

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.

0LUME 50.

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RESURGAM.

O MINE eyes, be not so tearful; Drooping spirit, rise, be cheerful Heavy soul, why art thou fearful?

Nature's sepulcher is breaking, And the earth, her gloom forsaking, Into life and light is waking.

Oh the weakness and the madness Of a heart that holdeth sadness When all else is light and gladness!

Though thy treasure death has taken, They that sleep are not forsaken, They shall hear the trump, and waken.

Shall not He who life supplieth To the dead seed, where it lieth, Quicken also man, who dieth?

Yea, the power of death was ended When He who to hell descended, Rose, and up to Heaven ascended.

Rise, my soul, then, from dejection, See in nature the reflection Of the dear Lord's resurrection.

Let this promise leave thee never: If the might of death I sever, Ye shall also live forever.

-Phoebe Cary.

The Sermon.

I charge these therefore, before God, and the Lord Jesus Christ ho shall judge the quick and the dead at his appearing and his ingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

THE ABODE OF THE DEAD.*

BY RLD. JOHN G. MATTESON.

MANY who style themselves orthodox vill not admit that those who do not beong to their denomination, can labor to the glory of God and the salvation of souls. But even if we regard them as being the most intimate disciples of Christ on the earth at present, they do yet make a great mistake when they try to hinder others from doing good in the name of Jesus Christ. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him; because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark 9:38-40.

ish, a living word), and not a dead letter, as the Catholic Church would have people believe. Thus Stephen and Paul testify. We will now quote another witness, the apostle Peter; we have this point, therefore, made sure in the mouth of three good witnesses:-

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Pet. 1:23-25. The word of God, which is contained in the gospel, is therefore a living and regenerating word. It can make us wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3: 15.

If baptism be the chief means of regeneration, why does Paul write to the church in Corinth: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." 1 Cor. 1:14–17. Paul certainly understood and obeyed our Saviour's in-junction in Matt. 28: 19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But this testimony from the great apostle to the Gentiles shows clearly that the most important part of the work of the ministry is not to baptize, but to preach the gospel of the kingdom of Gođ.

THE APOSTOLIC CREED.

The three Articles of Faith, as they are found in Luther's smaller Catechism and in other places, have been styled the Apostolic Creed or Confession. But the Bible fails to show that the apostles have given a creed or confession exactly in this form. Paul says in his defense before the governor Felix and his Jewish accusers:-

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24: 14-16.

principal events spoken of: a. Christ was put to death in the flesh. b. He was quickened by the Spirit, or, in other words, raised from the dead. c. He went and preached unto the spirits. This preaching is not mentioned as occurring between Christ's death and resurrection. No argument can therefore be drawn from the chronological order of these events. Neither the word hades nor hell is used in this text at all, nor is anything said about ascending or descending.

2. Luther did not believe that we can know what Christ did while he was dead. In his "Exposition of Genesis," vol. ii. chap. 42, he says:-

"321. But it is my belief that Christ at this beautiful place [Gethsemane] suffered the pains of hell. . . . Our Saviour, Jesus Christ, was therefore obliged to come to this valley, which plainly shows that he tasted death, which is hell."

"322. Thus was Christ, our Lord and Redeemer, in hell itself for us; for he felt real death and hell in his body. What he did or felt when he was separated from his body, we cannot know; but alive and in his body he truly tasted hell."

3. Christ could not while he was dead, preach to the spirits the gospel which Paul preached. He could not proclaim the glad tidings that he was risen from the dead and had gained the victory over the grave. He had not yet received the keys of death, nor opened the gates of hades. He was a prisoner himself there. He tasted death, and was laid away in the grave, for us. But Easter morn the gates of the grave burst open, and the Son of God could ex-claim with joy: "O death, where is thy sting? O grave, where is thy victory? From that time has the joyful news sounded that Christ "rose again the third day according to the Scriptures."

If it be said that Christ might have told the dead that he would rise again, we reply that he might have told them that twentyfive hundred years before, while they were living on the earth. The Spirit of God testified beforehand through the prophets in regard to the death and resurrection of Christ. And it would be of no avail to testify unto them, when the longsuffering of God did not wait any longer, and his Spirit would not operate upon them any more. Its operations upon them ceased at the end of the one hundred and twenty years, when the deluge came. Gen. 6:3: And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." This proves that the Spirit of Christ is the Holy Spirit.

4. These spirits were not Gentiles who had never heard the gospel; because they lived in the days of Noah, and he was "a preacher of righteousness." 2 Pet. 2:5. Peter says that they sometime were disobedient. To what were they disobedient? To the preaching of Noah and to the strivings of the Spirit of God. This text does not therefore prove that the gospel was preached to those Gentiles who did not hear it on the earth; for it speaks of people who had heard the word of God before they died, but were disobedient thereto. 5. Many have the idea that the Gentiles are rather a privileged class of people. They are afraid that God will do them injustice if they cannot have an opportunity to be converted after death, or by some other unscriptural method be received into the kingdom of God. But by reading Lev. 18:21-24 and Rom. 1:23-32, it will be seen that they disregarded the knowledge of God, and gave themselves up to the most shameful vices. They were not only full of envy and murder, but they polluted themselves in the lowest and most unnatural manner.

the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obad. 15, 16. They shall arise in the last day and acknowledge that the Lord will not be mocked. And then they will be burned up in the fire, which is prepared for the devil and his angels, and they will not arise nor live any more. "Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them." "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26:11, 14. But in regard to those who believe, the prophet says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Verse 19. This harmonizes with the New Testament, which says that the wicked shall die "the second

death." Rev. 20: 6, 14; 21: 8. 7. What, then, does the text above quoted, 1 Pet. 3:18-20, teach us? a. Christ did not preach personally, but by his Spirit. b. The expression spirits sometimes refers to human beings. 1 John 4:1. They were kept in store to the time of the flood, just as the world which now is, is reserved unto fire against the day of Judgment. 2 Pet. 3: 7. c. Christ testified by his Spirit through Noah, and Noah warned his fellow-men before the flood came, when the longsuffering of God waited; but the majority of them were disobedient to the word of God.

THE GRAVES IN THE EARTH ARE CALLED HADES, WHICH IS THE ABODE OF

THE DEAD.

Soul and body go down into hades when the man dies, but the spirit goes to God who gave it. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Ps. 104: 29, 30. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34: 14, 15. God preserves the spirit of man till the resurrection. Man then receives life and breath again. Eze. 37:5, 9, 10. But that the soul goes to hades, or the grave, as well as the body, is clearly shown by the following texts:-"But God will redeem my soul from the power of the grave; for he shall receive me." Ps. 49:15. "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell [margin, grave]. Ps. 86:13. "For my soul is full of troubles; and my life draweth nigh unto the grave." Ps. 88:3. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah." Ps. 89:48. "Because thou wilt not leave my soul in hell [hades], neither wilt thou suffer thine Holy One to see cor-ruption." Acts 2:27. This was spoken of the resurrection of Christ, "that his soul was not left in hell." Verse 31. In hades no one can praise and thank God. There is no remembrance of the Lord there. All is dark and still. And there is neither work nor device there. "I [Hezekiah] said in the cutting off of my days, I shall go to the gates of the grave; 6. God will judge every one according | I am deprived of the residue of my years."

THE LIVELY ORACLES.

Some would confine the lively oracles (Danish, living word) to certain formulas which are read by the priest in a church. But according to the testimony of the Scriptures, they comprise both the law and the gospel, and the Scriptures cannot be gainsaid:---

"This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." Acts 7:38. Here we have a plain testimony that the ten commandments are lively oracles, and that they are given to us—to Stephen, the first Chris-tian martyr, and to all other Christians. "For the word of God is quick, and powerful, and sharper than any two-edged sword, pie cing even to the dividing asunder of sou, and spirit, and of the joints and mar-

* A sermon delivered in N. Saltum, Denmark, July-29, 1877. Translated from ADVENT TIDENDE.

And the gospel which Paul preached, whereby we also can be saved if we keep it in memory according to the way in which he made it known, 1 Cor. 15:1, 2, reads as follows:-

"For I delivered unto you first of all, that which I also received, how that Christ died for our sins acccording to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

This is certainly the great substance of the gospel of Christ, whereby we can be saved, and it does not say a single word about his descent into hell.

CHRIST'S PREACHING UNTO THE SPIRITS.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Pet. 3:

"For the grave cannot praise thee, death cannot celebrate thee. They that go down into the pit cannot hope for thy truth." .Isa. 38:10, 18. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. The soul and body go down into hades, where there is undisturbed silence. "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together." Job 3:17, 18. Hades is "the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:21, 22. "Let the wicked be ashamed, and let them be silent in the grave." Ps. 31:17. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

In the New Testament we have an account of Lazarus, the brother of Martha and Mary. He descended into hades, and the Lord called him up again. But he did not have anything to relate in regard to what he did or thought while there. John 11. That there is no work in *hades* is also clearly seen from 2 Cor. 5:10, and similar texts: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." God "hath appointed a day in the which he will judge the world in righteousness." And this is the last day or day of Judgment. Man would have to give account for more than that which is done in the body, if there be any work in hades.

That the abode of the dead is the grave is seen clearly from the following text: "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads." Eze. 32:27. Hell in this text is grave in the Danish. The grave is certainly the place where the mighty go down with their weapons of war, and where their swords are laid under Soldiers in ancient times their heads. were buried with their weapons. The fact that in a few places the dead are represented as speaking, does not destroy the force of all these elear testimonies.

THE DAY OF JUDGMENT IS THE TIME FOR PUNISHMENT AND REWARD,

"When the Son of man shall come in his glory, and all the holy angels with him then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, pre-pared for the devil and his angels." Verse Verse 41. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the weakness of the flesh it seemed as the earth." Rev. 11:18. "I charge thee though the billows would sweep over his therefore before God, and the Lord Jesus head, he could rejoice, knowing it was his Christ, who shall judge the quick and the privilege to unite his weakness with the dead at his appearing and his kingdom; preach the word." 2 Tim. 4:1, 2. "And Paul was a strong man in the Lord, and behold, I come quickly; and my reward is with me, to give every man according as day like the oak of the mountain. His his work shall be." Rev. 22:12. "For faith grew stronger by every adverse wind, ye are dead, and your life is hid with Christ and took deeper root as he saw the power in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. These and many other texts plainly establish this great truth, and it rejoices our longing hearts to know that the great day of the Lord is fast approaching, when dead." A dead faith will never accom-these glorious events will be fulfilled before plish anything. We must have a living, our eyes. Our dear Saviour who has the keys to the grave, will open its heavy gates, and those who have loved him will awake, and the Lord would have us risk something in

sing with gladness. And Jesus will take them home to the beautiful city above, where they will celebrate the marriage of the Lamb, and give to the Lord eternal praise and adoration.

POLLUTED WATERS.

It is a lessen oftener learned than loved-All knowledge is not nourishment. The mind May pine upon its food. In reckless thirst cholar sometimes kneels beside the stream Polluted by the lepers of the mind. The skeptic, with his doubts of all things good And faith in all things evil, has been there; And, as the stream was mingled, he has strown The shore with all bright flowers to tempt the eye And sloped the banks down gently for the feet; And Genius, like a fallen child of light, Has filled the place with magic, and compelled Most beautiful creations into forms And images of license, and they come And tempt you with bewildering grace to kneel And drink of the wild waters; and behind Stand the strong Passions pleading to go in; And the approving world looks silent on; l'ill the pleased mind conspires against itself, And finds a subtle reason why 'tis good. We are deceived, though, even as we drink, We taste the evil. In his sweetest tone The lying Tempter whispers in our ears, "Though it may stain, 'twill strengthen your proud wings."

I need not follow the similitude. Truth is vitality, and if the mind Be fed on poison, it must lose its power-The vision that forever strains to err, Soon finds its task a habit; and the taste That will own nothing true or beautiful Soon finds the world distorted as itself. - Willis.

General Articles. ACTIVE FAITH.

"Even so faith, if it hath not works, is dead, being None." James 2:17.

THERE is no healthy increase of faith without works. Through faith, grace is given to every one, by which all are ena-bled to comply with God's requirements. Said Jesus to his disciples, "Have faith in God." Mark 11:22. Without it we cannot please God. Heb. 11:6.

When we first start out in the service of the Lord, our faith, although the groundwork of our actions, is nevertheless quite limited; but as we follow in the path of obedience, and calmly and decidedly meet all the common trials of life, our faith will have a steady, even growth. It will be like the oak upon the mountain-side, which extends its branches broader and higher, add ing strength and beauty from year to year while at every blast its roots take a firmer, deeper hold. It defies alike the storms of winter and the droughts of summer. Thus it is with the child of God. By enduring trials, we grow strong, so that trifles will not move us from duty's path.

