

"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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TRUE HEROISM.

LET others write of battles fought On bloody, ghastly fields, Where honor greets the man who wins, And death the man who yields;

But I will write of him who fights And vanquishes his sins,

Who struggles on through weary years Against himself, and wins.

He is a hero staunch and brave Who fights an unseen foe, And puts at last beneath his feet

His passions base and low. And stands erect in manhood's might,

Undaunted, undismayed-The bravest man that drew a sword

In foray or in raid.

It calls for something more than brawn Or muscle to o'ercome An enemy who marcheth not

With banner, plume, and drum-

A foe forever lurking nigh, With silent, stealthy tread, Forever near your board by day, At night beside your bed.

All honor, then, to that brave heart, Though poor or rich he be,

Who struggles with his baser part,

Who conquers, and is free. He may not wear a hero's crown,

Or fill a hero's grave;

But truth will place his name among The bravest of the brave.

-Selected.

General Articles.

THE PERSONALITY OF GOD.

BY ELDER D. M. CANRIGHT.

(Continued.)

GOD IS A REAL PERSON. od is a real person, having a body

and local habitation. Man is le in his image. The God of the Bis not a mere principle, an essence or of the universe, but he is a real, perbeing, having a body, form, shape, local habitation, a throne, etc. But let ten first to what the creeds say of him. Methodist Discipline, in its articles of ion, Art. 1, says:—

There is but one living and true God, dasting, without body or parts." he articles of faith of the Episcopal wh are even worse. Art. 1 says:---There is but one living and true God, asting, without body, parts, or pas-s." Other creeds go still further, and that he is without center or circumfer-In all candor, I submit that such a ription of God annihilates him entirely. has no body, no parts, no passions, ls nowhere in particular, has no center, ircumference. If a man were called to describe a nonentity, he could not more perfectly than it is done in the e language. at notice further, these same creeds that Jesus Christ is the very and eter-God. Thus Art. 2 of the Episcopal d savs:-The Son, which is the Word of the er, begotten from everlasting of the er, the very and eternal God, of one tance with the Father," etc. Now nothat this Son of God is the very and al God himself. And then it contin-"Took man's nature in the womb of blessed virgin, of her substance, so

joined together in one person, never to be divided, whereof is one Christ, very God and very man."

Art. 4 says:-

" Christ did truly rise again from the dead, and took again his body, with flesh, bones, and all things pertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day."

Several queries present themselves here: Is Christ the very and eternal God? So they say. Did Christ have a body? This they postively affirm. Is he inseparably connected with that body? and has he not that body in Heaven? This they plainly declare. Is he not the true God? So they say. Then has not the true God a body? Thus the creed directly says. Then cer-tainly God has a body—occupies a body. Why, then, do the creeds say that he has no body?

Again we are told by these creeds that God is everywhere, as much in one place as another, and no more in one place than another. But the Bible says that Jesus ascended up on high, and is at the right hand of the Father. Did he ascend everywhere? Was his body divided into innumerable particles, and scattered through-out the universe? If the Father is everywhere and nowhere in particular, where did Jesus go? Again it is claimed that saints at death go to Heaven, where God is. Do they go everywhere, and nowhere in particular? All this seems to me to be the sheerest nonsense. It is opposed to common sense and to the Bible. No; God is a person, a real being.

I do not believe that any person, whatever his creed may be, ever prays to God without conceiving of him as having a body, form, and shape, and being located upon a throne in Heaven. When he closes his eyes upon the world and begins to pray to God, he immediately looks up to Heaven by faith, and beholds God upon his throne in the form of a man, and prays to him as such. Nor is this merely imaginary. The Bible has everywhere so described him; and it is from those oft-repeated descriptions that these ideas are formed. Then either the whole tenor of the Bible misleads us, or else our position is true.

Furthermore, how could a person pray with any intelligence to a mere essence, a mere principle, an immaterial spirit, that had no body, parts, or shape, that was just as much in one place as in another? The idea is absurd. Then, again, what the Bible says of going to God and coming from God takes for granted that he is a personal being, located in a definite place. Let us read a few scriptures.

"Jesus saith unto her. Touch me for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. Jesus said that he was about to ascend to God. "Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent me." John 7:33. "And "And her child was caught up unto God, and to his throne." Rev. 12:5. To Cornelius the angel said, "Thy prayers and thine alms are come up for a memorial before God." Acts 10: 4. Hundreds of texts like these occur throughout the Bible; but they would neither be true nor sensible if God is a mere essence, an immaterial spirit, as much in one place as another. How many times we read in the Bible of angels coming from God. Jesus says of himself, "I proceeded forth and came from God; neither came I of myself, but he sent me." John 8:42. "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to two whole and perfect natures, that is God." John 13:3. "I came forth from by the Godhead and manhood, were the Father, and am come into the world;

again, I leave the world, and go to the Father." John 16:28,

This last text is very expressive. "I came forth from the Father," says Jesus, "and am come into the world; again, I leave the world, and go to the Father." Is the Father, then, just as much in the world as anywhere? If so, how could Christ come forth from the Father by coming into the world, and again go to the Father by leaving the world? No; the Father is just as much a personal being as a man is. He has a personal presence. Thus Gabriel says, "I am Gabriel, that stand in the presence of God." Luke 1:19. Then God has an immediate presence which is not every-where. Where did Gabriel come from? He came directly from Heaven. Is the presence of God everywhere? How, then, could Gabriel say that he stood in the presence of God more than any one else? True, there is one sense in which God is everywhere. We will notice this by and by. Again: "I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. 18: 10. Here, again, it is said that the angels in Heaven behold the face of the Father. Then how many scores and hundreds of times it is declared in the most emphatic and unmistakable language that God is in Heaven, and not upon earth. Says the wise man, "God is in Heaven, and thou upon earth." Eccl. 5:2. Our Saviour taught his disciples to pray, "Our Father which art in Heaven." Matt 6:9. Why say, "Which art in Heaven," if he is as much in the earth, and in the sea, and everywhere, as he is in Heaven?

Furthermore, it is many times positively declared that he sits upon a throne in Heaven. We will read a few passages. "The Lord hath prepared his throne in the Heavens." Ps. 103: 19. "The Lord is in his holy temple, the Lord's throne is in Heaven." Ps. 11:4.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Isa. 6:1-3. How explicit is this text. The prophet saw the Lord sitting upon a throne. He describes that throne, and the angels standing by it, and tells what the angels said.

So Jesus says, "And he that shall swear by Heaven, sweareth by the throne of God, and by him that sitteth thereon." Matt. 23: 22. Then the throne of God is in Heaven, and God sits upon that throne. Is the throne of God everywhere? Is it on this earth? Is it in America? Is it in the State of New York? Is it in the city of Rochester? No; but it is in Heaven, and God sits upon it.

number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God." "Therefore are they before the

throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them." Rev. 7:9-11, 15. This is in strict harmony with all the

Scriptures, and it is also in harmony with common sense.

It is declared that God sits between the cherubim. "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved." Ps. 99:1. "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:14.

The Scriptures describe God as a person, having a form, the shape of a man. Dan-iel, in his vision of God, describes him thus: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool." Dan. 7:9. God is here described as having a head and hair.

Ezekiel, in his vision of the throne of God, says:-

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it; and I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Eze. 1:26-28. "This is the living creature that I saw under the God of Israel by the river of Chebar." Eze. 10:20.

To Moses the Lord said:---

"Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Ex. 33: 20-23. No man can see the Lord's face. Then he has a face. But he said, I will put thee in a cleft of the rock, and I will pass by, and thou shalt see my back parts, and he did so. Now was this all a farce, a deception? Did the Lord deceive Moses, and make him think he had a face, and hands, and parts, when he had none? No, indeed. Then God has parts, notwithstanding the creeds say he is without body or parts. Again we read: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink." Ex. 24:9-11. Here it is positively declared that they saw the God of Israel, it tells what was under his feet, and how he looked. They saw his shape and form, but did not see his face, for God has said that no man should see his face and live. All through the Scriptures God is described as a being in the form of man. Thus, lo, a great multitude, which no man could he is said to have a head, and hairs of his

In Rev. 4:2-5 we read:-

"And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thun-derings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Indeed, we might read on through the whole chapter. It is a minute description of the throne of God, of God's person, of angels, and of the living creatures around that throne. If all this is denied, one might as well deny the whole Bible.

Once more: "After this I beheld, and,

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head, Dan. 7:9; and hands, Ex. 33:22; was against them as transgressors. From feet, Ex. 24:10; loins, Eze. 1:27; face, Matt. 18:10; heart, Gen. 6:6; parts, Ex. 33:23; a form, Phil. 2:6; shape, John 5: 37; person, Heb. 1:3; soul, Jer. 5:9; and spirit, Matt. 12:28. Thus it is declared that God has all the members and parts of a perfect man. This is not said once, nor twice, but many times, not in parables and symbols, and figures, but directly and

(To be continued.)

THE LAST HYMN.

THE Sabbath day was ending, in a village by the sea; The uttered benediction touched the people tenderly, And they rose to face the sunset in the glowing, lighted west,

- And then hastened to their dwellings for God's blessed boon of rest.
- But they looked across the waters, and a storm was raging there;
- A fierce spirit moved above them-the wild spirit of the air-
- And it lashed and shook and tore them, till they thundered, groaned, and boomed,
- And alas for any vessel in their yawning gulfs entombed.
- Very anxions were the people on that rocky coast of Wales,
- Lest the dawns of coming morrows should be telling awful tales,
- When the sea had spent its passion, and should case upon the shore
- Eits of wreck, and swollen victims, as it had done heretofore.
- With the rough winds blowing round her, a brave woman strained her eyes, And she saw along the billows a large vessel fall and
- rise ;
- Oh! it did not need a prophet to tell what the end must be,
- For no ship could ride in safety near that shore on such a sea.
- Then the pitying people hurried from their homes and thronged the beach;
- Oh, for the power to cross the waters and the per ishing to reach !
- Helpless hands were wrung for sorrow, tender hearts grew cold with dread,
- And the ship, urged by the tempest, to the fatal rock shore sped.
- "She has parted in the middle ! Oh, the half of her goes down !
- God have mercy ! Is Heaven far to seek for those who drown? when next the white, shocked faces looked with
- terror on the sea, Only one last clinging figure on the spar was seen
- to be. Nearer the trembling watchers came the wreck,
- tossed by the wave, And the man still clung and floated, though no power on earth could save.
- "Could we send him a short message? Here's a
- trumpet. Shout away!" "Twas the preacher's hand that took it, and he won-dered what to say.
- Any memory of his sermon? Firstly? Secondly? Ah, no! There was but one thing to utter in the awful hour
- of woe; So he shouted through the trumpet, "Look to Je-
- sus! Can you hear?" And "Ay, ay, sir!" rang the answer o'er the wa-ters loud and clear.
- Then they listened. "He is singing, 'Jesus, lover of my soul;'" And the winds brought back the echo, "While the
- nearer waters roll.' Strange, indeed, it was to hear him, "Till the storm of life is past,"
- Singing bravely from the waters, "Oh, receive my soul at last."
- He could have no other refuge ! "Hangs my helpless soul on thee:
- Leave, ah! leave me not."-The singer dropped at last into the sea.
- And the watchers, looking homeward through their eyes with tears made dim,

its obligation and curse Christ redeemed them, and they belonged to him.'

