

The Advent Review

AND SABBATH HERALD.

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

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HE IS COMING!

Rejoice, O land of promise,
Let Judah now rejoice,
And bid her ancient valleys
Re-echo back the voice.
Let Carmel and Mount Sharon
Take up the joyful strain,—
Thy King is coming, Zion,
In glory soon to reign.

He is coming, he is coming,
Though he has tarried long,
To bring to thee thy beauty,
To give thee back thy song;
To robe thy plains with verdure,
Richer than days of old,
Thy hills to crown with glory,
Thy city pave with gold.

He is coming, vale of Sharon,
To give to thee thy rose;
He is coming, Mount Moriah,
To scatter all thy foes.
He'll come unto thy temple,
Its glory to restore;
Thine altars crown with blessing,
As when in days of yore.

He'll come to thee, Mount Olive,
And on thy summit stand;
In him the sons of Jacob
Shall yet possess the land;
The land by promise given
To Abraham of old,
When as a stranger driven
From his parental fold.

He'll come to thee, O Jordan,
He'll cause thy face to shine,
Thy banks he'll strew with olives,
The orange and the vine.
While yet upon the mountains,
He'll smile upon thy wave,
For to thy sacred waters
He came the world to save.

He'll come in all his glory,
With him a shining band,
To gather all his chosen
From every sea and land.
Then all the Gentile nations
His majesty shall own,
While on the hill of Zion
He'll reign on David's throne.

He is coming, he is coming,
Earth's curse to far remove,
To make his saints immortal,
To rule the world by love.
He is coming, he is coming,
And his advent now is near,
Thrice hail the blissful morning,
Earth's grand Sabbatic year.

—Sel.

General Articles.

THE TIME OF THE END.

BY A CONGREGATIONALIST.

I heard, but I understood not; then I said, O my
God, what shall be the end of these things? And he
said, Go thy way, Daniel, for the words are closed up
sealed till the time of the end. Many shall be pur-
ified, and made white, and tried; but the wicked shall
be wickedly, and none of the wicked shall understand;
the wise shall understand." Dan. 12:8-10.

That ministers of the gospel are the Lord's
watchmen, and that it is incumbent on them
carefully to familiarize themselves with the
things of the Sacred Oracles, and to bear
the church and world, as ambassadors of
Christ, a faithful testimony of what is there
inculcated, will hardly be denied by any
regenerated believer in Inspiration. "For
as hath the Lord said unto me, Go, set a
watchman, let him declare what he seeth."
Ezek. 3:1-6. Of such, multitudes of anxious
inquirers are now seriously inquiring,
Watchman, what of the night?" Is that

inquiry a reasonable one, or do those in-
quired of satisfy the obligations devolving
on them when such inquiries are left un-
heeded?

THE EXPECTATION GENERAL THAT A
CRISIS IS IMPENDING.

That this world is verging toward a mo-
mentous crisis is testified to by men in ev-
ery walk and department of life. Endeavor
to divest themselves of the impression as
they may, they cannot shake off the convic-
tion that events of unprecedented importance
are impending, which may change and revo-
lutionize the whole framework of society.
Men may not be agreed as to the nature of
these; but whatever their views respecting
the future, they express themselves in simi-
lar phraseology, and unite in denominating
the era in which we live as one that is to be
terminated by the "sounding of the seventh
trumpet," "the binding of the great red
dragon," "the regeneration," "the pouring
out of the Apocalyptic vials," "the battle
of Armageddon," etc., etc.—terms which
Inspiration and the faith of the church have
ever connected with the ushering in of the
millennium. Are all these voluntary utter-
ances meaningless expressions and idle rhet-
orical flourishes, designed merely to amuse
the hearer or reader? or are they solemn ex-
pressions of honest and serious convictions?
And if so, whence come these convictions,
and whence originates the impression, every-
where encountered, that events of startling
importance and world-wide interest are about
to transpire? Can they be other than the
premonitions which God, by his providence
and grace, grants to his children when about
to perform any marvelous work?

GOD REVEALS COMING EVENTS.

No truth of Inspiration can be more clearly
enunciated than that "surely the Lord God
doeth nothing, but he revealeth his secret
unto his servants the prophets." Amos 3:7.
He does not necessarily do this by a
special revelation, nor by visible manifesta-
tions—his communications with men being
different in different ages of the world.
"God, who at sundry times and in divers
manners spake in times past unto the fathers
by the prophets, hath in these last days
spoken unto us by his Son." Heb. 1:1, 2.
And the prophets by whom he now speaks
are the faithful men who are called in his
providence and qualified by his grace to be-
come "ambassadors for Christ"; and he re-
vealeth his secrets to them by moving them
to study and enlightening them to com-
prehend the import of the "sure word of
prophecy, whereunto," says an inspired apos-
tle, "ye do well that ye take heed, as unto
a light that shineth in a dark place, until
the day dawn, and the day-star arise in your
hearts."

It is not to be truthfully disputed that,
during the last half-century, the attention
of the church has been called to the study
of the prophetic Scriptures in a manner never
before witnessed, and with an intensity and
earnestness of investigation that is irrecon-
cilable with any theory that denies that God
is thus moving upon the people and pre-
paring his chosen ones for some manifesta-
tion of his dealings with them, the nature
of which can only be known by a careful
and prayerful study of his word.

That he should thus give admonition of
the future is in harmony with the record of
all his past doings. Said the Rev. John
Hooper: "As God is one, having one will
and one purpose, so his dealing with man-
kind has ever been the same. What he was
to man at the beginning, and what he was
to him in after ages, he is now and ever will
be—Jesus Christ, the same yesterday, to-
day and forever; he changeth not, neither
can change. To this the psalmist beareth
witness, saying, 'Thy memorial, O Lord,
endureth throughout all ages.' Now, one
great feature in God's dealing toward his
people is, that he revealeth himself to them
according to the age in which they live and

according to their need in their day and
generation, that they, knowing his will and
purpose concerning them, might worship
him truly and serve him acceptably, and so
be prepared for greater manifestations of
his glory, and dwell forever in his pres-
ence."—Apoc., p. 12.

In accordance with this principle, when
man had fallen from the created innocence
in which God had placed him, one of God's
first acts toward him was to reveal his pur-
pose of redemption, by the triumph of the
Seed of the woman over the head of the ser-
pent. When the wickedness of man had
become great on the earth, and it was nec-
essary to destroy all flesh by a flood of wa-
ters, God revealed his purpose to Noah, and
instructed him to build an ark, so that as
many as believed might enter in, and be
saved from the coming judgment. During
one hundred and twenty years the long-
suffering of God then waited, and men
doubtless were faithfully admonished and
entreated; and though the unbelieving mul-
titude knew not the nearness of the judg-
ment till the flood came and swept them all
away, yet those that believed were in the
secret of God, entered into the ark at the
appointed time, and were all saved. At a
later period, when the nations had become
sunk in idolatry, and Abraham, appar-
ently, was alone faithful, God communi-
cated his purpose to make his seed a blessing
to all the nations of the earth, revealed the
length of their sojournings, and made known
the time of their restoration. When the de-
struction of wicked Sodom was determined
on, the Lord said (Gen. 18:17), "Shall I
hide from Abraham the thing which I do,
seeing that Abraham shall surely become a
great and mighty nation, and all the na-
tions of the earth shall be blessed in him?"
And due notice was given to righteous Lot,
who, with his daughters, was preserved;
and none, even in that guilty city, perished
without due warning.

When "the time of the promise drew
nigh which God had sworn unto Abraham"
(Acts 7:17), we find the children of Israel
(Ex. 2:23) sighing by reason of their bond-
age, and crying unto God for deliverance.
We also find that Moses was divinely moved
to visit his brethren, supposing they "would
have understood how that God by his hand
would deliver them; but they understood
not," till the period of their Egyptian serv-
itude was more nearly fulfilled; when Moses
spoke unto them the words of Jehovah and
performed wonders in their sight, and "the
people believed." This was a pre-requisite
for their deliverance; and so (Ex. 12:41)
"it came to pass at the end of the four
hundred and thirty years, even the self-same
day it came to pass, that all the hosts of the
Lord went out of the land of Egypt." As
we come down through the periods of Jew-
ish history, and it became necessary to pun-
ish them for their transgressions (2 Chron.
36:15), "the Lord God of their fathers
sent to them by his messengers, rising up
betimes and sending; because he had com-
passion" on them. When "they mocked
the messengers of God, and despised his
words," so that his wrath "arose against his
people, till there was no remedy," they were
graciously informed of the duration of their
punishment,—that it was to be in Babylon
for seventy years.

As what is once written needs no repeti-
tion by a special revelation, so the record
of Jeremiah (25:11) was amply sufficient
to make known the end of the Babylonish
servitude. And, accordingly, we read that
Daniel (9:2) "understood by books the
number of years whereof the word of the
Lord came to Jeremiah the prophet, that he
would accomplish seventy years in the des-
olations of Jerusalem"; and therefore he
set his heart toward God to seek its accom-
plishment. To him also was made known
(Dan. 9:25-27) "that from the going forth
of the commandment to restore and to build
Jerusalem, unto the Messiah the Prince,
shall be seven weeks, and threescore and

two weeks," of symbolic time, or four hun-
dred and eighty-three years. And in just
that period from the date of the decree
which Artaxerxes the king gave to the
priest Ezra (7:11), we hear "a voice from
heaven [Matt. 3:17] saying, This is my be-
loved Son, in whom I am well pleased."
And the Saviour affirms the accuracy of the
prediction when he declares (Mark 1:15),
"The time is fulfilled, and the kingdom
of God is at hand; repent ye, and believe
the gospel."

Previous to the appearing of our Lord,
there were those among the Jews who un-
derstood from the Scriptures that the time
of his advent drew near, and who were
"waiting for the consolation of Israel." To
one of these, the "just and devout" Simeon
(Luke 2:26), "it was revealed that he
should not see death till he had seen the
Lord's Christ." And there was a widow
also (verse 36), "one Anna, a prophetess,"
"of about fourscore and four years, which
departed not from the temple, but served
God with fastings and prayers night and
day," who "spoke of him to all them that
looked for redemption in Jerusalem." Not
only (Matt. 13:17) "many righteous men
desired" to see his day, but the opinion was
so general, that when the Baptist preceded
him (Luke 3:15) "the people were in ex-
pectation, and all men mused in their hearts
of John, whether he were the Christ or no."
Nor was the belief confined to Palestine
that some remarkable personage was about
to appear in Judea. Says Suetonius, a
Roman historian: "An ancient and settled
persuasion prevailed throughout the East,
that the Fates had decreed some one to pro-
ceed from Judea, who should attain univer-
sal empire." And Tacitus, another Roman
historian, says, "Many were persuaded
that it was contained in the ancient books
of their priests, that at that very time the
East should prevail, and that some one
should proceed from Judea, and possess the
dominion." When he came, the glad tid-
ings of his birth were announced by angelic
voices to shepherds who were keeping
watch over their flocks by night; and wise
men, recognizing his star in the east, came
to worship him. A forerunner was sent to
prepare the way before him; and those who
received him not were rejected, "because,"
as he said to Jerusalem (Luke 19:44),
"thou knewest not the time of thy visita-
tion."

When he laid down his life, he first re-
vealed, not only to his disciples, but to the
entire nation, that in three days he should
rise again; and when he ascended on high,
he left the promise of the bestowal of the
Holy Spirit, till the reception of which the
disciples were commanded to tarry at Jeru-
salem. If these illustrations are not suffi-
cient, we have on record the Saviour's pre-
diction of the destruction of Jerusalem dur-
ing the continuance of the generation that
rejected him, which was fulfilled in less
than forty years subsequent to his crucifix-
ion. And, that the Christians living in Ju-
dea might escape its impending doom, they
were told (Luke 21:20) that when they
should "see Jerusalem compassed with
armies," or, in other language (as in Matt.
24:15), "the abomination of desolation
spoken of by Daniel the prophet stand in
the holy place," they were to "flee to the
mountain"; which admonition they heed-
ed, and escaped safe to Pella.

Such is the testimony of Inspiration re-
specting the dealings of God with his peo-
ple in past ages; in view of which it is to
be supposed that an unchangeable Being
should pursue an opposite policy respecting
events of the future, particularly when that
future is to witness the "crowning consum-
mation of all prophetic declarations"? Un-
der every dispensation the near coming of
every great event has been known to his
people. In every important instance he has
told them what he was about to do; so that
none of them were ignorant of it, or unpre-
pared for it who regarded his revelations

respecting it, those only being left in darkness who disregarded and wickedly closed their eyes and ears to the instruction which God gave them. Therefore it cannot be that God will withhold from his people, in any age, such knowledge of their own times as is needed for their serving him acceptably in the performance of the duties pertaining to their respective age. And that he would not do so respecting the time of the closing of the present, and the ushering in of the millennial dispensation, may be clearly inferred from the considerations already presented.—*The Time of the End.*

THROUGH TRIALS.

Through night to light. And though to mortal eyes
Creation's face a pall of horror wear,
Good cheer, good cheer! the gloom of midnight flies,
There shall a sunshine follow, mild and fair.

Through storm to calm. And though his thunder ear
The rumbling tempest drives through earth and
sky,
Good cheer, good cheer! The elemental war
Tells that a blessed healing hour is nigh.

Through frost to spring. And though the biting
blast
Of Boreas stiffen nature's juicy veins,
Good cheer, good cheer! When winter's wrath is
past,
Soft murmuring spring breathes sweetly o'er the
plains.

Through strife to peace. And though with bris-
tling front,
A thousand frightful deaths encompass thee,
Good cheer, good cheer! Brave thou the battle's
brunt,
For the peace march and song of victory.

Through cross to crown. And though thy spirit's
life
Trials untold assail with giant strength,
Good cheer, good cheer! Soon ends the bitter strife,
And thou shalt reign in peace with Christ at
length.

Through death to life. And through this vale of
tears,
And through this thistle-field of life, ascend
To the great supper, in that world whose years
Of bliss unfading, cloudless, know no end.
—*Rosegarten.*

THE LAW.

The sacred writers speak of "the law" in different ways, leaving the reader to determine which law is meant by the manner in which it is spoken of and by the context.