When Paul was called to be an apostle of Jesus Christ, the Lord revealed to him how great things he must suffer for his name. Acts 9:16. He stood the test, and as he was about to lay off his armor, we hear him saying, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:7, 8. In 2 Cor. 11:23-28, we have a summary of his trials, but notwithstanding all, on he went from place to place and city to city, assured of the fact that bonds and imprisonments awaited him. He had faith in the work in which he was engaged, and when through strength of Him who sustains the universe. stood amid the contending elements of his day like the oak of the mountain. His of divine truth upon the human heart. Shall not we, dear reader, take a fresh draught at the great fountain whence freely flows the pure principles of faith and love, and then go forth not counting our lives dear unto ourselves, that we may win souls to Christ? Let us go out by faith, having confidence that the truths we profess to believe are the truths by which the world is to be warned and tested, truths by which we are to be sanctified, and made meet to be partakers with the saints in glory. Says James, "Faith without works is dead." A dead faith will never accomabiding faith in God and the work he has assigned us, in order to arouse people to a sense of the coming Judgment. I believe

his service. He would have us wade out into the deep waters, and when we come to the channel of the stream, where the current is strong, and where our feet cannot touch bottom, then let faith take hold of the Omnipotent arm, and we will find ourselves borne above the heaving billows.

Are you fearful, my brother, if you leave your family to go out to gather souls into the heavenly garner that they will come to want? Can you not trust them in the hands of so kind a Father? Are not his promises ample? Then why not go at once? Why endure the reprovings of conscience for neglecting duty? Satan is ever ready to suggest that you had not better be in a hurry, but wait until you can see your way clear. Be not deceived by such suggestions; they are as deceptive as the mirage of the desert. Such will find out when too late that the golden moment is past, their service is not needed, the world has been warned, probation's hour is no more. Oh! what a mistake! But there are many that will make just this mistake. Let us work while the day lasts; for the night cometh wherein no man can work.

G. F. RICHMOND.

THE AND A.

THE Rev. G. Hughes, in the Guide to Holiness, of August, 1877, in speaking of the text, "The love of money is the root of all evil," says:--

"We have recently seen it stated that the Bible translators propose to render the passage thus: 'The love of money is α root of all evil.' The case ought to be a very clear one to justify such a radical change. There is a great difference between the definite and the indefinite article, especially in this connection."

We would commend the above to the attention of all who persist in changing "the Sabbath" and "the seventh day" of the commandment, to "a Sabbath" and "a seventh day." С. L.

OIL THE HINGES.

I CHANCED to be in a family where the mother was an invalid.

Her little boy kept his playthings in a closet opening from the sitting-room. To and fro he passed with his train, headed by a tin engine, and loaded with numberless nondescript articles of transportation.

Meanwhile, the closet door kept up an incessant and unmusical creak, creak, till it seemed as if nerves would rebel outright. I expected each moment that the father would look up from his paper with, "I can't have that noise any longer," or that the mother would cry out, "I cannot endure it." Instead of this, she rose from her couch in an adjoining room, came to the closet, took down a bottle of oil, drew a feather from a dusting brush, and thoroughly oiled the hinges.

Not a word was spoken; the mother returned to her resting-place; the father read on; the tin toys traveled along their tireless track; weary nerves relaxed their tension, and each felt conscious of having received a personal favor.

How often, amid the hurries and worries of home-life, might a little of the oil of gentleness stop the creaking. Many are the rusty hinges; their name is Legion. The cheerful, "Can I help you?" "Let me fix it," "I'll find it for you," would smooth and soothe matters for little toddlers in fretful moments, as well as for wayworn pilgrims nearing the end of the journey .- F. J., in

Some have merely a historic Christ others have a dogmatic Christ, the Christ of the catechisms and schools. What w need, in order to know the full power Christ, the power of his life, the power his doctrine, the power of his death, the power of his resurrection—is to have Chris in us as the object of thought, of trust, affection, of desire, of hope, of joy-to in sympathy with his feelings and his work -to be swayed by his spirit,-Sel.

SUICIDE IN PARIS.

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ALL that wealth, art, luxury, sensuality and thoughtless gayety can do for a ci has been done for Paris. It is famed for its beauty, taste, and godlessness. The religion that has prevailed there has kept the Bible from the people; and the infidelity that has raged there has caused the stree to flow with human gore. A nation with out a Bible has exhibited to the world th horrors of Saint Bartholomew's Eve, th butcheries of the Reign of Terror, and th conflagrations of la Commune. Whe Napoleon was First Consul, it is stated that an Englishman in Paris desired to obtain copy of the French Bible. He applied t various Parisian book-sellers, but there wa not one copy to be found for sale in the city

Surely such a city as this might be good place to test the beauty of infidel the ories which are afloat in the world. The have been tested there, and what is there sult ?

Says the American Cultivator, in a article on self-murder: "Statistical science is abolishing all our long-conceived notion of light-heartedness and gayety, as applied to the French nation. Notwithstanding the beautiful climate and country, and material prosperity which astonishes the rest of the world, still the population of France remains stationary, the deaths, by one means or another, fully equaling the births. One startling reason of this is the suicide is so frequent throughout the land especially in populous districts. No other city in the world can show such remarkable statistics relating to self-murder as car Paris. The means employed are various the waters of the Seine and the fumes of charcoal being most frequently resorted to but there is one mode of suicide which is almost unique, and, so far as we know, pe culiar to the Parisians. The strange mean of snatching death from the Maker's hand is not by poison, drowning, the dagger, of the pistol, but by a flying leap into eter nity.

"For instance, official statistics show that one hundred and twenty-seven individuals have thrown themselves from the summit of the Column of Vendome, which rears it self nearly a hundred and fifty feet in the air, from the center of the Place Vendome Our readers will remember that this loft structure was destroyed during the mail reign of the Commune, but it has since been restored. From the Column of July, situa ted in the Place de la Bastile, rearing it lofty proportions over one hundred and fifty feet heavenward, forty-nine individual have leaped to destruction. Strange must have been the infatuation of those despe rate people as they stood upon the lofty pinnacle, beside the gilded figure of th Genius of Liberty, for a moment, before they hurled themselves into space. course the actuating cause in almost every instance must have been different; no two persons are stimulated by the same pur

"Another place in Paris rendered memorable in a similar manner is the Arc de Triomphe, at the upper end of the Champs Elysees. From its lofty hight thirty-one individuals have hurled themselves into the jaws of death. This triumphal arch is sit uated upon the highest grounds in Paris and is the finest and largest structure of the kind in the world. But of all the lofty hights from which the suicides of the French capital have leaped to certain de struction, the famous tower of Notre Dame takes precedence. Here an official record has been kept since the commencement of the last century, and it exhibits the fact that seven hundred and sixty-seven despe rate human beings have thrown away their lives by leaping from the sky-reaching tower to the pavement below. Forty suicides per month is no unusual average in Paris from one year to another." Whoever is "without God" is also "with out hope in the world." And a city or a nation without Christ, without the Bible. without Sabbaths, or worship, or prayers, or songs of praise, will have lurid clouds above it, volcanic fires beneath, and min-

poses.

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Christian Weekly

CHRIST IN US.

Few Christians have attained to that intimate and complete union with Christ of which he spoke in the last interview with his disciples before his crucifixion, "Abide in me, and I in you." It is not merely trusting in Christ, or walking with Christ; it is living in him, and having his presence ever in the soul. As two friends, though separated, live in each other's thoughts and affections, and possess one spirit, seek each other's happiness, rejoice in each other, and often without consultation come, as it were, instinctively to the same course of life, so Christ and the true believer are one.

Paul, in one of those sententious sayings which contain an epitome of the gospel, declares that the grand revelation of the New Testament is "Christ in you the hope of glory." Oh! the preciousness of such a union with Christ! of such a real presence of the Saviour in the soul! And yet it is to be feared that many of his followers know but little of it.

SEPTEMBER 13, 1877.]

THE REVIEW AND HERALD.

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gled with its periodic upheavals and convul- | of the Indiana Conference, for his visit to sions will be the wails of despairing souls us at this time, and for his help in our who, hopeless of the life that is to come, will throw away the "promise of the life that now is."

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee." Prov. 3: 1. - TheArmory.

GETHSEMANE.

WAN were the dew-drops on olive and lily, Dark was the garden, and damp was the stone, Where through the midnight, slow-passing and

chilly, Jesus in sorrow kept vigil alone.

Echoed the rocks to the cry of his anguish, Cold to the ground fell the sweat of his pain. low could they leave him, so burdened, to languish

Those whom he loved, and who loved him again i

Little it seemed, but an hour, to awaken-Waken and wait, while the Master in prayer, Desolate, agonized, well-nigh forsaken,

Sought of his Father for help from despair. First, when they slumbered, he tenderly begged them,

Gently reproachful, to watch and to pray; Now, as if cut to the heart to behold them

Sleeping anew, he turns sadly away.

Oft as we ponder Gethsemane's story, Oft as we think of our Master alone, Come to our spirit the gloom and the glory, All intermingled, of garden and throne.

E'en in his heart-break, the best and the deare Failed him; but we, in our midnight of need, Ever shall find him the swiftest and nearest,

He, the unsleeping, our soul-cry will heed.

-Harper's Bazar.

OHIO CONFERENCE.

THE fifteenth annual session of the Ohio State Conference of S. D. Adventists convened on the fair ground near Newark, Ohio. Aug. 16, 1877. Prayer by Eld. U. Smith.

All brethren in good standing were invited to participate in the deliberations of the Conference. Credentials of church delegates were then called for, showing fifteen delegates present, representing thirteen churches. The churches at Bowerville, Defiance, and Gilboa, not being represented, the following persons were appointed to act as delegates from these churches: Bro. Glascock to represent the Bowerville church, Brn. Fisher and Daniele the Defi-ance church, and Sr. Olds the Gilboa church.

On motion, The appointing of commit-tees was left to the President. The follow-ing committees were appointed: On Nomi-nations: Wm. Chinnock, Eli Glascock, D. On Auditing: H. A. St. John, J. S. Plum. B. Gregory, B. B. Francis, I. Edgerton, J. Bowers, J. Hall, N. Grant, E. C. Penn, O. T. Noble. On Resolutions: U. Smith, T. J. Butler, A. M. Mann. On Credentials and Licenses: L. S. Gregory, G. Bisel, B. B. Francis.

Adjourned to call of Chair.

SECOND SESSION.

Conference convened Aug. 17, at 5 P. M. Prayer by Bro. Cottrell. The Committee on Resolutions reported the following, which were passed by the Conference .-

Resolved, That we do highly appreciate the arduous and wearing labors of our faithful and beloved president, Eld. St. John, during the past year. Resolved, That we heartily tender our

thanks to the General Conference for the timely and efficient labors of Elds. Smith and Waggoner at our yearly meeting.

Resolved, That we heartily acquiesce in | the arrangement of the General Conference | deliberations of this Conference. in reference to quarterly meetings on the first Sabbath of every quarter. Resolved, That we acknowledge with thankfulness the increasing tokens that God's hand is in this work, and that we hereby express increasing faith in the message. Resolved, That, as faith without works is dead, we pledge ourselves to increased efforts to discharge the responsibilities that rest upon us in view of the truth that God has given us. Resolved, That we hereby express our appreciation of the kindness of the Agricultural Society in granting us the free use of their grounds for our camp-meeting, and of the police for the good order and quiet maintained upon the grounds. On motion, Eld. H. A. St. John was appointed as delegate to the General Conference, with the privilege of choosing an alternate in case of inability to attend. *Voted*, That the sum of \$200 be donated to the General Conference.

meeting, and that we cheerfully defray his expenses.

Voted, That the cost of the books purehased for the camp-meeting be defrayed by the Conference.

Adjourned to call of Chair.

THIRD SESSION.

Conference convened Aug. 19, at 5:30 A. M. Prayer by Eld. Waggoner.

The Committee on Nominations reported, and report was accepted. The following officers were unanimously elected: President, H. A. St. John; secretary, E. H. Gates; treasurer, A. A. Hutchins; Camp-meeting Committee, Wm. Beebe, H. H. Van Camp, Geo. Bisel; Executive Committee, H. A. St. John, I. Edgerton, O. Mears.

