast subterranean caverns and burning mountains; and the lakes, rivers, and stately forests with which it is so magnificently adorned;—the many millions of animals, of every size and form, from the elephant to the mite, which traverse its surface; the numerous tribes of fishes, from the enormous whale to the diminutive shrimp, which "play" in the mighty ocean; the aerial tribes which sport in the regions above us, and the vast mass of the surrounding atmosphere, which encloses the earth and all its inhabitants as "with a swaddling band." The immense variety of beings with which our terrestrial habitation is furnished, conspires, with every other consideration, to exalt our conceptions of that power by which our globe, and all that it contains, were brought into existence.

The preceding illustrations, however, exhibit the vast extent of the earth, considered only as a mere superficies. But we know that the earth is a solid globe, whose specific gravity is nearly five times denser than water, or about twice as dense as the mass of earth and rocks which compose its surface. Though we cannot dig into its bowels beyond a mile in perpendicular depth, to explore its hidden wonders, yet we may easily conceive what a vast and indescribable mass of matter must be contained between the two opposite portions of its external circumference, reaching eight thousand miles in every direction. The solid contents of this ponderous ball is no less than 263,858,149,120 cubical miles—a mass of material substance of which we can form but a very faint and imperfect conception—in proportion to which all the lofty mountains which rise above its surface are less than a few grains of sand, when compared with the largest artificial globe. Were the earth a hollow sphere surrounded merely with an external shell of earth and water, ten miles thick, its internal cavity would be sufficient to contain a quantity of materials *one hundred and thirty-three times* greater than the whole mass of continents, islands and oceans, on its surface, and the foundations on which they are supported. We have the strongest reasons, however, to conclude, that the earth, in its general structure, is one solid mass, from the surface to the center, excepting, perhaps, a few caverns scattered here and there amidst its subterranean recesses; and that its density gradually increases from its surface to its central regions.

What an enormous mass of materials, then, is comprehended within the limits of the globe on which we tread! The mind labors, as it were, to comprehend the mighty idea, and after all its exertion, feels itself unable to take in such an astonishing magnitude at one comprehensive grasp. How great must be the power of that Being who commanded it to spring from nothing into existence, who "measurcth the ocean in the hollow of his hand, who weigheth the mountains in scales, and hangeth the earth upon nothing!"

### THE SOUL.

Bro. A.—I have come, Parson C., to inquire of you concerning the soul. I have just been hearing Rev. H. preach on its condition after the body dies. He does not believe it goes to purgatory, and stoutly denies that it existed prior to the formation of the body. As to its return to this earth to converse with the living, he is not fully

prepared to adopt that view; but he ridicules the doctrine held by those who believe that it remains unconscious between death and the resurrection. He gave a very glowing description of that land "beyond the bounds of time and space," and of the enjoyment which awaits our souls if we are only prepared to die. He also presented a horrible picture of that place where the souls of the wicked are cast when they die, where the fire is not quenched, and the soul does not die, for there they have to suffer eternally and "die that death that never dies."

Now, Parson, I would like to have you tell me what the soul is; and if it goes off to happiness or torment when the body dies, what is the object of a day of general Judgment, about which the minister talked, when the soul and body will be again united?

Parson.—The soul is an immaterial, invisible, immortal substance, that was given to man at his creation. It is deathless in its nature, and therefore cannot die; and as to the object of bringing the souls of the righteous out of their place of happiness, and those of the wicked out of torment at the day of Judgment, that is prying into the mysteries of God, which I think, Bro. A., we had better let alone, and interest ourselves about the salvation of our own immortal souls from that spiritual, temporal, and eternal death which never dies.

Bro. B.—Pardon me for speaking. Your conversation brings to my mind what once occurred at a meeting of a philosophical association in Paris. A question something like this came up for solution: What is the reason why a tub of water containing a fish which weighs ten pounds, will not weigh more than it would without the fish? After a great deal of time and thought had been spent in order to furnish a good reason for it, one of their number, who had been silent during the discussion, arose and said, "Gentlemen, is that thing so?" This led them to test it by weighing, when they found that the tub weighed just ten pounds more with the fish in it, than it did without the fish.

I have been listening to your talk about that immortal, immaterial, and deathless soul that survives the death of the body. Now, I would most respectfully inquire, Is it a fact that we have an immortal, undying, entity, which you call the soul, that lives in a conscious, intelligent state after the body is dead? And if it does, what use can there be of a resurrection?

Bro. A.—Perhaps it would be better for us to prove, indeed, that we have a soul that lives after we are dead, that can enjoy happiness or suffer torment without the body.

Let those who talk, pray, and sing so flippantly about the "immortal," deathless," and "never-dying" soul that can live, think, act, and enjoy the bliss of Heaven or suffer the pains of hell without the body, first put their theory on the scales of eternal truth, and discover whether in fact they are in possession of any such entity, and whether, without Christ, they will ever have immortal life.

R. M. KILGORE.

HE MISTOOK THE LIGHT.—And what was the consequence? Why, the largest steamship ever built, which cost two hundred thousand pounds in building, and left port in fine trim, with a company of three hundred souls on board, and a rich cargo, was wrecked in a dark and stormy night, on the most dangerous part of the coast of Ireland. Yet the captain and his officers were on the lookout—the chart was well examined; the usual precautions seemed to have been taken. But a light appeared which was not noted on the chart, and the captain was misled by it. He mistook it for another light which was on the chart, and so when he supposed

he was running out to sea, he was really running in upon the breakers.

Such was the mistake, and so terrible were the consequences! The fate of the *Great Britain* contains a moral lesson of incalculable value.

Every reader of these lines is voyaging on a dangerous sea, where thousands of false lights are lighted to deceive. Let all remember the only true course is to keep close to the unerring chart of Holy Scripture. Trust to no other guide. Trust to no other light.—*Baptist Weekly*.

#### THE SILVER LINING.

There's never a day so sunny  
But a little cloud appears;  
There's never a life so happy  
But has had its time of tears;  
Yet the sun shines out the brighter  
When the stormy tempest clears.

There's never a garden growing  
With roses in every plot;  
There's never a heart so hardened  
But it has one tender spot;  
We have only to prune the border  
To find the forget-me-not.

There's never a cup so pleasant  
But has bitter with the sweet;  
There's never a path so rugged  
That bears not the print of feet;  
But we have a Helper promised  
For the trials we may meet.

There's never a sun that rises  
But we know 'twill set at night;  
The tints that gleam in the morning  
At evening are just as bright;  
And the hour that is the sweetest  
Is between the dark and light.

There's never a dream that's happy  
But the waking makes us sad;  
There's never a dream of sorrow  
But the waking makes us glad;  
We shall look some day with wonder  
At the troubles we have had.

There's never a way so narrow  
But the entrance is made straight;  
There's always a guide to point us  
To the "little wicket gate;"  
And the angels will be nearer  
To a soul that is desolate.

There's never a heart so haughty  
But will some day bow and kneel;  
There's never a heart so wounded  
That the Saviour cannot heal;  
There is many a lowly forehead  
That is bearing the hidden seal.

There's never a day so sunny  
But a little cloud appears;  
There's never a life so happy  
But has had its time of tears;  
Yet the sun shines out the brighter  
When the stormy tempest clears.

—Sel.

#### "THE WORDS OF THE LORD JESUS."

THESE are the words: "It is more blessed to give than to receive," Acts 20:35. Our Lord talked a great deal about giving, and Paul said we ought to remember his words; but many seem to have forgotten this gospel requirement, and some are surprised to learn that believers are required to give anything in this dispensation. They know that in the old dispensation liberal, systematic giving was required; but have the idea that that requirement ceased at the cross, where so many vainly imagine the Sabbath ceased also.

Some think it wrong to apply passages of Scripture, as enforcing the tithing system now. Such proof is too far-fetched and irrelevant for them. But let us see how Paul applied the Scriptures in this matter. In Deut. 25:4, we read: "Thou shalt not muzzle the ox when he treadeth out the corn." I have often read the passage, stopping only to wonder at the liberal provision made for the ox. If oxen were threshing wheat, they must be allowed to eat that grain instead of being compelled to satisfy themselves with coarser grain or grass.

But what application does the apostle make of this passage? He quotes it in 1 Cor. 9:9, 10, and says: "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written." In this chapter, Paul treats of the duty of the church to support the ministry. He says the Lord has ordained that they which preach the gospel shall live of the gospel. Paul makes an application of this requirement here in the Christian dispensation. And does he do it on his own responsibility? No. He says, "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Surely we should not have understood the passage but for this inspired comment. The law, then, is adequate authori-

ty on this question of supporting the cause of God. Well, in the law, as well as in the prophets, the tithing system is strictly enforced. Lev. 27:30-32; Mal. 3:10.

Says one, If I let my light shine in my own neighborhood, and warn my acquaintances, I shall do all that is required of me; the Lord does not want my money. Let us see if this will answer the requirement of Rev. 10:11, which we all admit applies to us. We are required to carry this message to many nations, tongues, and kings. If we do not fulfill this requirement, wanting will be found written against our names in the Judgment. Can we fulfill it, and confine our efforts to our own limited vicinity? By no means. Distant nations must be reached. But must each one learn some foreign tongue, and become an ambassador himself? This would be impossible. God has laid this burden on proper persons, and he has laid on us the burden of sustaining with our means these his servants, both in our own and foreign countries.

Do we love this work, and are our prayers going up to God daily that he will send more laborers into the harvest? If so, can we be so inconsistent as to withhold the tithe which belongs to God, and thus hinder the success of his servants who are already in the field? "Bring ye all the tithes into the store-house."

The tired ox must not be left after his hard day's work to "pick his living." That might be cheaper for his owner; perhaps nothing would bring him the cash so readily as the wheat of which his ox had been allowed to freely eat; but the ox that treadeth out the grain must not be stinted to a poor living. Surely the Lord meant that his servants should be liberally sustained, and he meant that we should make a sacrifice to sustain them. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

FRANK STARR.

#### PAUL'S MEETING AT TROAS.

DOES Paul's meeting at Troas furnish any evidence that the fourth commandment has been changed? Those who claim that this commandment has been changed, so as to recognize the first day of the week as the Sabbath, urge, as evidence, the apostle's meeting with the brethren at Troas on the first day of the week, to break bread.

The following illustration will show the bearing of this supposed change of the law: The people of the State of Illinois wish to change the time of holding the school election from the first Saturday in April of each year, to the first Monday of the same. They petition to the legislature to make the change. When that body meets, the wishes of the people, as presented in the petition, are taken into consideration. All concur in the change. The time is fixed when the law, as changed, shall take effect. It then becomes the duty of the legislature to furnish the State superintendent of public instruction with a copy of the law. It is his duty to furnish a copy to each county superintendent. It is then the duty of the county superintendents to furnish a copy of the law to the clerk of each school district; and the clerks are obliged to post up notices in three public places in their respective districts ten days before the election, so that all the voters in the district may understand the change in the law.

Now, if it is so important that the action of human legislation should be made known, so that all may understand their duty, how much more important is it that the action of divine legislation should be made known, where the penalty for transgression is infinitely greater than that for the violation of human law.

In contrast with the fore-mentioned action of the legislature and the executors of the law, we will suppose that when that body met, nothing was said concerning the change of the law. But some time after they adjourn, Mr. Jones, a member of that body, concludes to take a trip to California, and on his way stops at Omaha, Neb. He arrives there on Monday evening, and finds the citizens met for a school election. They invite him to take part in the meeting, and also to make a speech. He does so, and they talk a long while, even until daybreak, when Mr. Jones gets aboard the train, and continues his journey.

Now, when the time comes for the people of Illinois to hold their school election, the clerks write their notices for the meetings to be held on the first Monday in April. The people, not knowing of any change in the law, ask the clerks for the reason of their conduct. They reply, Did not Mr. Jones, our representative, meet with the

people of Omaha, who were holding a school election, on Monday? Well, say they, what has that to do with changing the time of holding the school elections in Illinois? The clerks reply, Can we not infer from his meeting with the people of Omaha on that occasion that the law is changed, and that now the lawful time to hold our school election is on Monday?

Now who would not look upon the action of these clerks as betraying symptoms of insanity? And yet the evidence to justify these men in making the change in the school law is full as good as the evidence drawn from the action of the apostle Paul in the meeting at Troas, for the change of the fourth commandment.

J. F. BALLINGER.

#### WHAT CONVINCED ME.

ONE evening I attended a meeting held by Adventists at Oskaloosa, Iowa. After services I had an argument with Eld. Farnsworth on the Sabbath question, but was foiled in every point I presented to demonstrate my theory for first-day observance. As a last resort, I quoted the passage which says that he that confesseth and forsaketh, the same shall have mercy. "Now," said I, "by complying with the terms here given, I have a divine assurance that I will be saved, and I can keep any day. It does not say that I must keep Saturday any more than that I must keep Sunday."