His declaration that it was not the "ceremonial law" was made to show that it was the law which enjoined the Sabbath; but that law, he says, was the "old covenant," and the Gentiles were no more under the old covenant than they were under the ceremonial law, which Mr. Barnes would also strenuously argue. How, then, could Christ redeem them from the obligation of that law which enjoined the Sabbath, if Mr. Barnes' argument is correct, that they never were under obligation to it? How could they be condemned "as transgressors" of a law which never had jurisdiction over them? Perhaps Eld. Barnes or Eld. Grant can explain. An explanation is much needed.

But Col. 2:16, 17 does show that it was the ceremonial law; a law of shadows typical of the work of Christ, which the law of ten commandments never was. Paul to the Ephesians calls it the "middle wall of partition" which stood between them and the privileges and blessing of "the commonwealth of Israel," and was therefore against them.

Paragraphs two and three are well worthy of notice; not because of any strength of argument which they contain, but because they show in what a bold manner men who are esteemed as wise will put forth the most absurd statements to maintain their theories. They do injustice to the authors to whom they refer, as well as to the Scriptures. They say:-

"That moadeem, translated 'solemn feasts ' in Hos. 2:11, and feasts in Lev. 23: 2, included all the commemorative days of the Mosaic dispensation, including the seventh-day Sabbath, is proved upon the authority of Lange's commentary, Dr. Adam Clarke, the critical commentary of Drs. Jameson, Fausset, Brown, and Fairbairn on the Typography of the Scriptures."

The word mo-ad signifies an appointed time, and may properly be applied to any appointed time, of any nature whatever. Giving the names of these authorities adds nothing to the strength of his statement. It is exactly as if he should say the word sabbaths applies to all seasons of rest, and prove it by a list of eminent names. Nobody denies it. But that the term actually refers to all seasons of rest in a given passage is matter for proof. Clarke makes a distinction, clear and just, between the seventh-day Sabbath and the other sabbaths in his comments on Lev. 23. And so also do all the Scriptures make a distinction between "the Sabbath of Jehovah," and the annual or Jewish sabbaths. The weekly Sahbath, the Lord's rest-day from creation, is not referred to in Hos. 2:11, as it is not in Col. 2: 16, 17. The rest-day of the Lord was sanctified at the time of creation, long before the Jews existed, and even before sin entered into the world. The other sabbaths and feast days were all typical of the work of Christ, as Paul says in Col. 2:17, -"Which are a shadow of things to come, but the body is of Christ." This explanatory text positively shuts out the weekly Sabbath of creation from Col. 2. Paul defines the sabbaths to which he there refers, and "the rest-day of the Lord thy God" does not come under the definition.

And so also in Lev. 23. In verse 3 it is said of the seventh day, "It is the Sabbath of the Lord in all your dwellings." No other sabbath than the seventh day was ever honored with this title, for that was not their character. The Lord never rested upon any of them from any work which he did. Upon the seventh day he rested from the greatest work which is ever presented to the mind of man in the word of God. It is a memorial of the exercise of creative power. It belongs to Jehovah alone.

them that it does refer to the seventh day in its weekly recurrence.

But if it does refer to the seventh-day Sabbath, why is this distinction made, and what does it mean? To this also we call their attention. They virtually deny the distinction, in trying to make all sabbathsseventh-day, or weekly, as well as yearlyalike the sabbaths of Israel. But the Lord many times and very clearly, makes this distinction. Why is this? Will they undertake to give a reason? or will they suffer their case to go by default?

To show the strength of this position, we notice that every one of Israel's sabbaths was based entirely on something in the experience of Israel. This was not the case with the seventh-day Sabbath. Only one reason is given in the Bible for its sanctification. The fourth commandment points to the same fact for its origin that is found in Gen. 2:3. But Eld. Barnes says it is one of Israel's sabbaths, a Jewish sabbath, and denies the distinction of Lev. 23. If so, let us have a version of the com mandment to suit his views. Remembering that the rest from creation is the only reason for its institution, we read:-

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Jews: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Jews made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Jews blessed the Sabbath day, and hallowed it."

This reading exactly corresponds to his statement. If his statement is correct, the reading must be allowed. The seventhday rest stands related to a certain work, and the rest (Sabbath) is certainly his who did the work. If the Jews did that workcreated heaven and earth-then the seventh day is clearly a Jewish Sabbath; but if Jehovah did the work, then it is correctly named the Sabbath, or rest, of the Lord. To no other Sabbath will this apply. Hence the distinction between "the Sabbath of the Lord" and other sabbaths. It takes not very much mental acumen to see this distinction, and the force of it, pro vided there is freedom from prejudice and moral honesty to recognize it or to acknowledge the right.

We repeat, there is no more weight in the declaration that the term moadeem (plural) may cover all sabbaths, than that the word sabbaths may cover all seasons of rest, of every kind. It proves nothing as to the nature and perpetuity of certain sabbaths further than it is proved to refer to those sabbaths in a given text. And that proof is entirely outside of the meaning of the word. The pretended argument on this word is only the most miserable sophistry. It may deceive the unthinking or the willingly ignorant; and if Elds. B. and G. are sincerely satisfied that the argument is just, then we are compelled to place them in one of these classes.

But the most extravagant position of all is the following. We cannot do it justice in any abridgment, so we copy:-

"The seventh-day Sabbath cannot now be observed, because it has no annual starting-point. The passover commenced on the 14th of the morrow after the Sabbath; the 16th a sheaf of barley was to be waved by the priest, as a first-fruits of the harvest. | the Sabbath of the Lord, was not at all de From this time seven complete Sabbaths were to be reckoned, and on the day suc-ceeding the seventh Sabbath the feast of folly, of "darkening counsel by work ceeding the seventh Sabbath the feast of Pentecost was to take place. These intervening Sabbaths were weekly Sabbaths, and of course were reckoned from the passover; but as that feast never occurred upon precisely the same day of the week two successive years, but always upon the 14th of the first month, it follows that the sabbaths reckoned from that festival would not occur upon the same day of the week through two successive years. Therefore, the theory which makes any definite seventh day, year in and year out, the Sabbath day, is contrary to the ancient mode of reckoning it." A greater medley of inconsistencies and false issues than this we have never seen. It is fortunate for Mr. Barnes that he is comparatively an obscure man, for if he had a reputation as a scholar at stake it could never stand the pressure of such a paragraph as the above. But Eld. Miles Grant stands sponsor for it, and he is not altogether an obscure man; what can be said for him? Only this: His reputation as a theologian and controversialist can distinction where none exists. He rest stand anything. It has often been tested, complacently on a supposed distinction

and found to be equal to any emergency. Let us notice some of the points:-

1. The seventh-day Sabbath must have an annual starting-point! That was never true. It was true of the passover sabbath, of which Mr. Barnes really speaks, for that came but once a year; was not a weekly sabbath, and was never called the seventh-day Sabbath in any case. And so also of the Pentecost. If Eld. Barnes and Eld. Grant are not aware of this truth, they present a noticeable instance of the "Inno cents Abroad." Why do they mix up things in this manner if they really have a desire to develop the truth? The whole statement, from beginning to end, is a sheer deception.

2. He exposes the fallacy of his own po sition in this declaration:-

"As that feast never occurred upon precisely the same day of the week two suc cessive years, it follows that the sabbaths reckoned from that festival would not och cur upon the same day of the week through two successive years."

Which is proof most positive that the seventh-day Sabbath could not occur on the seventh day!

Now in all soberness we ask, Is it possible that Mr. B. believes that the recurrence or observance of that sabbath which was inseparably connected with the passover was kept up weekly through any "two suc cessive years," or through any one year? We cannot believe it; for in saying that that sabbath, counting from the 14th of the first month, would not fall at all times of the seventh day of the week, he admits that that sabbath is not the weekly or sev enth-day Sabbath. And that is just what everybody knows. If he does not know it his ignorance of Scripture is most lament able. But if he does know it, how can he with a profession of Christian integrity make such statements as he has made? is no excuse that prepossession of opinion and prejudice blind the mind, for no Chris tian minister is excusable in letting preju dice so blind his mind that he will dare to pervert the counsels of the Most High.

3. The only reckoning forward from the passover was to find the Pentecost. When this was reached the reekoning was carried no further. Both the passover and Pente cost were entirely separate from any partie ular day of the week, inasmuch as they of curred only yearly, and were to be found by counting from the 14th day of the first month, which of course would not fall of any particular day of the week.

4. When God created the heavens and the earth, he rested on the seventh day Not the seventh day of the month, for no month then existed. And the seventh day of the week thus became the Sabbath the Lord-of the Creator. Will Mr. Barnes or Mr. Grant frankly answer this question namely, Was the seventh day of Gen. 2:8 upon which God rested from his work creation, which was blessed and sanctified as the rest of Jehovah, counted from the feast of the passover? They say there was no other way to find the seventh-day Sab bath but to count from the passover. Bu which first existed, the Lord's rest-day from ereation, or the passover? The fourth com mandment points to creation, precisely a Gen. 2:3, for the origin and sanctification of the seventh-day Sabbath. They mus now prove that it was then and there a counted; or, in other words, they must prove that the passover existed at the time of cre ation, or admit that the seventh-day rest pendent on the passover; and so confes

plainly.