The Committee on Credentials and Licenses reported, recommending that the credentials of Eld. H. A. St. John be renewed, and that license be granted A. M. Mann, O. F. Guilford, and E. H. Gates.

The treasurer's report was read, showing the following:---

	Amount at commencement	
1	of year,	\$176.00
	of year, Received during year,	2204.12
:		\$2380.12
	Paid out,	2204.12
\mathbf{st}	Paid out, Cash on hand,	176.00

Total. A. A. HUTCHINS, Treasurer.

The following resolution was unanimously passed by the Conference:-

\$2380.12

Resolved, That, by our prayers, words of encouragement, and cheerful co-operation, we sustain the officers of our Conference in their efforts to advance the cause.

H. A. St. John, Pres. E. H. GATES, Sec.

CONFERENCE DIRECTORY

for Ohio the present Conference Year. PRESIDENT.

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

SECRETARY.

E. H. Gates, North Madison, Lake Co. TREASURER.

A. A. Hutchins, Clyde, Sandusky Co. EXECUTIVE COMMITTEE.

H. A. St. John.

I. Edgerton, Cleveland, O.

O. Mears, Bowling Green, Wood Co.

CAMP-MEETING COMMITTEE.

Wm. Beebe, Norwalk, Huron Co. H. H. Van Camp, Bowling Green, Wood Co

Geo. Bisel, Darlington, Richland Co.

MAINE CONFERENCE. 7

THE Seventh-day Adventists of Maine held their eleventh annual Conference on the camp-ground in Richmond, Aug. 29, 1877, at 10 o'clock A. M. Prayer by the president, Eld. J. B. Goodrich.

The following churches were represented by delegates: S. Norridgewock, Deering, N. Jay, Hartland, Woodstock, Cornville, Brunswick, Oakfield, Linneus, and Somerset Mills.

Voted, That Bro. U. Smith, and all other brethren in good standing in their respective churches, be invited to take part in the

Voted, That Bro. W. R. Clark the Sabbath-keepers in Cambridge. Voted, That the Sabbath-keepers in Lovell and vicinity be taken under the watchcare of the Conference, and that they be represented by Bro. Geo. W. Howard. Voted, That the Sabbath-keepers of Fryeburg be taken under the watchcare of the Conference, and that they be represented by Bro. L. L. Howard, Jr. *Voted*, That the Sabbath-keepers of Freeport be taken under the watchcare of the Conference, and that they be represented by Bro. S. J. Hersum. Voted, That the Sabbath-keepers in Milton be taken under the watchcare of the Conference, and that they be represented by Bro. Hemmway. Voted, That the various committees be appointed by the Chair, whereupon the following were appointed: On Nominations: T. S. Emery, J. A. Davis, and W. R. Clark. On Auditing: S. P. Ward, C. R. Davis, S. F. Grant, M. B. Patterson, A. W. Low, and Alonzo Nickerson. On Resolutions: Eld. U. Smith, T. Bryant, S. J. Hersum. On Credentials and Licenses: Geo. W. Barker,

The minutes of the last Conference were called for, read, and approved. Adjourned to call of Chair.

SECOND SESSION.

Monday, September 3, at 8 A. M., the second session was opened with prayer by Eld. U. Smith.

The Nominating Committee presented the names of the following brethren for officers of the Conference for the coming year: President, J. B. Goodrich, Hartland; secretary, Timothy Bryant, N. Jay; treasurer, Samuel F. Grant, Hartland. Executive Committee, J. B. Goodrich, G. W. Barker, William Morton; Campmeeting Committe, G. W. Barker, T. S. Emery, and R. J. Goodrich. These persons were duly elected.

Voted, That the matter of locating the camp-meeting for 1878 be left in the hands of the Executive and Camp-meeting Committees.

Voted, That the church clerk and s. B. treasurer of each church be requested to bring their books to the Conference, to be examined by the Auditing Committee, to see if correctly kept; and if any fail to do so the president shall examine them or cause it to be done.

The Committee on Credentials and Lieenses recommended that Elds. Goodrich and Webber receive credentials; that Bro. S. J. Hersum be ordained and receive credentials; and that Bro. P. B. Osborn reeeive license. The Conference voted in favor of each of the above named persons as recommended.

In accordance with this action Bro. Hersum was ordained Monday forenoon, Sept. 3. Prayer by Eld. U. Smith, charge by Eld. J. B. Goodrich.

The Committee on Resolutions then offered the following, which were adopted:-

Whereas, We see many new faces at this camp-meeting of those who have received the truth during the past year,

Resolved, That we can but express our gratitude to God for this token of his favor. Whereas, Much has been accomplished

in this State by the circulation of reading matter, twenty-six in one locality having accepted the truth without once listening to the living preacher,

Resolved, That such facts should stimulate us to more earnest efforts in the use of this means to advance the cause.

Resolved, That we deeply sympathize with our brethren of foreign tongues, who are unable to read the defense of the truth as it is set forth in the English, and hence are more exposed to the foul work of the emissaries of Satan.

Resolved, That we hereby express our union with the suggestions of the General Conference in regard to quarterly meetings; and we will carry out the same in this Conference.

Resolved, That we express our gratitude to the president of this Conference, Bro. J. B. Goodrich, for his arduous and efficient labors in behalf of this Conference the past year.

Resolved, That we hereby express our appreciation of the arduous and efficient labors of sister E. H. Morton, who has furnished daily and faithful reports of this meeting to the leading papers in this State. To the above the following was added by the Conference:

Resolved, That we express our thanks for the faithful and efficient labors of Brn. Smith and Robinson at this meeting, and for the encouragement which we have received therefrom.

men liberally, and upbraideth not; and it shall be given him." Did you ever try this? If not, you have lost a great blessing.

The more we work in the cause of the Master, the more we will want to work. But let us be careful that we do not go about this sacred work in our own strength; for if we do, we shall be sure to fail. Let us remember that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Take courage, then, my brother, and go to work. Do you want to hear the sweet voice of the Master say, "Well done, good and faithful servant?" If so, go to work and do well. We have everything to encourage us to work, for the cause is onward. Many are embracing the truth we love so well from reading. I have just received a letter from Bro. Farnsworth in which he says he finds our ministers are most successful where the T. and M. workers have done the most. Some of our churches are calling for some one to come and preach the truth near them. If you want your neighbors and friends to hear the truth, scatter tracts and papers, and thus prepare the way for the preacher; then when you come to the quarterly meeting, bring a report of what success you have had, and whether the people are anxious to hear or not.

We want a report from every member at our next meeting, there are some members who have never yet reported. "My brethren, these things ought not so to be." Paul says, "Provoke one another to good works." Try it once. We have over one hundred members in this district. Now let us have over one hundred reports. The Nevada church has twelve members, and sent in nine reports last quarter. Marshalltown came next with seventeen members and thirteen reports; State Center has sixtyfive members, and sent in thirty-two reports. Now let us make a better showing this quarter. If you have nothing to report, go to work in what time is left, and you will have. Remember time is short, and what is done must be done quickly.

Some are complaining that they do not have as much of the Spirit of God as they would like to enjoy. Dear brother, the reason is you do not work enough to get it. To illustrate: I have a well, and six families use water from it. I have watched some of them when they came to get water. One will come and put his pail under the pump, and work away leisurely, and it takes twelve strokes to fill the pail. Another will go to work with a will, and fill the pail with six strokes. What makes the difference? It is not in the pump or the water, but in the person. Now, let us one and all go to work with a will and a determination to do something, and then none will complain of not enjoying them-M. M. KENNY. selves.

"ASK AND YE SHALL RECEIVE."

I FIND, with regard to myself, that the benefit of prayers, and other means of grace, bears exact proportion to the care I take to implore the influence and operation of the Spirit in them; that when I am only a little concerned in asking of the Lord the inestimable comfort of his help, my spiritual duties afford me little comfort in the exercise, and leave no lasting impressions. On the contrary, when I am importunate with the Lord to put life and power into the ordinances, and to make me feel some corre-

The following resolution was unanimously passed by the Conference:-

Resolved, That this Conference hereby express its thankfulness to Eld. S. H. Lane, | T. S. Emery, W. W. Putnam. TREASURER'S REPORT.

Received during the year, \$935 95 Paid out during the year, 935 95

SECRETARY'S REPORT.

No. of churches, 13; No. of church members, 263; No. of Sabbath-keepers not united with any church, 122; No. of Sabbath-school scholars, 187; No. paying s. в., 158; amount of s. в. pledged to the Conference, \$810.42.

Adjourned.

J. B. GOODRICH, Pres. TIMOTHY BRYANT, Sec.

TO MEMBERS OF DIST. NO. 10, IOWA TRACT SOCIETY.

As it is nearly time for our next quarterly meeting, I would ask, Have you a good report to send in at the close of the quarter? If you have not, then improve what time there is left. Do you say, I don't know how to approach people on the subject of religion? Then follow the instructions of the apostle James: "If any of you lack wisdom, let him ask of God, that giveth to all and fullness of your religious life.

spondent affections, I am enabled to say, "Truly, our fellowship is with the Father, and with his Son Jesus Christ."- Venn.

A DEVOUT life has untold power. Like the forces of nature, it is often hidden or obscure; but it holds and shakes the world. Men may refuse to hear your preaching; they are not able to evade the argument of a blameless and holy life. The aroma of it fills all the atmosphere; its doctrine distils like the gentle dew, or like the small rain on the mown grass; its lines go out through all the earth, its words to the end of the world; there is no speech nor language where its voice is not heard.

Your religion, to be of any worth, must be such a life. Profession is well, but it is only the gateway to the life—only the sign of the inward substance. The gospel was not proclaimed to give you a creed, but to render possible to you a devout life. You will be a power among men, not in proportion to your knowledge, or your natural endowment, but in proportion to the sanctity

THE REVIEW AND HERALD.

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The Review and Herald.

"Sanctify them through Thy Trath ; Thy Word's Truth." BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 13, 1877. JAMES WHITE, . . . EDITORS. J. N. ANDREWS, URIAH: SMITH, THE MAINE CAMP-MEETING. $\gamma^{\prime \nu}$

THIS meeting was held, for the third season on the old camp-ground in Richmond, Me. Aug. 29-Sept. 4. The ground was in a better condition than at any previous meeting. The preachers' stand, which had become brown and weather-beaten, was covered with white cloth or paper, and over this covering were gracefully arranged festoons of evergreens and flowers, and appropriate mottoes. The book stand was fitted up in the same way. This was the work of a few sisters, who, with wise forethought, took it upon themselves to attend to this matter, and who deserve much credit for their taste and labor. Many of the tents in the vicinity of the stand were also ornamented very beautifully with wreaths and boquets of flowers, which gave to the place almost the appearance of a fairy grove. This made it more pleasant for the dwellers in camp, and made a good impression on those who came in from without. The good condition of the ground and the order and neatness of the tents were the frequent subjects of favorable remark.

There were some thirty tents on the ground, occupied by nearly two hundred believers. Quite a number of these were those who have received the truth the past year, showing that the word is still not without effect in Maine Here, as in all other parts of the field, there is a great desire awaking in the public mind to hear and read more respecting the present truth. Twenty-six, in one locality in this State, have become firmly established in the truth without hearing a sermon. The brethren feel encouraged to push forward the work more earnestly than ever.

The social meetings were uniformly most excellent, sometimes as many as sixty good testimonies being borne in twenty minutes. At a social meeting on the Sabbath at 5 p. m., twenty came forward for prayers. There was deep feeling; and it was a scene to be long remembered on account of the great blessing of the Lord.

On Sunday the congregation was not large, there being only about 1500 or 2000 present in the afternoon. But it was thought that there was really more interest felt in our work than at any previous time. The great majority of those who came, came to listen; and quite a number were heard to remark one to another that they had no doubt that the Seventh-day Adventists were right in their teaching. One lady who had been hindered from attending the previous S. D. A. camp-meetings in this State, said that her experience had been such at this meeting, that she would never be absent again, wherever they were held, if she could get to them. The preaching was well received. Two were baptized. There are now some nine companies of Sabbath-keepers in the State, about ready to be organized and unite with the Conference. Some here commenced for the first time the observance of the Sabbath.

On Monday forenoon, Bro. S. J. Hersum was, in accordance with the vote of the Conference. ordained to the work of the gospel ministry by prayer and the laying on of hands. This was a very interesting occasion.

NAPLES, ITALY.