Thus in 1 John 3:4, the apostle says, "Sin is the transgression of the law," evidently meaning the moral law of ten commandments. Paul has this law in view when he says (Rom. 3:31), "Yea, we establish the law." The same law is mentioned in Rev. 12:17; 14:12; 22:14; Matt. 5:17-19. There is a large number of texts, both in the Old and New Testaments, in which the moral law is given as a perfect rule of life. James calls it a "royal law," a "law of liberty."

Another class of texts speak of a different law. Thus in Heb. 7:12, it is written: "For the priesthood being changed, there is made of necessity a change also of the law." Here the Melchisedec order of priesthood is contrasted with the Aaronic. As Jesus Christ did not come in the line of Aaron, but of Judah, and in the similitude of Melchisedec (see chap. 7:11-15), the order, or line, of the priesthood was changed; but would it not be very wicked, as well as foolish, to say that the law here referred to is the moral law of ten commandments? Read the whole of chapter 7.

In Colossians, Paul speaks of the handwriting of ordinances that was against us—contrary to us, and of its being nailed to the cross, taken out of the way, etc. Here he refers to that cumbrous system of worship which existed under the Jewish priesthood, and which was done away when the new priesthood, the Melchisedec order, was established by Christ. Is any reference here made to the great moral law?

It must be understood that when Paul states that no one can be saved by the works of the law, and that by the deeds of the law shall no flesh be justified, he speaks of the great doctrine of justification by faith. Men are not saved by the law; for all have broken it, and justification by grace does not invalidate the moral law.

Again: it is written in Rom. 3:19, that "what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Not only Jews, but all the inhabitants of the world, are condemned by this law. This assertion could be true of only the moral law; therefore this law is not in any sense Jewish, nor can it be that law which was made with reference to the Aaronic priesthood or

the cumbrous system of ordinances connected with that priesthood. No! the law which stops every mouth, and causes all the world to become guilty before God, must certainly be the law of God, the ten commandments.

Paul goes on to state that by the deeds of the law there shall no flesh be justified. Rom. 3:20. He explains by stating in verse 23 that "all have sinned," that is, have broken this law; consequently the remedy at hand is, "being justified by his grace, through the redemption that is in Christ Jesus." Verse 24. "Therefore we conclude that a man is justified by faith without the deeds of the law." Verse 28. What could be plainer than that a sinner cannot be justified by his past life, which has been one of sin? His carnal mind has risen up in rebellion against God, and against his law. Now he sees the majesty of God, and the purity of that universal law, and he sinks helplessly in the dust. What can raise him up? Nothing but the pardoning grace of God. He triumphs in God, and sings of the love which provides a way of redemption from his lost condition.

Does he now make void the law through faith? If he does, he is not a follower of Christ; if he is a true convert, he establishes the law. JOS. CLARKE.

NOTHING ACCOMPLISHED WITHOUT LABOR.

[The following essay was read before the Illinois Tract and Missionary Society at its last annual session, held in connection with the camp-meeting at Clinton, Ill., and by request was furnished for publication in the REVIEW.]

This is an age of quick thought, immediate resolution, rapidly followed by execution, all aiming to produce immediate results.

We are wont to look only at success in any enterprise, without taking into consideration the expenditure of physical and mental labor to gain the desired end. We ascribe the favorable termination of an undertaking to some peculiarity of fortune, which is bestowed, unsought, on some, while it is withheld, for some unaccountable reason, from others equally worthy, as far as principle is concerned; but a close observation and intimate knowledge of the mode of obtaining a great good will disclose the fact that success is not the result of chance; it is the remuneration or compensation for an equivalent, and that equivalent is hard labor.

Might we not have had another Michael Angelo, in substance if not in name, if some one endowed with like artistic gifts had possessed also his indomitable energy? We are told that he studied anatomy twelve years; that some of his figures were begun as a skeleton, and muscles were laid on, one little bundle of fibers after another, until his extremely faithful labor was rewarded by a perfect model. Art lovers gaze upon his productions in statuary and painting, and ascribe them to his genius, which would have been as nothing without persevering labor.

Instances of like tenor might be multiplied at will; but we take only a limited interest in those objects which we believe are soon to perish. We profess to be engaged as auxiliaries, not as prime movers, in the work of seeking the salvation of our fellow-beings. To the prime movers, the ministers, we have no suggestions to offer; but to the tract and missionary workers we would address a few words. It has been proved, by actual experiment, that lay members may be successful as messengers. The extent of country over which the third angel's message has traveled, since the beginning of systematic tract work, has surprised even those who first suggested the measures taken. The number of attentive hearers, of interested readers, is increasing in a ratio agreeable to contemplation.

Facts and statistics concerning the rise and progress of the Illinois Tract and Missionary Society not being accessible, a retrospective view of labor, in detail, cannot be taken; and as for the result of the past six years' labors, who can estimate it in figures? Can any one demonstrate the extent of the influence this side the Judgment? We record quarterly the number of pages distributed, the visits made, etc.; but the tears, the prayers for and pleadings with our judgment-bound fellow-creatures are noted only by the recording angel. A number of efforts being made, lines of influence start out, ramify, intersect, and finally become a network.

While we congratulate ourselves on the

good accomplished, let us not lose sight of the successes which might have followed, had we bestowed more labor, or had we performed the remaining nineteen-twentieths of the work we might have done. Are we not, in many instances, so overcome by the Laodicean lethargy, that we turn our backs upon our faith, and the fact that the angel of God is now holding the winds to allow the message to go forward, well nigh fades from memory?

At one period, Napoleon left his letters unopened for thirty days, and on examining them at the expiration of that time, he found that, by waiting, many needed no answer. Not a good way for tract and missionary workers. There is a mutual obligation between officers and members to be prompt. Slow-moving officers lessen the efficiency of members, and dilatory members weaken the power of a willing officer.

Do we believe what we profess? Are we positive we shall have plenty of time in which to work? For what were the rapid mode of transit, cheap fare, wonderful mail privileges at such low figures, fine inventions in printing presses which are worked at such a low price, telegraph, telephone, etc., reserved until this particular age? Any one slightly versed in prophecy can readily tell. They are to facilitate the spread of this last message.

With such a convenient highway open before us to nations, peoples, tongues, and kings, what excuse have we for not rising to the work, as never before? Let us not contemplate past endeavors; but from this hour, bend to the work till Illinois shall encourage sister Societies by her example of devotion. F. M. T. SIMONSON.

A DISCUSSION ON THE SABBATH.

In connection with our meetings at Half Rock, Mo., we recently held a two days' discussion with a Campbellite elder from Fairfield, Iowa. We affirmed the perpetuity of the Sabbath and the law; he denied. The following positions were taken:—

1. The Sabbath was made for man. Mark 2:27. The word man is unlimited, embracing all mankind. Job 14:1: "Man that is born of woman is of few days, and full of trouble." Verse 10: "Man dieth, and wasteth away." Who dies? All mankind.

2. The Sabbath was made at the close of creation week. Gen. 2:2, 3. The patriarchs reckoned time by weeks. Hence they had the Sabbath. Gen. 8:10; 29:27. It was observed by God's people before the law was given. Ex. 16:22-26.

3. The Sabbath commandment was spoken by the voice of God, and, with the rest of the law, was written with the finger of God on tables of stone. Christ had it, with the other commandments, in his heart, and preached it in the great congregation. Ps. 40:6-10; Matt. 5; Luke 4:16; 6:6, 9. The elder admitted that Christ kept the law and the Sabbath and taught the same; but said his teaching was all before his death, and belonged to the old dispensation, hence it is no guide for us on the Sabbath, as it (the Sabbath) was abolished with the law at the cross. We then showed that if Christ's teaching was not good on the Sabbath question it was not good on any other point.

He claimed that the New Testament proper begins with the Acts of the Apostles, and unwittingly cited Heb. 9:15, 17, and said that if Christ gave no law after his death he never gave any. We showed that Christ was the testator; that what he taught was his testament, and of course came in force immediately after his death.

The elder claimed that the old covenant was made with Abraham. We showed that it was made with the house of Israel, over three hundred years after the death of Abraham. Jer. 31:31, 33; Heb. 8:8, 9.

He claimed that Moses wrote the ten commandments on the tables of stone. We showed that God wrote them. Ex. 24:12; 31:18; 32:16; Deut. 5:22. We showed him against the Bible, in all, ten times.

The elder also claimed that Christ met with the disciples on the resurrection day, the first day of the week; and again the next first-day; and the third time on the first day of the week, and on the fourth first-day ascended to Heaven, and that the next first-day was Pentecost. After we had shown that the second meeting could not have been on the first-day; that the third time that Christ met with the disciples they were fishing; that his statement brought Pentecost on the fifth first-day after the resurrection, which makes the time too short by several days; and that the ascension

could not possibly have been on the first day of the week, he admitted to the audience that his mouth went off too fast. He then showed that the law was taught by the apostles from twenty-nine to fifty-nine years this side of the cross, Rom. 7:7, 12; Jan. 2:8-12; 1 John 3:4; 5:2, 3; also that the apostles observed the Sabbath, Acts 13:15; 16:12, 13; 17:1, 2; 18:1, 4; and Luke said by inspiration that it was the Sabbath when they had those meetings, all of which he made no reply.

His last ditch was Rev. 1:10. He claimed that the original was *Messiah's*. We answered: Admitting the criticism to be correct, it did not prove what he wished. It only proved that there is a day in this dispensation called the Lord's or Messiah's day, without proving what day of the week it was. We then showed that the Lord's day was the seventh day of the week. Ex. 20:8-11; Isa. 58:13; Matt. 2:28. The discussion closed apparently with good feeling among the people, and glorious results have followed.

C. H. CHAFFIN.
H. WOODRUFF.

SABBATH THOUGHTS.

"Remember the Sabbath day to keep it holy."

LIKE the lighthouse on the sands of Hatteras, built to warn the mariner of miry quicksands of that stormy coast, the Sabbath institution, which was given to mankind by the Creator to keep memory his name, and to preserve him from the vain and foolish imaginations of the natural heart concerning him, through the long centuries of strife, bloodshed, and anarchy of which this world's history is the record, has the light of a beacon shone out to the world from people who were once Jehovah's chosen. Cast off as a nation, they have clung with a tenacity of purpose worthy of better days, when all Israel were wont to go up to Jerusalem to worship the Lord's hosts.

Nations that have made earth tremble and its dwellers pale beneath their mill-tread, have passed into oblivion, and known only by the record of the historian, and still this peculiar people exists, scattered among the nations as thistle seeds are scattered by the autumn winds, but have carried this light from their own Palestine to the farthest shores; and since the days of the apostles, there has not been wanting among Christians to uphold this beacon light, and let it shine out amid the moral darkness, through the Dark Ages God had sent nesses to his truth; and at this present time, its rays are shining out clearer than ever.

Brethren, let us be guided by this light. It points us to the true God, the Creator of the heavens and the earth. It warns us beware of infidelity and disobedience. He who created the earth will yet rule in righteousness. T. L. WATERMAN.

THE PROPHETS OF OLD.

IMAGINATION can hardly picture the startling effect of the presence of one of these men, appearing suddenly in the midst of a careless multitude at the doors of a temple, and raising his threatening, warning cry.

If it be possible, let us suppose such one to stand in the porch of one of our beautiful churches on a Sunday morning when crowds of well-dressed, self-satisfied, prosperous people are thronging its doors. He shakes his warning finger, he raises his voice, shrill with anxious forebodings:—

"A voice from the east and a voice from the west, from the south and from the north—It is the voice of Jehovah saying me, 'Go to this people and cry aloud to their ears, that they are a lying people, a cruel people, a base people, a foolish people. They come here to this house, clothed in silk and lace, and pretend to worship Me, while their hearts worship mammon. Gold, gold, gold is their god! They know that I require of them to visit the fatherless in their affliction and to keep themselves pure from corruption; and yet they live in the ill-paid wages of the poor, the air they breathe is tainted with the cry of the wretched; the cry of the orphan smites their ears! They call themselves honorable men, high-minded directors; yet they lease the railroads to the selves, and take the money of the widow and the orphan and put it into their pockets! They know that these monarchs are greedy, unscrupulous, seizing

oil: that they are corrupting the morals of the young men, and insuring untold mis-
 100 efits to the coming time;—yet the people
 101 down and worship these men and say,
 102 mile upon us, for ye are gods.”
 103 Harken not to sweet voices, harken to
 104 Tear off your finery, sit in sackcloth,
 105 rent, amend, do justly, walk humbly, and
 106 ve yourselves from eternal infamy and
 107 n.”

Should we listen to such a voice as that?
 108 ould we not laugh it to scorn? Should
 109 not mob it, stop it in any way? We
 110 ould. We should do like the Hebrews;
 111 we would not have such amongst us: dis-
 112 bers of the peace, spoilers of trade, dis-
 113 eable in every way.

Are we then so very different from those
 114 cient Jews?

There is, however, a marked difference
 115 between them and us. They believed in
 116 e prophetic utterance; believed the proph-
 117 had direct communication with the Spir-
 118 of God. Now we do not. They were
 119 ited to fear—they trembled and repent-
 120 ; or they were roused to frenzy, and then
 121 ey killed the prophets. We should
 122 gh at them, despise them for a time, but
 123 they persisted, it is not at all certain we
 124 ould not kill them too.—Charles W. El-
 125 ott.

THE LABORER IS WORTHY OF HIS HIRE.

This language deserves more than a pass-
 126 ing notice. This statement of the Saviour's
 127 of so much importance that God saw prop-
 128 to have it recorded upon the page of his
 129 ly Book for our profit. It seems from per-
 130 sonal observation that the world at large
 131 e becoming careless upon this point, and
 132 at they lightly regard the rights of their
 133 ellow-beings, often withholding from the
 134 laborer his hard-earned wages. Even pro-
 135 fessed Christians, and some who profess to
 136 waiting for the coming of the Lord, need
 137 reform upon this loose way of dealing
 138 with their brethren.