Said. "He passed to sleep in Jesus in the singing of that hymn." -Selected.

FALSE TEACHING EXPOSED.

BY ELDER J. H. WAGGONER.

A FRIEND has favored me with a copy of the World's Crisis of March 27, 1878, in which Miles Grant publishes a part of the "summing up" of E. C. Barnes, in a dis-cussion held in Massachusetts. It contains six paragraphs.

The first requires no notice, as it only reiterates the assertion which has so often been disproved, that the ten commandments were the old covenant.

The last three need but little notice, just enough to show the contradictions which they contain. In the fifth he affirms with great positiveness that the Gentiles were never under any obligation to keep the Sabbath. But in the fourth he applies Col. 2: 13-17 to the Gentiles, and says:

"A law which was 'against them' had does refer? Consider it—"Beside the Sab-been 'blotted out,' and 'taken out of the way.' This cannot be the 'ceremonial law,' not fail to notice this request. If they negfor Gentiles were never under it. The law lect this, we shall take it as confessed by

But the other sabbaths were purely Israelitish. They were never specified as days upon which the Lord had rested from his work. They were appointed for Israel to rest upon, without having any rest of the Lord back of the appointment, as the sev-

enth day had. They were truly the sabbaths of Israel-her sabbaths, as in Hos. 2:11. And not only in Lev. 23:3, but in

verse 38 the same distinction is made. Pointing out the feasts which they were to keep, it says, "Beside the Sabbaths of the Lord." Neither Eld. Barnes nor Eld. Grant can refer this sentence to anything but the seventh-day Sabbath. Or, if they say it does not refer to the weekly or seventh-day Sabbath, will they please tell us to what it

without knowledge."

4. When God rested on the seventh day from his work of creation, when he blesse and hallowed it, from which alone the weekly or seventh-day Sabbath had its of gin, there was no 14th day of the fin month; no passover; no Jews; no sin; no types of Christ's work for sinners; n "shadows of things to come." It was, then the hallowed rest-day of Jehovah, the Ge ator,—"the Sabbath of the Lord." In a this it was distinguished from the typical sabbaths of Israel. Will Mr. Barnes saying sincerity that he cannot see or understand this distinction? If he will say so, we will then acquit him of any intention to mislead his hearers. But then, for the same reason we will extend our heartfelt sympathy to the unfortunate people who accept him a a teacher.

5. Eld. Barnes has a most singular vie ion. He cannot see a distinction which is founded on evident reasons and made plain by Scripture; but he can easily discovera

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seventh day of the week. But it does not exist. This is shown-

1. By the facts to which we have referred, that when the Sabbath originated it was the seventh day of the week. No onger period of time yet existed.

2. By the necessity of referring to the week in Ex. 16. The same Sabbath which was enjoined in Ex. 16 was enforced on Mount Sinai, and it was plainly declared to be the rest-day from creation. There is no more reason to say that the seventh day was not the seventh day of the week, than here is to say that the sixth day of the same chapter was not the sixth day of the week. If the seventh day means the last day of cycle of seven, without regard to the days of the week, then we say with equal reason the sixth day means the last day of a cycle of six, without any regard to the day of the week. On the last day of the cycle of ix they were to gather a double portion of manna, for Sabbath use. But according to hat reckoning it would answer that purose the first time only; for between the ast day of the second cycle or period of six, and the last day of the second cycle of seven, there would be a whole day. And forty-two days the requirements to gather a double portion, and to gather pone at all, would fall on the same day ! The only way to avoid this dilemma is to admit that they were the sixth and seventh ays of the week.

3. This conclusion is proved to be true y the New Testament. In Luke 23:56 nd chap. 24:1 we learn that they kept the Sabbath day according to the comnandment," and this was immediately folowed by the first day of the week. This s proof positive that the Sabbath of the ommandment is the last day of the week; ruly the seventh day of the week.

4. And this is corroborated by the uniorm practice of the Jews, who have preerved the Sabbath from their earliest history, and they always observe the seventh day of the week. Among them he idea of finding the seventh-day Sabbath by counting from the passover was never heard of. We do not hesitate to say hat it originated in the mind of cavilers. And thus it is abundantly proved that the abbath of the fourth commandment, the eventh-day Sabbath, is the seventh day of he week, and has no necessary connection with a day of the month or year.

We will pursue the subject no further. Such positions are not really worth the ime we spend upon them. We suppose Id. Grant selected these paragraphs for publication because they contain the trength of Eld. B.'s argument. If these are the best parts of his summing up, we are led to wonder what the rest can be. And our urprise is all the greater when we consider that those who call themselves "Adventists " are in the forefront of opposition the message of Rev. 14:9-12, which connects the keeping of the commandments of God and the faith of Jesus. This chapter closes the chain of prophetic events brought down from the book of Daniel, and ending with the coming of the Lord to reap the harvest of the earth. It seems surprising indeed that professed Adventists not only ignore the last message given just before the advent, but oppose in the most unreasonable manner the commandments of God which are taught therein.

They who are unacquainted with the work in which we are engaged in vindicatng the commandments of God, who do not inderstand the nature of the opposition which the Sabbath of the Lord has had to bear, may think we express ourselves too strongly and speak of our opponents too sharply. We think otherwise. When men rack their brains from year to year to invent plausible pretexts for evading the testimony of Jehovah himself, and seek to cover up by sophistry old cavils which have been exploded scores of times, we believe it is our duty to very plainly point out the evil of their course, and, if necessary, to "rebuke them sharply." Not that we have any feelings of ill-will toward the individuals so acting, but that we may fulfill the duty which this message lays upon us, to preserve others from following their pernicious ways, and, as far as possible, rescue souls from error and from ruin.

between the seventh-day Sabbath and the it was so very beautiful that the monk could not take his eyes off it; he began to pursue it. However, he stopped, thinking he must have been half an hour running after his bird. He returned to the monastery, but was very much surprised to find at the door a brother whom he had never seen, and the brother did not know him either; his surprise was still greater when he saw nothing in the house but strange faces and new people. The others looked at him in astonishment. At last he told them his name; and they looked in the registers, and found that it was a hundred years since he went away. . . . Thus God showed him that the time does not seem long in paradise.-Selected.

"THE BEST PLACE IN MASSA-CHUSETTS."

This is the testimony of our brethren rebecting our camp-ground at Shawsheen River Grove in the town of Andover, Mass. A more beautiful place we never have had. The Shawsheen River runs by, in full view of the ground. The cities of Lowell and Lawrence are within twenty minutes' ride of the grove, and Boston only twenty miles away. The grove is on the main line of the Boston and Maine railroad, with about thirty trains passing it every day.

The selection of this place by the committee was certainly fortunate, if not providential, on account of its accessibility, and the especial favors we receive from the railroad company that owns the ground. Our provision stand, containing stove, tables, dishes, in short everything we need, costs us comparatively nothing. Then there is a large hall capable of seating one thousand people, with seats and speaker's stand all in readiness. The superintendent of the B. and M. railroad has granted all the favors we have asked of him, and more too. This has not been a small item. In cash value to us they are worth \$100, and the end is not yet.

About a dozen of our old, tried brethren and sisters are on the ground, making the necessary preparations. Yesterday (Sabbath) we had a meeting under the large tent. It was a most precious season. The Spirit of God came very near, and the testimony of all was, "The best Sabbath ever spent." Just before the Sabbath closed we held another meeting. A man who had heard the appointment given out, carried the report to the village, so when the hour came, about thirty ladies and gentlemen were present. They said they had heard of us at Groveland, that we were not fanatics, etc.; and after a pleasant talk, they invited our sisters home, lest they should take cold

camping out. Before these lines are read, we anticipate passing through one of the most interesting and important camp-meetings ever held in D. A. Robinson. New England.

INDIANA T. AND M. SOCIETY.

THE Indiana Tract and Missionary Society held its sixth annual session in connection with the camp-meeting at Kokomo, Aug. 18, 1878. Opened at 11 A. M. with singing, and prayer by d. S. N. Haskell.

Minutes of the last meeting read and accepted. The report of labor for the past year was the

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en read	, as follows :		
No. of	families visited,		372
66	letters written,		437
66	new subscribers for period	dic	als, 368
" "	periodicals distributed,		6,402
" "	Annuals distributed,		1,766
Fracts	and pamphlets dist., pp.,		206,015
n	. 1 ີ ໂ 1 11 (ຜິດຫຼ	00	

Received on memberships, \$ 37 00

Stark Co.; No. 2, H. C. Winebrenner, Ligonier, Noble Co.; No. 3, Wm. Covert, New London, Howard Co.; No. 4, Isaac Zirkle, Mechanics-burg, Henry Co.; No. 5, Elisha Cox, Thorntown, Boone Co.; No. 6, Noah Carahoof, Patricks-burg, Owen Co.; No. 7, Jacob Butcher, Bloom-ington, Monroe Co.; No. 8, John Roberts, Friendship, Ripley Co.

A vote was taken to raise a permanent T. and M. fund of \$600.00, and in a few moments pledges were made to the amount of \$327.00. ome paid down.

S. H. LANE, Pres. Adjourned. **J**. W. Covert, Sec.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XIII.-THE SEED OF ABRAHAM. QUESTIONS.

1. WHAT can you say in regard to the value of Abraham's experience in offering up his son

2. What did it help him to better appreciate 3. What did it help him to understand?

4. How has God manifested his love? 1 John 4:9.10.

5. What do all men have through Christ? Cor. 15 : 22.

6. As Abraham had been called upon to offer up his son Isaac, what was he to under-stand that God would really do with his son Jesus ?

7. As Abraham had believed that God would raise up Isaac from the dead, what was he to believe that God would really do with Christ ?

8. To whom were the promises made? Gal.
3:16; Acts 7:5.
9. To whom were these promises renewed?

Gen. 26:1-4; 28:13, 14. 10. In what way did Moses make use of these promises? Ex. 32:13.