"My friend," said Eld. F., "will you stick to that argument?"

"Most assuredly, sir, I will," was the reply.

"Very well; what must we confess?"

"Christ."

"What must we forsake?"

"Sin."

"What is sin?"

To evade answering this question, I endeavored to bring up some new argument, but Eld. F. would not permit me to do so, and held out stoutly for an answer. After a short hesitation, I replied, "Evil doing." "My friend," said Eld. F., "I want the answer that was first on the end of your tongue—'Sin is the transgression of the law.'"

"Well, what of that?" I asked.

"The law says, 'Remember the Sabbath day to keep it holy.'"

"But Christ's law does not say so."

"Show me Christ's law," said Eld. F., offering me the Bible. "Show me where we are told not to remember the Sabbath day."

I made it a point to get away from him as soon as possible; but his argument had made a deep and lasting impression. After investigating for two weeks, I came to the firm conclusion that there had been no divine change made in the Sabbath; that I was mistaken in supposing that I was a follower of the Lord Jesus Christ; and that I was only a follower of his pretended viceroy, the antichrist of Rome. I see now that it was prejudice that prevented me from seeing this gospel truth long ago, and I thank God, with all my heart, that I have accepted the truth at last.

Dear reader, the earnest desire of one who loves your soul, is that you will accept the truth, and that we may meet where we can drink of the fountain of life that is freely gushing forth from beneath the throne of God.

Brethren, in presenting our views, let us do so with a spirit of humility and love that will melt its way to the hearts of the people. May God help us to overcome prejudice.

CHAS. E. WHITLATCH.

Marion Co., Iowa.

#### HOME.

"Be it ever so humble there is no place like home;" that is, if we strive to let the sunshine in, and to make it the spot of peace and contentment which home should be. There is so much depending upon the influences of home that whenever we see one that is mismanaged we are shocked beyond the power of expression. From the cradle out through the sports of childhood to the verge of manhood, the warmth of the fireside expands the virtues of the soul into bloom and matures them into sweet and charming beauty, or the coldness of the hearthstone freezes the heart into an unsympathizing, unloving, and wicked exclusiveness and selfishness. The soul that begins to live amidst the soft glow of a happy, virtuous, and charitable home will never entirely forget that the world is full of sunshine and flowers,—although it may, in after life, struggle through many midnights and feel the pricking of many a

thorn,—or that it was born for Heaven, although it may grovel in filth or lounge in the tents of wickedness.

On account of the weakness of human nature, often nothing on earth is capable of saving us from the commission of sin, and from scarring the soul from its blistering influences; but however low a man or woman whose childhood has been passed in the sunshine of a pure home may fall, it is always safe to conclude that but for these mellowing influences a still lower depth would have been found. And for the boy or girl who has never known what home is, who has never beheld the sweet dear face of mother beaming at the fireside more brightly than the fire in the grate ever does, and with greater loveliness than the sun of the morning, the human heart with all its wealth of sympathizing love cannot bear too warm or deep a sympathy.

To expect a perfect manhood or womanhood from a child who has never known the sweet influences of home, is expecting the bud to develop into the flower without the developing warmth of the sunshine. For a perfect development of nature, for the strengthening of all that is pure, and noble and good in the soul, and the destruction of all that is evil, the home must be depended on. If we would have the boys and girls go out into the world like maimed angels to their kind,—if we would have their hearts so full of gentle love that their words will fall upon kindred souls, and awaken their drooping hopes into new life, as the shower imbues the fading grass with fresh vitality, we must train them in the home, and freight them with gentleness at the fireside.

But upon noble manhood and womanhood rest the interests of the world. Every man and woman were pure, and right, and noble, we should have no crime and comparatively little wretchedness. Government would never be in danger of the son's assaults or treachery; mind that is not wasted in wrong-doing would be turned to channels in which its energies would bear rich harvests of blessings for the world; the sword would cease its bloody work, and the tread of armies would no longer shake the earth, and blight the verdure and the flowers of the fields. What a vast responsibility, therefore, rests upon the heads of families, and how few realize it.

If every boy and girl in America had home to-day, and if every home was what it should be, the abode of virtue, the temple of forgiving charity, the school of industry, culture, and gentility, the history of the American Republic a hundred years hence could even now be written.

With so much depending upon it, therefore, the management of the home should be the subject of constant, earnest study and ceaseless anxiety. It should always be pleasant—the pleasantest spot on earth to the child. Our children will seek sunshine and beauties of life, and if home does not furnish them, they will elsewhere to enjoy them. Pictures, books, and flowers should be abundant, and as beautiful as the means will admit of. Neatness and order should be visible everywhere. Politeness should always characterize the intercourse between the members of a family. Especially should children be taught the beauties of gentleness, charity, and kindness, by their constant and unostentatious practice by the parents not only toward the children, but toward the world.

It must never be forgotten that the tender little hearts are easily hardened, that nothing will so quickly harden them as a constant exhibition of uncharitableness and cruelty toward mankind. If parents are selfish, and live as if they were enemies of their kind, the child develops a similar nature, and goes through life, haply, in consequence, without knowing how rich a happiness comes from drying a scalding tear, or healing a wounded heart. It is so easy for a man or woman to say a kind word or to do a kind act, that failure to do either is almost unaccountable. We do not fully know what happiness until we have learned that "man liveth for himself alone." Velvet carpets, curtains, elegant furniture, magnificent braries, paintings and statuary may adorn the home, but they are powerless to create happiness, and if an attempt is made to center the affections of the heart upon them we become less and less happy in proportion to our success in doing it.

It is only when we are charitable, loving, and kind to our fellows, when we try to cover with flowers the ragged edges of the rocks which frown in the path of a brother, that we begin to realize



heaven begins here. The writer is now thinking of a beautiful home. Its rooms and halls are radiant with sunshine. Its appointments are tastefully elegant. It is a lovely bower of grace and beauty. It is a spot in which selfish indolence would delight to lounge, away from the responsibilities and perplexities of life. But the charming lady who presides over this little place of beauty finds her greatest happiness in ministering to the wants of the needy, and in painting the sunshine upon the clouds which have gathered over less fortunate earthstones. Closing her elegant piano, and leaving her tastefully ornamented parlors, she seeks pleasure in going into the home of poverty, and with her delicate hand, not afraid of work, assisting to kindle the dying embers upon the hearthstone in a cheerful blaze. She is a friend to the friendless, a sister to those in need of a mother's influence and advice, and a kind Christian, loving mother to the orphan. In her home like hers, not only children, but those who are older, learn the grand purposes of life, and are mellowed into better things; and it is to such homes that the world must look for the men and women who are to make it great and noble.—*Sel.*

### THE POVERTY OF THE POPE.

OUR readers may remember the recent letter of Cardinal Antonelli, lamenting that owing to the "financial straits" of the pope, and the cruel "deprivation of his States of which he had become the victim," he could not carry out his desire of sending a large contribution of articles to the Centennial Exhibition in this country, but must content himself by showing his sympathy for and admiration of the United States by sending a few specimens of mosaic and tapestry. The venerable and excellent William Howitt, who is now in Rome, has written a remarkable letter showing the fallacy and hypocrisy of the pope's plea, in which he contrasts with the pope's allegation of penury the real luxury he enjoys, and the wealth in which he revels. Mr. Howitt, addressing himself to the statements of the pope's American letter, says:—

"All this is in true beggars' whine, which the church has made universal as far as its rule has extended. The deprivation of his States has been the finest thing in the world for the pope, and the means of working on the feelings of the whole Catholic universe, and of pouring into his coffers treasures such as his predecessors in their halcyon times never possessed. The fiction of his miserable imprisonment, with his lying on rotten straw, the open sale of little bundles of the fabled straws in most Catholic countries, the photograph of him peeping through his prison bars, with a soldier, with a musket and bayonet fixed, on each side of him—all these outrageous lies have drawn an actual river of gold from the bosoms of the silly popish pelicans that far outlive the ancient Pactolus. By these means no less than twenty millions of francs have been poured into the papal chest during the year of jubilee just passed, and all this is described as the voluntary tribute of the faithful! And all this time, this so-called miserable prisoner has been living in a palace of eleven thousand rooms, crammed with such wealth as was never before collected in one place, not even in the Bank of England. Treasures of gold, of silver, of all precious gems, of the most beautiful and noble works of art, statues, pictures by the greatest masters, bronzes, coins, medals, crosses sparkling with the most valuable diamonds, rubies, emeralds, etc.; vessels and ornaments in silver and gold of the most exquisite workmanship, by such masters as Benvenuto Cellini, of the richest arras and tapestries, all these arranged in galleries miles in length, and this wretched prisoner attended by hundreds of guards in an old costume very like our Windsor beef-eaters, and by crowds of cardinals, monsignors, archbishops, bishops, priests, and lackeys without end.

"As for money, besides the 20,000,000 francs from Peter's pence and jubilee indulgences in 1875, the imbecile ex-Emperor of Austria has left him \$3,000,000, and rich arras and gold vessels to adorn his chapel. The Duke of Modena, the father-in-law of the ex-King of Naples and Count Chambord, has made him his heir, and it is said he will derive £10,000 sterling from that source annually. And yet the pope has the unparalleled impudence to tell the Americans that he cannot send much to their Exhibition because of his poverty."—*Sel.*

WHEN you speak to a person, look him in the face.

### TAKE NO THOUGHT.

On, leave thyself to God; and if, indeed, 'Tis given thee to perform so vast a task, Think not at all, think not, but kneel and ask. O friend, by thought was never creature freed From any sin, from any mortal need. Be patient, not by any thought canst thou devise What course of life for thee is right and wise. It will be written up, and thou wilt read. Oft, like a sudden pencil of rich light Piercing the thickest umbrage of the wood, Will shoot, amidst our troubles infinite, The Spirit's voice; oft, like the balmy flood Of morn, surprise the universal night With glory, and make all things sweet and good.

—Thomas Burridge.

### KEPT BY THE POWER OF GOD THROUGH FAITH.

THE keeping power of Jesus is fitly illustrated by the superintending Providence which guided and protected Noah in the ark. Did you ever notice, in the minute description of that ship which was built to make a voyage from the old world to the new, bearing the seeds of all precious things with which the new world was to be sown, there is no mention of the rudder? Our modern ship carpenters would laugh at the idea of launching a rudderless ship, just as unbelief sneers at committing one's ways unto the Lord instead of a so-called manly, self-reliant self-guidance. A good type of the fully trusting Christian is good old Noah, sitting serene and unconcerned in his ark, as it floats over the drowned world, confiding in the skill of his invisible Pilot to keep his craft from the rocks, and to land it in safety on some appropriate spot.

How could a man, who had been "moved with fear" to build his ark, sail in it, month after month, with no chart nor compass, no rudder, and be kept from distressing fears on that long and perilous voyage? There is but one answer—his perfect trust in Him who had commanded the building of the ark. It requires a higher style of faith to be passively borne along under the guidance of our Heavenly Father than it does to be active in fulfilling the Divine command. Obedience is the soil out of which such faith grows. If Noah had not obeyed Jehovah in building the ark and embarking in it, he could not have trusted Him so unwaveringly.

The Christian's ark is already prepared. All he is required to do is to put all on board, and to keep himself there. If he should be so unwise as to extemporize a rudder, he has no chart by which to lay his course, for each individual life is mapped out only in the mind of the great Pilot. We are as ignorant of our individual future as was Noah ignorant of his course and destination when he climbed up the side of the ark and the Lord shut him in. If Noah had unwisely taken the direction of the ark into his own hands, he would probably have wrecked it and lost its inestimable cargo. Thus thousands, in their distrust of God, lay their own hand upon the helm, and ship a crew of fears to torment their whole voyage, and run their vessel upon some reef and lose all at last, or save themselves with great difficulty, when, through "the rest of faith," they might have had a joyful voyage, and an abundant entrance into the haven of eternal life. How many, through unbelief, miss the keeping power of Christ, and the ineffable peace which it brings.

"If our love were but more simple, We should take Him at His word; And our lives would be all sunshine, In the sweetness of our Lord."

The very simplicity of the keeping which Christ exerts over all who "know the exceeding greatness of his power to us-ward who believe," renders it impossible to describe it. Blessed indeed are they whose grasp upon the divine promises makes their lives a perpetual twenty-third psalm: "The Lord is my shepherd."