I HAVE now spent three weeks in this city, and have made diligent improvement of my time. wrote a short report immediately after my arrival, which I trust has reached Battle Creek. I have formed a deeply interesting acquaintance with Dr. Ribton and his family. I have with him visited many persons in this city, and have conversed with them upon the Scriptures. We should have had many public meetings if it had been possible to obtain a hall. But though the laws of Italy are very tolerant, the power of the Roman Catholic priesthood is almost omnipotent. If a man rents us a hall the priest can ruin his business by forbidding his customers to deal with him any longer, and by causing every person who has rented the other parts of his building to quit the place if the hall be allowed to heretics.

I have, however, used every hour possible in giving instruction from the word of God. My own spirit has been refreshed, and I think those who have listened have been benefited. Bro. Ribton is very desirous to give himself to the work of the ministry. I cannot doubt that God has called him to this work. He has a collegiate education, having graduated at the University of Dublin. He is well instructed in the Latin, Greek, and Hebrew languages, and can preach in English, French and Italian. He is, however, most familiar with the Italian language, and his heart is greatly set on doing something for Italy. He is fully convinced that the advent of Christ is near at hand, and he desires to give warning to the world. I have learned from him how he became interested in the Advent faith. A long time since I sent to Dr. Zimple, of this city, some of our publications. Dr. Z. gave some of these to Bro. Ribton, and thereupon Bro. R. wrote to me for others. which I sent him. He has diligently studied these books, and has a very thorough understanding of them. His first light upon the Sabbath came from the Sabbath Memorial, which Dr. Z. had received from Bro. Jones, of London.

Bro. Ribton is well instructed in the law of God and in the history of the Sabbath. If he walks humbly with God I believe that he will be a useful minister of Jesus Christ.

Bro. R. has sought diligently for a long time to find a hall for public service in this city. For reasons which I have named this has been a very difficult undertaking. It is wholly impossible to obtain a hall for Protestant service for a few weeks, for if one is taken at all, it must be by a regular lease for six months or a year. A few days since a hall in the central part of the city was found, which could be had for fifty france per month, if we would take it for nine months. After much prayerful consideration I have taken the responsibility to hire the hall. I would have referred the matter to the General Conference Committee, but the decision could not be so long delayed. I believe that after a few months this expense will be met by the friends of the truth in Naples. Bro. Ribton feels deeply the responsibility of the work upon which he has entered, and he will do everything in his power to lead men to the truth and to make the work self-sustaining. He will seek to benefit not merely the Neopolitans, but the foreign residents of this city, with many of whom he is acquainted. This class of persons, if converted, could help greatly by their means, for they are generally wealth v.

Naples is a city of more than 600,000 inhabitants. It is a point from which the truth can be sent in many directions, and into many countries bordering upon the Mediterranean. If the truth can be established here, it will be an important center from which to extend the light. It must be done. I cannot doubt that it will be done. Men and means will be needed to extend the work, but neither the one nor the other will be wanting. God is in this work, and it will go forward. I came here to baptize Bro, Ribton, and a few others, and in hope of finding a Sabbath-keeping printer for our paper. So great was the difficulty to find time for this visit to Naples. that I thought a very few days must suffice for my stay in this city; but though other duties have caused me unceasing anxiety, I have remained here more than three weeks. I have given this time to teaching the word of God to all that I have been able to meet, but especially in the study of the Scriptures with Bro. Ribton. We have had only one public meeting, but if our hall could have been earlier obtained we should have had many.

do not yet obey. I have visited nearly all these had spent five hours together in such a solem persons, and I hope that the most of them will walk in the truth. In company with Dr. R., I have visited an English lady who has begun to keep the Sabbath from reading the papers and the tracts. She is a teacher of languages, and has the command of German, French, Italian, modern Greek and Russian. She was a teacher in Russia for six years. I asked her if while in Russia she heard of a denomination of seventhday Christians living in that empire. She said that she had often heard them mentioned. I asked what was said of them. She said they were spoken of contemptuously, because they do not acknowledge and unite with the national church. She heard nothing else said against them. I think this testimony must confirm what I have heretofore written concerning the existence of Sabbath-keepers in Russia. The time is not distant, I hope, when we shall open communication with them.

Thursday, August 2, I baptized four persons in the sea at Puteoli, the port at which Paul landed when on his journey as a prisoner to Rome. Acts 28:13. It was a very precious season, and the association of the place with the events of the past made an impression upon my mind which will never be effaced.

I have felt great responsibility while here, and have made an earnest effort to faithfully discharge that responsibility to the acceptance of Christ. After some months, if God will, I think it may be my duty to come back and to remain for a longer time. The way is now open for public preaching in this city, and I hope for much good from this attempt to preach the word of God. I ask that many prayers may be offered in behalf of the work in Naples.

To-morrow I set out, if God will, on my way to Switzerland. I must visit sister Revel, of Northern Italy. She was the first person in Europe to receive the Sabbath from the preaching of Eld. M. B. C. She has stood firm for many years though called to meet great opposition. After this visit I must spend a little time with Bro. Bourdeau at Valence. We shall con sult together as to the future of our work. What has been written in the REVIEW will have great weight with us in the decision which we make.

I have written to Bro. Ertzenberger to know if he can leave Germany for a time. If so, my convictions are that it will be duty to commence public labor in Bâle in the German language. I think there is a good field for the truth in Bâle, and I am anxious to enter it as soon as possible.

I have much evidence that our paper, LES SIGNES DES TEMPS, is taking hold of the people. I believe there are many places where a harvest of souls can be gathered from those who have been reading the paper and the tracts. I hope hereafter to be able to give much time to preaching and yet to keep up the publication of our paper. Do not forget to pray for us.

Naples, Aug. 5.

A RICH EXPERIENCE. $)^{4}$

J. N. ANDREWS.

BRO. AND SR. WHITE came upon the camp ground at Groveland, Mass., in great feebleness. We were rejoiced to see them, but felt sad that they were in such a worn and feeble condition. Sister White was much strengthened in speaking to the thousands that assembled at the camp-meeting, and especially so at Danvers in the tent where Eld. Canright has been laboring. Under the circumstances, it was thought advisable for them to visit Lancaster. Accordingly, the Tuesday following the camp-meeting they came to this place by private conveyance. Wednesday evening, while the brethren and sisters assembled at the chapel were making the cases of God's worn servants a specialty in prayer, a few bowed at the side of Bro. White. praying over him and anointing him with oil in the name of the Lord. Sister W. was led out in an unusual manner to pray for the healing power of God. Angels seemed to fill the room. and all felt their presence. Bro. White arose and declared himself blessed and strengthened by the power of God ; and all felt the assurance that One higher than man had rebuked the disease that was upon him. So sensibly was God's presence realized that the voice of praise might be distinctly heard in and around the house for some time, and that night there was but little sleeping. God's blessing made the hours too precious to be passed in sleep. Bro. W. is still weak, but is coming up in the name of the Lord. God gives him strength daily; his food digests; he rests well.

and heart-searching meeting as is seldom real ized, Bro. White came to the chapel, his cour tenance beaming with the blessing of God, an declared what the Lord had done, and was d ing, for him, which, like an electric shock thrilled all hearts.

It has been a great pleasure to have the privi lege of ministering to the wants of God's ser ants in their worn condition. We feel that in this, and in permitting us to have them with u a few days, God has highly honored us. W would not be unmindful of this honor, but would seek to more fully honor God in our bodies and spirits, which are his. To us, as family, it has been a rich experience, for which we thank God.

S. N. HASKELL.

THE INTEREST INCREASING.

YESTERDAY a gentleman came over from the city of Salem, four miles distant, to see us about moving our tent there. He was superintendent of the street car railroads of that city. He said they had consulted about the matter, and had authorized him to visit us and urge us to come there. They had procured a good place for the tent, would move us and meet all our expenses, etc. This seemed remarkable to us, as they had only known of our meetings through the papers and we had no thought of going there. Of course, it is too late to go with the tent, and other urgent openings probably will not allow us to go there at all. He was very much disappointed.

This morning, while driving through the main street of Salem, in front of a printing office, we saw displayed in large letters the following but letin : "Salem Post. A Sunday Dialogue Giving the Origin of the Sabbath and Its Early Observance. Eld, Canright, and Others, on the Same Question." Observing a few moments, we saw many stop and read it. I obtained a copy of the Post, and found that a good share of its reading matter was devoted to this question. The report of our tent-meetings occupies a column, giving the substance of our arguments on the Sabbath question, and on other points. Other papers are doing the same thing. This shows how extensively these meetings are moving the people.

Salem is an old city with a population of many thousands. Some there are already keeping the Sabbath as the result of our meetings. We received a letter this morning from Lynn, inquiring about the Sabbath question. Infidels, Universalists, spiritualists, worldlings, and, indeed, some from nearly every class, have already embraced the Sabbath. Such an extensive interest I have never seen in all my life. Surely our New England brethren need not think the third angel's message cannot succeed here. We believe that the Lord means by this to show them that their sacrifices, and labors, and prayers, in this work have not been in vain. All of us are busy as we can be from morning till late at night. I am exceedingly tired, but hope for rest in a D. M. CANRIGHT. couple of weeks. Danvers, Mass.

WHERE IS THAT YOKE OF BONDAGE?

DAVID says, "Blessed is the man whose delight is in the law of the Lord ; and in his law doth he meditate day and night." Ps. 1:2. And again, "How love I thy law! it is my meditation all the day." This is the testimony a man after God's ow heart concer law which Jesus obeyed (John 15:10), which he said should remain in force while the earth stands (Matt. 5:17-19), which Paul said faith in Christ does not make void, and which he established (Rom. 3:31), that law by which James says we shall be judged (James 2:12), and which he calls the "law of liberty." Such has been the testimony, not only of prophets and apostles, but of Christian men of all ages down to near the present time. Thirtythree years ago, in the providence of God a move was inaugurated for the restoration of the true Sabbath. This is in accordance with the purpose of God, as we now see that he revealed this very move to his servants the prophets more than eighteen hundred years ago. But this, like every true reform that has taken place since Adam's day, cuts right across the practice of the world and a formal, lifeless church ; and when the claims of the Lord's Sabbath are brought to bear with irresistible force, men arise and say the law of God is abolished. No one ever thought of such a position until they found that law condemned their acts ; then, in-

All the meetings were faithfully reported by sister E. H. Morton, for the leading papers of the State. 'She had prepared the way for this by preliminary articles giving a sketch of the rise, progress, and principles of this people, which were published in the papers referred to, and extensively copied into others. The Conference recognized, by resolution, her efficient service.

The general expression was that this was the best camp-meeting yet held in the State. The people were much disappointed in not having the presence and labors of Bro. and sister White. But learning that they could not be present, they made up their minds to submit cheerfully and put their own shoulders to the work more earnestly. Bro. R. S. Webber was also prevented by sickness from attending the meeting.

Over seventy testimonies were borne in quick succession in the parting meeting Tuesday morning. All declared themselves greatly benefited and strengthened by the meeting, and determined to carry its good effects home with them. So may it be. U. S.

Besides the family of Bro. R. there are a few others in this city who have commenced to keep the Sabbath, and there are several who confess their faith in it as obligatory upon men, but who

Sabbath, Sept. 1, was a day long to be remembered by the church in South Lancaster. As the service was about to close, after the church | stead of squaring their lives by the law, the

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eat and perfect rule of right, they think to deroy the law, and then stand free.

Now how do they get rid of it? I will tell ou one way: they mix it up with the ceremoal law regulating circumcision, the priesthood, nd all the ceremonies pertaining to that form religion, and then call it all a yoke of bondge, and say it was done away at the cross. his is a quick method of easing the conscience, nt not a very safe one. Now a person can see once that it is the ceremonial law that Paul alls a yoke of bondage in Gal. 5:1, as the two ext verses plainly show that the yoke of bondge was the law enforcing circumcision. So at he council of the apostles and elders at Jerusaem, the grand theme of discussion was circumision. Acts 15:1. Paul arose to discuss the natter, and he there said that this law of cirumcision and ceremonies was a yoke that their thers were not able to bear. It was at length lecided by that council that they should not further teach that law (verse 24), save to recommend four "necessary things" found in it,o "abstain from meats offered to idols, and rom blood, and from things strangled, and rom fornication." Now the moral law does not tell us what meats to eat, nor to abstain from blood, but the ceremonial law does. They were ot, therefore, discussing the moral law.