11. What encouragement had Moses for mak-

ing this plea? Gen. 17:7. 12. To what does the expression "seed of Abraham" often refer? 2 Chron. 20:7,8; John

8:33, 37; Gen. 15:18. 13. To what does it especially have reference

Gal, 3:16. 14. Was Christ a descendant of Abraham ac

cording to the flesh? Matt. 1:1-17. 15. Who are included with Christ as being of the seed of Abraham? Gal. 3:29; Rom. 9:8;

Gal. 4:28. 16. What does Christ say of all that are his

John 17:10. 17. How do we become the children of God?

Gal. 3:26. 18. Who have put on Christ? Gal. 3:27.

19. What obedience have those rendered who

have been baptized? Rom. 6:17. 20. How are the children of God made mani-

fest? 1 John 3:10. 21. Is not right doing identical with keeping

the commandments of God? 22. What has been already learned from Rom.

8:14? 23. What are the fruits of the Spirit? Gal.

5:22, 23.

24. Does love always prompt to obedience? 25. Then to what acts will the Spirit of God lead us?

26. Does the seed of Abraham include all the

children of God? 27. Do they all inherit the promises with Abraham?

28. May they all expect to share the fulfill-

ment of the promises with A braham ? Gal. 3:29. 29. With whom are they joint heirs? Rom. 8:17.

SYNOPSIS.

Abraham's experience in offering up his son Isaac was profitable to him not only as a trial of his faith, but in many other ways. It helped him to better appreciate the plan of salvation through Christ, and to better understand the love of God to man. For as Abraham was called upon to offer up his only son, so God would really give his only Son, Jesus, to die for the sins of men; and as Abraham believed that God would raise up Isaac from the dead, so God would really raise up Christ after his crucifixion, that all men, through him, might have a resur-

God will lead us to just those acts noticed in the passages quoted,---to faith in Christ, and obedience to the law of God, as well as to every form of doctrine delivered unto us. Gal. 5 22, 23.

So we see that all the children of God are of the seed of Abraham, and heirs according to the promise,—heirs of God, and joint heirs with Christ, if so be that they suffer with him. Gal. 3:29; Rom. 8:17.

LESSONS FOR BIBLE CLASSES.

LESSON XIII.-THE SANCTUARY. QUESTIONS.

1. WHAT did we learn in the last lesson in regard to the use of the terms "daily sacrifice" and "transgression of desolation," as used in

Dan. 8:11-13? 2. What important question is asked in

verse 13 ? 3. In what other words might the same

4. What answer was given to this question ?

5. In considering this subject, what is it important to notice?

6. What is the meaning of the word sanctuary?

7. Repeat Heb. 8:1, 2.

What do we learn from this passage? What do we learn from Heb. 4:14? 8.

10. What is this sanctuary called in Heb. 8:2?

11. What do we infer from this?

12. Where do we find positive proof of this

fact13. Repeat the verse.

14. What do we learn from the verses that follow ?

15. What do we learn from the last part of verse 8 and the first part of verse 9?

16. What do we learn from verse 23?

17. What from verse 24?

18. What charge was given to Moses in re-gard to building the tabernacle? Ex. 25:40. 19. What reference is made to that charge in

the eighth chapter of Hebrews?

20. What is said of the service of the priests of the worldly sanctuary? Heb. 8:3-5. 21. What does this show in regard to the

heavenly sanctuary? 22. In what other passage is the same thing clearly indicated?

23. Repeat the verse, giving emphasis to the word also.

24. State briefly the principal points of this lesson.

SYNOPSIS.

We have seen that in Dan. 8:11-13, the term "daily sacrifice" is used to denote the pagan re-ligion; and "transgression of desolation," to denote the papal religion. Verse 13 contains an important question : "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" This is the same as to say : "How long shall these false religions be exalted above the true religion of the Bible, and how long shall pagans and papists be allowed to persecute the people of God ?" The answer is as remark-able as the question : "And he said anto me, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'' In considering this subject, it is important to no-tice,—1st. The sanctuary; 2d. The time; 3d. The cleansing.

THE SANCTUARY.

Sanctuary means a holy or sanctified place, a

dwelling place of the Most High. Heb. 8:1, 2 reads as follows: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'" From this we learn that God's throne is in the heavens; that he has a sanctuary there; and that there is a high priest who ministers in that sanctuary. From Heb. 4:14 we learn that the high priest of this sanctuary in the heavens is Jesus the Son of God. This sanctuary is called the true tabernacle which the Lord pitched and not man. From this we infer that there has been a tabernacle which was typical of the true, and was pitched by man. Heb. 9:1 tells us plainly that the first covenant had a worldly learn that the worldly sanctuary here referred to derness of Sinai. From the last part of verse 8 and the first part of verse 9, we learn that this tabernacle was a figure for the time then present; from verse 23, that it and the things contained in it were patterns of things in the heavens; and from verse 24, that the holy places of this tabernacle were figures of the true holy places which are in heaven itself. In Ex. 25: 40 we see that Moses was charged to make these things after their pattern which was showed him in the mount. In Heb. 8:3-5 we learn that the priests of this worldly sanctuary served unto the example and shadow of heavenly things.

A BEAUTIFUL LEGEND .-- There was once a good religious man who thought he should find the time long in paradise. God showed him plainly that he was mistaken. One day he was in the garden of the monastery, and perceived a little bird hopping from st branch to branch, which seemed more and ⁸ branch to branch, which seemed more and more beautiful as he looked at it. At last, For Dist. No. 1, J. D. Shilling, Grovertown

By donations,		<i>,</i>	182	63
From book sales,			54	81
New subscribers,			217	45

Total.

\$491 89

On motion of John Roberts, the president appointed the following committee to nominate officers for the ensuing year, and to re-district the State : W. W. Sharp, Wm. R. Carpenter, J. T. Richards.

Eld. S. H. Lane then made some remarks, setting forth the necessity of having a permanent T. and M. fund.

The committee brought in the following report : For President, Eld. S. H. Lane, Battle Creek, Mich. ; Vice-president, J. M. Rees, Kokomo, Ind. ; Secretary and Treasurer; E. A. Wilhelm, Bourbon, Marshall Co., Ind.

The Committee also recommended that the State be divided into eight districts. Carried. Dist. No. 1 remains unchanged. The district heretofore known as No. 5 is to be called Dist. No. 2. The one known as No. 2 is to be called No. 3, and to embrace the same churches it has done, except Thorntown, which is to be called Dist. No. 5. No. 3 is to be called Dist. No. 4. Dist. No. 4 is to be divided, and Smithville, Dist. No. 7. The church of Friendship is to be Dist. No. 8.

rection. The promises were made to Abraham and to his seed. These promises were renewed to Isaac and Jacob, and Moses plead them in behalf of the

children of Israel after they left Egypt. Moses had strong encouragement for making this plea, as may be seen by reading Gen. 17:7. "The seed of Abraham" often means his nat-

ural offspring, but it has special reference to Christ. For in Gal. 3:16 we read as follows: "Now to Abraham and his seed were the prom-ises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

But all who are Christ's are included with him as the seed of Abraham; for Gal. 3:29 says, "And if ye be Christ's, then are ye Abraham's seed," &c. Those who are Christ's must be the children of God; for Christ says, "All John mine are thine, and thine are mine." 17:10.

Gal. 3:26 says that we become children of God by faith in Christ; and in the nextverse, that as many as have been baptized into Christ have put on Christ. Here is faith and obedience; for in being baptized we obey that form of doc-trine delivered us. Rom. 6:17. In 1 John 3:10 we learn that the children of God are made manifest by right doing, and right doing is obedience to all the commandments of God. We have already learned from Rom, 8:14 that, "as many as are led by the Spirit of God, ing examples used t they are the sons of God." Now the Spirit of heavenly sanctuary.

There must therefore be a service, a ministra-tion, in the heavenly sanctuary. This is clearly indicated in Heb. 9:1.

RECAPITULATION.

We see, then, that God has a sanctuary in heaven; that his throne is there; that Jesus the Son of God is the high priest of that sanctuary; that it has holy places, and ordinances of divine service; that the tabernacle pitched by Moses was a figure for the time then present; and that the holy places in it were patterned after those in the heavenly sanctuary, the services there being examples used to illustrate the work in the G. H. BELL.

THE REVIEW AND HERALD.



JAMES WHITE, J. N. ANDREWS, Corresponding Editors. U. SMITH, - - - Local Editor.

SYSTEMATIC BENEVOLENCE. 4

(Continued.)

WHY this leanness of soul with many of our people? Why so little of the manifestation of the Holy Spirit among them ? Let the prophet of God answer: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field." Mal. 3:8-11.

In the foregoing from the Lord by the mouth of his prophet are fearful threatenings and gracious promises. The curse of the Lord, whether his hand is stretched out to scatter property, or his withering touch takes away physical, mental, or spiritual strength, who can bear it? The blessing of God in its fullness, even when poured down through the open windows of heaven to the overflowing of the soul with the Holy Spirit, when basket and store are correspondingly full, who can comprehend the blessedness of such a shower from the hand of our covenant-keeping God? We would here state that during the past twenty years we have seen the fulfillment of the curse threatened on unfaithful stewards, and the prospering hand of God with faithful stewards, both in the ranks of Seventh-day Adventists. We mention a few cases on both sides as samples of the many, and as this is a sensitive subject we withhold the names of the persons.

Bro. E. E. and wife, of Vermont, were among the first who embraced the Sabbath in that State. They were wealthy. An only child, a daughter, made up the family of three. Bro. E. was a man of considerable ability, and soon after he embraced the third angel's message it appeared evident that he should give himself to the proclamation of the truths connected with this message. The Lord sent Bro. and Sr. E. messages of warning, reproving them for their love of this world, and saying that Bro. E. should consecrate himself and his property to the work and cause of God.

About this time they sold their property in Vermont and moved to Whiteside county, Illinois, and purchased a large improved farm ; and what money remained after paying for the farm they put out at interest, some of it as high as thirty-five per cent per annum. Before leaving Vermont, Sr. E. said to some of her friends in substance as follows: "Elon says he is going West to preach the message, but I am going to farm it." And so it proved. The labors and cares of a large farm and money at interest taxed this family to the utmost, leaving no time for Bro. E. to improve his gift before the people. They appeared anxious that the message should be preached in the vicinity of their Illinois home, and invited one of our most efficient ministers to come to that State and labor. He

work and cause of God he would soon follow his wife. But this message only startled and aroused him for the time being, to fall back into a deeper worldly stupor; and in a few months poor Elon was laid in the silent grave beside Maria, leaving as little hope in his case as in hers.