The laborer is worthy of his hire.
 139 Christ, with his great heart of love, could
 140 not endure the thought of sending his dis-
 141 ples forth into the vineyard wholly depend-
 142 up on the bounties of a cold and merci-
 143 less world. He gave them to understand
 144 at the laborer is worthy of his hire. Min-
 145 ister or missionary, whoever has given
 146 himself to the work of God in any capacity
 147 whatever, is worthy of his hire, or support.
 148 Yet there are instances in which, either from
 149 a lack of interest, or from carelessness on
 150 the part of those who have pledged them-
 151 selves to the support of the cause, the la-
 152 borers have been left unprovided for. Such
 153 things ought not to be. We should redeem
 154 our pledges made to God. "Cursed is he
 155 that doeth the work of the Lord deceitfully
 156 [margin, negligently]." If in our temporal
 157 affairs we should thus disregard our obliga-
 158 tions, what would be the result? Financial
 159 ruin would surely follow. Where we spend
 160 one hour meditating upon the work of God,
 161 we spend hours, yes, days and weeks, of
 162 hard, sober thought studying and planning
 163 how best to meet our liabilities and save
 164 our reputation. We heed the apostle's in-
 165 junction to "be diligent in business," so far
 166 as secular matters are concerned.

Now, why not be as diligent and as zeal-
 167 ous in spiritual matters as we are in our tem-
 168 poral affairs? Why make the cause of God
 169 a secondary consideration, when we know
 170 that eternal life is at stake? When we
 171 pledge ourselves to the support of God's
 172 cause, it is equivalent to giving our bond.
 173 It is a business transaction between God
 174 and ourselves. Our vows and our pledges
 175 are recorded in the courts of Heaven; and
 176 the pledge, or bond, which we have given to
 177 the great God, stands against us until fully
 178 redeemed. The day of grace is almost
 179 past. Let us redeem our pledges, brethren,
 180 lest they be protested, and in the final set-
 181 tlement of accounts, we be found wanting.

In the counting-room or upon the farm,
 182 in the desk or attending to the most com-
 183 mon-place matters pertaining to the closing
 184 work of the gospel, the principle laid down
 185 by our Lord in Luke 10: 7 is applicable until
 186 the close of time. So long as the laborer
 187 fulfills his part of the contract, we are mor-
 188 ally bound to render to him his due to the
 189 utmost farthing. God has said, "Thou
 190 shalt not defraud thy neighbor, neither rob
 191 him; the wages of him that is hired shall
 192 not abide with thee all night until the morn-
 193 ing." Lev. 19: 13. James says, "The hire
 194 of the laborers, . . . which is of you
 195 kept back by fraud, crieth; and the cries of
 196 them which have reaped are entered into the
 197 ears of the Lord of Sabaoth."

Often through carelessness and neglect,
 198 not through a desire to withhold from another

what is rightfully his, the laborer be-
 199 comes an object of charity, whereas if we
 200 would practice the teachings of God's word,
 201 and heed the admonitions of his Spirit, we
 202 should render unto "Cæsar, the things which
 203 are Cæsars; and unto God, the things
 204 that are God's." M. Wood.

WATCH.

In many places in the Bible we are di-
 205 rected to watch. We should be careful,
 206 however, how, when, and what we watch.
 207 We should watch for the coming of Jesus;
 208 for he says, "Watch therefore; for ye know
 209 not what hour your Lord doth come." We
 210 should "watch and pray that we enter not
 211 into temptation." We should watch against
 212 spiritual lethargy, and mirthfulness; for
 213 Paul exhorts, "Let us not sleep, as do
 214 others; but let us watch and be sober."

We should watch for opportunities for
 215 doing good; for it is written, "As we have
 216 therefore opportunity, let us do good unto
 217 all men." But nowhere are we told to
 218 watch over the tops of our seats during a
 219 season of prayer to see who is coming in.
 220 Nor do I believe Paul meant this when he in-
 221 structed Timothy to "watch in all things."
 222 Neither do I think the blessing pronounced
 223 upon those servants whom the Lord shall
 224 find watching, is a reward for this kind of
 225 watching.

O my dear young brethren, let us re-
 226 member, when we are tempted, from our
 227 knees, to watch those entering the house of
 228 worship, that God is watching us. May
 229 the Lord help us to be consistent.

CHAS. LEWIS.

GO TO THE ANT.

"Most persons are aware that ants are
 230 the most destructive kinds of insects ever
 231 known. Under their silent but obstinate
 232 work, the white ants have pulled down the
 233 most magnificent and strongly built palaces.
 234 Suddenly, when no exterior sign of their
 235 decay could have been perceived, they have
 236 crumbled down; and the whole of their in-
 237 ternal structure, from the smallest piece of
 238 timber to the biggest rafter, the foundation,
 239 walls, and ceilings, proved to have been
 240 devoured and pierced and honeycombed
 241 throughout by these insignificant foes.

"Even now European papers relate the
 242 destruction by the ants of a splendid man-
 243 of-war, which looked as beautiful and as
 244 strong as ever, at its berth in a harbor, and
 245 which had just been discovered, on a casual
 246 inspection, to be rotten in every part of it.
 247 The slightest action of the waves beating
 248 against that ship, when hardly out of the
 249 harbor, would have demolished the whole
 250 structure, and brought her to the bottom of
 251 the sea."

What could more vividly illustrate the
 252 power of persistent and unwearying work-
 253 ers, no matter how insignificant they may
 254 be? If those who are seeking the opportu-
 255 nity of doing some great thing would go to
 256 the ant, and learn a lesson of quiet, patient,
 257 and persistent toil, they might, instead of
 258 standing idly waiting for some great oppor-
 259 tunity, enter at once upon labors abundant,
 260 unceasing, and sure to be crowned at last
 261 with marked and wonderful success.—*The
 262 Wayside.*

EARLY IMPRESSIONS.

A FEW years ago a company of Indians
 263 were captured on the Western frontier.
 264 Among them were a number of stolen
 265 children. They had been with the savages
 266 for years. Word was sent throughout the
 267 region inviting all who had lost children to
 268 come and see if among their little captives
 269 they could recognize their own. A long
 270 way off was a woman who had been robbed
 271 of her darlings, a boy and a girl. With
 272 mingled hope and fear she came; with fast-
 273 throbbing heart she approached the group.
 274 They were strange to her. She came near-
 275 er, and, with eyes filled with mother-love
 276 and earnestness, peered into their faces, one
 277 after another; but there was nothing in any
 278 she could claim. Nor was there anything
 279 in her to light up their cold faces. With
 280 the dull pain of despair at her heart, she
 281 was turning away, when she paused, choked
 282 back the tears, and, in soft tones, began to
 283 sing the touching hymn which she had long
 284 been wont to sing to her little ones. The
 285 first stanza was not completed before a boy
 286 and a girl left the group and ran up to her,
 287 exclaiming, "Mamma! mamma!" and she
 288 folded her lost ones to her bosom. So lives
 289 a mother's early influence in the hearts of
 290 her children.—*Sel.*

RELIGION is the best armor a man can
 291 have, but the worst cloak.

ILLINOIS T. AND M. SOCIETY.

THE seventh annual State meeting of the
 292 Illinois T. and M. Society was held in con-
 293 nection with the Illinois Camp-meeting at
 294 Clinton, Ill., convening Aug. 26, 1877, at 5
 295 P. M. Opened with singing, followed by
 296 prayer by Eld. C. H. Bliss.

The minutes of the last meeting were
 297 read and accepted. The work for the clos-
 298 ing quarter was as follows:—

No. 1.	No. 2.	No. 3.	No. 4.	No. 5.	No. 6.	No. 7.	No. 8.	No. 9.	No. 10.	No. 11.	Total.
1	1	1	1	1	1	1	1	1	1	1	11
Membership	1	1	1	1	1	1	1	1	1	1	11
No. Reports	1	1	1	1	1	1	1	1	1	1	11
No. Donors	1	1	1	1	1	1	1	1	1	1	11
Families visited	1	1	1	1	1	1	1	1	1	1	11
Letters written	1	1	1	1	1	1	1	1	1	1	11
New subscribers	1	1	1	1	1	1	1	1	1	1	11
Periodicals distributed	1	1	1	1	1	1	1	1	1	1	11
Tracts & pamphlets distributed	1	1	1	1	1	1	1	1	1	1	11
No. Almanacs distributed	1	1	1	1	1	1	1	1	1	1	11
Rec'd on Wid. and Orphan fund	1	1	1	1	1	1	1	1	1	1	11
By donations	1	1	1	1	1	1	1	1	1	1	11
From book sales	1	1	1	1	1	1	1	1	1	1	11
Membership fees	1	1	1	1	1	1	1	1	1	1	11
Total	1	1	1	1	1	1	1	1	1	1	11

A statement for the year is as follows:—
 299 Membership, 322; reports, 478; donors,
 300 200; families visited, 1,770; letters written,
 301 1,906; new subscribers, obtained, 449; peri-
 302 odicals distributed, 5,855; pages tracts and
 303 pamphlets distributed, 461,656; almanacs,
 304 4,000.

Rec'd on widow and orphan
 305 fund, \$62.38.
 306 By donations, 291.09
 307 From book sales, 86.60
 308 Membership fees, 51.00

Total, \$491.07

It was found that the amount of work
 309 performed was not proportional to the
 310 membership; and all were urged to work,
 311 as, the ministers being few, the responsibil-
 312 ity of spreading the message rests, in a large
 313 measure, upon the shoulders of the T. and
 314 M. workers. The interesting letters call-
 315 ing for help, from all quarters of the globe,
 316 some having come from far-off New Zea-
 317 land, should arouse our flagging energies.
 318 Interesting statements followed concerning
 319 the result of missionary labor. If each
 320 does even a little, it amounts to much, and
 321 no one who is working hard in tract work
 322 is likely to backslide.

It was found there was much labor per-
 323 formed which was not reported, thus mak-
 324 ing our tabular statement a poor index of
 325 the workings of the Society. The mem-
 326 bers were referred to the pledge they made
 327 to God, to labor earnestly in the cause, and
 328 they were urged to pay the vow.

The following officers were elected:—
 329 For president, Eld. G. W. Colcord; vice
 330 president, Eld. R. F. Andrews; secretary,
 331 F. M. T. Simonson; treasurer, George Fore-
 332 man.

Directors: Dist. No. 1, A. A. John; No.
 333 2, J. H. Bennett; No. 3, George Foreman;
 334 No. 4, Cary Dryden; No. 5, Christopher
 335 Turnipseed; No. 6, H. Smith; No. 7, Mar-
 336 tin Kittle; No. 8, L. A. Logan; No. 9, J. W.
 337 Tait; No. 10, Jared Mallernee; No. 11,
 338 Short Glascock.

The treasurer's report was as follows:—

Rec'd during year, \$364.91
 339 Paid out, " \$341.91
 340 Balance on hand, 23.00

\$364.91

Considerable discussion followed, con-
 341 cerning the disposition of the almanacs for
 342 1878. It was decided that children make
 343 the best salesmen, and that we would give
 344 our best efforts to the work.

Following the reading of an essay, by
 345 the secretary, came the adjournment to call
 346 of the president. G. W. Colcord, Pres.
 347 F. M. T. Simonson, Sec.

TO MEMBERS OF DIST. NO. 11, KANSAS TRACT SOCIETY.

DEAR BRETHREN, you all believe that we
 348 are living in the last days, and that God
 349 has a special message to be proclaimed at
 350 this time. As it is a special, important, and
 351 decisive message, God is calling out a spe-
 352 cial people to proclaim it. We claim to be
 353 the people that he has entrusted with this
 354 message which is to decide the destiny of
 355 the world.

To facilitate the spreading of the mes-
 356 sage, we have an organized Tract Soci-
 357 ety, which is to hold regular quarterly
 358 meetings each quarter. Now, what is the
 359 object of these meetings? Is it not to en-
 360 courage and help one another in the great
 361 work? Are your duties all done when you
 362 have given away a few pages of tracts, and
 363 have handed a report to your librarian? You
 364 expect your director to be present at
 365 each meeting. Is your time more precious
 366 than his? If you have confidence in your
 367 officers, encourage them by your presence,
 368 counsel, and words of good cheer. Re-
 369 member that they are mortals, and subject
 370 to discouragement. Then, too, if you fail
 371 to do the Lord's work, the work will go on,
 372 but you will be left. If you are thus left,
 373 can you expect to hear the "Well done,
 374 good and faithful servant?"

Finally, brethren, do not let another
 375 quarterly meeting pass without being pres-
 376 ent, to stimulate others with your zeal.
 377 Remember your influence is felt beyond
 378 your little home circle—the district. The
 379 cause is one. The field is the world. Oth-
 380 ers have a right to expect us to work, shall
 381 they be disappointed?

Brethren, shall I see you all at our next
 382 meeting at Centerville?

A. W. CONE, Director.

LETTERS.

BRO. JAMES PARMETEE writes from Park
 383 Co., Colorado:—

"The truth is gaining a foothold in this
 384 section. We are doing what we can in
 385 scattering our publications, and a few are
 386 almost persuaded to 'keep the command-
 387 ments of God, and the faith of Jesus.'"

Sister Wm. W. Chase, of Waukena Co.,
 388 Wis., says:—

"How often my heart swells with emo-
 389 tion, and my eyes fill with tears of joy and
 390 gladness, as I read of the progress of the
 391 cause. Truly the hand of the Lord is guid-
 392 ing this people; and I thank him that he
 393 has led me to see and receive the light of
 394 present truth. I rejoice that my lot has
 395 been cast in this day and age of the world.

"In an age on ages telling,
 396 To be living is sublime."

"It is sublime to be living in expecta-
 397 tion of soon seeing our blessed Lord. He
 398 has taught us when to expect him by the
 399 signs he has given us in his word; and
 400 when these signs come to pass, we know
 401 that he is near, even at the door. We
 402 know in whom we trust; his promises are
 403 yea and amen forever.

"And of those servants of the Lord who
 404 have left home, kindred, and country, to
 405 proclaim the third angel's message, what
 406 can I say? Do I not speak the sentiment
 407 of each brother and sister when I say that
 408 our prayers ascend daily to the throne of
 409 grace, that God may give them strength,
 410 wisdom, and success in their labors, and a
 411 glorious crown at his appearing?"