It is a remarkable fact that the sharpest of ar opponents, when called upon to point out the "yoke of bondage" in God's holy law, do not dare to locate it in the ten commandments. fter all. While at Newburyport, Mass., several weeks ago, I had a conversation with Dr. J. Litch, a man who once enjoyed great light upon the prophetic word. Said he, "That law of God is all done away. It is what the apostle called a yoke of bondage." Said I, "Do you make any distinction between the ten commandments and the ceremonial law?" He said he did not; "they were simply different installments of the same law. When God gave the ten commandments, he would have given the rest also; but the people besought him to speak no more to them, and God delivered the balance to Moses in the mountain." I asked him how it happened that God stopped writing on the tables of stone when he had written the ten commandments; and without waiting for a reply I said, "I would like to ask you's few questions."

"Very well, you may."

"You say the law of God is a yoke of bondage. Now as I read in that law, please tell me when I come to the yoke."

I then read the first commandment, and said, "Was not that always just and good, and will it not always be so?"

"Yes."

I read the second, and asked, "Are you and I so anxious to make a wooden god and worship it that this command is a yoke?"

"No; that is all right."

Then I read the third, and queried, "Are you and I so full of cursing and swearing that this commandment is a grievous yoke to bear?' " No."

I read the fifth. "Was it not always right, will it not always be right, that children should honor their parents?'

"Yes."

I read the last five with similar questions, and received like answers. Then I read, "Remember the Sabbath day to keep it holy." "Is it not right to keep holy the Sabbath day, and will it not always be so ? "

"Yes, but-"

"Then where is your yoke of bondage?"

the office of president, and did so after much prayer and anxiety, solely from a sense of duty to the cause of God.

Having labored in the Conference nearly five weeks, I think I can begin to see the condition and wants of the cause, and have some true sense of its burdens. There is, no doubt, much to be done in Missouri before the cause will stand as favorably as it does in other States. However, the difficulties which stand in the way are not of such a character as to be insurmountable by any means, but largely grow out of inexperience and lack of instruction on a few points of vital importance. There are some few local influences which stand in the way of our prosperity.

It is not strange that our brethren and sisers who have newly come to the faith, and who have had so much that was new to them to learn in the theory of our faith, should not have realized all the practical workings of the cause. Most of the believers here are young in the work, and they have come out under the labors of those who have recently commenced to preach. The first experience of such is necessarily largely theoretical. The beauty and harmony of our theory is the constant theme of thought. The Bible seems like a new book. The mind constantly dwells upon points of doctrine, investigating, meeting objections as they arise, and becoming fully established in the present truth.

This is all very well. But after a few years the novelty is gone, and some advances should be made. We should then realize the responsibilities that rest upon us in view of the great light God has given us; the cause of God should become more precious to us than any earthly object; the salvation of our fellow-men by means of the light which has blessed us should engross much of our thoughts, and that cause should, in short, become a part of our very being. We should have a living experience in the things of God, and learn to draw sap and nourishment from the living Vine-learn where our strength lies; in short, we should be veterans in the army of the Lord, who can stand firm in the ranks in the storm of battle, or in the treacherous calm be able to see danger when it is near. We should learn to understand those points of attack made by our enemies, and how to meet them in the name of the Lord and his truth.

I see no good reason in the world why Missouri may not become one of our strongest Conferences, if we can learn to work right to bring about this good end. This is a large State, situated in a most favorable latitude, blessed with the fruits and productions best calculated to make life pleasant. As I travel, I find as many intelligent people in Missouri as in other States, persons who desire to investigate, and seem anxious to know the truth. Labor bestowed by our ministers produces as much fruit here as elsewhere. Indeed, there is not that bitter prejudice to meet in this State that I find in many places in Iowa. There is more of a willingness to hear than in her rich and populous towns. There is a large element of eastern people scattered through the State. Hence I consider Missouri a very good field of labor. I feel to thank God and take courage, expecting to see better days in Missouri, if our brethren will only rally shoulder to shoulder.

The State has been blessed with good crops this year and last, and I see no more evidences of special poverty than in other places. Crops have been much better these two years than generally in Iowa. I am satisfied there is no lack of means in this State, if properly applied, to support the laborers who will consecrate themselves to the work. There is no lack of talent in the State to make acceptable laborers. What is specially wanted in this crisis is more of this good religion, and a settling deeper into the work, more of a Spirit of consecration, more faith in the message. There are some who are really in earnest and feel the wants of the cause, and are determined to do their part. But there are many others who do not realize the obligations resting upon them. Our efforts must be earnest to reach this class. One great difficulty I meet is that there are so few in a place, and there is so much that needs to be said and done that the people will be reached but slowly if I have to visit each church. For this reason we feel it is very important to have a camp-meeting this fall, as stated last week. We must have it. Brethren and sisters of Missouri, we want to see the largest gathering by far ever seen in this State. The times are propitious. Your expense will not be heavy in coming. Fruit and grain are plenty. The season is not a driving one. Your crops are secured, and your fall wheat will be sowed.

If you are ever going to make a rally in Mis souri and start the cause on a better basis, now is the time. You have been passing through discouragements long enough. God works with those who help themselves. He works as we work. There are many scores of brethren living isolated with no privilege of hearing preaching who should by all means be at this meeting. They need to have their hearts stirred by the third angel's message. Their children and inquiring neighbors need to come and be converted. This meeting is not specially designed to help those who know nothing of the theory of the truth, but is calculated for those already believing or partially convinced.

We expect God will meet us at this meeting. We want all to come who possibly can come. This is a camp-meeting, therefore bring your family and church tents, all who possibly can, that those who cannot may have accommodations. As for laborers at this meeting, we most cordially invite Bro. and Sr. White to meet with us if they can consistently do so. We should be exceedingly glad to see them at this old battle ground, where they have labored so many times before. But we hardly hope for this, seeing they have so many other matters upon their hands. We cordially invite any of our ministering brethren from other States to be with us. But if none of these come our ministering brethren in the State will be present to labor, and I feel myself that I have enough to say to the brethren of Missouri to last through one campmeeting. But we expect God will be here by his Holy Spirit, and that will do more for us than all the ministers in the field. Come, praying for his special blessing.

This meeting will serve for the general quarterly meeting of the Mo. T. and M. Society. Each director should see that his district quarterly meeting is held beforehand in season for his report to be handed in, in time for this meeting. We want to get the Tract and Missionary Society to work. It has never yet been fully organized, so as to be really efficient. Brethren and sisters, there is much to be done. We want to take hold of it in earnest, this fall. Many of you pledged yourselves at the campmeeting to earnestly second my efforts and stand by me if I would take the office of president of your Conference. I suppose you meant it, and therefore I call on you to make a general rally to this meeting. Come, to consecrate yourselves to God and his work. Come, to take hold and lift in the cause. Come, determined to make this the beginning of a new era in Missouri. Come, praying that God will specially bless this meeting and remove the cloud which has so long hung over our Conference.

Let those who have the REVIEW read this ar ticle to those who do not, or read it in the meet ings, for I notice with sorrow that there are many Sabbath-keepers in the State who do not take the REVIEW. Talk about this camp-meeting on the Sabbath and at your prayer-meetings, and make it a constant subject of prayer that the great Shepherd of the flock will make this the most profitable meeting ever held in the State. Let no small matter keep you away. It is an important time. Now is the time to take hold of the work as never before. Particulars next week. GEO. I. BUTLER, Pres. Kansas City, Mo., Sept. 6, 1877.

CAMP-MEETING IN NEBRASKA.

AT our last Conference, it was decided to hold a camp-meeting in Nebraska this fall, not only for the benefit of our brethren and sisters in that State, but also for Western Iowa and Dakota. As the time for this meeting is drawing near, we feel it a privilege to say a few words respecting it. The meeting will be held at Fremont, Dodge Co., Neb., commencing Thursday, Oct. 4, and continuing over Sabbath and Sunday. The place selected for the meeting is a grove, on a large island about one mile south of Fremont. There are two bridges across Platt River, one a little east and the other west of the grove, and our brethren from the south can cross at either of them. There is also a good bridge leading from Fremont to the island. Bro. Middaugh, of Timberville, and Bro. Shepherd, of Nebraska City, and Bro. Boyd, have been appointed the Camp-meeting Committee. We think Fremont is as central as any point we can find, when we take into consideration the great extent of country over which our brethren are scattered. So if any are disposed to think the distance is great, and the meeting should have been appointed nearer them, we can only say, Please think of those who live on speak definitely in regard to help from abroad, ¹ Co., Illinois.

but we expect that we shall have the help of some able minister. And we earnestly request our General Conference Committee to furnish us with some help at this time. Especially we invite Bro. and Sr. White to be with us on this occasion. We certainly feel that their presence and testimony in this new field, where they never have been seen or heard, would do much to build up the cause, and strengthen the confidence of our brethren in the work of the last message.

Of the importance of this meeting we need say nothing, but of the importance of attending it too much cannot be said. My brethren, this meeting is for your benefit; but it will not benefit you unless you are there. We shall be sadly disappointed if we do not see a good representation from Dakota and Southern Nebraska. Being without help all summer, you will feel the need of such a meeting. You have but recently embraced the truth, and you have many things. to learn; and one is that you must make sacrifices for the truth. You must learn to go long distances to meeting. You never can realize the importance of these meetings until you attend one of them.

It will do all our people good to lay aside the toil of the farm and spend a week in earnestly seeking God. Come, my brethren, one and all. We expect the blessing of God will be with us. We expect that those who attend will take an advance step in the work. Come prepared for cool evenings. Bring your tents if you have any; if not, bring bedding, and a place will be provided for you. Bring your friends and those you want to see converted. And above all things, bring the Spirit of Christ along with you. Do not come simply to get good, but rather to do good; and to this end let us all pray earnestly for the success of this meeting.

E. W. FARNSWORTH.

18 ABOUT TEXAS.

WE are receiving many letters from our brethren in different parts of the field, inquiring about Texas"-its climate, advantages, and products. I take this method of answering, as we have not time to reply at length to each of them. The climate is delightful, and well adapted to benefit those coming from the North. who have weak lungs. I know of some who have been greatly benefited by coming here.

To those who are inquiring about the advantages, products, etc., I would say, If you are poor, and desire to change for financial reasons. and from a worldly point of view, you had better stay where you are. A rolling stone gathers no moss. If you desire to change your location to a more genial climate, and are able to do so, I would advise you to visit Texas before moving permanently. But there is a large field opening up here, which should be occupied by devoted, self-sacrificing S. D. Adventists.

Concerning schools, I would say that the laws of Texas, at present, are such, that teachers are not employed as they are North. There are no public free schools that I know of, and yet any good teacher who will commence right, and who has the spirit of sacrifice and endurance, can do well here by building up his own school. There is plenty of room for such here R. M. Krigore. in this large State.

THE men who have gained success are, for the most part, the men who made failures at the start. The first speech was laughed at; the first book would not sell; the first business venture was disastrous. Such men, if their health had failed after their first effort, would have ranked as among the failures of life. What we should teach the rising generation is thisbe true to God, and true to your own selves. Try to be, not great, not successful-not a source of pride to your family and friends-not to outshine others-not to be either the future President of the United States or his wife ; but try to be just what God in his wisdom has fitted you to be-nothing less and nothing more. If you have but a little work to do, do it well and be thankful. If you are to live in a humble home, be contented. Sing your life song sweetly, though it may be heard by only a few. So live and work, that you may have at last the approbation, "Well done," and the fadeless crown.—Sel.

"Oh! it is not in that part of it, unless it be in that Jewish Sabbath."

I found that the trouble was not so much with the Sabbath, after all, as it was with the day on which it comes. But the Lord pronounces a blessing on the men that shall "call the Sabbath a delight, the holy of the Lord, honorable," and that keep the Sabbath from polluting it." Isa. 58:13; 56:2. If men were willing to obey the Lord, the Bible would mean the same to everybody, and all men would understand it to mean just what it says.

C. W. STONE,

THE CAUSE IN MISSOURI. η

It is well known to many of our brethren that the condition of the cause in this Conference has not been as prosperous as could be desired, not as prosperous as it has been in many other Conferences for several years past. It was strongly felt at the camp-meeting last June that a crisis was reached, and that a strong effort must be made to bring things into a better shape. To assist in bringing about this desirable result, I was urgently solicited to accept

Illinois, Take Notice.

WILL Brn. J. L. Merritt, A. A. John, Alfred Dennis, J. N. Foster, J. O. Wright, Robt. Vickery and J. F. Trovillo please forward their addresses immediately to the Conference secrethe other side of the camp-ground. We cannot | tary, S. Nettie Smith, Woodburn, Macoupin

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REDEMPTION.

ONE by one the moments fly. Soon, oh, soon! they'll all pass by; Soon our blessed Lord will come. Soon we'll meet in yon bright home.