The property, some less than fifteen thousand dollars, fell into the hands of the only daughter and her husband. These young people, not having experience sufficient to manage so large a property, were invited to locate at Battle Creek, Michigan, where they would have that counsel they needed. But they refused, and appeared jealous that no one had any higher interest in them than to get their property. They expressed themselves anxious and willing to help the cause, but as times changed they could not collect money at high interest that was due. They did give notes to the Publishing Association at Battle Creek for three hundred dollars, which were never paid. Hard times pressed on, and it was evident that the hand of the Lord was stretched out to scatter the property that had been kept from the cause of God in the face of repeated warnings. Loss followed loss in quick succession, by bad debts poorly managed and by fire, until every dollar of that large estate was scattered to the four winds. Soon the married daughter died, leaving a son. He has since died, and is silent in the grave with his mother and grandparents, but not without hope. Thus disobedience in the face of the most definite warnings has been visited by the blotting out of the entire family, even to the third generation, and the scattering of the entire estate. We leave this painful narrative, simply saying that in the final summing up of accounts in the last Judgment, the subjects of it will receive according to their works. Many other cases similar to this could be given ; but this one is given at length to represent the many. And right here we give that wonderful text which represents not only the class who scatter of their means abroad for the benefit of the cause of God, but also those who withhold it and are thereby brought to poverty :---

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

> J. W. (To be continued.)

FAITH AND FEAR.-NO. 2.

TRUST NOT IN RICHES, BUT IN THE LIVING GOD.

In a former article we have shown that Christ, in his sermon addressed to his disciples in the presence of a multitude of people, as recorded in the twelfth chapter of Luke, held up before his chosen ones in widest contrast the confidence of willing faith and the fear of unbelief. In this article we call attention to the solemn charge to the rich that the great apostle charges his son Timothy to give to them. Paul says :-

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. In briefly commenting upon the foregoing words of the apostle, we will notice the following points :-

1. The rich are charged not to be highminded. went, and labored about two months, and was The apostle does not here by any means warn against that elevation of soul which raises the mind and heart above a life of sin to obedience, holiness, and heaven. But he strikes at that shallow pride and cruel power of money which frequently exalts its possessors to an imaginary hight they are not qualified to maintain in society. There is power in wealth. Money will give some men influence and position, who are destitute of nearly every qualification that makes the real gentleman. Wealth leads some men to despise the poor. And while poverty tends to humbleness of mind, riches will fill the most shallow minds, and these unfortunate persons become puffed up by the devil. Hence the rich are charged first to guard against becoming highminded. 2. They are also warned not to trust in riches. No rich man ever thought of trusting in his riches for eternal life, hence the men of this world trust in their riches to sustain them in this life. They pile up wealth, and then lean upon it as their only support.

held in contrast with the certainty of immortal wealth. Those who trust in this are liable to be taken from it by death, or that may be swept away from them. But those who have their treasure laid up on high, have the double assurance that it will be secure for them, and that they will be secure to enjoy it in the life to come.

4. The rich are charged to trust in the living God for life, health, food, and clothing as verily as the poor. The apostle would set before us the uncertainty of earthly supports, and that all, rich and poor, must trust in God for this life as well as the life to come. Men and things fail us here, but God fails the obedient, trusting soul never.

5. God is willing that his children should enjoy the good things of even this life. And only he who makes a sanctified use of them really enjoys them. And our kind Father does not give us these earthly blessings grudgingly and stintedly, but in the language of the apostle, it is he "who giveth us richly all things to enjoy."

6. The true child of God and heir of eternal life will not covetously and selfishly hoard the good things of this life, but will, in the words of the apostle, "do good" with them. God makes his people his stewards of those things with which he blesses them, and it is their duty to faithfully use of their abundance to bless the needy and to advance his cause.

7. It is their privilege to be rich here, not, however, in the uncertain wealth of this world, but in faith that works by love to the purification of the heart. The true Christian's works are the measure of his faith. And he who fills up his life with good works has as the mainspring of his actions the riches of saving faith.

8. He is charged to be ready and to keep himself ready to distribute of that with which the Lord has blessed him. This readiness means more than willingness. The stewards of the Lord should not suffer their Lord's money to be invested where they cannot command it when his work and cause demand a portion of it. The several branches of our growing cause demand the investment of a large amount of means, and calls have been made to those who had means at their command to loan it without interest to our Publishing Houses, or College, or our Sanitarium. These institutions have been truly represented to be safer for the principal than the best banks on the continent. As proof of this statement, we cite the fact that for the period of a quarter of a century we have received deposits and given the incorporation's notes, and no person has lost a single dollar.

Those persons who have had their means thus deposited have been "ready to distribute." All they had to do when duty was presented before them to give of their means for the support of some branch of the work was to order the appropriation made and the amount charged to their account where deposited. But others have thirsted for interest, or the profits that might arise from good investments, and have placed their means where changes in the times have made it impossible to collect a portion when wanted. These are not only unready to distribute, but many have lost by failures of banks and in business generally, so that they have brought perplexity upon themselves and sustained losses of principal and interest, besides the loss of a blessing here and a reward hereafter in consequence of not being ready.

9. The children of faith are charged to be willing to communicate. A certain brother understood this injunction to mean letter-writing, so felt a burden to address long letters of little with tent masters to get them to drive the importance to his brethren; but this was one of the mistakes of his life, which was marked with covetousness. Paul is not speaking of epistolary correspondence in this chapter, but is speaking of the duty of communicating worldly treasures to feed the poor and to advance the cause of God. And this duty should not be done grudgingly nor with a stingy hand, but willingly and liberally. 10. The result of a life of faith systained by good works is expressed in these important words, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." In putting up a building a good foundation is of the first importance. The foundation which the obedient, trusting soul lays up in store is for himself against the time to come. During the period of probation he is laying this foundation upon which he may safely stand in the time of trouble, the pouring out of the last plagues, and in the Judgment of the great day. Upon this foundation which raises him above the perishable things of this world he may reach up and lay hold on the gift of eternal life.

But those who live for this life only, and neglect to build the sure foundation of faith and works for the trying scenes of the close of this world's history, will then sink in the mire of the unbelief they have been cherishing during the time of their probation. These have deprived themselves of many of those things which the Lord has given to be enjoyed. Their minds. have been pressed with cares and anxieties in their eager graspings for the things of this life, without the grace of God to comfort and sustain, while their physical strength has been exhausted, bringing them prematurely to the feebleness of age, and they have no foundation for the time to come. What a mistake to thus lose both worlds! May God have mercy, and save his people from this terrible mistake, and help them to build sure and fast during the remaining hours of probation. J. W.

SECURE YOUR TENTS WELL.

EVERY summer we have more or less reports of tents blown over. Every minister knows that this is a very disagreeable affair. It al ways occurs in a storm, just when you want shelter the most. Sometimes it happens during meeting. It is a very damaging affair, all around.

1. It often injures the tent itself a great many dollars' worth.

2. It wets and injures everything in the tent. 3. If it does not hurt somebody, it frightene the people and tends to lessen the attendance at the meetings.

4. It often causes the loss of a day or two in the midst of the meetings.

These are very serious consequences, and should be avoided if possible. I have been led to inquire whether it is really necessary to have a tent blown over, and I am fully satisfied that there is not a particle of need of it. If those who put up the tent will take proper precautions there need be little more danger of having a tent blown over than of having this accident happen to a house.

Within thirteen years, I have had a tent blown over three times, and each time it was simply on account of my own carelessness, a lack of proper precaution in pitching it; and believe that investigation will show that this is so almost invariably. A hurricane may tear a tent all to pieces, which is quite a different thing; but to have a tent blown over, to have the center pole come down, is entirely unnecessary. Only three things are requisite to avoid this catastrophe :---

1. A center pole of sufficient strength. Do not get a weak little center pole, which the wind and storm can twist off easily. Better take a little more pains and get a good one. It costs but a trifle more, either of money or of labor.

2. Four good, reliable guy ropes, reaching from the top of the center pole to the ground. Don't trust old rotten ones, but have strong, new ones for this. If there is any doubt about your ropes, get new ones. It costs but a mere trifle compared with the cost of having a tent blown over.

But generally the real difficulty is in putting down the stakes. In every case where I have seen a tent blown over, examination has shown that the stakes to which the big guy ropes were fastened were too small, or else were not driven down deep enough. All who have tried it know that it takes a little muscle to put down a stake properly. I have had to contend a great deal stakes deep enough. They are generally ready to stop when the stake is about half as deep as it should be, just when they ought to keep on. If it feels a little solid and goes hard, they stop. After my tent had blown down the third time, I was determined to make it stand. I obtained stakes four feet long, and from three to four inches in diameter on both ends. With a spade and a crow bar, it only took about ten minutes to dig a hole and put down one of these stakes three feet into the ground. Then I put in stones and jammed them down solid. To four of these I fastened the big guy ropes. Do you think there was any danger that the tent would come down then ? A storm might tear it all to pieces, but could never blow it down. What is the cost of fixing a tent securely, like this? In money, nothing ; in extra labor, an hour or two of hard work. The feeling of security one experiences during the first storm pays for it all.

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so far neglected by Bro. and Sr. E. that he had to hire money to pay his fare out of the State.

But the Lord did not leave them without giving them warning after warning of their dangers, and instructions as to their duty. And when the sin of covetousness was set before Bro. E, and his duty to give of his means for the cause, he would excuse himself by stating that he would do more, but that "Maria" (his wife) opposed him. Soon Maria was stricken with sudden sickness and death, leaving not a ray of hope behind of her acceptance with God. The remark was then made that now we had a chance to see whether Maria stood in the way of her husband. And as Elon made no change for the better, but rather for the worse, it was evident that they were agreed, like Ananias and his wife Sapphira, to keep back not only a part of their wealth, but all of it.