Bro. T. L. Waters writes from Newaygo
 412 Co., Mich.:—

"Brethren, to us is committed the Sabbath,
 413 the down-trodden emblem of Jehovah. Let
 414 us resolve to carry it to the end. The mut-
 415 terings of the last struggle are beginning
 416 to be heard all around us, and all chances
 417 for retreat will soon be cut off. Amid all
 418 the smoke and din, keep your eyes on the
 419 standard, and rally to it. You will find all
 420 the leaders in the great cause of present
 421 truth there; all the good brethren and sis-
 422 ters there, closed up in solid phalanx, a
 423 living wall to support and sustain God's
 424 emblem in the final struggle. Though for
 425 twenty years a flanker, I have kept within
 426 bugle call of the main body, and now I'm
 427 coming in. I want to say to my brother
 428 and sister flankers: It is time to rally! We
 429 are getting close to the enemy's line of bat-
 430 tle; and if we don't hurry up we shall be
 431 cut off. It is too late now to forage for the
 432 good things of this life, and we must fall
 433 in with the main body, and keep closed
 434 up."

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."
BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 20, 1877.

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

THE VERMONT CAMP-MEETING.

THE ground selected for this meeting, near the village of Morrisville, was very beautiful. The executive and camp-meeting committees spared no pains to make the arrangements complete and the meeting attractive in all its features. The people of that vicinity were surprised at the preparations, and still more surprised at the meeting. The Methodists had held a camp-meeting but a short distance from our ground only two weeks before; and an effort was made by some to convey the idea that the meeting of the Adventists would be only a "pocket camp-meeting," which it would not be worth while for the people to interest themselves in very much. But when on Sunday it proved to be the largest gathering ever held in Lamoille County, that illusion was effectually dispelled.

A visit to that Methodist camp-ground and a careful noting of its location, arrangement, accommodations, and various appointments, in comparison with the arrangements made by our people at Morrisville, would be a profitable lesson for any one. We cannot be too thankful that when the camp-meeting was among (S. D. Adventists was inaugurated by Bro. White, he took care, with his usual clearness and foresight, that order, neatness, system, and liberality should be cardinal features of these occasions. It is this that has given to our meetings much of their efficiency and good results. It seemed to be especially so in the present instance.

The large circle was well filled with tents, and the attendance of brethren and sisters was larger than usual. Seats were provided for 2,500 people at the main stand in the center of the ground, while the 60 ft. tent was provided with seats and a stand, to be used in case of rain.

Bro. and Sr. White and Bro. Haskell were at this meeting, to the great joy of the brethren. Sabbath, Sept. 8, the day appointed as a fast day with especial reference to Bro. White's state of health, was observed on the camp-ground. It was a good day. There was freedom in prayer, and good tokens that these prayers were not in vain. The Lord's blessing was with his people in large measure.

Sabbath afternoon sister White spoke with great freedom and effect. About one hundred came forward for prayers, manifesting deep feeling and an earnest purpose to seek the Lord.

Sunday afternoon she spoke on the subject of temperance. It was one of her best efforts on that question; and, judging from the action of the people while she was speaking, and their remarks afterward, it was just what they wanted to hear. The audience of full three thousand, hundreds of whom could not find seats, were held as if spell-bound. Those who were seated listened attentively, and those who were standing, stood almost motionless during the hour and a half of the discourse. Those not of our faith pronounced it the best discourse ever given in that county.

On Monday twenty candidates presented themselves for baptism; but as some of these were living where they would soon have an opportunity of going forward in that ordinance at their own homes, their cases were deferred. Thirteen were baptized by Brn. Hutchins and Bourdeau in the Lamoille River, near by the ground.

The outside interest was good and increased to the close, and an excellent impression has been left by the meeting. More than this, conviction has been left on many minds, according to their own acknowledgment, that we have the truth. We were happy to meet some good souls from the ranks of the First-day Adventists, who here committed themselves upon the truths of the third angel's message. The brethren consider it the best meeting ever held in Vermont, and are greatly cheered and encouraged as the result.

NORTHERN ITALY.

I LEFT Naples by steamer on Monday, Aug. 6, and arrived at Genoa on Wednesday afternoon. I had for a traveling companion a Baptist minister from America, with whom I had a very interesting conversation upon the Bible during the entire route. I left Genoa about 7 P. M., and arrived at Turin about midnight. Early next morning I set out for Luzerne St.

Jean, near Torre Pellice, to visit sister Revel, who was the first person in Europe to embrace the Bible Sabbath from the preaching of Eld. M. B. Czechowski. I hoped to leave the next day, so as to reach Bro. Bourdeau at Valence at the commencement of the Sabbath. But I found several persons deeply interested in the truth, and I decided to remain till first-day morning, and do what I could to help them. I spent three days in constant discourse upon the truths of our faith. It was a season of great interest to me. Sister Revel has stood firm for the truth of God during many years, in the midst of great opposition. She is, I believe, a person of real piety; and her interest in understanding the word of God is very great. In this respect I have not often seen her equal. Within a year past, another sister has united with sister R. to keep the Sabbath. The son of sister R. has taken a full course of collegiate and theological instruction under the direction of the modern Waldensian church, which is Presbyterian in doctrine. I conversed with him considerably, and have sent him some of our best publications in English, as he can read that language.

I found in the village of Torre Pellice a man who understands the reasons of our faith in almost every point, and I may say truthfully he understands the subject better than some of our old brethren in America. He was instructed by Eld. C. and for a time observed the Sabbath. Though he is very poor, yet he had so much interest to hear that he hired some one to take his place in the silk factory where he works, and he devoted his time to listening and asking questions. He fully believes the truth and sincerely desires to obey. I think he will soon do it; yet to do it cuts him off from every means to earn his daily bread. His wife is a Catholic, but she is quite convinced of the truth. They have two small children. By commencing at five in the morning and working till seven in the evening he can earn forty cents.

At Torre Pellice I also met Elder Ferroris, who kept the Sabbath for a time and then gave it up. He seemed very glad to see me; and we had much conversation concerning the truth. He professes still to have a great interest for the Sabbath and the Advent faith, and wished me to tell the brethren that he still feels a great regard for them.

I am persuaded that much good can be done in this part of Italy. It is the country of the ancient Waldenses, and is situated at the foot of the Alps. I have never seen a more beautiful valley. I hope some man of God may soon enter this field.

On first-day morning I set out for Turin, and at T. took the train direct for Valence. The route is by the way of the Mount Cenis tunnel. This tunnel is about eight miles in length, and requires some forty minutes for the passage. The train took me no farther than Grenoble that night. To show what a system of espionage exists in France at the present time, I will state that I was asked to write in the hotel register, not only my name, but also my age, my business, my residence, the place where I spent the previous night, how long I intended to stay in Grenoble, what place I was going to, and whether I had a passport. They told me that each morning the police came in to read their register. I have never seen the equal of this before.

From Grenoble I came direct to Valence. One or two persons have commenced to keep the Sabbath since I was here on my way to Naples. This time we had a baptism in which eight persons were planted in the likeness of Christ's death. We found a retired place about one mile from the city by the side of the Rhone, and here we assembled with some degree of caution lest the police should break up the service. After this we celebrated the ordinances at the house of Bro. Gabert. It was a day of great interest. Probably within a few days there will be another baptism.

Bro. Bourdeau has made a great effort to strengthen the hands of those who have begun to keep the Sabbath, so that they may stand firm in the truth without his presence. He thinks they are now able to do this. The difficulties in the way of preaching and distributing tracts have greatly increased since President Mac Mahon has commenced his public efforts to overthrow the French republic and to re-establish the empire. After much prayerful consideration, Bro. B. and myself are both agreed that the time has come when he should change from France to Switzerland. Even our friends at Valence freely acquiesce in the change.

It was therefore judged best that Bro. B. should accompany me to Southern Switzerland, and that we should seek a place for the location of his family and the commencement of public

labor in French Switzerland. We asked divine direction, and it seemed to us that we had it in the choice of the village of Morges, on Lake Geneva, near the city of Lausanne. Here we found a good place for his family at a reasonable rent. This is a village of 3000 inhabitants, and everything is apparently favorable for an effort at this point. Bro. B. returned to France for his family, and I returned to Bâle to get out the second number of the new volume of our paper. I hope to spend much time with Bro. B. in his labors in this new field. Is there no good man to join Bro. Ribton in the work in Naples? There are many English to hear the word of God in Naples, and Bro. R. can readily translate if Italians are present.

When on my way to Naples I was obliged to stop one night at Pisa. Here I saw something worthy of mention. In this city is a large marble edifice built in the twelfth century. It is in the form of an immense bell. It has nothing within it except a pulpit and a place for baptism. There are no seats and no galleries, but near the pulpit upon an elevation of two or three steps from the general level of the floor is a large font for immersion! It is nearly twelve feet square and some four feet in height, and was entered by means of steps. The first thing said to me by the man who has charge of the building was this: "You see that it was the custom of the church to baptize by immersion when this baptistery was built." The Church of Rome has great veneration for sacred buildings, and little for God's ordinances; so she has sacredly preserved this ancient font for immersion and sacrilegiously substituted sprinkling in place of burial in baptism. This font now stands empty, but in the top of the wall of the font they have cut a small cavity capable of holding a few quarts of water and from this little font in the top of the wall of the other the priest now sprinkles the people! It is very expressive to see this font for immersion, and the little font in its top for sprinkling. If the Catholic Church had continued the practice of immersion until after the Protestant reformation, all the Protestants would have been Baptists. But the truth is, that between the time when this church was built and the time of the Reformation sprinkling took the place of immersion, and so the Protestants brought with them from Rome sprinkling for baptism and now they have the difficult task of proving that sprinkling is ordained in the Bible. J. N. A.

LANSING CAMP-MEETING.

THAT the camp-meeting to be held at Lansing Sept. 18 to Oct. 1, will be a meeting of special importance is evident from many considerations.

It will probably be the largest gathering of Christian Sabbath-keepers that ever has been held upon this continent or in any portion of the world for centuries. Reports will be given at this meeting of the progress of this work in different parts of the world. Reports of the working of the different Institutions and Associations now in operation to carry forward this work will also be given.

And as the work is greatly increasing new ways and means will be devised to co-operate with the providence of God in the spread of this last message of mercy. As the meeting will hold over two Sabbaths and does not close until Oct. 1, if those from the distant parts of the field cannot be present the first week of the meeting, there will be opportunity the second week.

Therefore we invite one and all where it is consistent to be at this annual gathering of God's commandment-keeping people, and unitedly seek him, learn more of his work than heretofore, and return home better prepared to enter his service. S. N. HASKELL.

LOST MANHOOD.

CONVERSING once with an intelligent man in Stockton, Cal., he said, "A man that uses tobacco is not half a man."

"If you place such an estimate upon it, why, then," I inquired, "do you not quit the use of it?"

"That," said he "is the very reason, because I have not manhood enough left to quit it."

The habit of using tobacco is a very slavish habit, more so than that of using ardent spirits. A lumberman of the Wisconsin pineries once told me that his men daily used both whisky and tobacco. Sometimes in cases of very deep snow their supplies would run short. If the whisky gave out, the men worked right along, but if the tobacco gave out his work stopped. There were

very few men in the woods who were accustomed to use tobacco who could continue their work without it.

And yet with the evidence of its costliness, filthiness, and its slavishness, men and women professing godliness wonder why we press against its use. What reason can be given why should be used? Why will professed Christian parents persist in setting an example before their children which, if followed, will deprive them their manhood and make them slaves—bond slaves—to a filthy habit? The habit is disgusting to all who have refined tastes and sensitivities, and it is difficult to say which is the more disgusting, smoking, chewing, or snuffing—filthy. See 2 Cor. 7: 1. J. H. WAGGONER.

WHAT LAW?

"TILL heaven and earth pass, one jot or one tittle shall in no wise pass from the law." What law did our Lord mean? It was a written law for a law not written has no jots or tittles. Christians are agreed and know that circumcision and the sacrifices and ceremonial ordinances of the former ages have entirely passed away, being abolished, blotted out, nailed to the cross. The law of which Jesus spoke can be no other than the moral or primary law, briefly comprehended in the ten commandments, written on the finger of God and also in the books of Moses. Does he mean some new law which was to take the place of the old, the "law of Christ" or the New Testament law? Not a word of the New Testament was written for years after the Lord made the emphatic announcement, "Thou shalt not that I am come to destroy the law or the prophets." A fool would know without being told that he did not come to destroy that which did not exist. He spoke of the law and the prophets then existing, and in the possession of the people. This law was not to be destroyed, not even a jot or a tittle, a letter or a mark, taken from it, till heaven and earth pass, or, till all the prophecies, promises, and purposes of God should be fulfilled.

The law of which the Lord spoke was law before he came, and was still to be law; for from the fact that he did not come to destroy the law or to change it so much as a jot or a tittle, he draws this conclusion: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of Heaven." This language applied to all future time, unlimited duration. Who then can be so hardened as to teach the people in this enlightened age and land of Bible that the primary law of God, the moral law, has passed away, wholly or in part? Who dares to do so? Certainly not R. F. COTTRELL.

A FEW QUESTIONS ANSWERED.

A FRIEND asks:—
"1. Is Peter the rock on which the church is built?"
"2. What shall we understand about the church having power to bind and loose things in Heaven?"
"3. Was the apostle Peter the first bishop and pope of Rome?"

ANS. 1. The text to which the first question relates is Matt. 16:18: "And I say unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." In this scripture two different Greek words are used for Peter and rock. The word translated "Peter," is *petros*, and according to the standard Greek Lexicon of Liddell and Scott, it means, "a stone, a piece of rock," such as lie loose upon stony ground, and which may be used; such as were thrown by ancient warriors in war. *Petros* occurs as a common noun but once, John 1:42. In all other places it is used as a proper name for Peter. The adjective *petros*, "stony," derived from *petros*, occurs in the following places: Matt. 13:5, 20; Mark 4:5, 16.

The word translated "rock," is *petra*, and is defined by Liddell and Scott, and others, to be "a rock, ledge, cliff, or shelf of rock." The classical lexicon just mentioned says, "There is no example in good authors of *petra* being used like *petros* for a single stone." Pickering's lexicon says the same. This would convey the idea that *petros* applied to a small, movable stone, while *petra* referred to a ledge, cliff, or huge boulder. The word *petra* occurs in the Greek New Testament in the following passages: Matt. 7:24, 25; 16:18; 27:51, 60; Mark 15:46; Luke 6:48; 8:6, 13; Rom. 9:33; 1 Cor. 10:4; 1 Pet. 2:8; Rev. 6:15, 16. This use of the word *petra* is quite explanatory of itself. The passage in Matt. 16:18 may be paraphrased thus: "I say unto thee that thou art Peter [pe-

tros, a little stone], and upon this rock [petra, rock, or foundation-stone, referring to Christ himself], I will build my church, and the gates of hell [hades, the grave], shall not prevail against it."