Courage, then, my brethren dear, Lift your heads, be of good cheer; Though the battle fiercer grow, Christ will conquer every fee.

Let us all the message sound, East and west, to all around; And every voice swell loud the cry: Our redemption draweth nigh.

Soon we'll hear his welcome voice Saying to his saints, Rejoice; All your warfare now is done, Welcome, welcome, welcome home.

See the angels for you wait, Opening wide the golden gate: For the saints, with joy untold, Walk the streets of shining gold.

Resting now in Jesus' sight, Dwelling in unclouded light, All their King and Lord adore, Reign with him forevermore. L E. MILLNE.

Progress of the Cause.

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

SOUTHERN FRANCE.

LAST Wednesday it was our privilege to baptize eight new converts in the river Rhone. It was a blessed scene. We had selected a retired spot a little out of the city, and met with no disturbance. It was a lovely morning, the lriver was calm. Among the persons who went forward were Bro. and Sr. Gabert, and their two daughters, the teachers of whom I spoke in my last report. Bro. Andrews was with us, and made appropriate remarks. I expect a few-more will be baptized soon. After baptism we had a profitable season in celebrating the ordinances.

The same day I accompanied Bro. Andrews to Switzerland, where we selected a central point for our future labors in new fields.

I spent last Sabbath with the brethren at La Coudre, near Neuchatel, Switzerland. Mrs. B. reports good meetings during my absence. Systematic benevolence is being organized at Valence. We expect that enough will be raised to help defray the traveling expenses of those laborers whose duty it will be to visit Valence, which is on the direct route between Switzerland and Italy My P. O. address is Rue de la Gare 12,

Morges, Canton de Vaud, Suisse.

D. T. BOURDEAU. Valence, France, Aug. 21.

DANVERS, MASS.

9

STILL the Lord is prospering our work here. Everything has gone favorably another week. No one has dared to preach openly against us thus far. The ministers are working a little privately, but with small effect. Our audiences keep up remarkably, running from three to six hundred. Books go off well. We receive a collection of from ten to fourteen dollars each Sunday night, as it is our custom to take up a col lection once a week.

Our meetings are so extensively advertised by the people and the papers, that we have not had to get out a single bill since the first one.

Last Sabbath we had an excellent me

NEWARK, OHIO.

TENT-MEETINGS here are now in progress, but we could not commence under favorable circumstances Bro. St. John is not able to come here on account of sickness. I came upon the ground Friday, Aug. 31. The location is excellent. But Bro. Gates was sick, and the work of preparation was but just begun. I took hold and worked to the very point of prostration to get ready for meeting that evening.

The weather has been mostly cold and damp, so that the congregations have not been as large as we hoped they might be. I am alone to do the preaching and rather feeble, but the interest is deep with some, and we look for good results. Bro. Geo. Smith has arrived to care for the tent, which is a relief. Bro. Gates was compelled to go J. H. WAGGONER. home.

LABOR IN MISSOURI.

AFTER the close of the Missouri Campmeeting, I returned home, and prepared for a long absence in Missouri. spoke to the church Sabbath, and in three discourses reviewed Mr. Evans, Methodist, who had given several discourses on the Sabbath question in Mt. Pleasant. As the evenings were pleasant, I spoke in the public park. I had freedom in showing up his fallacies, and those who heard had no difficulty in telling which had the truth. The stay-away argument was the only one I could not meet, yet there were many who heard, some of whom would not come into the audience, but they would gather in knots at a distance, or listen from their windows. The popular current is very strong in Mt. Pleasant.

My first meeting in Missouri was held Aug. 10 to 15, at Denver, Worth Co., where I spent three weeks last winter. church was raised up by that party whose head quarters are at Marion, Iowa. I was earnestly invited to give them another call, hence this present visit. Many of the best members of this church either believe with us in our positions on the messages, sanctuary, two-horned beast, etc., or are very favorable to our views on these subjects. They treated me very cordially, and desired me to come again. Their sympathies gravitate more and more toward us.

My next meeting was at Winslow, De Kalb Co. Here a little company was brought into the Sabbath last fall by Bro. Wood's labors. They had since been almost entirely neglected. Their Sabbath meetings stopped last spring, and they were much discouraged. Quite a number had given up the Sabbath, and the work was fast "ravelling out." Added to this, some of their members had become acquainted with the Marion party, and one of their ministers and several members were on the ground before I came. They had been reporting such things about S. D. Adventists making visions, health reform, etc., a test that the minds of our friends were greatly prejudiced so that my reception was anything but cordial. However, I kept cool, and when the preacher had spoken against the visions and what S. D. Adventists do, before a promiseuous crowd, most of whom had never heard there was such a person as sister White, I replied to him. He did this he said because he felt constrained from a terrible sense of duty, lest these innocent people should imbibe a fearful error and

delusion; while at the same time this preacher thinks S. D. Adventists are helping to give the third angel's message-

and has a few of its members, while others go to Carthage for the use of the Cam have moved away. Some trials have come, as often happens in large churches before they learn some of the important lessons of Christian experience. I tried to give them instruction in the great practical lessons of the Christian religion, which, I trust, were profitable. The brethren of this church are enthusiastic in favor of having a camp-meeting in their midst, and will do what they can to support it, by their presence and efforts.

Last Sabbath and Sunday I spent at Hamilton, the home of Brn. Evans, Long, and Rogers. This church is not large, but exerts a good influence. The best hall in town had been hired and the meetings advertised. My preaching, except on the Sabbath, was for the outsiders, who gave a good attendance. I had freedom in speaking on the messages and Sabbath question. The large hall was nearly full Sunday night. Many, I know, felt the force of our arguments. The three following nights I spent at Utica, where there is a small company, mostly raised up by the labors of Bro. Chaffee. Gave four discourses, mostly to outsiders. We had a good attendance. There are quite a number interested here, whom we hope may yet take hold of the Sabbath if the church will fill its position, and be a bright and shining light in the world. May God grant them prosperity.

In these labors I see many encouraging openings, and omens of good. I am satisfied if the friends of the cause in this Conference will consecrate themselves to the work in real earnest we may yet see great prosperity in this State. My courage is good. I expect to see better days here.

GEO. I. BUTLER.

NEW YORK.

Wellsville, Tent No. 1.

TO-DAY, Sept. 3, we have taken down our tent, and shipped it to the camp-ground at Carthage; but as the interest seems to demand it, we have arranged to pitch a fiftyfoot tent on the same ground to-morrow, and so continue our meetings. Probably one of us will remain here during the camp meeting.

The interest remains good, and we have had good congregations during our stay here, yet the people seem slow to move. We expected this would be the case. Several have decided to keep the Sabbath; just how many we cannot definitely report.

Sabbath and Sunday, we had a general meeting of the brethren in this vicinity at the tent; and although no public appointment of the meeting had been given, and no special effort had been made to secure the attendance of brethren from other localities, one hundred or more brethren were present.

Sunday morning we considered the question of a house of worship for this place, and it was the unanimous judgment of the brethren that one should be built here immediately. There are some twenty of our old brethren who would find this the most convenient place for Sabbath meetings, aside from those who have become interested as the result of the meetings here. These are members of the church at Niles Hill, and all have to go from five to fifteen miles to attend their Sabbath meeting. Under these circumstances, it was decided that these brethren should organize as a society by themselves, and establish Sabbath meetings here; and by a unanimous vote of the church they were allowed to withdraw from the Niles Hill church for that purpose. hundred and sixty discourses. As the sult, over twenty are keeping the Sabba and many more acknowledge its claims. We administered the rite of baptism five adult persons last week, three of who never made a profession of religion before attending these meetings. Two of the were our bitter enemies a few weeks ag

main a week longer to carry forward

work. Since we came here the 30th

last May, we have given more than a

meeting Committee.

but are now warm friends; one, the son a "local preacher," who had talked again us and the Sabbath of the Lord, came week ago with tears in his eyes, and mad a humble confession before us and h neighbors; and, like Saul of Tarsus, h gone to work to build up that which he ha previously tried to tear down. The other was a French Catholic, who, in the ol country, was a soldier for more than twee ty years, and who served four years in th late war of the rebellion. When we spok on the "little horn" of the seventh char ter of Daniel, he rushed out of the meetin exclaiming, "If I had a pistol I would shoot that Wilbur, I would shoot him, would shoot him, I would." But he i now truly converted to God, and is kee ing the commandments. It gives us pleas ure to hear him talk and pray in our meet ings. We expect that his wife, and other will be baptized soon.

There is much hard work to be done for this people yet. Pray for them, and us. JACOB WILBUR. A. P. BUMP.

INDIANA.

Darlington, Tent No. 1.

THE work here is progressing finely, The interest is increasing. Our congrega tion last first-day evening, Sept. 2, num bered fully four hundred. Invitations to visit are numerous. Thirty-six, mostly Sab bath-keepers, came from Thorntown on first day, cheering our hearts with their presence. They enjoyed the meetings very much. We have procured an organ, which assists us much in singing, and adds great ly to the interest of our meetings.

We feel to humble ourselves, that God may accomplish a good work through us Brethren, pray especially for the work here. S. H. LANE.

A. W. BARTLETT. L. CALDWELL.

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Peoria, Miami Co.

AFTER our good camp-meeting, we took our tent back to Somerset, where we remained ten days, and held thirteen meetings. Three more came out fully on the Sabbath.

We then moved the tent to Peoria, where we commenced meetings Sunday evening, Sept. 2. About two hundred and twentyfive were present, who gave good atten-

This is a village of about one hundred inhabitants. There is no organization in in the place, and the people seem anxious to hear the truth. It is all new to them, and we hope, by the help of the Lord, to so present the message that some may be saved by it. W. W. SHARP. J. M. REES.

MICHIGAN.

Port Huron.

We intend to

ing. Over forty testimonies were borne. We organized a Bible-class and Sabbathschool of over sixty persons. By actual count we know of fifty who are now keeping the Sabbath, not one of whom observed it three weeks ago. And still we hope for quite a number more. Of course, among so many some will go back, but others will take their places. Very largely those who are keeping the Sabbath are most excellent people-sound and reliable. So far as we have been among them-and we have visited nearly every one-all are neat and tidy, and have well furnished homes. Yet few of them are persons of means. They are largely day laborers.

The influence of our meetings is very extensive. There are now Sabbath-keepers in almost every direction in the villages around, from two to ten miles distant. This will give us homes and open the way for labor through all the winter, so we see no end to labor here. Bro. Robinson is coming to help us. It is absolutely necessary that a meeting-house should be built here; hence we shall make an effort for D. M. CANRIGHT. this immediately.

en message for the last days. His effort was calculated to do four fold more toward turning the people against us and destroying our influence than all that the Sundaykeeping ministers had done; yet this same preacher has had much to say of his desire for peace, and that we should not kill each other's influence. His attack was wholly unprovoked by me.

I reviewed his attack, and the eyes of the candid were opened. He totally failed to accomplish what he expected, viz., to induce these Sabbath-keepers to organize with his people. Most of these went down to my next meeting at Prairie Valley, and were very candid, and I yet expect to see a

good church in Winslow. But what a pity that these brethren had not received labor last winter and spring, before these distracting influences were brought in. It is useless to raise up companies if they are not watched and encouraged.

My next appointment was at Prairie Val ley, Daviess Co. This is by far the largest and strongest church in the Conference, numbering seventy on the church-book. It is located near the old Civil Bend church,

This will form a nucleus around which to build up the cause here.

The matter of raising funds for building was then considered, and in a short time over \$900.00 were pledged for this purpose. This insures the success of this enterprise, and immediate steps will be taken for getting the work under way. We are now negotiating for a lot on which to build.

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

Mannsville, Tent No. 2.

Our meetings are still in continuance here, but the weather has become wet and cold, which, with some other things, has tended to reduce the number in attendance. The interest has not been very deep or extensive, but we hope for some good. We design to remain up to about the time of the camp-meeting, and do what we can. S. B. WHITNEY.

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Glensdale, Lewis Co., Tent No. 5.

Our tent-meetings in this place will

WE have moved our tent to the northern part of the city, and have pitched it in a beautiful location, and one which is quite central. The majority of those interested at the former places have followed us here, and we are also getting a good many new hearers. A week ago Sunday evening our congregation numbered nearly five hundred, and this was our one hundred and first service in this city. The most intense interest was manifest in this the closing meeting on that ground which had been occupied for seven weeks and two days.