Again the Lord warned Bro. E. of the danger of his deceiving himself. A faithful message was given him from the Lordsthat his heart was set upon his covetousness as much as that of his wife had been, and that unless he changed his course and gave himself and property to the Here the uncertainty of this world's wealth is

3. Earthly riches are uncertain. The apostle warns against trusting in uncertain riches.

Brethren, let us make our tents stand. When you report that your tent has blown over, we shall think that it is simply because you did not bestow proper labor in pitching it.

D. M. CANRIGHT.

SEPT. 5, 1878.]

THE REVIEW AND HERALD.

ONE HUNDRED AND NINETY-FIVE STRIPES FOR FIRST-DAY-KEEPING.

It is rather hard to believe that a Christian rother has been so severely treated for no other offense than observing the first day of the week as the Christian Sabbath. And yet, a large audience who were listening to a sermon last Sunday in defense of Sunday-keeping, were so informed by the speaker.

I had previously read of the whipping of this servant of the Lord, but had not learned the wason for it. The record stands thus : " Of the Jews five times received I forty stripes save one." 2 Cor. 11 : 24.

In this chapter, Paul is speaking of what one ninister has called the apostle's salary. In the ame connection he says, "Thrice was I beaten with rods, once was I stoned." In the book of the Acts of the Apostles, we have the account of the stoning of Paul, also the commandment of the magistrates to beat Paul and Silas.

Where the proof comes in that these five sepwate whippings were for first-day keeping we were not told. May it not be found in Acts 16, where we read : "These men, being Jews, do exwedingly trouble our city, and teach customs which are not lawful for us to receive, neither bobserve, being Romans"? And if so, is not he first-day Sabbath "Jewish" as well as the eventh-day? If the fact that the pious Jew wpt the Sabbath of the Lord made that day lewish, would not the observance of the first-day w this great apostle from that people render is day Jewish?

But seriously, who ever heard or thought of his before? The preacher had come to town to how that the ten commandments were abolhed, and that first-day keeping arose in trimph over their ruins. And this declaration repecting the reason why Paul was whipped was led in as an evidence in behalf of the first-day abbath in the days of Paul.

Let any one who did not hear this sermon ake this reckless statement as a measuring rod, pplying it to the arguments and strong stateents against the law of God, and he will have a ir idea of the efforts made and the dish served Marshfield, Vt., against our views on the law nd Sabbath.

By the kindness of the Universalists, their use was secured and the sermon reviewed imediately, before a large audience, it being too et to come to the tent. Had this minister ated that there is no doubt but that Paul ould have been whipped and imprisoned for weping the first-day, had he kept it, he would ave been safe in the expression.

Paul's testimony is: "So worship I the God my fathers, believing all things written in the aw and in the prophets." "Saying none other hings than those which the prophets and Moses id say should come." "Though I have comitted nothing against the people or customs of ar fathers, yet was I delivered prisoner from rusalem into the hands of the Romans." d Paul keep the first-day?

Aug. 27. A. S. HUTCHINS.

JERSLEV, DENMARK.

LAST Sabbath we met with the brethren in strup. They are trying to be faithful in rving the Lord, and meet every Sabbath. he family has gone to America. This is a great ss to them, as that brother has led the meetgs heretofore. Two dear souls were buried ith Christ by baptism. On Sunday we held two meetings in new aces. One was in Hellum. There are some ands here who have read our publications, d are persuaded that we have the truth. me of them are Baptists. In the evening we d a meeting in Jerslev. About fifty attentive earers listened to the discourse. In both these ces there are opportunities for further labor ter harvest. We learn by letters from Norway, that three od souls have been added to the little number Sabbath-keepers there.

taining unto it. Yet the assurance that God is anxious to have me come near to him, and that he will help, gives me some courage and bids me not despair.

The words : "Ministers of Christ, your coldness, your lack of prayer, of fervor, and of heavenly wisdom, may turn the balance with a soul and send it to perdition," sent a shudder through my soul. I quickly asked myself the question: Have souls been lost through my lack of fervor and prayer and careful walk as a minister of the most solemn truths ever committed to mortal hands? The thought troubles me.

The words : "Come very near to God in supplication, and you will be like a tree planted by the river of waters, whose leaf is always green, and whose fruit appears in due season," help me much. I take courage. I thank God for the lesson and pray that the impressions made on my mind may never be effaced.

And may this most solemn appeal be blessed to the good of all the dear ministers of present truth. E. R. Jones.

NO CAMP-MEETING FOR NEW YORK.

AFTER careful consideration, it is decided to withdraw the appointment for camp-meeting for New York, Sept. 18-23. Our reasons for doing this are as follows :---

1. This date is so late that we could hardly expect suitable weather for holding a campmeeting in the northern part of the State. Should the weather be wet and cold, as it is very likely to be, the attendance of the brethran would be small, while the outside interest would, as a matter of course, be but very little. Thus the main objects of the meeting would be lost.

2. It is highly important that our coming Conference should be well attended by delegates from all parts of the State ; but the location of the fall meeting would make it very difficult to secure such attendance, it being so far removed from the central part of the State. A general meeting in the month of October, at Rome, N. Y., would doubtless secure a larger attendance of our people, and a much more general representation of our churches.

3. Owing to the largely increased expenses of our Conference operations during the present season in purchasing and running so many new tents, together with the financial embarrassment of our T. and M. society, the brethren feel hardly able to meet the expenses of a campmeeting, which would be quite heavy if held on the same ground as last year, and still greater were we to change to a new ground.

4. Our large tent is so badly mildewed as to be unfit for use, and so would not furnish a suitable protection from the wet weather so liable to occur at this season of the year.

For these reasons, and others that might be named, we conclude to withdraw the appointment for camp-meeting, and suggest that in its place there be held two general meetings: the first at Wellsville, N. Y., the second Sabbath in October; the second to be held at Rome, commencing the Tuesday following and continuing over the following Sabbath; and that in connection with this second meeting our annual Conference and the annual meeting of our T. and M. society be held. This will give more time for the transaction of the business of these two meetings than could be secured at a campmeeting, and this time will certainly be needed. It is expected that Sr. White will attend

these meetings.

upon us while we are busy taking care of the gifts he has bestowed. I am fearful that these things will prove a curse instead of a blessing to some, unless they shake off the stupor that appears to be holding them down to this sin-cursed earth. Dear brethren, this life is but a dream, and full of troubles. This world is not our abiding-place. Oh ! look beyond this life. Jesus has promised us eternal life. Look beyond this sinful world to the city of God. We must have eternal life; we cannot afford to lose it. Let us lay aside all our worldly cares, and come up to these meetings, where God's Spirit will meet with us and bless us.

The central meeting will be a general T. and M. meeting for the whole State. We expect to see at this meeting all the ministers, T. and M. officers and workers of the State, as plans for our fall and winter campaign will be discussed. We expect to make an advance along the whole line this fall. Bro. Haskell is expected to be with us to hold a Biblical and T. and M. Institute. This is just what we all need. Let none fail to come. Come at the commencement and stay till the close. The State secretary will be at this meeting with a supply of books for all, and to receive subscriptions on periodicals. We shall want a report from every district at this time, showing just what has been done the past quarter. If anything should happen that the director of any district cannot come, let him see that his report is sent by mail, to the secretary, in time. Directors and librarians are expected to bring their books with them, and those that have not the new books should come prepared to get them, as the secretary will have a supply.

Let all that can, bring tents, and plenty of bedding and good warm clothing, as the nights will be cool. We expect to see more Sabbathkeepers at this meeting than have ever attended any one meeting in Kansas, and we look to the General Conference for proper help, and hope they will not pass us by in this our time of need.

Again let me say to one and all, Come to these meetings; let nothing but sickness keep you away. You that take the REVIEW see that all those who do not take it are visited and urged to come; and you that have teams see that there is a way provided for those to come that have no teams. Leave none behind that will come. Come praying, come with the spirit of Christ, come to work; and if all will do their duty we shall see scores of souls converted to God at each of these meetings. Time is short. What we do must be done quickly. Who will J. N. AYERS. falter?

WHAT DO YOU CALL IT?

CALL what? The Sabbath of the fourth commandment.

"We call it 'the old Jewish Sabbath,' of course."

But do you not know that the applying of improper names to persons or things is wrong, and that when the feelings of the heart are bitterness and enmity, the calling of an institution of God by a name of contempt or reproach is downright wickedness? Well, it is. When your attention was called to the Sabbath, and the observance of God's holy day was pressed home upon you, in your determinatian not to obey, did you not call it, "The old Jewish Sabbath"?

Why did you do this? What were the feelings of your heart? Was it a real love for God and the honor of his name, a delight in the law of God after the inward man, Rom. 7:22, that led you thus to do? Ah, think again. God sees your heart. He understands it all. was it not rather because of that carnal mind in you which is enmity against God, and is not subject to his law? Rom. 8:7. In his word, God has said that it "is the Sabbath of the Lord thy God." Christ said that he is its Lord. Mark 2:28. It is the Sabbath of the Lord Jesus, and we greatly dishonor the dear Saviour when we call it by a name of contempt. Let us read what the Lord has said in his word that we should call it. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:13, 14. Here he tells us what to call it. The old Jewish Sabbath, and a yoke of bondage ? No, indeed. Call the Sabbath a delight, the holy of the Lord, honorable. He has further said if we do this we shall honor him; and if we also observe it as he has instructed us in this same scripture, the unfailing promise of the God of the Sabbath is, "Then shalt thou delight thyself in the Lord." Precious promise ! Dear reader, may this delight in the Lord be E. R. Jones. vours.

THE WORLD SHALL HEAR THE NEWS.

THE last message of the everlasting gospel is going "into all the earth, and its words unto the end of the world." I have just been reading in REVIEW of Aug. 22, of the first decade of the work on the Pacific slope. God has bleseed the efforts of his people wonderfully, both in our own and in foreign countries. The nations of the Old World are hearing the truth. Every lover of God and the present truth has reason to rejoice, and take courage to labor on in this blessed and glorious cause. It moves with constantly accelerating velocity. As Bro. Loughborough suggests, during the next two years more may be accomplished than has been done during the ten last past. Who does not want to have a part in this work?

Well, the Lord has provided a way for us all to work. We have, by his providence, a system. The tract and missionary society gives each the opportunity to labor; and by this systematic labor much has already been donemuch more than would have been done without a system. But it should have done much more; and it not only should in the past, but must and will in the future, do a mighty work in saving souls. By united and systematic effort much more can be done, than without a system.