2. The power of binding and loosing, mentioned in Matt. 16:19 as being imparted to Peter, from chap. 18:18, seems to be imparted as fully to all true believers. It quite evidently refers to church discipline, and may mean this: When a church, standing in the light of truth, is led by the Holy Spirit to take action in the case of members, to receive, or to dismiss, in all probability that very action is ratified in Heaven. The same thing is taught in John 20:22, 23, where the risen Saviour having breathed on his disciples—not Peter only, but all of them—said: "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained."

Some commentators understand that the reason why Christ addressed Peter as having "the keys of the kingdom," was because he first was to preach the gospel to the Gentiles, and so open the door of faith to them. See Acts, 10th chapter.

3. In reference to Peter having been the first bishop or pope of Rome, many eminent writers protest that Peter never saw Rome. Certainly there is not the most distant hint in the New Testament that he was ever there, or ever addressed them a letter, inspired or uninspired. But he does write with much fervor "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," 1 Pet. 1:1; and he also refers to the church at Babylon, 1 Pet. 5:13. See also his travels mentioned in the Acts of the Apostles. But note, in all this, there is not a single hint of Rome, and much less is there an intimation that Peter had been there, and was their first bishop. That is purely a Roman Catholic invention.

The "Encyclopedia Americana," under the word Peter, well says: "The tradition that he [Peter] went to Rome, and was crucified there, in the year 67, rests only on the legends of the Roman Church, on which, also, the pope rests his claim to be considered the successor of this apostle." We may also add that Paul says he was "not a whit behind the chiefest of the apostles." 2 Cor. 11:5. If the popish view is correct about Peter's exalted place among the apostles, and being the first bishop of Rome, then Paul must be mistaken. Which shall we believe, Roman Catholic tradition, or the divinely inspired apostle Paul?

HAVE YOU FAITH?

As the predicted "voice of one crying in the wilderness" was fulfilled by John the Baptist, "preaching in the wilderness of Judea," so the voice of the "third angel," foretold 1800 years ago, is being heard in almost all the earth. It is the final warning to prepare for the coming of the Son of man, the closing message of man's probation. It calls upon "the meek of the earth" to "seek meekness," and upon the righteous to "seek righteousness." Zeph. 2:1-3. This is preparatory to "the day of the Lord's anger," the wrath "without mixture," the seven last plagues which are to follow at the close of this solemn and fearful warning. Those who have fully heeded the voice of God will escape this most terrible of all calamities, while those who have neglected it will miserably perish.

Are these things really so? They are most assuredly, if we can trust God's word to foretell, and his providence to fulfill his promises. This is all we have to rely on; and is it not enough? It is enough for the believer; but for the doubter and unbeliever nothing is enough to induce belief.

The prophecy of the closing messages (Rev. 14:6-12), is so plain that no one need mistake its meaning. It must be evident to every careful reader that these messages are to be preached to the inhabitants of the earth as the last warnings of the gospel; and that the third will be followed by the day of wrath and the coming of Christ. Just before the coming of the day of the Lord the message of the third angel—the solemn warning against the worship of the beast and his image, and, on the other hand, the watchword and rallying cry, The commandments of God and the faith of Jesus Christ in their purity and entirety—will constitute the great theme of true believers and furnish the most important topic of discussion for the world. The commandments of the moral law of God will be pressed upon the attention of men, eliciting a more general discussion concerning their perpetuity and unchangeability, and consequently the obligation or non-obligation to

keep them as written in the Bible, than has ever been the case since the great apostasy and the dark ages of the papal rule.

Such is truly the case at the present time. These commandments are in agitation and dispute as never before; and men are taking sides for or against. The Sabbath of the fourth commandment is being embraced in almost all Christian lands, together with the faith of the soon-coming of Christ; and a people are organized and at work who believe that the time is come for the last message, and that it is their specific work to publish it to the world. These things are the strongest evidences possible to all believers in the fulfillment of prophecy that the time has come and that this most solemn and fearful warning is present truth.

This message must be heard before the coming of Christ, and it must furnish the all-important theme of investigation; and yet there are those who tell us that the Advent is at hand, even at the very door, who know nothing of this warning, only to oppose the faith that it is now being given. The fulfillment of this prophecy must of necessity constitute the most thrilling event in the closing history of the church; and yet, while they profess to believe that Christ is at the door, they can point to nothing under the whole heavens as its fulfillment! Brethren, awake! Ye who love our Lord Jesus Christ and his glorious appearing, know ye that the people who are ready for translation without death at his coming, will be able to trace their experience in the fulfillment of this closing message of the gospel. Those who remain alive to meet the coming King with joy, will be those who answer the given description: "Here are they that keep the commandments of God and the faith of Jesus." Can this description apply to those who say the ten commandments are abolished and consequently can point to no complete moral code in all the Bible?

Do you believe in the fulfillment of the prophecies which prove that the second coming is at hand, and wonder at and mourn over, the unbelief of those who do not admit this most evident and all-important truth? and do you expect to meet that grand and awful event with the joy of the believer, while you ignore this merciful warning, so evidently the last to mankind? Will the Scriptures be broken, and the Lord come without the fulfillment of this promised closing proclamation? Know you that the word of the Lord cannot fail of its fulfillment; therefore if the advent may be looked for immediately, this message is in the world; and if it is in the world, where is it, but with those who have been professedly proclaiming it for more than a quarter of a century?

Let all the house of Israel know assuredly that this promised message is in the world and doing its fearful work. It is separating the precious from the vile and bringing believers into unity of faith and practice in respect to the commandments of God and the faith of Jesus. The heaven is at work in all these States and territories, in the Canadas, the British Isles, and almost every nation in Europe, also in Africa and the Indian and Pacific isles. The questions of the law of God and the second coming of Christ are before the people as never before since the dawn of the Reformation. Is this accidental? or is it the work of God in the fulfillment of his word of promise? Faith says it is the latter. Faith believes God will do what he has promised; and when he fulfills his pledges, it gives him credit by accepting the fulfillment. And when God fulfills his own word in his own way, let all the people say, Amen.

R. F. COTTRELL.

QUITMAN, GA.

THE following from Bro. C. O. Taylor was delayed, and although written Aug. 22, did not reach us in season for the Progress Department:—

New places in which to speak the truth are opening. Last Monday I went ten miles, to meet an appointment that had been out four weeks. On reaching the meeting-house about noon, my first thought was that the appointment would be a failure, there being no other house in sight on account of the woods. I learned, also, that the hour was three P. M., a busy hour, and on the first laboring day of the week. Surely, thought I, we shall have our labor for little. But to my surprise, some time before the hour the house was well filled, and when meeting commenced every seat was occupied, and some were outside. I closed at five.

Although the weather was warm, and some of the seats had no backs, there was the best of attention and order. I remarked to one who had

come ten miles, that the meeting had lasted two hours. Said he, It did not seem an hour. Then if our brethren could see with what eagerness they reached out, and even crowded, to get an old back number of the REVIEW or SIGNS, they would send more. I was not going to leave another appointment. But they called for it. I left one for the third Monday in October, at two P. M.

I go next week about two hundred and forty miles toward the center of the State, to visit a family that has been keeping the Sabbath for several years. I shall look for persons that I think would be benefited by reading. If any of our T. and M. workers wish to send the SIGNS to such, on trial, they will please inform me, and the number of names they wish. Reading matter is doing much in the South in calling the attention of the people to the message. Sixty or seventy families are reading the SIGNS. Hundreds have read the REVIEW, and are learning, for the first time, that there is such a people as Seventh-day Adventists. All Adventists have been classed together. They have not been known as separate bodies.

I think all this southern soil is as ready for the present truth as it ever will be. I look for no more opposition here than in other parts of the field. What is most needed is tents to go into the villages. The preaching and singing are so new and different that the greater part are much interested. The best time of the year to hold tent-meetings would be from the first of October to the first of May.

This field is large. I am but a drop in the bucket. Come to our help, you that want a place to labor, and do good while you can. All these chances will soon be past. This is the only world in which we can do good to suffering, fallen humanity.

C. O. TAYLOR.

A CALL TO NEBRASKA AND WESTERN IOWA.

DEAR BRETHREN, your continued calls have been heard, and the second Nebraska Camp-meeting is soon to be held. The first, which was held last October, was a grand success. Those who attended will need no urging to come again. But some were not there, and, having lately embraced the truth, have never had the privilege of attending one of our camp-meetings. Such cannot realize their importance and value. The chosen people of God used to come long distances, and, often, under unfavorable circumstances, to meet together to worship the Lord of hosts. We have been inquiring for the "old ways," and having found them, let us walk therein. Many of you have heard a course, or a part of a course, of lectures, which has led you to accept this glorious truth, and you have hardly seen the face of a minister since, while some have never heard a discourse. To all such I want to say, Come up to this "feast of tabernacles."

And now I want to urge you to be in season. You cannot afford to lose the first meeting. If you come late, you are not prepared to enter into the spirit of the meeting, and the meetings are interrupted by new arrivals, who must pitch their tents and greet friends. To avoid this, for your own sakes and the sake of others, come to the ground one day before the meetings commence.

It is thought the place most central for all interested has been selected. It is rather late in the season, so come prepared for cool evenings and mornings. Perhaps this is the most favorable season of all the year for this locality. Let all come prepared to take care of themselves, and one or two of their friends. Provision and horse feed will be on the ground, at reasonable rates. Dear brethren, commence at once to make preparation for the CAMP-MEETING. Let every camping place by the way be a witness that you have wrestled with the angel of the Lord, to come with you.

CHAS. L. BOYD.

THE NEBRASKA CAMP-MEETING AGAIN.

WE wish to say a few words more respecting our camp-meeting. This will be the most important meeting ever held in Nebraska; for as the work enlarges in that part of the field, these meetings become more important. We therefore look for the largest gathering of our people we have ever had there. The wants of the T. and M. work will be largely considered, and in view of this we want to see every director in that part of the Conference at the meeting. We want to see the elders of every church there; and if there are persons who wish lectures given in their neighborhood this winter, we want them there.

If there are those who have become discouraged and cold in the work, you, of all others, should be there; and to this class I especially appeal, because you seldom see the necessity of attending such meetings. If you feel indifferent about attending the meeting, there is cause of alarm in your case, and that indifference is a sufficient reason why you should be there. After you have attended one or two meetings of this kind, your indifference will wear away, and you will see more clearly where you stand. Then there are those who feel that they enjoy the blessing of God; to such we would say, You are absolutely needed there, and I know it will not be necessary for me to say much to induce you to come.

Let the elders of our churches and the directors of our T. and M. Society see that all are there that can possibly get there. Remember the time and place—Oct. 4, Fremont, Dodge Co., Neb. Let every one be on the ground the day before, Wednesday, and let none stay away for lack of tents; for a place will be provided. Only bring your bedding. We invite all our ministers in the western part of our Conference, who can consistently leave the meetings they may be holding, to be present with us. We wish to make some calculations for our winter's work. Bro. Nicola, President of the T. and M. Society, will be there.

As the time for this meeting draws near, let us earnestly seek God's blessing and help. I am anxious that this meeting should be instrumental in imparting new life and zeal to the hearts of our people. We expect God will be with us by his Spirit, and this will be sufficient. So we can only add, Let none stay away.

E. W. FARNSWORTH.

Indianola, Iowa.

A good man will be doing good wheresoever he is. His trade is a compound of charity and justice.

To Those Coming to the Nebraska Camp-Meeting.

APPLICATION has been made to the officers of the U. P., S. C. and P., A. and N., and to the B. and M. R. R. companies in Neb., for a reduction of fare to those coming to the Fremont camp-meeting. This favor was granted last year over all but one of these roads, and I trust it will be renewed this year.

CHAS. L. BOYD.

To members of T. and M. Society, Western Ia. and Neb.

You see the camp-meeting comes at the time of your church quarterly meeting, but this need not hinder you from reporting to the district quarterly meeting the following Sabbath. Make out your reports in good time, and hand or send them to your librarian, that he may have his report ready for the district meeting.

H. NICOLA, Pres.

Illinois Conference Directory.

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Notices.

WE want reports from all the absent members of the State Center, Iowa, church at our next quarterly meeting (Oct. 6, 7). There are some of our members who have not reported in over one year. Please send in your reports, and let us know how you are getting along; or else we will have to drop your name.

M. M. KENNY, Assistant Church Clerk.

If Eld. J. Lamont, Geo. Kennedy, or Smith Sharp will write me, stating time and place that they will hold meetings in this (Jefferson) or adjoining counties, I will try, no providence preventing, to meet them.

H. H. BRUNSTETER.

WHY THUS LONGING?

Why thus longing, thus forever sighing,
For the far-off, unattained, and dim,
While the beautiful, all around thee lying,
Offers up its low, perpetual hymn?

Wouldst thou listen to its gentle teaching
All thy restless yearnings it would still,
Leaf and flower and laden bee are teaching
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee
Thou no ray of light and joy canst throw,
If no silken chord of love hath bound thee
To some little world, through weal or woe;

If no dear eyes thy fond love can brighten,
No fond voices answer to thine own,
If no brother's sorrow thou canst lighten
By daily sympathy and gentle tone.

Not by deeds that gain the world's applauses,
Not by works that win thee world renown,
Not by martyrdom or vaunted crosses,
Canst thou win and wear the immortal crown.

Daily struggling, though unloved and lonely,
Every day each reward will give;
Thou wilt find by hearty striving only,
And truly loving, thou canst truly live.

Dost thou revel in the rosy morning
When all nature hails the lord of light,
And his smile, nor low nor lofty scorning,
Gladdens hall and hovel, vale and height?

Other hands may grasp the field and forest,
Proud proprietors in pomp may shine;
But with fervent love if thou adorest,
Thou art wealthier,—all the world is thine.