Other ancient worthies as well as Noah were led into the secret of the Lord which made their lives cheerful and victorious. How calm and unmoved was good old Elisha when the Syrian horses and chariots and a great host of soldiers came thundering and tramping about the little city of Dothan, where the prophet was. They had come expressly to capture him, because God enabled him to tell the king of Israel the words which the Syrian monarch whispered in his bed-chamber. Why was he calm and untroubled? He did not look at this noisy Syrian army investing the walls of Dothan. He had an eye which saw a mightier army filling all the mountain above them, under the command of the celestial Captain who appeared to Joshua before the gates of Jericho. This host and its General absorbed all

his thoughts. He could look at nothing else. Not so Elisha's servant. Arising early in the morning and going forth, he sees the beleaguering army of foemen. With breathless haste and pallid cheek he rushes back into the house exclaiming, "Alas, my master, how shall we do?"

In my mind's eye I see Elisha sitting on the side of his bed tying on his sandals. The alarming news produces no tremor in his limbs, no change in his countenance. He coolly replies, as he completes his toilet, "Fear not; for they that be with us are more than they that be with them." But the fears of the trembling servant were not allayed. He saw no such friendly army as his master was gazing intently upon. Then Elisha, in pity toward his frightened servant, kindly prayed, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the young man's eyes and he saw, and behold the mountain was full of horses and chariots of fire, round about Elisha as his body-guard. The servant trembled no more. He who keepeth Israel, who doth not slumber nor sleep, is at hand to protect all who trust in him. Reader, you see no such celestial army forming a hollow square about you. But you may believe that more than twelve legions of angels are bivouacked about you, and God will honor your faith more than he would if you had seen these guardians with your natural eyes. "Blessed are they that have not seen, and yet have believed."—*Rev. D. Steele.*

### ARE WE GROWING IN GRACE?

LET us ask ourselves, in all candor, Are we growing in grace and in the knowledge of the truth? Are we really making any progress in the divine life, or are we retrograding? How is it with the reader? "Standing still" is certainly "out of order." We cannot simply "hold our own," neither going forward nor backward; we must, on the whole, certainly be adding to or taking from our store of Christian graces. It is well to give this matter some thought, and we cannot think very long without coming to a conclusion as to the facts in the case. If we can answer the following questions in the affirmative, we may be quite sure we are gaining ground; and it is necessary to ask ourselves these questions quite often, even daily:—

Does our love increase for God's holy Book? Do we delight more and more in reading the promises contained therein? Do we love family and private devotions better now than in months gone by? Do we love to attend divine services now better than in the past? Has our affection increased of late for the prayer circle, the covenant meeting, or class-meeting, as the case may be? Does our love for the people of God continually increase? Do we love sinners more now than before? Do we speak to them oftener about their souls? We must remember that all our graces, let them be of more or less value, can be added to or decreased from time to time; and it is our duty to see to it that we are making progress in the divine life, and that daily.—*Golden Censer.*

### AN UNSANCTIFIED SMELL.

A CHRISTIAN worker from Boston was holding some evangelistic services in a neighboring town. At the conclusion of one of the meetings a deacon of the church came to him and said,—

"So, you think that you are sanctified, do you?"

"Well, yes, I rather think I am."

"Then you think that you can't sin any more?"

"Oh! no, I do not think that; I am afraid I shall."

"Well," said the deacon, "I don't think I am sanctified."

"No," replied the brother, with a little hesitation and deliberation, "I should not think you were; you don't smell like a sanctified man."

The deacon was soaked with tobacco from head to foot. The conversation closed; he went home and thought. For the first time in his life the idea dawned on him that there was any difference between the smell of a sanctified man and an old tobacco-user. He could not readily dismiss the matter from his mind. The words stuck to him, until at length he renounced the filthy weed, and now it is to be hoped smells more like a sanctified man. Surely when men lay apart "all filthiness and superfluity of naughtiness," pipes and tobacco will be quite likely to be discarded with the other abominations.—*The Wayside.*

### HAUL IN YOUR LINE.

"TAKE no thought for the morrow," that is, no anxious, fretful thought. Walk through to-day as well as you can, and God will undertake for your future. When you go forward out of to-day, to worry about to-morrow, you are over the fence, you are trespassing, and God will scourge you back into your own lot. When I have been fishing in the mountain stream, I have always found that so long as I kept a short line I could manage my fishing very well; but when I let my line run out, the stream took it down and there I was, at the mercy of every stick that stuck up in the stream, and every rock that jutted out from the banks. I lost my fish and I tangled my line; very likely I lost my footing also, and got over head and ears in the stream.

Now, most men have cast out their line into life *forty years long*; when it ought to be but *one day long*. In consequence, they are not able to manage their tackle at all; but are pulled about after it, stumbling first into this hole, and then into that; slipping up here, and slipping down there, struggling and splashing about in far more distressed fashion than the fish at the other end of the line—and, as a general thing, there is no fish there. Haul in your line!—*Sel.*

### "SWEAR WORDS."

THE Scotch say that "those that will swear will lie;" and some who do not wish to be considered profane, yet use "swear words" which might well be omitted.

A little five-year old boy overheard a workman, who was repairing the sitting-room door, drop an exclamation over some slight mishap. "That's the first *swear word* I ever heard in my father's house," was the grave rebuke of the little boy. It so touched the rough man that he went to the mother of the boy and confessed his fault. While engaged on the job he never again lapsed into vulgarity or profanity.

The boy, now a tall lad, wields the same influence over his mates. They understand that his part of the game is ended as soon as bad words are introduced. The knowledge that his father's tongue was never polluted by profanity, together with his mother's precepts, and a child's natural desire to be like his father, have given this salutary bias to his early life. Boys, keep free from "swear words" of all kinds. They do no good whatever, but always defile and dishonor those who use them; and the habit once established is a bad one to get rid of.—*The Child's World.*

### DON'T BE SULLEN.

No don't. Don't keep your fine manners for fine days and fine company. It is so easy to be kind, social, courteous, when the sun shines, when the birds sing, when the roses bloom, and all sights and sounds chime in with your cheerful mood; when the gas-lights blaze, the music is merry, and smiles and words of flattery make a holiday for your vanity; but how easy, too, when nature is cross or sullen, to be cross and sullen with her; when there are no roses in the garden, no birds in the boughs, no sun in the sky, no gay company in the drawing-room; when it is dark, and drizzly, and lonely, and all the members of the family are dull and dispirited—is it then the kindly word that leaps first to your lips? Do your eyes smile of themselves? Do the little children grow glad and content in the sunshine of your cheer? Do their games and gleefulness gather inspiration from your presence and sympathetic helpfulness?—then, indeed your temper is tenderness itself, and you need no "exhortation" of mine; for you were born to brighten the day, and smiles quite outdo the sunshine. How blessed to the world is the boon of your being. But to you who are sullen, sour, and disagreeable, when you are not amused or flattered; when you are dull or disappointed, when fickle fortune does not favor your whims; to you whose temper is tart and whose faith frosty save in the very sunniest exposure, I do say, "Mend your manners."—*Sel.*

—Rev. Dr. Peabody, of Harvard University, thinks the public schools twenty-five years ago, with all their drawbacks and imperfections, did more for their pupils than our present costly institutions, with all their modern improvements. The latter are less practical than the former were. In history and geography they overload the child's mind with useless names and dates. They teach words rather than things.

—Less than half the children of Ohio go to school.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 6, 1877.

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

### THE NEW ENGLAND CAMP-MEETING.

OWING to circumstances which delayed our departure from Battle Creek, we did not reach the Groveland camp-ground till Sabbath morning, Aug. 25. We came in company with Bro. and sister White, he being but partially recovered from a serious attack of illness of a few days before. He endured the journey well, but was unable to take part in the labors of the camp-meeting, further than to speak a few words of exhortation and good cheer Monday forenoon. These words the brethren were glad to hear, and they were rejoiced to meet him again, though deprived of his usual counsels and labors. Sister White spoke three times with great freedom and power. She was sustained in a remarkable manner, so that she felt to testify, what was also apparent to all, that it was not her own, but the strength of the Lord given to her. Sabbath afternoon, following a stirring address by sister W. on the founding of the Christian church, and the labors and difficulties of the apostles and early Christians, showing a striking parallel between their experience and our own, a call was made for backsliders and sinners to come to the Lord, and to signify their desire by a move in the congregation. About one hundred and fifty promptly responded by coming forward. After prayers, sixty of these in quick succession, bore earnest testimony in regard to their determination to serve the Lord.

On Sunday, a rainy morning prevented a large gathering in the forenoon; but in the afternoon, three steam yachts from Haverhill landed about six thousand persons upon the grounds, the cars from all directions poured in their multitudes, and the country contributed its quota of teams and people. All the meetings were held under the large pavilion, 80 by 125 feet, which the New England Conference has purchased since its last camp-meeting. This was occupied to its utmost capacity, and crowds who could find no seats filled the grove. Upwards of 12,000 people, it is estimated, were present, the large majority of whom gave the best of attention as sister W. addressed them on the subject of temperance in a most impressive manner, going in her usual incisive style to the true source of reform on this question, and purging the table of hurtful articles of food and drink. These sources guarded, the grosser indulgences of tobacco and liquor in maturer years, would be all but impossible.

A request was made for sister W. to speak again Monday evening in Haverhill, by the same parties who requested this last year, and who were so well pleased with the effort then. But an appointment had gone out for her to speak on the evening named in Danvers, where Bro. Canright and his company are having such an unparalleled interest. This appointment she filled, having a crowded tent and a most triumphant time.

Monday forenoon, on the camp-ground she held up before the congregation, as a special warning to the young, the impressive lesson of Solomon's career: his advantages in the beginning, his trust in himself, the seductive influence of his idolatrous wives, and his final apostasy. And even in the time of Christ there was visible over against the temple on the opposite mountain, the debris of Solomon's idolatrous altars, standing as a solemn reminder of the danger of trusting in one's self and coming in contact with those influences which lead away from God.

At this meeting, another opportunity was given for those who desired to seek the Lord to come forward for prayers. About two hundred responded this time. It was a very precious season. Steps were then taken to learn who were candidates for baptism. Thirty-eight gave in their names, among whom the writer may be permitted to mention, as a matter of special interest to himself, his natural brother, S. W. Smith, of West Wilton, N. H. After a short discourse by Bro. Canright on baptism, in the afternoon, these were buried in the waters of the beautiful Merrimac, a few rods from the camp-ground. Bro. Haskell was administrator; and it has rarely been our privilege to witness a pleasanter baptismal scene. The candidates, from the little boy in early youth to the aged matron, were perfectly calm and self-possessed. There was no struggling

nor strangling, and as they came up out of the water, it seemed as if the light and glory of the new life to which they had arisen, shone from their happy faces.

There were nearly fifty tents besides the mammoth meeting tent, which towered up amidst the pine foliage of the beautiful grove, like a little mountain of canvas. The number of brethren and sisters in attendance was larger than at any previous meeting; and many of these were converts of the past year. This was so much a matter of encouragement to the members of the Conference, that resolutions were offered in the business meeting, expressive of their gratitude to God for his blessings in this respect.

This is considered the most encouraging camp-meeting ever held in New England. The feeling prevails that God is about to come near to his people here—as indicated by a willingness on the part of those unacquainted with our faith to hear and investigate the present message—and that we are to see the power of the truth to convert souls manifested in this part of the field. So let it be. U. S.

### NOTES FROM THE FIELD.

On Thursday, August 23, our little company, consisting of Eld. Smith, my sick husband and myself, accompanied by sister Ings, left Battle Creek for the camp-meeting at Groveland, Mass. This movement of ours required considerable faith. To judge from appearances, it looked like presumption for my husband and myself to attempt the journey. I had been, and was still suffering much from a severe cold, taken while on the Indiana camp-ground, and had been under treatment at our Sanitarium, being much of the time a great sufferer.

My husband had been laboring incessantly to advance the interests of the cause of God in the various departments of the work centering in Battle Creek. His friends were astonished at the amount of labor he was accomplishing. Sabbath morning, August 18, he spoke in our house of worship. In the afternoon his mind was closely and critically exercised for four consecutive hours, while he listened to the reading of manuscript for Spirit of Prophecy, Vol. 3. The matter was intensely interesting, and calculated to stir the soul to its very depths, being a relation of the trial, crucifixion, resurrection and ascension of Christ. Before we were aware of it he was very weary. He commenced labor on Sunday at five o'clock in the morning, and continued working until twelve at night. In this time he accomplished a great amount of business.

The next morning at about half-past six he was attacked by giddiness, and was threatened with paralysis. We greatly feared this dreaded calamity; but the Lord was merciful, and spared us the affliction. However, his attack was followed by utter physical and mental prostration; and now indeed it seemed impossible for us to attend the Eastern camp-meetings, or for me to attend them, and leave my husband depressed in spirits, and in feeble health.