Our audience last evening, Sept. 2, was again very large, composed of old friends and new ones, though overcoats and wraps, and gloves even, were almost a necessity. We have now baptized fourteen, and our class list has increased to fifty members, of whom all but three are adults. Eight of these are from the Episcopal church, and there are some from all the other churches in the town, with a goodly number from the world. The attendance at our Sabbath meetings varies from sixty to one hundred. Last Sabbath I counted twenty children close to-morrow night, so that the tent can | under thirteen years of age in one class in

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Sabbath-school. We have had no n in our tent, and no special inducets to call the people together, and our ing has always been of a primitive racter.

Ve have baptism again next Sabbath. pecial effort is now being made to get scribers for our periodicals, and we e for a large list. We have taken steps cure a place of worship after the tent aken down, and shall succeed. We canhope to continue tent-meetings more n two weeks longer. My health has npelled a postponement of meetings for w days. We hope still for many addins to our number. D. H. LAMSON.

keview and Howard City.

We closed our tent-meetings at Lakeview t Sabbath. During our nine weeks' stay re, an uncommon interest has prevailed d many who never before have manifestany interest in religion have given their arts to Christ.

We leave about fifty adults who have mised to live out the truths of the third gel's message, and several more whom Dickinson and Clay Counties. expect will yct yield to the truth. On bbath, at the conclusion of the sermon, en more came into the church, six of hom were baptized, making in all twentywho have joined. The remainder ned the class. Next Sabbath I shall et with them again, when others will re ve baptism. Weekly prayer-meetings we been appointed in three places. They ill hold their Sabbath services in the hool-house until the church building is mpleted, which we expect will be early the spring. God has greatly blessed our bors at Lakeview, and to him be all the There are now more than one hunred, including children and those who ept the Sabbath before we came, who can eet on the Sabbath.

We held our first meeting at Howard ity with a congregation of one hundred d twenty-five. There is a fair prospect winning some to the truth. This is a llage of seven or eight hundred inhabitits. It has two railroads. We have ome here because this is the only town ear our last work, to bind that off, so that would not ravel out. A. O. BURRILL.

Birch Run.

I LEFT home May 7, and held meetings o weeks in a vacant store three-fourths f a mile west of Birch Run station; then noved to the Lincoln school-house two eeks, and held meetings in the Dobson whool-house, holding meetings there and the Lincoln school-house alternately. Had good attendance and a good interest. There was no open opposition, but quite a trong under-current against us. I spoke, in all, one hundred and ten times. As the esult, eighteen gave their names to sustain Sabbath meetings and Bible-class, and several others are keeping the Sabbath. Many more are convinced, but worldly considera tions prevent obedience.

R. J. LAWRENCE.

°7€

COLUMBUS, NEBRASKA. 5

It is hard awakening a religious interest here. The churches are asleep; the world inwarned, and at ease in reference to the future. Grog-shops abound, which are well patronized. Oh! for the power of the living God to sound the cry, "Behold the Bride groom cometh," till it shall awake the church, and alarm the world!

On coming here, the Congregationalist church being but a few rods from the tent, we engaged the use of the bell. We had used it but a few days, when the pastor came into the tent and inquired our views in reference to future punishment. He had heard it rumored that we believed, although it had not been preached, that the wicked would eventually cease to be, and if the accusation were true we could have the use of their bell no longer. A few seem interested, and we hope some good will be accomplished. Bro. Shultz is at home for a few days. Bro. Daniel Nettleton is with me, devoting his time to study, in order to be prepared for usefulness in bearing the message to others. He assists much in carrying on the meetings. CHAS. L. BOYD. meetings. 28



OUR meetings at Indianola still continue with unabating interest. Our congregations range from two to seven hundred, and, generally speaking, the people give excellent attention. We are now in the midst of the Sabbath question, and opposition begins to be stirred. One family is keeping the Sabbath, and many more are deeply interested. We hope for good results at this meeting.

É. W. FARNSWORTH. J. H. MORRISON.

Greenwood.

31

WE commenced meetings at Greenwood church (M. E.), three miles south of Oskaloosa, on the evening of the 31st ult., with a good hearing. Have given eight discourses. The people are very kind, and quite willing to hear and investigate.

L. McCoy.

G. B. STARR.

13

THE good work is still onward here. Two weeks ago Bro. Grant met with us. We were greatly encouraged by his labors and counsels. A church was organized. Eight were baptized in the beautiful lake Okoboji.

Yesterday we had monthly meeting. There were twenty-one adult Sabbath-keepers present. All took hold in the social meeting, and the Spirit of the Lord was present. Two united with the church, and there are six or eight others who will unite soon. There are now about thirty Sabbathkeepers in the southern part of Dickinson and the northern part of Clay Counties, who can meet together on the Sabbath; and it has never been my privilege to become acquainted with a more interesting company.

I am holding meetings near Spencer, Clay Co. Shall probably finish my labors F. W. Morse. in this place soon.

RUSH CREEK, WISCONSIN.

WE have now been here three weeks. The attendance is not large except on Sundays, on account of the roughness of the roads and the people being so scattered.

Last Sunday being the regular appointment of the Disciple preacher, we gave him the use of the tent for three discourses, in two of which he opposed us on the law and Sabbath, taking the positions usually taken by that people. I held one meeting the same day, and was able, by the help of the Lord, to establish the truth and expose er-

He wanted to remain through the week and have the tent one-half the time, but I would not consent. His next proposition was to start opposition meetings, but his brethren would not sustain him. He then wanted the tent Monday evening, and when I gave my reasons for refusing, he felt much injured because I did not reciprocate his kindness (?) in withdrawing his meetings. The M. E. and Baptists threaten strong opposition when we are gone.

Yesterday, Sept. 2, we spoke to three hundred on the immortality question, which aroused much interest and indignation. A few have embraced the truth, and we hope GEO. C. TENNEY. for more.

ILLINOIS.			
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3)

with some success. As the enemies of the truth found they could not avail much by public opposition, they have turned their weapons of warfare, and have secretly tried to undermine our work. They have created some feeling against the truth, and have turned away one. The battle goes hard now, but we trust in God. We still have good congregations, but not so large as they were. Times are so hard and money is so scarce that we can sell but few books, which makes much longer and harder labor for us. Still we are of good courage, praying the Lord to give victory to the S. Osborn, truth. O. Soule.

FRUITS OF BIBLE-READING.

AFTER an absence of two years and a half, I have returned to North-western Missouri. During this absence, I left the Baptist Church, of which I was formerly a member, and began to keep the Sabbath, and to preach the third angel's message. When I returned, I very naturally expected to meet the fiercest opposition from all my brethren in the Baptist ministry. But thank God, I have found one who does not oppose the truth. I have found Eld. E. S. Everly keeping the Sabbath of the Lord our God. Eld. Eyerly stands at the head of the Baptist ministry in North-western Missouri. He is clerk of the Baptist Association in this section, and is placed by that body at the head of all the missionary work of the Association. He is by far the most successful worker connected with that body. The Baptist papers of both Missouri and Iowa have spoken of him in the highest terms.

He is pastor of the High Creek Baptist Church of Atchison Co., a church having a membership numbering about one hundred and fifty. This church has paid him a salary of \$800 a year. But I am glad to state that he cheerfully leaves all to follow God. He has kept three Sabbaths, and says that he has never before enjoyed so much peace of mind as during this time.

He came out on the Sabbath by simply taking the word of God, and, beginning with the second chapter of Genesis, reading everything the good old book has to say about the Sabbath. Not only has he found the truth on the Sabbath in this manner, but almost every prominent point of present truth. He has found by an examination of the prophecies, that we are living in the last days; that Christ will soon ap pear personally and literally, and that previous to his coming the world will be warned, and God's people gathered out and prcpared by a special work.

He understands, as we do, that the 144, 000 are the saints who will be living when Christ appears; and that they are Sabbathkeepers gathered out by the third angel's message, of Rev. 14. He is a firm believer in the doctrine of the perpetuity of spiritual gifts, and understands that the remnant people will have these gifts. The sanctuary question he has not yet investigated, but desires very much to do so. His mind is very deeply impressed in regard to the prophecies.

Some of the members of his church will doubtless keep the Sabbath with him, while others are growing bitter. He intends to agitate the Sabbath question in the Baptist papers of this State if they will open their columns to him.

In two weeks I shall begin a course of lectures here, if God permits.

N. BATTIN. Watson, Mo., Sept. 3, 1877.

soon, and it is not just that the Association should wait. But as this part of the country is blessed this year with bountiful crops of all kinds, we expect every one in these districts will do a little, at least, toward liquidating this debt. And while they may contribute their mite, will not our friends throughout the Conference take hold with them, and at once lift the debt? The Publishing Association needs the money, and will not our good Society see that it is paid?

This matter was discussed at our last camp-meeting; and some of us who do not live in any of the districts that are in debt donated from \$5 to \$25 toward freeing our Society. But more must help lift the burden. Many of our friends who are better able, and perhaps just as willing to help, were not at the camp-meeting, and may not know that their assistance is needed. Dear friends, this appeal is to you. Will we pay our honest debts, and do it now? We can then ask and expect God's blessing on our missionary work with more confidence.

Let every man, woman, and child who loves this precious cause donate something for this purpose. Let your donation accompany your next report. Do not take a part of your one-third pledge; for this must be used to purchase publications for future use. If more should be donated than will be needed to pay our debt, it can be used for this purpose also.

Dear friends, the field is widening. We shall need more publications for the coming winter campaign than we ever needed before. If all will lift together much more will be accomplished in the same length of time. May the Lord put it in the heart of every friend of this good cause in this Conference to help now when help is so much H. NICOLA, Pres. needed.

DIST. NO. 13, KANSAS TRACT SOCIETY.

DEAR BRETHREN, time is passing rapidly by, and where are our sheaves? The harvest is ripening, laborers are wanted, and shall we idle away precious time while souls are perishing around us? Will the rebuke, "Nothing but leaves," come to us from our Master's lips? Our district presents a wide field of labor. There are many in it who would rejoice in a knowledge of the present truth. Who will bear them the message? who will canvas for our periodicals? Let every member see what he can do. Work for Jesus.

"Each sheaf that fills the garner Brings you eternal gain."

Yes, "the prize is just before us." Let us work if we would win it.

We want a report from each member of our Society at the beginning of next quarter. Our brethren have sanctioned a general meeting to be held with the Elk Falls church the second Sabbath in October. Let us begin to think about it. Let us get our hearts warm with love, show our hospitality, reach out for those cold in the faith, and bring in the scattered ones. Let us work for a meeting that will do us all good. J. P. HENDERSON.

Øbituary Actices. "Blessed are the dead which die in the Lord from henceforth." DIED, of consumption, Aug 2, 1877, in Ashland, Mich., at the residence of her daughter, Mrs Warts, sister Jane Stillman, aged 7 Snena for 53 years a professor of Christianity. Former-ly a Methodist, she embraced the doctrine of the soon-coming of the Saviour in 1843, and the Sabboth under the labors of Bro. James White, 25 years ago. She has ever been a consistent Christian, and loaves a bright evidence that "all is well," an expression often used by her in her last hours. Through her influence, quite a number are interested in the truth. Remarks by the writer from 1 Thess. 4:13, 14, a text chosen by J. L. EDGAR. herself.

95

GRANGEVILLE, CAL.

(Abridged from the Signs of the Times.)

FIVE have signed the covenant here, and others are keeping the Sabbath. Still others are waiting till camp-meeting. Bro. J. L. Wood reports much prejudice here, but many warm friends of the truth.

WE took down our tent at Mackinaw, Aug. 15, having been there over eight weeks. Slander, ridicule, misrepresentation, and private labor from house to house. have been engaged in by professors here, in order to weaken our work. They were advised by others where we had labored not to venture a discussion. They find a more effectual way of opposing us. We left about a dozen keeping the Sabbath, the most of whom signed the covenant. We obtained twenty subscribers for periodicals, established Sabbath meetings and Sabbath-school, sold some books, and received \$15 in donations. We had many pressing calls for labor in school-houses near by. I am now, Aug. 30, on the way to Mt. Vernon, Jefferson Co., Ill., where Tent No.

2 will be pitched in a few days.

C. H. BLISS.

31

GLOVERS CREEK, KY.

SINCE our last report, we have been laboring in the stand and from house to house,

TO T. AND M. WORKERS IN IOWA AND NEBRASKA.