Yet if through earth's wide domains thou rovest,
Sighing that they are not thine alone,
Not those fair fields, but thyself, thou lovest,
And their beauty and thy wealth are gone.
—Harriet Winslow Sewell.

Progress of the Cause.

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

N. SALTUM, DENMARK.

THE harvest has now commenced. The weather is unusually wet, and the people are obliged to work industriously to gather in the grain with which the Lord has blessed them. For this reason I shall not hold many meetings during the harvest, but will spend some time in writing, and in visiting and encouraging Sabbath-keepers in other places.

In N. Saltum last Tuesday, about two hundred people came to our meeting. Another school-teacher brought up some objections to our views. Among other things he tried to prove that the commandments of God are too grievous to be kept, and not only that, but that they are so grievous that speaking of them must not be tolerated.

We referred to the testimony of the beloved apostle John: "This is the love of God, that we keep his commandments; and his commandments are not grievous." Why should we teach or regard the commandments of God, if we do not strive to live them out as well as we, by the grace of God, are able to do? Therefore our Saviour also says in regard to the commandments, that "whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19.

He then said that the Pharisees have burdened the Sabbath with thirty-nine ordinances, and if it now should be burdened with three times as many, it could not be borne. We answered that it is our aim to rid the Sabbath of the provisions of man, and it would be well if the above-mentioned and all other human ordinances and customs could be separated from the worship of God, and we could conform ourselves to the plain word of God.

The sermon which was given after that, on the subject of the Cross, made a deep impression upon the people. Most of them are willing to hear, and acknowledge the authority of the word of God.

On the Sabbath we met in Alstrup, and Sunday afternoon about two hundred were assembled in Svendstrup, five miles from Alstrup. I am now at this place, on my way to Holstebro and Fano. I have appointed meetings again in Saltum in two weeks, and will then continue to labor in this vicinity. I have been promised a hall situated in a very favorable place, and hope, through the blessing of God, to be able to push the work forward more after the harvest is over than before. We have sold books for \$2.50, and obtained some subscribers for ADVENT-TIDENDE.

We hold all our meetings in the daytime, and I think we can continue to do so the whole winter in the country. This is much better than holding evening meetings. The leading men in society second our efforts, and the Baptists are also drawing nearer to us, and are very friendly.

May the Lord lead many hearts to prepare for the glorious appearing of Jesus, and to keep the commandments of God, and the faith of Jesus.

My address is Alstrup, pr. Brønderslev, Denmark, Europe.

JOHN G. MATTESON.

Aug. 20, 1878.

DANVERS, MASS.

THE last week has been the most encouraging of any we have had. Our audiences have kept up much better than we could expect. We still have a regular attendance of from two to five hundred. All the unpopular features of our faith have now been presented, and still the people come. Twenty took their stand upon the Sabbath last week, making seventy in all. I think they average as well as any company I have ever seen. We feared that in this manufacturing town the men would not embrace the truth, but we have been happily disappointed. A good many whole families have embraced the truth. There are about thirty men among them. Several of these are quite capable, and will make good leaders in the church, so that we have as promising a prospect as I have ever seen.

We have rented a good hall a few steps from the tent, into which we can move any day. And now we must have a house. We have started a subscription, have our plans drawn, and are looking for a lot. Land is very high, but there is plenty for sale. Before the brethren read this report we expect to have our house well begun. We have no hopes of receiving enough here to build the house, as new friends do not appreciate the importance of sacrificing as old brethren do, and most of them are in moderate circumstances any way. We expect our brethren through the Conference to help us. The weather is fine.

For a couple of weeks I have been very tired, and my throat has again troubled me a great deal, but I hope this difficulty will soon wear off.

D. M. CANRIGHT.

Sept. 11, 1877.

OHIO.

Newark, Licking Co.

THE interest in the meetings in Newark increases, though the circumstances are unfavorable. Some nights have been uncomfortably cold, and it has rained almost every day or night since we commenced. We can judge but little of the interest by the size of the congregations in bad weather, for some are reading and are deeply interested who dare not attend at the tent. I am sorry that our tent leaks badly; it is quite unfit to hold meetings in at this time of year.

Our book sales have not been large, but including the sales at the camp-meeting the purchases in the city will at least reach \$60. Besides this, great quantities of reading matter have been lent by the tract distributors, and thousands of pages given away. Wherever a house has been missed by the distributors it is found that the neighbors have lent to them, so that about all in the city have read some.

The late strike was very disastrous to Newark; times are very hard since, and money scarce. This affects our book sales.

The work here cannot be finished up in a hurry. Somebody ought to spend about all the winter in and about this city. With the amount of reading that is being done, and the wide-spread interest that exists, to hasten a decision or precipitate a crisis would do great injustice to the work. The sickness of the President of the Conference has made it very difficult to decide in regard to the future.

J. H. WAGGONER.

Sept. 14, 1877.

MICHIGAN.

Howard City.

WE had held but two meetings in Howard City, when Mrs. Morse, a popular spiritualist lecturer, came to town, and for the first time introduced spiritism in this place. At the close of her second meeting, we gave notice that we would review her, and this has given us the ears of the people and an opportunity to introduce the life and death question, which appears to be taking wonderfully well, and awakening an interest to know more of our faith.

We were informed that the Baptists had seventeen at their service on Sunday A. M., and the Methodists five, while we had a good congregation. Last evening about three hundred and fifty were out to listen

to a discourse on the sleep of the dead. If I can judge correctly, it was well received.

Bro. and Sr. Martin, who received the Sabbath while we were at Lakeview, live here, and furnish us an organ. Sr. Bell Colard is still our organist. We are cheered by the fair prospects here.

A. O. BURRELL.

WILL ELLSWORTH.

Imlay City.

WE closed our tent-meetings here Sept. 1, having given, in all, about eighty discourses. We have found this a hard field of labor, there being much prejudice and all manner of underhanded opposition. One sermon was preached against us by Eld. Munn, of the Baptist Church, which was reviewed at the tent in the evening, with good effect. The pastor of the Congregational church, who is now absent on a visit, has promised on his return to show up the origin and errors of Adventism, hoping, doubtless, that we will be gone by that time.

The people have been faithfully warned, and many are "almost persuaded" to obey, but with the majority, "What will people say?" and "How shall we obtain a living?" have been weightier considerations than their duty to God, and eternal life with its untold blessings. About twelve, however, have taken a stand on the side of truth. Part of these have been baptized, and others will be soon. They will be organized, and, in connection with other Sabbath-keepers in the vicinity, will sustain meetings. Never has the truth seemed clearer or more precious to us than at present.

E. VAN DEUSEN.

D. A. WELLMAN.

NEW YORK.

Mannsville, Tent No. 2.

WE closed our meetings here on Sunday evening. The cool weather, and an agricultural fair a few miles away, greatly reduced our congregations during the last week; but the last evening we had our tent about full.

Some were deeply interested, and we hope they may obey.

S. B. WHITNEY.

Blockville, Tent No. 3.

THE Lord is blessing the work here. There are now twenty-nine grown persons keeping the Sabbath. Am holding meetings every afternoon and evening. The interest is deep, and is spreading. I am alone with the tent now, as Bro. Craig has gone to Conference.

I have a good report of the church at Jamestown. Truly the Lord is good. The message is beginning to go with a loud cry. Dear brethren and sisters, let us redouble our diligence. The end is drawing near.

CHAS. B. REYNOLDS.

TEXAS TENT.

WE have been at Cleburne just eight weeks. We brought our meetings to a close last Sunday night, Sept. 2. Have had a hard battle. The opposition have been busy in operating against us, both publicly and privately, and even the "prince of the power of the air" has endeavored to array the elements against us. But we are not discouraged.

About midnight, Sunday night, without any wind, it began to rain in torrents. Before daylight the ground was covered with water, and the little stream near which we were camping was rising very rapidly. The stakes of the large tent gave way, the two center poles crossed, and the tent lay flat on the seats. All took shelter in our family tent. Soon we saw wagons, a cow, and rails in abundance, afloat in the little stream. A friend indeed, knowing the character of the stream (though it had not swollen so for six years), came, and told us that we were in imminent danger. He brought his team speedily, and we succeeded in rescuing my wife and children, and much of our furniture. Both tents were covered with water. We succeeded in saving some of the seats, while a new angry current carried some of them away in spite of us. The tent held down many of them, which would otherwise have gone.

After the storm abated, the retiring stream left everything covered with filth, mingled with sticks and little fish. While we feel very grateful that it is no worse with us than it is, we are sorry to see the destruction around us, and to have our new tent in such a condition. We hear of others who lost everything, and escaped in their night-clothes.

The greatest source of gratitude to us, is that we were permitted to round off our meetings so successfully. On Sunday night the tent was well filled. Having received an invitation from the citizens of Peoria, in Hill Co., we expected to strike tents on Monday, but now we shall not be able to move before Monday of next week.

As a result of the meetings here forty-five, at least, are keeping the Sabbath, forty of whom have signed the covenant to keep all the commandments of God, and the faith of Jesus. A Bible-class and Sabbath school is formed. We have sold about sixty dollars' worth of books, have given away a large number of tracts and papers, many of which have been carried many miles in every direction, by travelers passing through and camping near the tent at night. We have obtained fourteen subscribers for the REVIEW, two for the INSTRUCTOR, and two for the REFORMER, and have the promise of others. We have organized a society amounting to \$150.

We have rented the M. E. church for the coming year, in which to hold our meetings. Bro. Wm. Kerr, formerly a Methodist class leader, has been appointed to lead the meetings.

We remain with them over another Sabbath, and then we hope to pitch the tent next week at Peoria, Hill Co., thirty miles south of Cleburne. We crave the prayers of the people of God.

R. M. KILGORE.

INDIANA.

THE work at Darlington is still onward. The Lord has given freedom in preaching the word, and many have been deeply impressed. Doubtless a number will embrace the truth. The people are becoming very friendly, and are fast losing their prejudices.

Baptized five at Thorntown on the Sabbath. We believe that the Sabbath-keepers of that place will make efficient workers in the cause of present truth, if each one will do his or her part in prayer and in testimony. "And they overcame him [Satan] by the blood of the Lamb and by the word of their testimony."

Pray that the Spirit of God may accompany our effort here.

S. H. LANE.

A. W. BARTLETT.

L. CALDWELL.

MISSOURI.

WE have now, Sept. 10, been in Half Rock seven weeks, and have given in all seventy-five discourses. Have thoroughly canvassed the prophecies, Sabbath, the law, etc. We have had much opposition, and some of the lowest and meanest we have ever met in all our experience. But twenty-five have now accepted the whole truth. The Sunday after our debate closed, sixteen were buried with their Lord by baptism, in the presence of at least eight hundred persons. We shall have baptism again in a few days.

Our meetings still continue, with increasing interest. The whole country seems stirred for miles around. The Lord has been with us in power, for which we praise his holy name. We shall follow up this work until it is done, or we have to leave for the camp-meeting. The people here have been very kind to us, and our tent expenses this season have not exceeded \$3. We are of good cheer, and our hearts are full of the love of God.

C. H. CHAFFEE.

H. WOODRUFF.

GRIFFIN, GA.

GRIFFIN is two hundred and forty miles north of Quitman via Macon. As I have come this distance with my team, I have had a good opportunity of learning the sentiments and feelings of the people. I find them very kind. They have ears to hear. I have spoken freely on the different points of our faith, and with one exception, they were anxious to hear more, and urged us to call and see them on our return. Two evenings I spoke to the friends and neighbors that were invited in.

With the exception of this place, and where I have labored in Brooks Co., our views are not known in all this large State. The Spirit of God has called the attention of the people to many points of present truth. Many are ready to acknowledge that the seventh day is the Sabbath. One gentleman, a prominent member of the Baptist church, and a lawyer, had been much troubled over the common view of "endless torment." He listened with deep interest to the reading of the Bible on the end of the wicked.

I called on a family by the name of Ann, that had read several numbers of the Signs sent them by a sister in Jefferson, N. Y. Not one of the family of eight professed religion, yet they would be an honor to the truth if they would take hold of it. They wanted to invite their neighbors in, that I might speak to them. An hour's notice, and there was a room full, and the best of attention was given while explained to them the chart. One young man just commencing in the ministry expressed himself "perfectly delighted." The reading of a few numbers of the Signs has led this family to see the true Sabbath very early. They urged me to return and speak to them again. I go there next Tuesday.

I expect to remain in this part of the State two or three weeks. I am stopping with Bro. J. A. Millingworth, who has been keeping the Sabbath for several years. He has stood firm amidst much opposition. The Lord has given him the hearts of many. Opposition is giving way, and the people are looking with more favor toward the truth.

C. O. TAYLOR.

WISCONSIN.

I HAVE just closed an excellent meeting at this place. It was well attended by brethren from Maple Works. Discourses were given on the signs of the times, the merciful reward, and Christian duties. Bro. Geo. Smith was chosen deacon of the local church. Nine were baptized on first day, Sept. 9. This church is having a steady increase in membership. It was organized with a membership of sixteen, and now numbers about fifty.

H. W. DECKER.

WE closed our meetings at this place Sunday, the 9th inst. The result, though large, was favorable considering the circumstances. Eight or ten good, substantial people promised to obey the truth, and Sabbath meetings are appointed. At our last meeting, a voluntary contribution of \$13 was made.

We met considerable opposition, some arising from ignorance very primitive and complete. For instance, while I was speaking of the "Sabbath on the Round Earth," a man who is an elder of the Disciples church arose and said, "The world is flat as a pancake, and any fool might know it." We are thankful for a truth which is attractive to intelligent people. My address will now be Battle Creek, Mich. (College).

GEO. C. TENNEY.

WE closed our meetings at Pardeeville on evening, Sept. 10. Thirty are keeping the Sabbath as the fruits of our labors, twenty-five of whom have entered into covenant relations. An interest is awakened in the country round about, and several agent calls are awaiting our answer. We all stay with the brethren here this week, after which we shall begin to answer the calls for help. We are hopeful that the Lord has many more precious souls here who will yet yield him their willing obedience. As is usual during the presentation of the advent message, the mass of the people were interested, and the tent was early or quite full every evening. But when we came to the point of presenting the way of life through obedience to God and faith in Jesus, a division was made and the mass turned away.