On Wednesday we had a special season of prayer that the blessing of God might rest upon him, and restore him to health. We also asked for wisdom that we might know our duty in regard to attending the camp-meetings. The Lord had many times strengthened our faith to go forth and work for him under discouragements and infirmities; and at such times he had wonderfully preserved and upheld us. But our friends pleaded that we ought to rest, and that it appeared inconsistent and unreasonable for us to attempt such a journey, and to incur the fatigue and exposure of camp life. We, ourselves, tried to think that the cause of God would go forward the same if we were set aside, and had no part to act in it. God would raise up others to do his work.

I could not, however, find rest and freedom in the thought of remaining absent from the field of labor. It seemed to me that Satan was striving to hedge up my way, to prevent me from bearing my testimony, and from doing the work God had given me to do. I had about decided to go alone, and do my part, trusting in God to give me the needful strength, when we received a letter from Bro. Haskell, in which he thanked God that Bro. and sister White would attend the New England camp-meeting. Eld. Canright had written that he could not be present, as he would be unable to leave the interest in Danvers, and also that none of the company could be spared from the tent. Eld. Haskell stated in his letter that all preparations had been made for a large meeting at Groveland; and it was decided to have it, with the help of God, even if he had to carry it through alone;

and that when once he had made this decision the bitterness of death was past.

This statement of the situation brought a burden upon me, and I was more than ever convinced that it was my duty, sick though I was, to go forward in faith to the work, trusting God to give me strength. We again took the matter to the Lord in prayer. We knew the mighty Healer could restore both my husband and myself to health, if it was for his glory to do so. It seemed hard to move out, weary, sick, and discouraged. At times I felt that God would make the journey a blessing to us both, if we went trusting in him. The thought would frequently arise in my mind, Where is your faith? God has promised, "As thy days, so shall thy strength be."

I sought to encourage my husband; he thought that if I felt able to undergo the fatigue, and to labor in camp, it would be best for me to go; but he could not endure the thought of accompanying me, in his state of feebleness, unable to labor, his mind clouded with despondency, and himself a subject of pity to his brethren. He had sat up but very little since his sudden attack, and seemed to grow no stronger. We sought the Lord again and again, hoping that there would be a rift in the cloud, but no special light came.

About an hour before we stepped on board the train, my husband and myself had a special season of prayer. We then both decided to walk out by faith without evidence, and to venture all on the promise of God. Upon taking our seats in the car we felt that we were in the path of duty. We rested in traveling, and slept well at night.

About eight o'clock on Friday evening we reached Boston. There was no train that night to take us out to Groveland, but we took the first train in the morning. When we arrived at the camp-ground, and stepped from the car, the rain was literally pouring. We found our brethren waiting for us at the station, which was just outside the camp, and they protected us with umbrellas till we were safe in the tent. Elder Haskell had labored constantly up to this time, and excellent meetings were reported. There were 47 tents on the ground, besides three large tents, the one for the congregation being 80 by 125 feet in dimensions.

The meetings on the Sabbath were of the deepest interest. The church was revived, and strengthened, while sinners and backsliders were aroused to a sense of their danger.

Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear. In the afternoon it was difficult for me to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was fully seated, the seats having comfortable backs. These were all filled, yet thousands stood about the tent, making a living wall several feet deep.

My lungs and throat pained me very much, yet I believed God would help me upon that important occasion. My text was, "To him that overcometh," etc. Rev. 3:21. The Lord gave me great freedom in addressing that immense crowd upon the subject of Christian Temperance. I labored to show that temperance must be lived out in our homes; that our children must be trained to temperate habits from the cradle, in order for them to be firm of principle, correct in their morals, and able, not only to withstand all temptations to intemperance themselves, but to wield a powerful influence over others in favor of the right. In their ignorance or carelessness, parents give their children the first lessons in intemperance. At the table, loaded with injurious condiments, rich food, and spiced nicknacks, the child acquires a taste for that which is hurtful to him, which tends to irritate the tender coats of the stomach, inflame the blood, and strengthen the animal passions. The appetite soon craves something stronger, and tobacco is used to gratify that craving. This indulgence only increasing the unnatural longing for stimulants, liquor-drinking is soon resorted to, and drunkenness follows. This is the course of the great highway to intemperance.

While speaking my weariness and painful throat and lungs were forgotten, as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, with the very best attention throughout. There were many more atten-

tive listeners than we had on a similar occasion at the same place last year, because of the greater number of comfortable seats, which accommodated a third more than those of last year. As the closing hymn was being sung, the officers of the Temperance Reform Club of Haverhill solicited me, as on last year, to speak before the association on the following evening. Having an appointment to speak at Danvers I was obliged to decline the invitation. They then desired me to speak one week from the following Monday, but as we expected to attend the Eastern camp-meetings, we could not comply with this request.

Monday morning we had a season of prayer in our tent in behalf of my husband. We presented his case to the great Physician. It was a precious season; the peace of Heaven rested upon us. These words came forcibly to my mind, "This is the victory that overcometh the world, even our faith." We all felt the blessing of God resting upon us. We then assembled at the mammoth tent, and my husband, in his feebleness, was able to meet with us, and spoke a short time, precious words from a heart strengthened, and aglow with a deep sense of the mercy and goodness of God. He spoke to the point, bringing the believers in the truth to realize their privilege of receiving assurance of the grace of God in their hearts; that the great truths we believe should sanctify the life, ennoble the character, and have a saving influence upon the world. The tearful eyes, and sympathizing looks of the people showed that their hearts were touched and melted by his words.

We then took up the work where we had left it on the Sabbath, and the morning was spent in special labor for sinners and backsliders, whom 200 came forward for prayers, ranging in years from the child of ten to gray-headed men and women. More than a score of souls among them were setting their feet in the way of life for the first time. In the afternoon thirty-eight persons were baptized, quite a number delaying baptism until they returned to their homes.

### THE DANVERS TENT.

Monday evening I stood in the stand of the Danvers tent. A large congregation was before me; I never stood in the presence of a more intelligent looking people; they were evidently the best class of society. The tent was full, and about 200 persons stood outside the camp, unable to find room inside. I went into the stand with great weariness and trembling. My throat and lungs were very painful, and in state of congestion; but I had found comfort in pleading with God for help in this emergency. I knew that if any degree of success attended my labors, it would be through the strength of One mightier than I. Committing myself to God, I commenced to speak from the words of Christ in answer to the question of the learned scribe as to which was the great commandment in the law: "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy mind," etc. Matt. 22:37-39.

The blessing of God rested upon me, and my pain and feebleness were forgotten. Before we were a people whom I might not meet again until the Judgment; and the desire for their salvation led me to speak earnestly, and in the fear of God, that I might be free from their blood. Great freedom attended my effort, which occupied one hour and ten minutes. Jesus was my helper and his name shall have all the glory. The audience was very attentive, I had the pleasure of speaking with quite a number who had lately embraced the truth. There is growing interest in Danvers. The community is stirred, and many have received the light, and have been led into the path of holiness and obedience. May the good work progress, and sinners continue to yield their hearts to God.

We returned to Groveland on Tuesday to find the camp breaking up, tents being struck, and brethren saying farewell, and ready to step aboard the cars to return to their homes. This has been one of the best camp-meetings I have attended. Before leaving the ground Elder Canright, Haskell, my husband, sister Ings, and myself sought a retired place in the grove, and united in prayer for the blessing of health and the grace of God to rest more abundantly upon my husband. We all deeply felt the need of my husband's help, when so many urgent calls for preaching were coming in from every direction. This season of prayer was a very precious one; and the sweet peace and joy that settled upon us was our assurance that God heard our petitions.

In the afternoon we started for South Lancaster, to rest at the home of Eld. Haskell. He took us there in his carriage, by easy stages.



cross the country. We preferred this way of traveling, thinking it would benefit our health. We are now resting at the good, quiet home of Eld. Haskell, enjoying the peace of God, and rejoicing that we have been so wonderfully sustained on our journey, and in our work.

Mrs. E. G. WHITE.

#### ILLINOIS CAMP-MEETING.

The Illinois Camp-meeting was a success in every respect. It was well attended by the churches in the State. There was a blending of the doctrinal and practical in all the preaching, and the prayer and social meetings were characterized from first to last by deep devotion and feeling. We do not say that it could not be improved in some respects, but we think all parties look back to it with satisfaction and gratitude.

The grounds were not large, just large enough for a meeting of that size, lacking convenience for teams. The water was decidedly bad, and not easy of access. The ground was so thickly set with young timber that it looked like an impossibility to set so many tents there, but when all was arranged, neat and clean, the trees seemed to add to the beautiful effect. A lady from Clinton said, "This looks like paradise!"

The people of Clinton and the surrounding country were entirely ignorant of us as a people, the present truth not having been preached there. Having heard reports of the Adventists as a wild fanatical set, they were free to express their disappointment. We were informed that some known as "rowdies" had regularly organized their forces to invade the camp, and many of the citizens expected the meeting would be broken up, but there was no disturbance. The most disorderly of the place returned with the report that there was no chance for "a time" on that ground. On Sunday morning, a collection was offered by prominent citizens, and taken up by themselves, and though the sum collected was not large, it was gratifying as an expression of their good will. The hope was freely expressed that next year's camp-meeting would be held with them, and that our views might be preached there more fully.

In response to a call for the unconverted and for backsliders a goodly number came forward, about twenty of whom desired baptism. At the early meeting on Monday morning some remarks were made on baptism, mostly in answer to questions which had been proposed, and the result was that twenty-six were baptized, about half of them making their first start in the Christian life there, and most of them new in the faith.

Almost everything in the meeting did credit to the cause there except the singing. An organ was used, but it failed of the desired effect; time seemed to be utterly disregarded.

It is a pleasure to record the fact that in the last three camp-meetings I have attended there has been an entire absence of that *light spirit of singing* which is so apt to intrude itself into these meetings, and which is so destructive to true devotion. At a camp-meeting, I once gave out a common metre hymn, requesting that it be sung in the tune given in our book—a beautiful plain piece of church music, and not new. I was greatly surprised when the leader stated they could not sing it, for the same company would sing by the hour in their tents the most difficult pieces in the Sunday-school books with which the land now abounds. Many of the pieces in these books are pleasant to the ear as singing exercises, but often both the words and music are better adapted to religious dissipation than to real devotion. All our people should cultivate a taste for pure church music.

The meeting in Illinois was marked by the number of credentials and licenses issued. Every licentiate should set his mark for success, and if even a majority of these succeed a great work in Illinois will be the result. Who will succeed? who will fail? These are questions soon to be determined by results.

The number in attendance in Illinois was not nearly as large as in Indiana and Ohio, but some came a long distance, and considering that nothing was known of our faith in that country the interest was remarkable; second only to that in Newark, where the people were prepared for the meeting by faithful and judicious tract work. We have been strongly impressed this summer with the fact that God is giving us both the ears and hearts of the people. Our privileges and responsibilities are fast increasing. Great victories lie before us in this truth, for a great work is yet to be done. They who work in faith and in humility will see the salvation of God. Yet the opposition will be strong,

and it is organizing itself. Several teachers who have heretofore had no difficulty in taking schools have informed us that now they are rejected solely on the ground that they are Adventists, although they do not intrude their views into the schools. It is a noteworthy fact that Catholics are not thus rejected, but are largely employed as teachers throughout the country, though they are known to be opposed to our system of common schools, and are proverbial for proselyting among children.

"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

J. H. WAGGONER.

Loveland, O., Aug. 29, 1877.

#### BAPTISMAL SCENE AT THE NEW ENGLAND CAMP-MEETING.

LANGUAGE would fail to give a correct description of the baptism on Monday P. M., Aug. 27. Imagine yourself on the western bank of the broad Merrimac river, while the tide is receding. On your left, a short distance up the river, is seen the city of Haverhill, with its towering spires, while upon the right lies the quiet village of Groveland. Before you is a boat landing, some ten rods from the shore, to which it is connected by a narrow walk. A steamer lies at this landing, upon which are hundreds of passengers, waiting to witness the baptism. A few rods farther to the right a vessel has anchored for the same purpose. There are also three fishermen's boats filled with interested spectators.

The beach, about fifty feet wide, is thronged with people of both sexes, kept back by the efficient police. Back of this beach rises a bank sixty feet high. The side is covered with people both sitting and standing, who keep their places with some difficulty on the steep, grassy bank. The summit is crowned by a solid line of spectators.