Now if any are dissatisfied with our system, it is not enough merely to find fault; but they should devise a better. If the system is right, and there is a failure in working it out, instead of drawing off and going upon their own individual responsibility alone, they should take hold and help with all their might to work out the system.

Brethren, it is a great privilege to have a part in the present work of the Lord. Let us work while the day lasts. Oh, what will it be to hear the "Well done"! R. F. COTTRELL.

THE MICHIGAN CAMP-MEETING AT ORION.

THIS meeting has been appointed for the special benefit of our people in North-eastern Michigan. The Battle Creek camp-meeting will be so far away that many of these friends would not attend. Then it will be so large that the advantages will not be so great for those who do attend as they will be at a smaller meeting. There will be no official business to attend to at the Orion meeting. All the time will be occupied in religious meetings.

All can see, therefore, that this is the meeting where they can enjoy the greatest spiritual advantages. This will be the only meeting of the kind which you can enjoy for another whole year. Hence we earnestly appeal to our people in that section of the State to make a zealous effort to come to this meeting. We expect our people to attend from the counties of Oakland, Macomb, St. Clair, Tuscola, Wayne, Gene-

see, Shiawassee, Saginaw, Sanilac, and Bay. Bring your children, and unconverted and backslidden friends. A special effort will be made to reach them.

Several of our experienced ministers are expected to attend. I hope to be there also, and to see a good delegation of old friends. D. M. CANRIGHT.

TO OUR BRETHREN IN IOWA.

IT is thought best that the camp-meeting commence Wednesday morning, Sept. 18, and continue till the next Wednesday. This will give us about three days more time than we usually have. All our brethren and sisters should be on the ground Tuesday night, so that we may be able to commence Wednesday morning ; and staying till the meeting closes. This extension of time in our meeting this year is made because it is absolutely needed; and we hope our people will not frustrate our object by coming late, or by going away before the close. We request that all churches in the Conference be represented, either by delegate or by letter. Be sure to send in your church reports in time. Our Conference will have most all the expenses of two years to meet at this meeting. It will therefore be seen at a glance that we shall need all the s. B. funds we can raise. We feel anxious to meet every account that may be presented, and to do this it will be necessary for our brethren to bring in all the s. s. they have, and we hope they will pay up what may be due up to the time of the Conference. Bro. Johnson will have the pledges for the European mission, and will be ready to take any money on them that may be paid. We notice that there are a great many unpaid pledges on our College, and we shall be prepared to look after these also. So of the tent pledges in Nebraska; they will be needed at the camp-So of the tent pledges in meeting in that State. Our brethren in West-ern Iowa and Western Nebraska must make a great exertion to attend this meeting. It will be a feast to you. Eld. Haskell, president of the Gen. T. and M. Society, will be there; and Sr. White will attend the Iowa and Nebraska meet-[u.gs, if health permits. E. W. FARNSWORTH.

Aug. 13. JOHN G. MATTESON.

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A RESPONSE.

I HAVE carefully read for the second time Sr. hite's article, "An Appeal to the Ministers," d I receive it as a personal testimony from the s wirit of the Lord through his servant. It most lly sets forth my faults, and causes me to see 1 ysins as never before. So high, and so sacred, 3- id so holy is the standard to which the mint fer of Christ and his truth must come, as now pears to me, and so far below it I now am, at my heart almost sinks in despair of ever at-

Dennite appointments for them will be made in due season.

N. Y. AND PA. CONF. COM.

KANSAS CAMP-MEETINGS.

AFTER consulting with the Conference Committee, we have decided to hold three campmeetings this fall. Our Conference is so large we cannot accommodate all our people with one or two meetings without compelling some to travel from two to three hundred miles with teams. We have therefore appointed three camp-meetings, one in the north-western, one in the central, and one in the south-eastern part of the State, so that all can attend. We desire to see a general rally at each of these meetings. Begin now to get ready to attend. Bring your children, your unconverted friends, and your neighbors.

We all need more of the blessing of God. We in Kansas are not keeping pace with the message. We are asleep, and if we do not wake up to the wants of the cause, we shall be left. God has blessed us with plentiful crops this season, and we are in danger of forgetting his claims

THE REVIEW AND HERALD.

THE SABBATH.

- O'ER all the earth, in "days of old,"
- A holy calm there fell; A Sabbath sweet! A world at rest! Its glory who can tell?

O'er all the earth, in days to come, A Sabbath will be known, When Jesus reigns as King below,

And sits on David's throne.

O blessed day! O joyful rest! My heart cries out for thee; All flesh shall worship Zion's King

And endless glory see. ELIZA H. MORTON.

Progress of the Cause.

"He that goeth forth and weepoth, bearing precious seed, shall doubl less come again with rejoicing, bringing his sheaves with him."

15 ALSTRUP, DENMARK.

THE harvest has come. The fields are full of grain. The people are very busy. There is no chance to hold meetings in the country except on Sabbath and first-day. I am very busy writing for the TIDENDE. Missionary letters are also called for every week.

Last week, after an absence of nearly three months, I visited the brethren in Tylstrup and held four meetings with them. I found the brethren seeking the Lord, and keeping the Sabbath faithfully, with a few exceptions. One family has moved to America, and some have moved to other parts, yet they have continued to hold Sabbath meetings.

We had meetings here Sabbath and Sunday. The last was well attended. We long very much for the brethren to come from America. This would be an excellent time for tent-meetings in some of the cities of Norway, and there are some who desire to see us. But I cannot manage a tent alone, and the time is flying swiftly. May the Lord direct in all things for his John G. Matteson. glory.

Aug. 5, 1878.

MINNESOTA.

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Alexandria, Douglas Co., Aug. 27.

WE began our work here last Friday evening, Aug. 23. Our audiences have ranged from seventy-five to two hundred, with good order and attention. The present indications are that we shall have a good hearing.

We earnestly ask for the prayers of God's D. P. Curtis. people. N. BATTIN.

KANSAS.

Ft. Scott, Aug. 22.

OUR congregations have nearly doubled during the last few days. We have had but little public opposition. One more has decided for the truth. Shall continue here as long as the interest may demand.

J. LAMONT. J. H. Соок.

Harrisonville, Aug. 25.

OUR Sabbath meetings in this vicinity are good, and not without some tokens of growing interest. One sister who embraced the truth last winter has just been baptized. A young minister of the Baptist denomination who has been preaching two years has lately embraced the Sabbath. but he is meeting bitter opposition. We believe he is firm and decided, and that he will in the future render efficient service in the cause of truth. In this and the adjoining county a deep interest has been awakened in many minds by our T. and M. society.

have signed the covenant; a few more are keeping the Sabbath. Nearly enough has been subscribed to build a plain, well-finished meeting-house, and we hope to see it completed before January.

Our tent master has the typhoid fever This will make it necessary for us to remain here some time. The weather continues warm. The yellow fever has appeared both north and south of us, but has not manifested itself in Atalla. We are laboring each day to the extent of our strength. Pray for us, brethren; the battle goes hard. A. O. BURRILL.

WISCONSIN,

Clintonville, Aug. 30.

HAVE spoken eight times. The interest is good. The opposition at first became disorderly, and afterward tried church sociables and fairs; but "they that be for us are more than they that be against us," and last night the chapel was filled with the best citizens of the village to listen to a discourse on the law. A few are stirred in S. S. SMITH. their hearts.

NEW YORK AND PENNSYLVANIA.

Tent No. 2, Newfane, N. Y., Aug. 28.

CLOSED our meetings in the tent Sunday eve, with a full tent. Two more were bap-tized in the afternoon. The brethren have engaged a hall for Sabbath and Tuesday evening meetings, till they get a better place. Held our first meeting there last S. B. WHITNEY. evening.

Sinclairville, Chautauqua Co., N. Y.

DURING the week the attendance has in creased. To-day, Sabbath, Aug. 24, we have had a large gathering and an excel-lent meeting. Melting, heartfelt testimonies came in quick succession, as one after another expressed gratitude to God for a knowledge of the truth, and a determination to endeavor to live it out faithfully. After meeting three were baptized.

When we pitched the tent here, there was not a Sabbath-keeper within miles, and very few had ever heard of our people. Twenty-six adults have embraced the truth; they have hired, paying rent in advance, a handsomely furnished public hall, where their regular meetings will be held. Bro. Frank Hall, our efficient tent master, has obtained seven more subscribers for the Review

Aug. 26.-There are many who acknowledge the truth, who, we believe, will yet join this company. The interest here is ioin this company. deeper now than it has been at any previous time. Under these circumstances, we take the tent to-day to East Gerry, four miles east, notwithstanding its leaky condition, and the need there is that we take time to provide a home for scattered loved ones ere winter sets in; but "Jehovah Jireh." Have by request preached at a school-house there three times, and a good interest has resulted. Laboring there, we can each Sabbath help the work here, Truly we have occasion to exclaim, "The Lord is good."

Our post-office address will be Vermont, Chau. Co., N. Y.

CHAS. B. REYNOLDS.

Tent No. 8, Osceola, Pa. Aug.

circled them. We have been here two gregations than we have before had. The months. The desire to hear is as great as | Elder's course caused a general feeling of ever, all are kind to us, yet only twelve (indignation, won for us much sympathy, and helped our cause greatly. Nearly a dozen have taken a stand for the Sabbath and many more give fair promise of doing | Belvidere, Aug. 26. so soon. We ask the prayers of God's people, that he will bless our labors. D. T. FERO.

Tent No. 5, Lansingville, N. Y., Aug. 29. THIS place is three miles from Ludlowville. It consists of a post-office, hotel, and church, surrounded by a rich farming community. Religious feeling seems to be nearly dead, and it is very difficult to waken an interest in the present truth. There has, however, been a great interest in some of the subjects, especially the exposé of Spiritism, and we hope for fruit from this effort.

The work goes on well at Ludlowville. Thirteen are now observing the Sabbath, several of whom desire baptism.

GEO. D. BALLOU. J. E. ROBINSON.

Tent No. 4, Mannsville, N. Y., Aug. 26.

THE interest near Mannsville is still good. We are nearly through with the Sabbath question, and some have taken a stand with us, while others are waiting, for some of whom we have strong hopes.