Many efforts have been made, in the spirits and socially, to turn the people from the truth, but God has frustrated them all. Our hearts are glad for what he has done for this people.

C. W. OLDS.
S. S. SMITH.

WE closed our tent-meeting at Westfield Sept. 1, 1877. As a part of the fruit of this meeting, ten commenced keeping the Sabbath in Westfield and vicinity. We organized them into a little class, appointing Bro. Oley Mortensen as their leader. We also formed a Bible-class. There were a few scattered Sabbath-keepers in this vicinity when we came here; these with those who have just commenced will make quite a little church.

N. M. JORDON.
A. D. OLSON.

MINNESOTA.

WE closed our labors at Luverne, Rock Co., Sept. 8. A church of thirteen members was organized, and as many more are

keeping the Sabbath. Systematic benevolence was pledged to the amount of \$66, and voted to the Minnesota Conference.

We now go to Cleveland, Le Sueur Co., Minn.

G. M. DIMMICK.
J. W. MOORE.

KANSAS.

OUR meeting at Bethany closed last night, Sept. 2. Four were baptized, and united with the church. Others are investigating. Bro. Wm McMoran was chosen elder. The ordinances were celebrated with this church for the first time. It was a blessed season.

The debate with Eld. Field on the nature of man, the destiny of the wicked, and the saints' inheritance, lasted five days. The Lord vindicated his truth. The elder, after being routed from every line of defense, finally went over to spiritualism, openly avowing himself to be a spiritualist, and declaring that all would be obliged to endorse spiritualism or Adventism (which he called materialism). He wound up with a long exhortation to the people to get their spiritual eyes opened, that they may enjoy the good time coming, when the nations will beat their swords into plowshares, and their spears into pruning hooks, etc.

We commenced meetings with the Pioneer church, Thursday, Sept. 6, and continued over Sabbath and first-day. Seven were added to the church, and six were baptized. Bro. M. W. Neal was ordained their elder. We thank the Lord for what we have been permitted to see and feel at this meeting. But some who are identified with the church are so taken up with this world that they cannot find time to attend meetings. To such I would say, Read Luke 9:23-26; Matt. 6:26-34; 7:16-27; and may the Lord help you to realize your danger and the responsibility that rests upon you as members of the church and heads of families.

J. N. AYERS.

SACRAMENTO, CAL.

(Abridged from the SIGNS OF THE TIMES.)

BRO. W. M. HEALEY SAYS, "We have organized with thirty names on our covenant of those who have embraced the truth as the result of our meetings here; besides these there are a few others keeping the Sabbath." Ten subscribers have been obtained for the SIGNS, about fifty dollars' worth of books sold, and s. b. pledged to the amount of \$262.00.

VERMONT CONFERENCE.

THE fifteenth annual session of the Vermont Conference of S. D. Adventists was held in connection with the camp-meeting at Morrisville, Sept. 6-11, 1877. The session was opened by prayer by Eld. U. Smith. Credentials were presented by delegates from ten churches, and brethren present from three others were accepted as their delegates. Ministers from abroad were invited to take part in the deliberations of the meeting, as also were all brethren present in good standing. The minutes of the last meeting were then read and accepted.

The Chair then appointed the following committees: on nominations, A. C. Bourdeau, C. P. Whitford, T. H. Purdon; on credentials, J. F. Colby, C. N. Pike, D. Ayer; on resolutions, U. Smith, N. Orcutt, H. Peebles; auditing, M. Gould, C. P. Whitford, J. Barrows, H. Peebles, T. H. Purdon, E. P. Farnsworth.

Adjourned to call of Chair.

SECOND SESSION.

Conference was called again on Monday morning. Prayer by Eld. N. Orcutt. Committee on Credentials recommended that the credentials of Elds. A. Stone, A. S. Hutchins, A. C. Bourdeau, D. T. Bourdeau, Lewis Bean, and N. Orcutt be renewed; and license be given to C. W. Stone, R. S. Owen, and M. E. Kellogg. The report was accepted and credentials and licenses voted as per report.

The Committee on Nominations reported for President, A. S. Hutchins; Executive Committee, A. S. Hutchins, Lewis Bean, S. H. Peck; secretary, C. W. Stone; treasurer, V. O. Cross; Camp-meeting Committee, E. R. Bancroft, Marcus Gould, G. W. Page. The report was accepted and the nominees elected.

The report of the Committee on Resolutions being called for, Bro. Smith presented the following:

Resolved, That the sincere thanks of this Conference are due,

First, To the Camp-meeting and Executive Committees for their careful, judicious,

and untiring efforts in the selection, preparation, and management of this ground.

Secondly, To the General Conference for the abundant and efficient help furnished at this meeting, and to the ministers themselves for their efforts to make this occasion one of interest and profit.

Thirdly, To Bro. C. W. Stone and his helpers for their assistance in the service of song, which is so important a branch of the worship of God.

Fourthly, That Bro. and Sr. White have been brought to Vermont, and sustained in their feebleness to bear their testimony before this people; and that, as the most appropriate and acceptable manner of offering our thanks to these worn servants, we will show in our lives that we profit by their counsels.

Fifthly, To the citizens of Morrisville and vicinity for their attendance and candid attention at this meeting.

Sixthly, and above all, To our Father in Heaven for his guiding hand, and his great blessing bestowed upon us in making this consecrated grove the "house of God" and the "gate of Heaven" to our souls.

Resolved, That we request the General Conference to furnish ministerial help to this Conference if in their power, pledging ourselves to double our diligence in the tract and missionary work, to prepare the way for the living preacher.

It was also

Resolved, That we tender a vote of thanks to the officers of the Central Vermont, the Portland and Ogdensburg, the Burlington and Lamoille Valley, and the Passumpsic railroads, also to gentlemen Bruce and Ladd, for the courtesy shown us in passing us over their lines at reduced rates.

Resolved, That the above resolutions be published in all papers where reports of our meeting have been published.

Voted, That this Conference donate \$300 to the General Conference.

Voted, That all expenses in connection with this meeting not otherwise provided for shall be entrusted to the decision of the Executive Committee.

Eld. Bourdeau requested that a camp-meeting be held another year at Beebe Plain, for the benefit of the Canada friends. Upon this, Eld. Haskell made some stirring and appropriate remarks, expressing the belief that the time is near when two or three camp-meetings will be held annually in each Conference.

Adjourned to call of Chair.

THIRD SESSION.

The third session convened Monday p. m. Prayer by Eld. A. C. Bourdeau. Treasurer reported \$1,962 in the treasury.

Adjourned sine die.

A. S. HUTCHINS, Pres.

C. W. STONE, Sec.

NEW ENGLAND CONFERENCE.

THE New England Conference of S. D. Adventists held its eleventh annual session, Aug. 24, 1877, in connection with the camp-meeting at Groveland, Mass. Prayer by Eld. S. N. Haskell.

The president being absent, Eld. S. N. Haskell was chosen to act in his stead. Sixteen churches were represented by nineteen delegates. The report of the last meeting was read and approved.

Voted, That all the brethren present in good standing be invited to take part in the deliberations of the Conference.

The brethren from Amherst, Mass., presented a request through Bro. Bolter to be organized by themselves, and taken into the Conference; and it was voted that their request be granted, and Bro. Bolter be received as delegate.

Voted, That the Chair appoint the usual committees. The following were appointed: On resolutions, D. A. Robinson, P. C. Rodman, and J. S. Farnsworth; on nominations, P. C. Rodman, C. L. Davis, and F. W. Mace; on credentials and licenses, F. W. Mace, J. Crandall, and J. S. Farnsworth; Auditing Committee, H. P. Wakefield, W. B. Mason, J. S. Farnsworth, S. Martin, Geo. Murphy, and S. J. Twing.

Adjourned to call of Chair.

SECOND SESSION.

Prayer by Eld. U. Smith. The Nominating Committee presented the following names for officers of the Conference, who were thereupon unanimously elected: President, Eld. S. N. Haskell; secretary, S. A. Farnsworth; treasurer, Josiah Webber; Executive Committee, S. N. Haskell, Charles Comings, and J. C. Tucker.

The following names were offered by the Committee on Licenses: for credentials, S.

N. Haskell, D. A. Robinson, and P. C. Rodman. For licenses, M. Wood, F. A. Buzzell, J. R. Israel, L. W. Hastings, and J. Crandall. Credentials and licenses were granted to the above-mentioned individuals. F. L. Mead, Chapin Harris, and Eugene Teft were elected Camp-meeting Committee.

The following resolutions were adopted by the Conference:—

Resolved, That we recognize the providence of God in the success which has attended those laboring with the tents in this Conference this season, and we hereby pledge ourselves to co-operate with our means, and in any manner that lies in our power, with God's providence in this work.

Resolved, That we express our sympathy for God's worn servants, Bro. and Sr. White, and while we are grateful that we see their faces at our camp-meeting, we will earnestly pray that God will speedily restore them to their usual health, that they may fill the position his providence has assigned them in this work.

Resolved, That when individuals professing to be Seventh-day Adventists lose a sense of the exalted character of this work, take the spirit of trade and traffic to our religious gatherings, and thus bring upon themselves the appellation of jockey, they are acting in a manner unworthy the Christian name, and such individuals should be labored with.

Resolved, That we hereby express our appreciation of the efforts of those sisters who furnished reports for the daily papers, and our thanks to the journals who so freely published the same. M. Woon, Pres.

S. A. FARNSWORTH, Sec.

MISSIONARY ITEMS.

From a lady residing in Belle Plaine, Iowa, we receive the following:—

"I cannot find language to express my gratitude for your kindness, and interest in my spiritual welfare. May our Father bless and reward you. I am in faith an 'Adventist,' and intend to try in future to be one in practice, as far as I am able, though I never knew till now how weak I am. 'The spirit indeed is willing, but the flesh is weak.'"

A lady in Kentucky writes, "I like the SIGNS so well that I wish I could have it all the time."

A gentleman in Macon, Georgia, president of the public library, writes that "he would gladly place our reading matter in that library."

While the good work goes forward in all parts of the field, we would not be idle. To the invitation of the Master to labor in his vineyard, each heart can but respond,

"Tis sweet to work for Jesus."

And we shall rest in the sweet "by and by."

MRS. A. E. WELLMAN.

Macomb Co., Mich., Sept. 6.

LET not sleep fall on your eyes till you have thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone which I ought to have done? Begin thus from the first act, and proceed; and in conclusion, at the ill which you have done, be troubled, and rejoice for the good.

AN hour in our life will surely come when we shall be enabled to say that we have not had one trial too much, not one that could have been spared.

Obituary Notices.

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

DIED, at Utica, Mo., Aug. 16, 1877, of summer complaint and whooping cough, Harvey E., son of G. L. and E. McKinzie, aged 2 years, 2 months, and 23 days.

Also at the same place, Aug. 26, 1877, of whooping cough and spasms, Oral A., son of J. and H. E. Dorne, aged 1 year, 11 months, and 13 days.

WILLIAM GRIFFITH.

DIED, in Monroe, Wis., July 30, 1877, of whooping cough, Clara Bell, daughter of Walter E. and Emma J. Higley, aged 2 years and 20 days. Words of comfort were spoken to the friends at their residence by Eld. Wm. Kerr, from Mark 10:14.

P. F. CHASE.

DIED, at Rock Elm, Wis., Aug. 16, 1877, Daniel A. Judd, aged 61 years. Bro. Judd embraced the third angel's message two years ago under Bro. Hill's labors. He was a consistent Christian from that time. For eight months he was a great sufferer. He leaves one son and many friends to mourn their loss. Funeral discourse by the writer.

D. DOWNER.

The Review and Herald.

Battle Creek, Mich., Fifth Day, Sept. 20, 1877.

The Goodness of God.

EVERY true believer can say from the heart, God is good. But the writer has especial reasons to praise the Lord for his great mercy. Several times he has raised us up from feebleness in answer to the prayers of his dear people. And now we are receiving strength daily in answer to the prayer of faith.

We have erred in trying to do more than we were able to accomplish, and resolve to do so no more. We seek that rest that change from mental to physical labor will give, and expect to triumph in God, and in his precious cause. Let the faithful remember us in their prayers.

J. W.

The N. Y. Camp-Meeting.

BATTLE CREEK, SEPT. 18. We have just reached Battle Creek, in company with Bro. and sister White, sister Ings and Bro. Haskell, from the New York camp-ground, and finding the paper held over one day on account of its omission next week, we have opportunity to say just a word to our readers.

Bro. White endured the journey well and is improving in health. The New York meeting was in many respects most excellent, the only drawback being a failure of many to see themselves in their true light, and feel their real need. But they had a love for the truth, rejoiced in the presentation of the evidences of our hope, and at the time our company were obliged to leave, were, we believe, in a condition to make the remainder of the meeting an occasion of great spiritual advancement.

The committees had spared no pains nor efforts in behalf of the meeting, and deserve all credit for their self-sacrificing labors. The weather was fine; the testimonies of the brethren and sisters, good.

Excellent reports were furnished the Watertown and Utica papers by sister B. L. Whitney and her able assistants. They will give a more extended account of the meeting for the next REVIEW.

Special Notice.

To give our compositors and other Office laborers, opportunity to attend the anniversary meetings of our different organizations to be held in Lansing, commencing the present week, there will be no paper issued next week. The present issue is delayed one day, and the paper for Oct. 4. will be out on time.

J. BUTCHER.—Your letter received Sept. 11. As it contained no post-office address I could not answer it. Such requests should be sent to the President of your State Conference.

J. H. WAGGONER.

The Sanctuary.

THE SANCTUARY AND THE 2300 DAYS OF DAN. 8:14, by Elder U. Smith. This question has developed the people known as Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. It explains the past Advent movement, shows why those who looked for the Lord in 1844 were disappointed, reveals the fact so essential to be understood, that no prophetic period reaches to the second coming of Christ, and shows where we are, and what we are to expect in the future. But the greatest beauty of the subject is seen in the light it throws upon the progressive steps of the remedial system, the types and shadows of the former dispensation, and the position and work of our Lord in the present. It determines absolutely the question of the nearness of the second coming of Christ, the perpetuity of the law of God, the nature and time of the atonement, and the work of Judgment that precedes Christ's coming. A knowledge of this subject is indispensable to a correct application of the more important prophecies pertaining to the present time. Bound volume, 352 pages, price \$1.00. Condensed edition, paper, 224 pages, price 30 cts.