All is quiet; no sound of human voice is heard, save that of the administrator of the rite, and the song of praise that bursts out occasionally from hearts softened by this impressive scene. The administrator solemnly leads one after another into the still, smooth water, where they are buried in the liquid grave. There goes the man whose head has blossomed for the grave, whose years have reached three score and ten. And there goes the rosy child of scarcely ten summers, while the choir sing, "Let youth in its freshness and bloom come." Young ladies and gentlemen, and those of middle life,—persons of all ages and conditions of life, to the number of 39 persons,—follow the example of their divine Lord, and are buried in baptism.

The scene was more affecting from the fact that one year ago that same week, in the same place, the same administrator had baptized 3 persons; and many of those who were now baptized were members of the same families. This evinces how great is the influence of a true Christian life over the household.

The water was remarkably clear and still, and among all the number immersed, there was no symptom of strangling, or other unpleasant demonstrations. All passed off peacefully, and solemnly. Not a sneer or jest was seen or heard in all that vast assembly upon the land and water. God was there; and the spirit of the Judgment seemed to rest upon the people. At the close of the service, when the benediction had been pronounced, they quietly dispersed, with as much solemnity and decorum as if they had been attending a funeral.

S. N. HASKELL.

#### SVENDSTRUP, DENMARK.

SVENDSTRUP is in the district of Han, about twenty miles from Alstrup. A rich man from this place attended our meetings in S. Saltum, and was so well pleased with what he heard that we had to promise that we would visit his neighborhood also. He has a beautiful grove, where both political and religious meetings have at times been held.

Last Tuesday he sent his conveyance after us, and in the afternoon about one hundred and fifty people were gathered to listen to a lecture on the signs of the times. During the next two days we held two meetings, and although it rained, there were not a few out. The last day there were about one hundred and twenty in the house. They unanimously invited me to visit them again after the harvest, to teach them the word of God more fully.

Friday afternoon we went to Oland, a small island about nine miles off. Here also we had a house full of attentive and interested listeners,

whom we promised to visit again. Oland is a small, fruitful island which comprises one parish. It has one church, one manor, and two villages. There are some Baptists and Moravians there. We were then taken back to Alstrup by the kind friend who had conveyed us to Svendstrup. Several have died of scarlet fever in the vicinity of S. Both of the children in the family where we stopped, were sick. My wife has also had an attack of the same disease, but she is now improving.

It has rained unusually hard this week, and the latter part of the summer, and the water stands higher than it has before in sixteen years. Many have thereby sustained great loss, as their hay is under water. On Sunday it cleared up. Over a hundred people came to our meeting in Renbæk, notwithstanding the muddy roads. The melting influence of the Spirit of God was in our midst, and many hearts were deeply moved.

In the afternoon, the people thronged to the large barn in Saltum, where we hold our meetings, and filled it. There were about five hundred present, among them the priest and three school-teachers. One of the school-teachers read an article he had written, which he regarded as giving arguments against keeping the seventh day and reasons for keeping Sunday. Many showed that they were displeased with it, by beginning to talk and to show signs of impatience.

After this article had been completely answered, the priest himself stepped forward and tried to explain to the people that it would not do thus to confine ourselves to the Bible. What would then become of the many customs which were recognized in the church? No; we must follow the Christian church, which is about two thousand years old, and which is led by the Spirit of God.

When this well-known Catholic claim had been made, he asked several questions in regard to faith and baptism, which were all answered by the plain word of God. I invited further inquiry, but at last they said that they had no more questions to ask. I then asked the priest to give me a definite answer to two questions I wished to ask him: 1. Have you found any text in the Bible which commands us to keep the first day of the week, or which shows that God has blessed or sanctified that day? 2. Are not the ten commandments binding upon Christians in the new dispensation? To the first question, he answered, "No, I have not." To the second, "Yes, certainly."

Thus our opponents publicly admitted that our views on these points were in harmony with the Bible. But if the ten commandments are binding upon Christians in the new dispensation, and if the word of God has not abolished or changed the Lord's Sabbath, we come to the indisputable conclusion that the seventh day is the Sabbath for Christians, and that we honor God by keeping it holy. But we serve God in vain by teaching such doctrines, which are the commandments of men.

I then spoke about the great foundation for Christianity—love. I believe that the Lord blessed these words to the good of many souls, and that the efforts of the priest and his assistants to oppose our work have been instrumental in enlightening many in regard to the great truths of the Bible, and in opening hearts and doors to us.

The people here in general receive the truths of the second advent of Christ, and the gospel of his death and resurrection finds a welcome response in many hearts; but old customs and habits are much stronger here than in America, and people do not forsake that which is evil, and cleave to that which is good, very readily. But we will labor on patiently, and hope through the grace of God to gather in souls for his kingdom.

JOHN G. MATTESON.

Alstrup, pr. Brønderslev, Denmark, Aug. 14.

#### A CAMP-MEETING IN NORTHERN MISSOURI.

AFTER carefully considering the condition of the cause here, and consulting with many of the brethren in this section, we have concluded it would be well to close up the tent season with a camp-meeting and a general gathering of the friends of the cause in Northern and Central Missouri, and as many others as choose to come.

On account of the extreme wet weather, the hurry of planting, and the bad roads, our camp-meeting was very small last June. Many circumstances had a tendency to make it a season of great anxiety and perplexity, though we feel, on the whole, it was a profitable meeting. But very few, comparative-

ly, of the friends of the cause were present in this section. Past failures of crops made it very hard to obtain means with which to go. This fall things will be much more favorable. Crops are quite good; fruit and grain quite plenty. We greatly need a stirring and inspiring meeting to rouse our dormant energies, quicken our zeal, and to bring into our hearts more of the religion of Jesus. We are suffering greatly because of our lack of these good things.

The reports are most inspiring. In most parts of the field, the cause is advancing as never before. This is soul-cheering. What are the causes which hinder its progress in Missouri? We want to tell the people what the causes are, that a better state of things may be reached. And here comes the difficulty. There are few large churches in this Conference. But many little companies and lone families are scattered here and there, and it would take six months to visit all these singly. It is very important, therefore, to have a large meeting, where many of these can be brought together and hear the stirring message that God has given for these last days. These little companies and lone Sabbath-keepers greatly need such help; the cause in Northern Missouri needs it; and if God's good providence will permit, we will have such a meeting.

The Prairie Valley church, the largest and strongest in the Conference, have generously offered to supply all the feed for teams for our brethren who come from a distance, and to care for those who may need care. They have also offered to bring those who come on the railroad to the place of meeting. The season will be rather late, and the nights may be cool. It will be safest to have the meeting near a large church, so that if the weather should be bad provision could be made for the comfort of the feeble. We have therefore concluded to have the camp-ground on the place of Bro. Mallory, where meetings have been held before. This meeting will be held mainly to benefit our people, and to encourage the hearts of the scattered ones, who have not the opportunity often of hearing preaching. We cannot now announce the exact time for this meeting, as we cannot tell when we can have the tent; but it will not be far from the first of October.

Let all of our brethren remember this is to be a *camp-meeting*, not merely a tent-meeting. Many of the Prairie Valley church will camp on the ground. We want to see a general rally of our brethren through all the central and northern parts of the Conference, and as many others as can consistently come. We expect this will be much the largest camp-meeting ever held in the State. The season of the year will be favorable; the weather and roads in this section are usually good at this time; farm work will not be driving; and the people need a general gathering. It will be the time for a general quarterly meeting of the Tract and Missionary Society; and we want to take a new start in this important work.

Come, brethren and sisters in Missouri, make your plans to attend this meeting. Break up your old habits of staying at home, and rally anew to the work. Let us pray to God mightily to raise the cloud that has so long hung over this great State. Let us come determined to drink anew at the fountain of truth. The Lord is coming. The work is advancing. Let us not lag behind. More next week.

GEO. I. BUTLER, Pres. Mo. Conf.

Hamilton, Mo., Aug. 31.

#### To Brethren in Kansas.

DISTS. Nos. 9, 10, and 13, Kansas Tract Society, attention! Brethren and sisters, have you seen the appointment in this week's paper for your general meeting? Will you be there? Will you bring your children and unconverted friends with you? Shall we have a good meeting, and receive a rich blessing for our own souls? And shall the meeting be a means through which the Lord can bless others?

"And they all with one consent began to make excuses. The first said," etc. Have you too much land, or too many cattle? Are you the men here spoken of? I think not. When the people had "a mind to work," the broken-down walls of Jerusalem were soon rebuilt. We must build the wall around God's precious present truth for these last days. Have we not "a mind to work"? The fall and winter, the best seasons of all the year for our work, are just before us. There is a great work to be done; and it can and will be done, if we, in the strength and wisdom of the Lord, lay hold of it.

We wish this meeting to be first, a profitable season to those who attend. Secondly, we wish to plan the T. and M. work for the fall and winter in these districts. Thirdly, to determine where ministerial labor can be expended with the best prospects of success. J. LAMONT.

## HOLINESS.

"Holiness, without which no man shall see the Lord." Heb. 12:14.

PRECIOUS Jesus! Oh! like thee,  
Pure and holy would I be;  
Have thy graces in me shine,  
Impress of thy love divine.

O thou love-inspiring Guest,  
Come, and reign within my breast.  
Come, and cleanse me from all sin;  
Let thy heavenly radiance in.

Let me feel thy presence sweet,  
While I worship at thy feet.  
Every day and every hour,  
Let me feel thy wondrous power.

Let me sink into thy will,  
All thy righteous law fulfill.  
Like my Saviour, meek and mild,  
Holy, just, and undefiled.

While I tread life's thorny way,  
Love thee more from day to day;  
Then my Lord will take me home  
When the welcome morn shall come.

Home, to dwell among the blest,  
Where with Jesus we shall rest,  
Taste the heavenly bliss so sweet,  
Cast our crowns at his dear feet.

Soon we'll reach the golden shore,  
Be with with Christ forevermore;  
Loud the songs of victory sing,  
Alleluias to our King.

L. E. MILLNE.

## 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.

THE good work still continues, and though a large camp-meeting held by the Methodists has been in progress four miles from here, during the past week, yet our tent has been well filled all the time. Thursday evening, Aug. 23, the tent was used by the Danvers Reform Club for a temperance mass meeting. Mr. E. A. Morse, of Canton, near Boston, the proprietor of the "Rising Sun Stove Polish" I think, a man who has sat in the legislature of the State, a man of means, influence, and culture, delivered an address. The meeting was well advertised, and the tent was crowded full, with about two hundred outside—our common number, in fact. The address was of a very lively nature, full of sharp points and good illustrations. We were glad to hear him speak of tobacco-using as one of the chief stepping stones to drunkenness, and express his convictions that tobacco-using temperance men, and Christians praying through tobacco-stained lips, are inconsistencies.

Last Sabbath forenoon, thirty-three expressed their mind to keep the Sabbath. We know of about forty who are decided. Sunday evening, Eld. Canright spoke upon the mark of the beast. He had great freedom, and the warning message seemed to confirm those who had decided, and to help others to decide. Eld. C. has spoken the truth with great plainness. Last evening, sister White came from the Groveland campground, and spoke to the people here. A shower lasted until meeting time, but the people would come, as Eld. Canright had given the appointment the day before; and our tent was soon filled and surrounded, as usual. Sister White addressed the people for seventy minutes on the duty of loving God with all the heart. Though worn and weary, and not yet recovered from her severe cold, her weariness left her, and her voice became clear, while she held the audience in deep stillness in and around the tent from first to last. The rain ceased, the clouds dispersed, and the stars shone forth brightly. The result is good. People to-day express great satisfaction with the testimony she bore.

Eld. Canright has sold a large number of Bibles, which is good evidence of the power of the truth. We have taken up a collection every Sunday evening. These, with donations received, amount to \$62. The people want to pay something, and they are so accustomed to seeing the contribution box come around every time they go to church that one very aptly remarked, "We shall begin to think these are not religious meetings if you do not take up a collection before long."

C. W. STONE.

## NEW YORK AND PENNSYLVANIA.

## Wellsville, N. Y., Tent No. 1.

As mentioned in our last report, on Tuesday evening we reviewed Eld. Bradley's discourse on the sleep of the soul. The tent was filled, though there was meeting

in three of the churches at the time, and the entire congregation gave the closest attention for one hour and forty minutes while we replied to his arguments and brought out the plain testimony of the Scriptures on this important question. The fact that we entirely avoided any reference to his ungentlemanly personalities had a very favorable influence upon the minds of the people generally, and has helped to give us the respect of the community.

There is a deep interest here, which is, we believe, increasing. We have good congregations every evening, though of course not as large as at first. Some have commenced to keep the Sabbath, and many are convicted on this point whom we believe will yet take their stand with us.

The spiritualists have been making some efforts of late in the vicinity, and a meeting in the Opera House is announced for one evening of this week. What the influence will be we cannot tell, but we pray that God may overrule for the advancement of his truth.