For more than a year and a half our Society has owed the Publishing Association five or six hundred dollars for books and tracts. Most of these publications have been distributed, and doubtless they have been the means of bringing many to the truth. A large portion of them have been taken in western districts, where the country is new, and where our people generally are poor, and have been rendered more so by the grasshoppers. These western districts have been the best for missionary labor, and in them the most fruit is seen. As the cause is one everywhere, should we not be just as willing to help pay for publications that have been circulated in this western field as for those that have been used in our own districts? It is true, if our western districts could pay for the publications they have drawn, we should owe so much that they cannot pay very congregation.

DIED, at Waubeck, Wis., Aug. 3, 1877, Mrs. Mary Minor, aged 63 years. She leaves thirteen children and a husband to mourn their loss. She was a Catholic for many years, but said before her death that she wanted the writer to preach her funeral discourse. She was a good mother and neighbor. This makes five funeral discourses which I have preached for Catholics within one year. D. DOWNER.

DIED, of cancer in the stomach, at Mount Hope, Wis., July 80, 1877, Wm. W. Brown, aged 38 years. He bore his sufferings, which lasted near-ly two years, with much patience. A wife and one by two years, with much patience. A wife and one child mourn their loss He had kept the Sabbath 9 years. The funeral services were held at Waterloo, where words of comfort were spoken hy be about out of debt; but some of them the writer to the sorrowing friends, and a large the writer to the sorrowing friends, and a large congregation. I. SANBORN.

THE REVIEW AND HERALD.

[Vol. 50, No. 12,

The Review and Merald.

Battle Creek, Mich., Fifth-Day, Sept. 13, 1877.

Remaining Camp-Meetings for 1877.

Sept. 11-17. Sept. 18 to Oct. 1. NEW YORK, Carthage, . MICHIGAN, Lansing,

THE number of students enrolled at Battle Creek College, Sept. 10th, is 250. Of these Michigan sends 116; Iowa, 23; Wisconsin and Ohio, 19 each ; Illinois, 11 ; Indiana, 8 ; New York, Massachussetts, Kansas, Missouri, 6 each ; Vermont, 5; California, 4; Texas, 3; Nebraska, 2; Minnesota, 5; while Connecticut, Georgia, Virginia, Maine, Oregon, Rhode Island, Ontario, Canada, Denmark, have each one representative. About 200 of these observe the Sabbath of the Lord. The greater part of the remaining 50 are from families that observe the first day. A few of this number have forsaken the paths in which they were instructed by their Sabbathkeeping parents, and are following in the wake of the world. S. B.

Michigan Camp-Meeting.

THIS meeting will be held at Lansing, on the grounds occupied last year, commencing Tuesday, Sept. 18, and will probably hold till Oct. 1, thus giving all an opportunity to attend, first or last. But it is to be hoped that as many as possible will come prepared to stay till the close. REDUCTION IN FARE.

Those who pay full fare, on the following roads will be returned free : Detroit & Milwaukee, Chicago & Lake Huron, Detroit, Lansing & Northern. None will be returned free who do not secure a certificate showing that they have attended the meeting and paid full fare in going. Certificates will be furnished on the camp-ground.

All who do not go to Lansing via Chicago and Lake Huron R. R. must check their baggage to North Lansing, as this will bring them within three-fourths of a mile of the camp-ground. The committee will make all necessary arrangements for the transportation of passengers and baggage from this point to the camp-ground, at reasonable rates.

Those coming via Chicago and Lake Huron R. R. will leave the train at a station about three miles from the ground. Arrangements will be made to carry passengers from this point to the grounds for 25 cts. each ; with 10 cts. extra for each piece of baggage which cannot conveniently be carried in hand.

This will be one of the most important meetings ever held by our people, and we hope and expect that there will be a large turnout.

Com.

A Statesman Fallen.

"PARIS, Sept. 8.—The funeral of M. Thiers took place to-day. Enormous crowds were in attendance, notwithstanding the heavy rainstorm that prevailed. Five battalions of troops escorted the remains to the grave, with bands of music draped in crape. The city is quiet, but the military is confined in the barracks."

In the death of M. Thiers the republican movement of France loses its leader. If the loss is not fatal to the cause of liberty, it will at least prove a serious injury.

THE death of Brigham Young, at Salt Lake, which has recently been announced. hardly fail to produce great changes in the political and religious system of Mormonism. The government of the church is temporarily vested in the twelve apostles.



- Trustees.

GENERAL quarterly meeting of the Iowa and Nebraska, T. and M. Society at State Center, Iowa, Oct. 20 and 21, 1877. We hope for a general attendence. Let each director see that his district is represented. We want a report from every worker in the Society, and to accom-plish this, each librarian must begin in time.

Directors, please do not fail to report the number of members in your district, and the num-ber that report. H. NICOLA, Pres. ber that report.

Business Department.

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

S. B. WOODRUFF'S P. O. address is East Otto, N. Y.

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 re-ceived pays-which should correspond with the Numbers on the Pasters. If money for the paper is not in due time acknowl-edged immediate notice of the omission should be given.

edged immediate notice of the omission should be given. \$2.00 KACH. Sarah Duncklee 52-12, Harvey Pratt 52-11, A M Howard 52-1, L Smith 52-11, A Hamilton 52-10, Mrs Elbridge Dixon 52-11, Jacob Hare 52-1, J L Prescott 52-6, J W Price 54-9, W E Stillman 52-7, A L Dawson 52-12, Harriet Gould 52-11, J J Prentice 52-28, Levi Newcomb 52-10, D O Contruey 52-11, J C Tucker 52-10, I A Fletcher 52-12, J H Gearing 51-14, Ida C Burdick 52-11, Wm Coon 52-1, Wm Treadwell 52-7, Wm Morton 52-11, J A Davis 52-7, N Atkins 52-7, Ebe-nezer Scribner 52-13, John Trotman 52-14, Ed-ward Butler 52-13,

Ward Butler 52-12. \$1.00 EACH. A H Barth 51-11, E Sanford 51-7, Eliza E Root 52-9, Phebe L Cornell 51-18, Elizabeth Hamil-ton 51-10, Mrs Phebe E Simonson 51-11, J H Murray 51-10, Chas Francisco 51-11, L G Moore 51-11, Mrs W W Chase 51-12, John McGregor 51-7, Oscar Hill 51-11, Mrs E R Ellenwood 51-11, Minerva Davis 51-7, Niels Larsen 51-15, Betsey McHaffy 51-20, Nanoy Hiller 51-10, J A Burkey 51-8, M A Reed 51-11, L Robinson 51-12, Helen A Fortune 51-8, S L Downer 51-1, L R Long 51-11, J B Meekan 51-11, M B Patterson 51-11.

MISCELANBOUS. Phebe A Davis \$3.00 50-3, Harriet Bowns 1.50 52 10, W E Higley 50c 50-25, W S Higley 50c 50-25, W J Branin 1.50 50-25, R J Dayns 75c 51-11, Mrs J M Hall 75c 51-11, Thomas McKee 50c 50-25, Gid-eon Brown 7.00 50-7, Lewis Slough 50c 50-25, Lucy Noyes 1.50 52-11, Mrs P A Gammon 1.50 51-7, N Ward 25c 52-1, Mrs C A Burt 50c 50-25, Claus Johnson 1.50 52-11, J Garrison 1.50 52-11, Vina LaDow 1.50 52-11.

Books Sent by Mail.

Books Sent by Mail. M B Miller \$1.00, Anna Atwater 50c, W H McCarty 1.00, B Creig 20c, H Grant 2.20, N Tibbak and Son 1.10, Chas C Taylor 50c, R Thompson 45c, Geo M Terrell 30c Rebecca Davis 50c, L H Gerry 1.50, Lizzie Fielding 50c, L N Whisby 95c, J Mushet 10c, Isaac C Heritage 1.13, A C Robinson 1.00, A J Cornell 1.00, O Christo-pherson 10c, J L Cross 90c, E Bauman 1.00, Geo A Wickersham 35c, A Williams 25c, J E Woodard 50c, Henry F Erickson 1 25, Betsey M Hibbard 65c, S H Hunt M D 5.00, H Gould 1.00, I Sanborn 20c, J R Saffer 70c, A L Lawson 50c, Bettie Combs 25c, Parker Roberts 75c, N W Applington 50c, Mar E S Todd 50c, August Buesing 1.50, H E Barstow 25c, Sam Anderson 1.50, Mary Chute 45c, Wm Goodwin 6.20, James Olsen 2.40, E H Parker 15c H A Ferrin 3.50, D A Wellman

Books, Pamphlets, and Tract

Issued by the S. D. A. Publishing Asso tion, and for sale at this Office.

Hymn and Tune Book. 536 hymns, 147 tunes. \$1. History of the Sabbath and First Day of the We By J. N. Andrews. 528 pp., \$1.25.

Life of Wm. Miller. By Eld. James White, 1.00, Thoughts on Daniel. By Eld. Uriah Smith, 1 londensed, and put up in paper covers, 85 cts. Thoughts on the Revelation. By U. Smith, 1 The Nature and Destiny of Man. By U. Smil 384 pp., 1.00. Paper covers 40 cts.

The Constitutional Amendment: A Discussion a tween W. H. Littlejohn and the editor of the Ubristi Statesman, on the Sabbath. Bound, 1.00. Paper of ers, 40 cts. First part, 10 cts.

The Spirit of Prophecy : or the Great Controven between Christ and his angels, and Satan and his a gels, in three volumes, by Mrs. E. G. White. The volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of theory thousand years of Rev. 20.

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The United States in Prophecy. By U. Smith Bound, 40 cts., paper, 25 cts.

Progressive Bible Lessons for Youth. 50 cts. "Children. 85 cts The Advent Keepsake. 25 cts.

Sermons on the Sabbath and Law, embracing outline of the Biblical and Secular History of the S bath for 6000 years. Paper covers, 25 cts.

Solemn Appeal relative to Solitary Vice. 50 cts. The State of the Dead. By U. Smith, 25 cts.

Sabbath Discussion between Elds. Lane and Barn

Facts for the Times; a Collection of Valuable & tracts from Eminent Authors. 30 cts. Miraculous Powers. 20 cts.

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Sabbath Discussion between Grant and Cornell, 2 Review of Objections to the Visions. 20 cts.

The Ministration of Angels : and the Origin, Hittory, and Destiny of Satan. 20 cts. The Complete Testimony of the Fathers concerning the Sabbath and First-day. 15 cts.

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- Sunday Seventh-day. A Refutation of Mead, Jen nings, Akers, and Fuller. By J. N. Andrews. 10 cts, The Truth Found on the Sabbath. 10 cts.
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- The Hope of the Gospel: What it Is, and When it will be Consummated. 10 cts.
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- Prophetic Chart, in Miniature with explanations. 5c, Brown's Experience : Entire Consecration. 5 cts. Four-Cent Tracts: Celestial Railroad—The Two Cov-nants—The Seventh Part of Time—Samuel and e Witch of Endor—The Ten Commandments not

S. N. HASKELL, Mich. F. H. Root, Conf. Е. Н. Воот,

Mich. T. and M. Society.

THE Sixth Annual Meeting of the Michigan

THE Seventh-day Adventist Educational So-ciety 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.

Directors.

JAMES WHITE, U. SMITH, S. BROWNSBERGER, J. H. KELLOGG, S. N. HASKELL, **T**rustees, W. J. FAIRFIELD, W. C. WHITE,

The Michigan Conference.

M. J. CHAPMAN,

JAMES SAWYER,

C. W. STONE,

The Health Reform Institute.

THE stockholders of the Health Reform In-

stitute 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 trans-

action of any other business that may come be-

fore 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,

BROWNSBERGER,

W. J. FAIRFIELD,

W. C. WHITE,

W. B. SPRAGUE,

D. M. CANRIGHT,

The Educational Society.

U. SMITH, J. H. KELLOGG,

THE Michigan Conference will hold its next annual session in connection with the campmeeting 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.

Com. J. FARGO,

Notice.

LET all our T. and M. workers be prepared to read their reports, and then hand them in to the librarians of their respective churches on the first Sabbath in October.

CHAS. P. WHITFORD, Director.

Dist. No. 10, Iowa Tract Society.

ARE there any scattered brethren and sisters in this district who do not belong to the T. and M. Society? If so, let them report to me immediately, and I will see what can be done for them.

Send all reports to M. M. Kinny, State Center, Iowa. Send them by the firsts mail after your church quarterly meeting. Do not fail M. M. KINNY, Sec. to be on time.

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 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 Ogdens-burg 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.

2.40, E H Parker 15c H A Ferrin 3.50, D A Wellman 10c, W A Moon 1.50, John Q Lincoln 30c, Mary Seybola 25c.

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