Notice to Directors and Members of the Kan. T. and M. Society.

DIRECTORS, in ordering books, tracts, "Way of Life," or anything else through the Society, must state what they want, the number wanted, and where and how they wish the articles sent, whether by mail, freight or express.

In ordering Progressive Bible Lessons, do not fail to state which kind is wanted, and when

names are sent for periodicals, please be careful to write the name and address very plainly. All members, except ministers and those who go out by authority of the Conference, must order through their directors. Orders from private members and librarians will be returned to the director.

Let each see that an amount equal to one-third of his s. b. is sent to the State treasurer, John Helligass, Bloomfield, Elk Co., Kan.

NETTIE SHARP, Sec.

A Fast-Day for Kentucky and Tennessee.

OUR minds are much exercised on account of our low spiritual condition. We need a revival. Our condition is much like that of Missouri, as described by Bro. Butler in REVIEW, Vol. 50, No. 12. Please read his article and ponder well. Now, we suggest that we set apart, Sabbath, Oct. 6, as a day of fasting, prayer, and self-examination. It is the time appointed by the General Conference Committee for all our quarterly meetings. A good time then to draw nigh to God. Let every member of our Conference, and all the scattered Sabbath-keepers, make special efforts to attend these meetings, and if they cannot attend we hope they will observe this fast-day wherever they may be.

We hope the s. b. treasurers, and the officers of the T. and M. Society, will be ready to square up their accounts, and give good and cheering reports.

CONFERENCE COMMITTEE.

To the Churches in Wisconsin.

We take this way to inform you that our s. b. treasury is empty, and our ministers are unpaid and in need. Your pledges are sufficient, and only need to be paid to set things to rights.

Let no time be lost in forwarding the money to the treasurer, Wm. Kerr, Monroe, Wis. Please attend to this as soon as possible. God has blessed us with good crops, and we should remember his cause.

CONF. COM.

Farms for Sale.

BRO. J. P. HENDERSON wishes to dispose of his farm, so that he may devote his time to the work of the Lord. It is in good condition, and will be sold for little more than the cost of improvements. For particulars, address J. P. Henderson, Harrisonville, Kansas.

Also 60 acres, with a good house, good well, large orchard, and in a good location, 2 miles from Bancroft Station, on the Port Huron and Chicago R. R., 1 mile from a school-house where S. D. A. meetings are held every Sabbath by the Antrim church. Address, J. B. Trim, Bancroft, Shiawassee Co., Mich.

Annual Meetings.

General Conference.

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

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

S. D. A. P. Association.

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

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

The Health Reform Institute.

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

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

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

The Educational Society.

THE Seventh-day Adventist Educational Society will hold its Third Annual Meeting on the camp-ground at Lansing, Mich., Monday, Sept. 24, 1877, at 9 o'clock, A. M., for the pur-

pose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

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

The Michigan Conference.

THE Michigan Conference will hold its next annual session in connection with the camp-meeting at Lansing, Mich., 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.

J. FARGO, } Mich.
E. H. ROOT, } Conf.
I. A. OLMSTEAD, } Com.

Appointments.

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

Camp-Meeting in Missouri.

PROVIDENCE permitting, a camp-meeting will be held in Northern Missouri, on the farm of Bro. Mallory, about three miles north-east from Winstonville, Daviess Co., commencing October 4 and continuing till the 9th.

We expect a general turnout of the Sabbath-keepers throughout the northern and central parts of the State, and all others from any quarter will be cordially welcomed. Our brethren from other States are cordially invited. We want our brethren to bring their tents, and come at the beginning and stay till the close. Services will commence Thursday, Oct. 4, promptly at 10½ A. M. Bring extra bedding and clothing, for the nights will be cool. We expect to have a general rally. Get all who are interested in the truth to come. The meeting is specially designed for believers and those who are already interested, and not so much for those who have never heard.

We want to see a general waking up in the Missouri Conference. We expect the Lord of the harvest will give us a great reviving. Let all come who possibly can. Come prepared to work and lift in the cause. Our Conference has lagged behind long enough. Let us come, praying God to lift the cloud which has hung so long over Missouri.

Those who come by the cars should stop off at Winstonville, on the Chicago South Western R. R., and inquire for Sabbath-keepers in the village. Teams will be there Thursday morning to take all who are there to the ground.

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

SEPT. 22, we will hold our first Sabbath meeting in the tent at Howard City, Mich. All are invited.

A. O. BURRILL.

QUARTERLY meeting of the Jackson church at Tompkins, Mich., the first Sabbath in October. Let all attend or report by letter. Let all the T. and M. workers be prepared to report to the librarian.

E. P. GILES.

THE Lord willing, I will meet with the believers at Antioch, Ky., Sept. 29 and 30; at Powder Mills, Wednesday night and Thursday, Oct. 3 and 4; and will attend the quarterly meeting at Bro. Barr's Oct. 6 and 7. We would be glad to meet all who can possibly attend.

S. OSBORN.

ON account of the Neb. Camp-meeting, Dist. No. 8, Ia. and Neb. T. and M. Society, will hold their quarterly meeting at Logan, Harrison Co., Ia., Oct. 13 and 14, instead of Oct. 6 and 7. Let all the members bring or send their pledges, as the Society is in debt for books.

P. MCCORMICK, Director.

MEETINGS at Waterloo, Wisconsin, Wednesday evening, Sept. 26, and continuing over Sabbath and first-day.

With the church at Mount Hope, Wednesday evening, Oct. 3, and continuing over Sabbath and first-day.

Wednesday evening, Oct. 10, at Hurricane Grove meeting-house, continuing over Sabbath and first-day.

As this will undoubtedly be our last round of meetings with the brethren and sisters of Wisconsin, we want every one to make a special effort to make all the meetings a success. Get everybody to come that you can, and pray much for the blessing of God to come upon us all.

I. SANBORN.

QUARTERLY meeting of Dist. No. 1, Mo. T. and M. Society, will be held in connection with the camp-meeting to be held in Northern Missouri. We hope all librarians will send in their reports in season.

JOHN SNYDER, Director.

QUARTERLY meeting of Dist. No. 12, Kan. T. and M. Society at the Stover School-house, the first Sabbath and first-day in October. We want to see the churches at South Mound, Amity, Limestone, and Morton represented at this meeting, and the scattered brethren also. We want you to come to make preparations for the winter's campaign.

A. J. STOVER

IN accordance with the suggestions made by the General Conference Committee in REVIEW, Vol. 49, No. 23, quarterly meetings in Wisconsin will be held in each church throughout the State Oct. 6 and 7.

All business pertaining to the church and T. and M. Society will be attended to at these meetings. Let each member of the T. and M. Society hand in his report to the librarian of his church, who will forward the report to the district secretary. We hope that all that is due of s. b. and for the T. and M. Society, will be promptly paid at these meetings.

H. W. DECKER, Pres.

QUARTERLY meeting of the T. and M. Society will be held in connection with the church quarterly meeting at Dallas, Texas, the first Sabbath and Sunday in October. A cordial invitation is extended to the brethren at Cleburne.

A. B. RUST, Director.

QUARTERLY meeting of Dist. No. 2, Ia. and Neb. T. and M. Society, at Lisbon, Linn County, Iowa, Oct. 13 and 14. Will all members show their faith by their works at this meeting?

DANIEL ANDRE, Director.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. James J. McKernan 52-12, A. M. Brown 52-1, C. R. Davis 52-12, Cordelia Clark 52-12, E. Wilson 52-12, N. R. Staines 52-12, P. T. Paine 52-11, Ira Camp 52-12, E. R. Payne 52-12, L. D. Newton 51-7, A. Lowe 52-7, Marcus Adams 52-12, S. S. Armstrong 52-12, M. R. Calvert 52-12, W. A. Pratt 52-8, John Barker 52-12, Harvey Morton 52-12, S. D. Spooner 52-13, H. Smith 52-12, M. Lamphere 52-15, I. C. Choate 52-12, Samuel B. Kell 52-7, Hiram Witter 52-7, Eliza Burbee 51-13, Scott 52-10, J. J. Snyder 52-12, Wm. Christian 52-12, Mrs. B. E. Lawrence 52-13, W. W. Sharp 52-12, Dr. D. Maxson 52-8, James Hendry 52-14, C. K. Drury 52-12, Wm. Camp 52-1, B. Haynes 52-24.

\$1.00 EACH. W. L. Braden 51-12, J. L. Kilgore 51-12, Mrs. H. E. Bangs 51-12, Mrs. P. Hobson 51-12, J. B. G. rich 52-15, W. H. Bailey 51-12, Chas. J. Gifford 51-12, Hattie Hadden 51-12, Lewis Hadden 51-10, S. M. F. gerald 51-10, A. B. Stowell 51-12, J. H. Covey 51-12, Isaac Dear 51-12, J. L. Hakes 51-12, Myra I. Crane 51-12, C. W. Palmer 51-11, J. R. Hall 51-8, E. M. Grandall 51-12, W. J. Pennell 51-12, E. Van Deusen 51-10, Geo. I. miter 51-9, T. G. Adamson 51-11, J. E. Buck 51-7, John Truesdell 51-12, Asa T. Robinson 51-12, P. Conklin 51-11, Henry Shepherd 51-10, Mrs. John ton 51-22, Sybilla Diamond 51-11, Adolphus Smith 19, P. Lightner 51-25, Maryetta Brabe 51-13, E. P. O. 51-8, Mrs. F. L. Archer 51-20, K. H. Elliott 51-14.

MISCELLANEOUS. John M. Griffin \$1.50 52-12, Wilson 1.50 52-12, B. P. Leech 1.50 52-12, Mrs. J. B. W. 25c 50-20, H. Shaw 25c 50-20, J. C. Elston 25c 50-20, Dillon 25c 50-20, E. T. Nelson 25c 50-20, Mrs. Alice sel 25c 50-20, A. C. Jones 25c 50-20, W. Murdoch 25c 20, T. R. James 25c 50-20, D. P. Pettigill 1.50 52-12, Lydia L. French 50c 51-1, Mrs. M. E. Frink 75c 51-12, Morth Scovel 1.50 52-12, Mrs. Cordelia Mulford 52-12, Harry Graves 1.50 52-12, Thomas Astrep 52-12, Robert Elliot 1.50 52-12, Mrs. S. Baker 75c 51-12, Mrs. Ann Laughland 75c 51-12, Mrs. Hiram Presley 51-12, Chas. Stoddard 75c 51-12, John Marshall 75c 12, Andrew E. King 50c 50-24, J. I. Lincoln 2.75 42, Daniel Eaton 50c 51-1, A. Newell 1.50 52-12, N. M. dan 50c 50-12, T. E. Parker 50c 51-1, T. E. Thorpe 50-21, C. W. Olds 25c 50-12, Sarah C. Peabody 1.50 12, P. W. Goodell 1.50 52-12, Luther W. Wing 1.50 52-12, Mrs. Jane Cook 1.50 52-12, Moses White 50c 50-23, H. Thornton 1.50 50-22, Mrs. M. L. Criner 1.50 50-12, Lizzie Moore 25c 50-22, John Tuck 1.50 52-12, McDowell 75c 51-12, Mrs. E. M. Low 50c 51-1, M. Welch 50c 51-1, Mrs. E. H. Hanson 50c 51-1, Mrs. Gartside 50c 51-1, M. E. Carter 2.50 52-4.

Books Sent by Mail.

W. F. Fillen 20c, Clarence Hallins 25c, J. H. Par 25c, F. R. Moffett \$1.50, D. H. Maxon 1.40, S. Hanson 1.00, W. Moore 1.00, John Harmon 10c, Thos. Thom jr 1.00, Mrs. M. A. Hill 45c, M. W. Richwein 75c, J. T. verson 20c, A. D. Eselman 6.50, A. O. Burrill 1.50, Osborn 35c, Mollie Wood 2.00, A. H. Osborn 50c, Nettie Smith 25c, H. M. Clusky 1.50, Mrs. A. J. Wel 1.50, D. A. Wellman 10c, A. G. Swedberg 2.40, And Peterson 1.20, Harvey Comings 10c, Harry Mc 25c, G. S. Honeywell 1.25, Eld E. S. Eyerly 25c, J. Akerlind 90c, A. H. Clymer 2.90, S. S. Smith 50c, E. Alexander 50c, F. M. Cummings 30c, The Chadwick Chas. S. Sanderson 25c, Alvera Brown 75c, Oley Mor sen 2.75, J. C. Newcastle 20c, James Horsentius 1.50, Wm. Cottrell 10c, H. S. Jordan 1.00, Phillip Richa 15c, C. L. Palmer 42c, Albert Avery 25c, Frank Holla 55c, Liza Wilson 25c, A. M. Prescott 1.50, J. A. And son 20c, Eld I. Sanborn 30c, Sylvester L. Curtis 15c, Henry O. Neel 1.50, W. B. Evans 15c, J. Barrett 15c, Williams 15c, S. Bowers 15c, J. Montgomery 15c, Hutehins 15c, Harvey Depny 15c, C. T. Robertson 15c, A. J. Scott 15c, M. R. Johnson 15c, Cornelia Ayers 15c, T. Tollston 25c, E. J. Connet 15c.

Books Sent by Express.

F. H. Carpenter \$8.00.

Books Sent by Freight.

A. O. Burrill \$16.30.

Cash Rec'd on Account.

N. Y. T. & M. Society \$10.00, Calvin Kell 25.00, W. B. Hill 8.00, S. H. Hunt 5.00, N. Y. T. & M. Society "Emily" per Mrs. John Truesdell 3.00.

Gen. Conf. Fund.

Vermont Conference \$800.00.

Mich. Conf. Fund.

Holly \$16.75, Marlette 4.30, Mt. Morris 22.00, Lo 24.40, Chesaning per J. Trotman 3.00.

S. D. A. E. Society.

Edward Howard \$10.00.

Book Fund.

Calvin Green \$5.00.

Mich. T. & M. Society.

Dist 2 \$1.00, Dist 11 4.60, Dist 8 per John Trot 2.00.

Danish Mission.

James C. Lornson \$10.00, Linda Whitford 2.00.