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

## Mannsville, N. Y., Tent No. 2.

THE attendance here is good. On Sunday night last we had about four hundred out, and a good audience again last night. Have just introduced the Sabbath question, which we expect will excite still more interest. The brethren attend the meetings very generally, and supply us with everything we need for our comfort and convenience.

S. B. WHITNEY.

## Blockville, N. Y., Tent No. 3.

SABBATH, Aug. 25, had a deeply interesting meeting at Jamestown. The work is prospering here despite some bitter opposition. We had a most happy, solemn season at the water, where six—heads of families—were baptized. Several others desire to go forward, who, we hope, will be fully prepared at the next opportunity.

We have never had better interest than here at Blockville. Our special afternoon meetings on Tuesday and Thursday proved so encouraging that we have decided to trust God for strength, and have appointed them for every afternoon. Last Thursday afternoon, a dismal rainy day, forty persons were present. Twenty-two testimonies were borne. Four grown persons and one little girl arose for prayers, and with tears avowed their determination to seek and obey the Lord. We had three large congregations Sunday. Some ladies walk three miles to attend our evening meetings. The people are all very kind to us. We have an organ, an organist, and a choir—a very great help, and one for which we are exceedingly grateful. Several have already commenced to keep the Sabbath. Providence permitting, our first regular Sabbath meeting will be held Sept. 1.

Bro. S. B. Craig is a great help and encouragement to me, not alone in prayer and counsel; for his care is unwearied, and by the faithful discharge of every duty and his willingness to help in every direction, he relieves me of much care and responsibility.

Thanks, dear brethren and sisters, for your prayers; more than ever we need them.

CHAS. B. REYNOLDS.

## Smethport, Pa., Tent No. 4.

WE came to McKean Co., Pa., pitched our tent in a farming community three miles below Smethport, and held our first meeting, June 19, with a congregation of forty, which soon ran up to one hundred and fifty. During the week, we had from sixty to one hundred. Those that came seemed deeply interested. Fifteen decided that the Sabbath of the Lord was binding, and they were under obligations to keep it.

We received strong invitations to come to Smethport, with the tent. This we concluded to do. The interest here was greater and the attendance larger, averaging from one hundred to two hundred and fifty. Here we had no disturbance. Twelve pledged themselves to keep the commandments, and a greater number acknowledge the force of our arguments, and say they believe we are right. Among them are the best lawyers in the town, and also doctors. An infidel offered to give us a building lot on which to erect a meeting-house; another man would give \$50 in work on it, and so on.

Smethport is the county seat of McKean Co., and the inhabitants are good and intelligent. If a good, efficient laborer should come here, one that has had experience in the work of the message, by the help of God he might raise up a large church.

We closed our meetings here the 25th inst., by forming a class of twenty-three Sabbath-keepers within a distance of three and one-half miles. Five of the above number belonged to the Port Allegany church. Some of those that have taken their stand will have sore persecutions for a while, and they need the prayers of God's dear children.

Bro. Geo. D. Ballou and wife left here August 17, for N. Y. And I go to Norwich, ten miles from here.

J. G. SAUNDERS.

## TEXAS TENT.

WE are still at Cleburne. Have now held three Sabbath meetings. At the last, sixty-five persons were present. Several who have just begun to keep the Sabbath took part with us. The Spirit of the Lord was present. Many were affected to tears. About thirty are now keeping the Sabbath and turning away from their sins, and some are seeking the Lord for the first time in their lives.

The opposition against us is strong, and every effort is made to scare the people away from the tent. The best arguments they have are brought to bear against us, such as, "He is a Yankee;" "he has come here to preach nigger equality;" etc. While some of the ministers are preaching such tidings, we are preaching an entirely different gospel. Let God be thanked.

R. M. KILGORE.

## VIRGINIA.

AFTER our good quarterly meeting at Soliloquy, I pitched the tent at Front Royal, Warren Co., where I remained six weeks. The congregation was fair most of the time, and many seemed convinced of the truth; but the world has such a hold upon them that only a few promised to obey. There were three or four, however, who thought they could endure being looked upon as singular, for the truth's sake. One was baptized. We hope they may so adorn their profession as to induce others who are friendly to unite with them in the service of God.

J. O. CORLISS.

## MICHIGAN.

## Lakeview.

THE week just past has been full of interest to the cause of present truth in this place. Sunday we had another pleasant baptism, and next Sabbath we expect more to go forward. Last Sunday, at the close of a discourse on the mark of the beast, we asked how many were willing to obey the Lord and keep the Sabbath, when about sixty arose; and from what we can learn, some more than fifty adults have decided to keep the Sabbath. Never before has this community been so wonderfully wrought up.

While I am writing, I suppose the College bell at Battle Creek is ringing, to call together the students, and I expected to be there, but cannot leave this work till next week. There are many very inviting fields of labor in this portion of the State.

Will those indebted to me for books please remit to Battle Creek, which will be my address until further notice?

A. O. BURRILL.

## Adrian.

I AM still holding meetings three and four miles east of Adrian. The interest to hear is good, but the school has commenced, and we cannot have the school-house any longer than this week; but another house one mile from that can be had, which will seat about one-half the congregation.

We organized a church of nine members last Sabbath, Aug. 25. I have preached twice in the first-day Adventist church two miles north of here, on the law and the Sabbath. Eld. Chase, jun., is to reply to me next Friday. Some are stirred up.

J. B. FRISBIE.

## INDIANA.

## Darlington, Tent No. 1.

FROM the Kokomo Camp-meeting we came immediately to Darlington, a town containing three hundred inhabitants, located eight miles west of Thorntown. We have pitched the tent in this place, that we might assist the Sabbath-keepers at Thorntown as well as preach the truth to this people; for we realize that much is lost by not following up our work, no matter how well begun.

Our congregations have increased from eighty to three hundred, with an average

of two hundred in attendance. The interest is good, and we feel encouraged to believe that a good work will be done here. May the Spirit of God accompany the work spoken.

S. H. LANE.  
A. W. BARTLETT.  
L. CALDWELL.

## MAINE TENT.

WE took down our tent at Lovell, Aug. 6. All things considered, we thought it best, as Bro. Webber was called home on account of the death of his sister, and was taken sick himself, so that he could not return. I remained in this vicinity until the 20th. Two were baptized, and sixteen signed the covenant to keep all the commandments of God.

We received by donations about forty dollars, and sold about twelve dollars worth of books, tracts, and pamphlets. Many are convinced we have the truth, but how many will show their faith by their works yet remains to be seen. We still hope for others. Sickness kept many from attending our meetings.

Aug. 21, Bro. Morton, Dunsecomb, Danielson, and the writer took a sail boat, and visited the Sabbath-keepers on an island about ten miles out from the city of Portland, who have embraced the truth from reading. The most of the brethren were away from home. We found ten adults and nine children keeping the Sabbath, who hold meetings every Sabbath evening and afternoon; they seemed firm in the truth, and of course they could tell why they were keeping the commandments of God, as they all embraced them by reading for themselves. Quite a number of them are intending to be at our camp-meeting.

We also learned of five more on another island about five miles distant who have commenced to keep the Sabbath, and who meet on that day to worship the Lord of hosts, making twenty-four in all who have embraced the truth of late by reading. I was informed that Bro. Hersey, of Freeport, was down there about one year ago, and left a few tracts, "Which Day?" "Elihu," and "Who Changed the Sabbath?" "Cast thy bread upon the waters; for thou shalt find it after many days."

Truly the Lord is visiting the islands of the sea, and taking out a people for his name. Who can doubt but that this message is of God, when we see the rapid progress it is making among the people and nations of the earth? May the Lord help us to put away unbelief, and have faith that produces good works; for "faith without works is dead, being alone."

J. B. GOODRICH.

## MOUNDVILLE, MO.

WE commenced meetings at this place the 24th inst. and have given eleven discourses. The congregations had been large for a country village. The people are very sociable, and seem to be interested.

Last Sabbath, while holding social meeting with the brethren from the Drywood and Nevada churches, the tent was blown down by a severe storm, resulting, however, in no serious injuries.

We feel our dependence upon God, and desire to be remembered at the throne of grace.

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

## KANSAS.

## North Otter, Greenwood Co.

WE closed our meetings at Valley about two weeks ago, and moved the tent to this place. Some of the best families in the Valley neighborhood have taken hold of the present truth. One of us has attended the Sabbath meetings there each Sabbath since the tent was removed.

The interest at North Otter is good. We are now on the Sabbath question. Quite a number believe that the seventh day is the Sabbath, and one family kept it as such on its last recurrence.

Our P. O. address is Eureka, Greenwood Co.

J. LAMONT.  
GEO. KENNEDY.

## Morton.

WE have preached here thirty-six times. There are now, Aug. 24, over twenty keeping the Sabbath. The interest is wide spread, and there is a prospect of a large work being done here. We are visiting the people, and praying with them at their homes. We have good courage, and our faith is strong. We claim the promise made by the church at our camp-meeting



at the laborers should be upheld by their  
ayers.  
J. H. COOK.  
L. D. SANTEE.

chland.

Five weeks ago Eld. Pardee Butler (Dis-  
ple) sent a notice to our church that he  
ould preach to us on Sabbath, Aug. 18,  
show us the folly of bearing the old Jew-  
yoke of bondage—the Sabbath—if we  
ould give him the use of the house we oc-  
py. We decided to let him make the at-  
tpt, and to have him reviewed by Bro.  
ith Sharp.

As the house was too small, a grove was  
eared and seated, and a stand erected.  
e weather was fine. The attendance  
as large, there being at least four hundred  
esent, among whom were several minis-  
ers of other churches, who took notes of  
th sermons. Eld. B. took the usual posi-  
on taken by the Disciples, was very care-  
in dropping the moral law to have it  
as lightly as possible, and said one day  
d no pro-eminence above another, and that  
ere was no Sabbath; and closed by an-  
nouncing his next meeting on Lord's day.  
Eld. Sharp followed after a half hour's  
ermission. He spoke with much free-  
m, showing that the Sabbath was kept  
God's people from creation down to the  
ode. He showed a clear and unmis-  
ake distinction between the two laws, one  
ing perfect and the other imperfect.

We are happy over the result, feeling  
at one more great victory is gained for  
od's truth. Many of our Disciple breth-  
n admit their complete discomfiture, and  
el that they have gained nothing. We  
ve God all the praise.

A. G. MILLER.

Aug. 20, 1877.

IOWA.

City.

TENT-MEETINGS began here one week ago  
day, Aug. 22. The interest is good. We  
ve an average of two hundred hearers.  
ur time is occupied the closest it ever was.  
e have callers at the tent nearly all the  
ne, and invitations to visit. Hotel keep-  
s take us in free of charge. Bro. J. D.  
egg is with me, and is good help. He  
kes charge of the singing.

Bro. Hart has been near Storm Lake  
olding meetings since we left there two  
eks ago; but he came to us last night.  
ur meeting at Storm Lake was not as well  
ended as we desired; yet some good was  
ne; four began to keep the Sabbath.

After leaving that place, Bro. Pegg and  
held five meetings with the company at  
erokee, and organized a church of nine  
embers. Bro. Samuel Borven was chosen  
der; and s. b. was organized.

We came to Fonda, and held five meet-  
ings with good interest. New ones came  
t who had just begun to keep the Sab-  
th. They are leaving off tobacco and  
inks that are not good. May God bless  
em.

We desire the prayers of God's people.  
e hope that good will be done at our  
esent meeting.

Sac City, Sac Co., Iowa is our address.

G. V. KILGORE.

Marshalltown.

TWENTY, including children, met for  
urship on Sabbath, Aug. 25. The Lord  
et with us. It being impracticable for  
to meet regularly with the church six  
les distant, we arranged for regular Sab-  
th worship at the residence of Bro.  
aines. Bro. H. was selected to lead our  
etings. There are fourteen here to sus-  
in these meetings, mostly the fruit of the  
ise camp-meetings, and many more are in-  
ested. Ten of our number have pledged  
make a weekly effort to sell and lend  
cts.

O. M. OLDS.

WISCONSIN.

Ellsworth, Pierce Co.

OPPOSITION against the truth is bursting  
th on every side. At Beldenville, a  
ee-will Baptist minister is preaching  
against the Sabbath, with much bitterness.  
n Episcopal minister at River Falls has  
lled to the support of the tottering Sun-  
ay, and is publishing articles in its defense  
the Pierce County Herald; and next  
unday a Methodist minister speaks in op-  
osition to the fourth commandment at  
Ellsworth.

As Bro. Fulton is at home at present, it  
eps me pretty busy to hold the fort at  
ery point, but the good work goes stead-  
y forward. We have now a good Sab-  
th-school and Bible-class at Ellsworth,

and also a good Bible-class started at Bel-  
denville; and an interest in the third an-  
gel's message is being awakened for miles  
around.

Pray for us, dear brethren, that the truth  
may shine gloriously forth in this place.

W. B. HILL.

Sand Prairie, etc.

I HAVE been visiting the churches and  
the little bands of scattered ones. Attend-  
ed the quarterly meeting at Sand Prairie,  
Richland Co., June 23.

Then I visited the believers at Hundred  
Mile Grove, Mackford, Poy Sippi, Plain-  
field, Fremont, Black Creek, Duck Creek,  
and Oconto. The blessing of the Lord was  
with us at all these places; and the breth-  
ren and sisters seemed encouraged. Eleven  
were baptized. The scattered ones were  
strengthened. We feel to thank God for  
the good done. A part of those at Oconto  
came out under the labors of Bro. Enoch.

I went to Pensaukee, which had been  
visited by a terrible storm. One of our  
sisters saw the storm coming, and prayed  
that herself and family might be protected.  
Something told her to take her children,  
and go out. She had but just left the  
house when it and the barn were torn all  
to pieces, and everything they had was car-  
ried away; but not one of the family was  
hurt.

JOHN ATKINSON.

PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

Napa County, Cal.

BRO. J. N. LOUGHBOROUGH reports inter-  
esting meetings at Napa, St. Helena, and  
Middletown. Not only did these meetings  
have a good influence on the church, but  
there was a good outside attendance at  
each place.

Dixon and Sacramento, Cal.

At a recent meeting in Dixon two signed  
the covenant.

Bro. W. M. Healey says they have now  
twenty-six names on the covenant at Sacra-  
mento; others are keeping the Sabbath,  
and the interest in the meetings is still good.

Grangeville, Cal.

ABOUT twenty-five attended the first Sab-  
bath meeting held here. Their hearts  
seemed affected by the truth, and some  
have commenced to obey. Bro. J. L.  
Wood has sold ten dollars' worth of books  
here, and obtained four subscribers for the  
SIGNS.

Martinez, Cal.

THIS is an irreligious town, given to  
pleasure-seeking; but Brn. Rice and Bror-  
sen find some interested hearers, some of  
whom will probably take a stand on the  
truth.

ILLINOIS CONFERENCE.

THE seventh annual meeting of the Illi-  
nois Conference of Seventh-day Adventists  
convened at Clinton, Ill., Aug. 23, 1877, at  
4 o'clock p. m.

Prayer by Eld. J. R. Whitham, followed  
by singing, after which an invitation was  
extended to all S. D. Adventists in good  
standing to participate in the deliberations  
of the Conference.

Nineteen churches were represented by  
twenty delegates.

Voted, That Bro. J. L. Merritt represent  
the Gridley church.

Voted, That Eld. J. R. Whitham repre-  
sent the Aledo church.

Report of the last meeting read and ac-  
cepted.

Voted, That the Onarga church be re-  
ceived into the Conference, and in this  
meeting be represented by Eld. R. F. An-  
drews.

Voted, That the bands at Rockford, Le-  
roy, Mackinaw, Watseka, and Rutland be  
taken under the watch-care of the Confer-  
ence; and that the band at Rockford be  
represented by Dr. A. K. Atteberry, Leroy  
and Mackinaw by Eld. C. H. Bliss, and  
Watscka by Bro. J. Carlock.

Voted, To drop the Beaver and Wedron  
churches from the Conference.

Voted, To change the name of the Rock-  
ton church to Roscoe, that of Clark Center  
to Martinville, and that of the church at  
Clyde to Coleta.

Voted, That the President appoint the  
committees, which were as follows:—

On Nominations: Brn. J. L. Merritt,  
Geo. Knight, and Wm. Doyal. On Reso-  
lutions: Eld. J. H. Waggoner, R. F. An-  
drews, and Dr. A. K. Atteberry. On Cre-

dentials and Licenses: Brn. Alfred Nettle-  
ingham, Jared Mallernee, and James King.  
On Auditing: J. H. Bates, S. Glascock,  
A. P. Ritchey, Robt. Vickery, A. A. John,  
and Thomas Brown.

It was decided that the Conference would  
feel some of the burden of an individual's  
"call" to preach, and that the person would  
not carry the weight alone.

Adjourned to call of Chair.

SECOND SESSION.

The second session was held sixth-day, at  
8 o'clock A. M. Opened by singing. Prayer  
by Eld. J. H. Waggoner.

Voted, To disband the Pontiac church  
and to recommend its members to join  
some other church as soon as practicable.

The treasurer's report was as follows:—

Cash on hand at beginning	
of Conference year,...	\$661 61
Received during the year, 2170 55	
	\$2832 16
Paid out during year,	\$2375 36
Cash on hand,.....	456 80
	\$2832 16

The church membership of Illinois was  
found to be about 500.

All lonely Sabbath-keepers in the State  
are *urgently* requested to join the nearest  
church, no matter if so far away that they  
cannot meet with its members; however,  
churches are cautioned against receiving  
members without due examination.

Ministers are requested to keep a strict  
account of labors, and in tent work to ac-  
cept money if offered; but not to make col-  
lections unless they are positive it will be  
agreeable to the people to whom they are  
speaking.

Adjourned to call of Chair.

THIRD SESSION, AUG. 25.

Convened at 4 o'clock P. M.  
After prayer by Eld. C. H. Bliss, the  
minutes of the preceding session were read.

Report of Committee on Credentials and  
Licenses was as follows:—

For credentials: Elds. G. W. Colcord, R.  
F. Andrews, T. M. Steward, J. R. Whit-  
ham, C. H. Bliss, and B. F. Merritt. For  
licenses: Brn. J. F. Ballinger, J. B. Logan,  
Geo. Shook, D. Morrison, Dr. A. K. Atte-  
berry, I. G. Colcord, A. A. John, Alfred  
Dennis, John L. Merritt, J. N. Foster, J.  
C. Wright, E. O. Hammond, and Geo.  
White. Each was separately considered,  
and received a unanimous vote.

Voted, To pay the fare of the Camp-  
meeting Committee.

Voted, To pay the Conference Secretary,  
sister F. M. T. Simonson, the sum of \$50  
as a token of appreciation for her valuable  
services during the past Conference year.

Voted, That we have a camp-meeting  
next year.

Adjourned to call of Chair.

FOURTH SESSION.

The fourth session convened Aug. 27, at  
9 A. M. Opened, as usual, by singing and  
prayer, followed by reading of minutes of  
preceding session.

The Auditor certified to the correctness  
of the treasurer's report.

The following officers were elected:—

President, G. W. Colcord; secretary,  
Nettie Smith; treasurer, J. F. Trovillo; au-  
ditor, G. W. Colcord; Executive Committee,  
John Carlock, Robert Vickery, Geo. Fore-  
man.

The President accepted the office only on  
condition of the membership of the State  
throwing all their energies into the work.

The Conference passed the following  
resolution:—

Resolved, That we deprecate the action  
of any church treasurer who may have used  
Conference funds for private purposes, even  
though he hope to return the money at some  
given time.

No minister shall receive money from the  
churches while visiting them.

Voted, To send Eld. G. W. Colcord as  
delegate to the General Conference.

Voted, That next year each church send  
one or two members to camp-meeting before  
the time of opening, to help the Camp-  
meeting Committee until close of meeting.

Adjourned to call of president.

FIFTH SESSION.

Convened at 6 o'clock P. M., August 27.  
Opened by singing. Minutes of last ses-  
sion read and approved.

Report of the Committee on Resolutions  
was read and accepted, and the resolutions  
adopted, as follows:—

Resolved, That while we hail with  
pleasure the news of the progress of the  
truth, both in this and foreign lands, which

is evidence to us of the near approach of  
the end of our labor in this cause, we real-  
ize the great responsibility which it throws  
upon us to labor with greater zeal and energy  
than ever before.

Resolved, That we deeply sympathize  
with our beloved brother, Eld. White, in  
his arduous labors, and his present affliction,  
and hereby express to him a pledge of our  
intention to be co-workers in the full sense  
of the expression, from this time forward,  
and that our prayers shall be continued in  
his behalf.

Resolved, That we express our thanks to  
the General Conference for the efficient help  
sent us at this camp-meeting and Confer-  
ence, in the person of Eld. Waggoner.

Resolved, That we express our apprecia-  
tion of the excellent order maintained on  
the camp-ground, and the interest to hear  
the truth manifested by the citizens of  
Clinton and vicinity.

Resolved, That we express our thanks to  
the owner of the camp-ground, Mr. Lewis  
Campbell, for the kindness he has extended  
to us beyond the bounds of the contract.

Resolved, That the minutes of this  
meeting be published in the REVIEW.

Voted, To donate \$100 to the General  
Conference.

Adjourned to call of president.

G. W. COLCORD, Pres.

S. NETTIE SMITH, Sec.

A LETTER.

J. T. ALVERSON writes from Franklin Co.,  
Ohio:—

In the spring of 1877, a worn paper, THE  
SIGNS OF THE TIMES, of Feb. 8, 1877, was  
put into my hands. I read and re-read the  
article, "Make It Plain," until it seemed to  
break up the fallow ground of my heart.  
I read the Bible, and searched for Bible  
proof on the true Sabbath. It was indeed  
made very plain, and on the 23d of June I  
commenced to keep the seventh day. This  
will affect me in my business relations, and  
call forth some opposition, but I must keep  
the whole law.

At the Newark, Ohio, camp-meeting, the  
sermons were practical and convincing.  
The harvest of the world is drawing near,  
and individuals as well as nations are being  
warned. Political parties are trying to  
gather strength and to secure influence from  
the church which tried to subvert the law  
of God, forgetting that righteousness exalt-  
eth a nation. On the financial tide persons  
are rocked to and fro. Secret societies are  
adopting some religious code, and are cry-  
ing, Charity. This will decoy some of the  
thoughtless. The truth bears record of a  
coming day which will dissolve all things  
earthly. But those who keep the whole  
law of God will have their names written  
in the Lamb's book of life.

We have all of us sufficient strength of  
mind to endure the misfortunes of other  
people.

THE surest mark of true piety is to fill  
up the duties of our own station with the  
utmost fidelity.

Obituary Notices.

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

DIED, at Newark, Ohio, Aug. 13, Luellyn Mon-  
roe, son of L. W. and M. E. Richardson, aged 3  
years, 3 months, and 11 days. Luellyn was a  
lovely, intelligent little boy. He rests till the  
Lifegiver comes, to give life to his people. Dis-  
course on the occasion from Job 14: 14.

WM. COTTRELL.

DIED, in Richford, Waushara Co., Wis., Aug. 19,  
1877, of ulcer of the liver, our beloved brother,  
W. Farar, aged 70 years, 5 months, and 5 days.  
He died in full hope of a part in the first resurrec-  
tion. He will be greatly missed in the church  
where he lived, as he was always at his post, both  
in works and with his means. Discourse by the  
writer. Text, Isa. 3:10, 11.

JOHN ATKINSON.

DIED, near Smethport, McKean Co., Pa., Aug.  
13, 1877, our beloved sister, Louisa F., wife of Bro.  
Philip Kent, and daughter of J. H. and Elizabeth  
Bedford, of Catlin, Chemung Co., N. Y. Sister  
Kent was married last March, and moved to Potter  
Co., Pa., where she united with the Port Allegany  
church of S. D. Adventists. She was indeed an  
ornament to the church—a live member. She  
went to Smethport with her melodeon to assist us  
in conducting the singing in the tent, and afforded  
great help. After being there one week, she was  
taken with a sick headache, and soon the typhoid  
fever set in in its most malignant form. After eight  
days' illness she died. She was prepared. Death  
had lost its terror. She leaves a large circle of  
mourning friends, and a bereaved husband. Fu-  
neral services by the writer. Text, 1 Thess. 4: 13.

J. G. SAUNDERS.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Sept. 6, 1877.

### Remaining Camp-Meetings for 1877.

VERMONT, Morrisville, Sept. 6-11.  
NEW YORK, Carthage, " 11-17.  
MICHIGAN, Lansing, " 18—.

### A Day of Fasting and Prayer.

No doubt the hearts of our brethren and sisters everywhere were saddened by the note which appeared in the Review of Aug. 9, by which they learned that Bro. White was in so poor a state of health as to be unable to attend the camp-meetings. Since that time there has been no improvement in his condition, and a few days since his family were greatly startled at the appearance of many of the old symptoms from which he suffered when stricken down with paralysis several years ago.

The press of cares upon Bro. White has been so great in consequence of the increasing magnitude of the work that he has continued to labor arduously, notwithstanding the numerous admonitions of failing health which he has received by frequent temporary indispositions. Two weeks ago this morning his conditions became so serious that the most energetic measures were necessary to prevent an apoplectic attack. He rallied sufficiently to be able to travel by Thursday of the same week, and in response to a very urgent call to attend the New England camp-meeting, he took the cars, in company with his wife, for Massachusetts, trusting in the Lord to give him strength for the journey. He arrived safely at his journey's end, and has since improved a little, but is still in a very feeble condition. In a letter received this morning, he expresses himself as enjoying great freedom of spirit, notwithstanding his physical weakness and suffering. He sees the numerous wants of the cause, and feels anxious to be engaged in the work to which his life has been devoted, and which the Lord has prospered in his hands. The cause demands his labors now more than at any previous period. Feeling deeply the urgent calls of duty which press upon him from all directions, Bro. White expresses in the letter referred to a request that his case may be made the subject of special prayer by the people for whom he has so long labored, that God will give him health and strength.

In view of the foregoing it has been decided to appoint next Sabbath, Sept. 8, as a day of fasting and prayer in behalf of Bro. White, that he may be fully and speedily restored to health, and to the position in this cause to which the Lord has called him, and which he has so nobly filled for many years. All our brethren and sisters will undoubtedly feel it a great privilege to join unitedly in this effort by humbling themselves before the Lord and pleading earnestly for his blessing upon this dear servant of God, who has spent his energies in the cause which he still desires to serve, and which is in suffering need of his aid.

TRUSTEES S. D. A. PUB. ASSOCIATION.

### Michigan Camp-Meeting.

It will be noticed that the important business meetings of the General and Michigan Conferences are appointed on the first days of the camp-meeting, and that the annual meetings of the College, Publishing House, and Health Institute, are to be held during the first week.

This will make the first, the most important week of the meeting, and although it may be difficult for some to come at this time on account of seeding, it is hoped that none will fail to be in season on this account.

All who attend the first week of the meeting should be on the ground Tuesday, and the tents should all be up by Wednesday noon.

W. C. W.

THE college year has opened pleasantly and with great promise of a successful term's work. The number of students present has far surpassed our highest expectation. Upon the fourth day of the session there are two hundred and twenty-five present, and still more are coming. Peace and the most complete harmony prevail. The Lord is mercifully blessing the school.

S. B.

### To those attending the N. Y. Camp-Meeting.

WE request those who have copies of the SIGNS or REVIEW to spare, to bring them to the camp-ground for distribution. Hundreds of copies can be used in this way to good advantage. Let

each individual who reads this bring what he can, and we shall have a good supply.

Those living east of Syracuse will find it the best route to go via Utica. Those west of Syracuse will find it cheaper to change at Syracuse for Watertown, and at Watertown for Carthage. All should call for tickets for camp-meeting. Those living on the line of the Lake Ontario Shore road can have reduced fare by that route also.

Mail directed Carthage, Jeff. Co., N. Y., and marked Jefferson Park, will be delivered on the ground.

Lastly, we say to those who may be hesitating about attending the meeting, or who have decided that they cannot afford to come this year, Look this matter over again carefully, and be sure you are not neglecting duty in depriving yourselves of the privileges and benefits of this meeting. Let all come who can, and come prepared to do all they can to make the meeting a success. We have received encouragement that excursion trains will be run on Sunday. Be sure to be on the ground at the commencement of the meeting to stay till the meeting is through. We confidently expect that Bro. and Sr. White will attend the meeting. B. L. WHITNEY.

### A Testimony for the Truth.

DR. ADAMS, of Lakeview, Mich., gives the following good testimony to the power of the truth. Bro. Burrill tells us that the doctor's wife has embraced the truth, also his sister, who is preceptress of the public school in Lakeview. He says:—

"Since the coming of friend Burrill among us, there has been a general stirring up. Men who have never kept Sunday or showed any regard for religion, but have ridiculed religion and its teachings, are keeping the Sabbath, and attending religious services nightly; and in places where one would not expect to find a Bible, I find men reading it. They have become like the Bereans, who searched the Scriptures daily to see if these things are so.

"I met a man this evening who said to me, 'Doctor, I have served the devil all my life, and I am going from this time forward to serve God as well as I have served the devil.' So you can see that the seed has not all fallen upon the rocks or among brambles.

"In the stores or shops, in the streets or on the sidewalk, if I see a group of men talking, I am sure to hear 'old law,' 'new law,' 'covenant,' or 'ten commandments,' as a part of their conversation; or they are telling what Eld. Bowers said, or what Eld. Burrill said, or what *Sly* said, on some portion of the Bible. And instead of meeting a half dozen men drunk and riotous, as you would a few years since, men are going to church or reading the Bible at home; and I must say, although a man outside of the church, that his coming among us is resulting in good to society, and I earnestly hope to the good cause. Yours,

"CHARLES O. ADAMS."

### Take Notice!

Will all the lonely Sabbath-keepers of Illinois not connected with any church please send their addresses immediately to the Conference secretary, Miss S. Nettie Smith, Woodburn, Macoupin Co., Illinois.

## Annual Meetings.

### General Conference.

THE sixteenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Lansing, Mich., Thursday, Sept. 20, 1877, at 9 o'clock A. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

JAMES WHITE, } Gen.  
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, }  
S. N. HASKELL, }  
M. J. CHAPMAN, }  
JAMES SAWYER, }  
C. 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, }  
S. N. HASKELL, }  
S. BROWNSBERGER, }  
W. J. FAIRFIELD, } Directors.  
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, }  
U. SMITH, }  
S. BROWNSBERGER, }  
J. H. KELLOGG, } Trustees.  
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., Wednesday, Sept. 19, 1877, at 2 o'clock P. M. 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.

### 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. 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 God is at hand.

### Appointment.

FOR reasons given in another column next Sabbath, Sept. 8, is hereby appointed a special season of fasting and prayer in behalf of Bro. White, to be observed in all the churches.

TRUSTEES S. D. A. PUB. ASSOCIATION.

QUARTERLY meeting of Dist. No. 3, Mich. T. and M. Society, will be held at Lansing in connection with the camp-meeting which opens

Sept. 18. The time will be given at that place. Will the librarians bring their reports to the camp-meeting, where we hope to meet all the officers of the T. and M. Society of this district. I. A. OLMSTEAD, Director.

GENERAL gathering at the tent in Bellevue Mich., Sabbath, Sept. 8, at 10:30 A. M. and 2:30 P. M.

All the brethren and sisters within a reasonable distance are invited to attend. E. R. JONES.

Two days' meeting at Valley, Greenwood Co. Kan., Sept. 15, 16, 1877. All the Sabbath-keepers in Dist. Nos. 9, 10, 13, Kansas T. and M. Society, are requested to attend. Meetings begin Friday night. J. LAMONT.

PROVIDENCE permitting, I will meet with the churches of Missouri as follows:—

Index, Cass Co., Sabbath and Sunday, Sept. 15, 16.

Rockville, Bates Co., Sept. 22, 23.

Nevada City, Vernon Co., Sept. 29, 30.

Meetings will commence at Nevada City earlier in the week if the brethren choose to do so. Let us have a general turnout. GEO. I. BUTLER.

MEETINGS in Nebraska as follows:—  
In Dist. No. 13, where Bro. Solomon May may appoint, Sept. 8 and 9.

Nebraska City, Sept. 15 and 16.

Dist. No. 12, where Bro. E. D. Hulbert may appoint, Sept. 22 and 23.

There will be opportunity for baptism at each of these meetings, and the interests of the missionary work will be considered. We hope to meet as many of the friends of the cause at these meetings as possible. H. NICOLA.

## 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. W C Grainger 52-10, Henry West 52-10, John Tucker 52-10, Wm Gilbert 52-10, O Burr 52-10, M Kilgore 52-11, U Mullen 52-10, Nancy Cameron 52-11, Mrs M A Wilbur 52-10, S McAlexander 52-10, Lizzie Youngman 52-10, C C Whitman 52-10, Catharine Carrier 52-10, T L Waters 52-14, J J Carlock 52-8, Geo Rogers 52-10, H S Gurney 52-1, J S Iles 52-10, Chas Lea 52-11, H H Van Camp 52-1, F E Peabody 52-10, J W Bond 52-4, Mrs Joanna Cass 52-10, R G W wire 52-9.

\$1.00 EACH. J W Burton 51-11, I S Smith 51-10, Walter 50-24, Joel Gillett 51-9, M E Chapman 51-10, Mrs Jane Sharp 51-6, Wm Wheeler 51-1, E Merrill 9, F A Drake 51-10, M P West 51-10, Lottie A Clay 11, Mattie J Sloan 50-24, John Atkinson 51-5, Mary Steere 51-20, Mrs Julia Hopper 51-10, Emeline Richards 51-10, Peter Bush 51-10, Jane Lookin 51-9, Joseph Zellers 51-10, Trueman Ramsey 51-10, Ira Daniels 10, Eleanor Eaton 51-10, Mary Heileson 51-10, H E Erikson 51-6, Fred Hall 51-10, D T Shireman 51-10, L Paul 51-11, T L Holloway 51-10, A F Fowler 51-10, Mrs S Henry 51-8, H W Lawrence 51-1.

MISCELLANEOUS. Danl Wood 50c 50-25, Mrs A Adams 75c 51-10, E W Crawford 50c 50-25, L M Mynatt 50c 25, Rebecca Hutchins 50c 50-22, Peter Clark 51-50, Thomas Ryan 1.50 52-10, Mrs C Bradley 1.50 50, George Hill 1.50 52-10, J M Whitney 50c 50-25, G Dorth 1.50 52-10, W J Kerr 1.50 52-10, Andrew 1.50 51-18, Mrs George Webster 50c 51-1, J A Long head 1.50 52-10, Betsey Porritt 75c 51-10, Mrs A Reid 1.50 52-10, John Nelson 1.50 52-10, Elizabeth 1.50 52-10, Chas Rice 1.50 52-10, Chas H Smith 1.50 10, Mrs Mary Champion 50c 50-25, David Evans 25c 50, O L Palmer 75c 51-10, Mrs Abbie S Pingree 1.50 52, Alice Canfield 50c 50-25, Mrs E W Blaizdell 75c 51, Almira Springer 50c 51-1, H H Aultfather 50c 50-25, C Long 50c 50-20, R T Thornton 1.50 52-10, Stephen Morton 50c 50-25, Catharine Miller 50c 50-25, E W 50c 50-25, Mrs Alantha Road 1.50 52-10, John Davis 50c 50-25, Richard Town 75c 51-10.

### Books Sent by Mail.

J G Wood \$2.00, Chas H Smith 25c, A Macy Jr 50c, C J Russell 50c, Andrew Fraudson 1.00, M Reese 25c, N Jensen 25c, Mrs E M Hall 1.75, H C Washburn 25c, W McKenney 3.50, Milo Smith 1.00, Mrs M A N 35c, Wm Cottrell 90c, P J Siffler 20c, J L Peabody 1.00, Geo W Peabody 1.00, Nettie Sharp 4.10, M Ella M Nixon 10c, Mrs L D Moody 10c, Chas H B 60c, Wm Mendenhall 25c, Thos P McReynolds 70c, H Booth 10c, O Wilson 80c, L Cresson 50c, J Harbin 3.00, L E Larson 50c, Andrew L Maxwell 3.50, Hama M Hunter 50c, Eva Cason 10c, Lynd Caldwell 25c, Frank S Hozward 1.50, Anna M Olsen 85c, E B Whitney 2.25, Lewis Johnson 9.80, Jens C Pederson 1.50, H H Aultfather 1.60, I Rider 1.25, M B Miller 60c, W Masters 10c, D P Curtis 80c, J Broom 20c, L Colcord 25c, Geo R Avery 1.00, A Pinney 15c, M Winchell 3.00, J P Gelott 1.00, G A Carlstadt 1.00, R Stewart 1.25, Saml F Marshall 4.00, Mary M Mow 25c.

### Books Sent by Express.

Henry F Erikson \$18.24, Chas B Reynolds 11.00, Wm Colcord 9.45, A S Hutchins 42.65, M B Miller 9.50, G W Colcord 220.20.

### Books Sent by Freight.

Chas Black \$5.00, Signs of the times 541.25, D Hero 4.80.

### Mich. Conf. Fund.

Hastings \$5.00, Marshall 18.00.

### S. D. A. E. Society.

Jas M Baker \$10.00, Martha Baker 5.00.

### Book Fund.

Mr Evarts 40c,

### Danish Mission.

Sine C Peterson \$1.00.

### Cash Rec'd on Account.

Cal T & M Society \$15.00, R M Kilgore 14.00, Conf 63.03.