Last Sabbath, brethren and sisters from Adams Center and Mannsville cheered and encouraged us by their presence and testi-monies, and we were all cheered and encouraged by the presence of Bro. C. H. Williams, who has recently embraced the third angel's message. In the afternoon, by invitation, he spoke to us from Gen. 3:21. He is rejoicing in the truth and is of good courage in the Lord. We shall continue meetings in the tent till about Sept. 10, and then labor in adjoining distriets as the Lord may direct.

M. H. BROWN. H. H. WILCOX.

NEBRASKA.

North Loup, Valley Co., Aug. 27.

WE closed our meetings at Ord the 25th The attendance has been good, and there has been a deep interest from the first. We found several keeping the Sabbath when we came here. They have been benefited spiritually, and encouraged by hav ing a few others take a stand with them Several others are deeply interested.

By earnest request, we commence meetings at North Loup this evening. This is a small country place, but it is surrounded by a thickly settled country. We shall doubtless remain here until time for campmeeting. May the dear Lord open the hearts of the people to receive the truth, and give grace and wisdom in proclaiming C. L. BOYD. it.

DANIEL NETTLETON.

Palmyra, Otoe Co., Aug. 27.

WE closed our meetings in this place Sunday evening. Ten signed the covenant to keep the commandments of God and the faith of Jesus. May the Lord give them strength to endure unto the end. One brother laid aside his tobacco. We have had no open opposition, though there has been a great deal of backbiting on the part of both ministers and church members; nearly four weeks. We have quite the but blessed be God who causes the wrath of man to praise him. Brethren, pray for bath, the immortality question, and the en

There are many good openings for labo around here, and either Bro. C. or mysel will perhaps return at the close of our camp C. H. BLISS. meeting.

WE closed our meetings here Sunday evening, the 25th inst. The interest higher now than it has been before. Our meeting on Sabbath was most encouraging We have hopes that a good church will b raised up.

our tent was needed for the camp-met ing, else we should not have left. have arranged to come back immediated after camp-meeting, and finish up the wor We leave many warm friends here. Ma the Lord bless them, and lead them to low and serve him.

Brethren, pray for the work here. R. F. ANDREWS,

IOWA.

Labor with the Churches.

I LABORED with Bro. Washburn at Ga den Grove one week, Aug. 1–7, assisting h in starting a tent-meeting there. I left good interest in many respects. Bro. Mill joined him the day after I left.

I spent Sabbath and Sunday, Aug. and 11, with the church at Afton. meetings were quite good. I believe the church is trying to walk in the counsel God. Quite a number have united wi them the past few months, and we expe others will soon.

Monday, the twelfth, I went down Platt township, where Bro. DeBord bored last winter. Here I found eight ten keeping the Sabbath, most of them the result of Bro. DeBord's labor. labored one week with them, and ender ored to impress upon their minds their portance and sacredness of the truth, its sanctifying influence upon the heat We believe if these dear souls live out f truth, they will gather out a good chur in their neighborhood.

Tuesday, the 20th, I commenced me ings in Indianola. I found this little co pany faithful to the cause. Nearly all the came into the truth last summer are s persevering, and the influence was ve much in favor of the truth. Wednesd evening our hall was nearly full of inte ested hearers.

We had expected to remain here through the week, and to organize a church; b unexpectedly we were called East to atten the camp-meetings, so we closed our me ings Wednesday evening. The people we much disappointed, and we were sorry leave them; but we believe God has a ca for the little flock in Indianola.

E. W. FARNSWORTH Battle Creek, Aug. 26.

Carlisle, Aug. 30.

THE interest here is still good. Sabbath question is fairly canvassed. Methodist minister preached against Sabbath, but was promptly reviewed Bro. Morrison. Our old adversary Winterset is coming next Sunday as an o poser of the truth. We shall remain long as the interest seems to demand. T prospect at present is not very flattering T. A. KILGORE

Garden Grove, Aug. 27.

OUR tent has been pitched in this play

Pray for mc, and for the cause here. J. P. HENDERSON.

TENNESSEE.

Gross Plains, Aug. 23.

WE adjourned our meetings for a few days to visit the people, and give them an opportunity to rest. Resume them to-night. We expect opposition. Sixteen, at least, are keeping the Sabbath. As far as we can learn, nearly all who have heard acknowledge that we present the truth.

S. Osborn. G. K. Owen.

ALABAMA.

Atalla, Aug. 26. 👒

IT seems almost impossible for the people to break away from the net-work of tradi-

THE opposition discourse by the Presbyterian minister, spoken of in our last report, has been delivered. The Elder repeated the promise, that he would prove from the Scriptures the change of the Sabbath, and make it so clear that they could not avoid seeing it. He then proceeded with a mixture of Scripture references (which he read from the Concordance), assertions, and slang. As the minister is a man of acknowledged ability and learning, there was a general feeling of disappointment because of the weakness and unchristian character of his effort

After the discourse, he announced that he would speak in the evening on the near coming of Christ, and answer the question whether those who teach it are sages, knaves, or fools. He advised his hearers to keep on plowing and sowing, and not give away their property as Adventists did in 1843. Bro. Raymond was present and took notes. Notwithstanding this meet-ing, the tent was well filled with an attentive congregation. These two discourses were reviewed in the tent, and the truth they take hold of this work with some that with bit and spur we managed quit tion and superstition which has so long en- triumphantly vindicated before larger con-lenergy, we hope for a good, strong church. easily. Truth has gained a decided victor

H. SCHULTZ. M. HACKWORTH.

ILLINOIS.

DuQuoin, Aug. 26.

us.

WE closed our labors in this place last evening. The tent was crowded, and excellent attention was given as we presented a synopsis of the discourses delivered here during the past seven weeks. Thus we close with a good congregation, a good interest, and a good feeling on the part of the most of our hearers.

We leave many friends here. Thirty or more have promised to keep the Sabbath; twenty-three, I believe, have signed the pion by the ministers of this place, and covenant, and others will when it is presented to them. We have appointed a prayer and social meeting to be held on the Sabbath in our absence.

About one-half of these converts were not professors. A part, however, have been | the precaution to forestall him by rules and efficient workers in other churches. As by properly framing the propositions, s

less punishment of the wicked. Seve have commenced to keep the Sabbath, a we have reason to hope for others. interest has been good, notwithstandi some opposition, and it is still increasing C. A. WASHBURN M. MILLER.

Bonaparte, Aug. 30.

...)

For the past four days we have been gaged in debate with Rev. Hennigh, Pres byterian minister, on the Sabbath and life and death questions. Mr. H. is an elder man who has been preaching thirtyyears, and is fluent in Hebrew, Greek, Gr man, etc. He was selected as their chan I was challenged to meet him in discus sion. One day more will close the discu sion, but we can now see the end easily.

Our opponent proved to be tricky, all sive, and full of self-esteem; but we too

SEPT. 5, 1878.]

THE REVIEW AND HERALD.

tich is accorded by nine out of ten who we heard. At the close of the first proption, we asked those in the audience () who believed in the orthodox hell to when just one man arose. Mr. H. many novel and contradictory posims, which we will try to report next week A contribution of \$6.50 was taken up the audience for us last night. We conently hope for a score of good souls here e close in a week. L. McCoy.

MICHIGAN.

35

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ntiac, Aug. 26.

This is the sixth week of our stay here. the interest continues good. Quite a mber have already decided in favor of truth, and others are "almost perded." We hope for a favorable decisfrom them. In the meantime, we shall for to build up those who have already ten their stand with us, and try to inest others. Opposition discourses are mached every Sunday, which affords us good opportunity to review the points aldy canvassed. Two discourses on the bbath question are advertised for next mday.

We are of good courage in the Lord. J. O. Corliss.

cenville, Aug. 30.

Our meetings in the tent at this place Il close Sept. 1. It is expected that ther full course of lectures will be given the new church which the brethren have ichased, commencing about Oct. 1. In interval, regular weekly services will held. Two years ago the church proppurchased, including the rectory, was ued at \$3,800. All was obtained for 600. The church is lighted with gas, d is centrally and pleasantly located, mg just opposite the M. E. church, and the same block as the first National ınk.

The interest in our meetings still keeps On Sunday evening last, our fifty-sixth rvice, some think five hundred people re out; there were many more than ald be seated. The regular weekly atndance is unvarying. A portion of the histry and the press are exceedingly tter in their expressions regarding us. me things said are very favorable. Our tiends are quite decided, and the dividing e of sentiment is marked. We have otism to-morrow. About a dozen are ly with us. Our faith grasps many more. is only a question of time and earnest or. The great wall of prejudice against faith, not against our people, is ng dispelled. The subject for next nday evening is Spiritual Gifts.

Brethren, still remember the work here. D. H. LAMSON.

H. M. KENYON.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.] no, Nev., Aug. 12.

TWENTY-THREE meetings have now been ld in Reno. The immortality question d the Sabbath have been canvassed quite oroughly. The first Sabbath meeting re was held Aug. 10. Twenty-five chilen and adults were present. Ten adults gned the covenant. Eld. Loughborough ill remain here another week.

ountville, Cal.

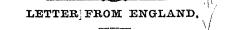
WHEN Eld. Healey commenced meetings

move, even when convinced. We are visiting from house to house, which at this point of the work is our strong-hold, in connection with prayer, in reaching the people. We hope for more decisions this week.

We continue tent-labor one week longer, and then ship the tent to the camp-ground, but we cannot go ourselves, as the interest here demands attention. We are urged to return to Weston as soon as we can do so. The two tent-meetings have created a necessity for all the work we can do until next tent season. We very much desire to attend the camp-meeting, but must deny ourselves that pleasure and profit for the purpose of saving others. The two sermons one week ago last Sunday brought nearly the whole community to a decision in favor of God's holy day. May the Lord give courage to act.

Pray that we may have grace, health, and strength to do the work well.

I. SANBORN.



THE following is from a private letter written from England, July 23. After acknowledging the receipt of a letter from Sr. White, Bro. Ings says :-

I have faith to believe that He who has so many times raised up his worn servants will still have a care for you, and it shall be my constant prayer that God may bless you in restoring you both to health.

He then continues :---

My first visit in England was to Southampton, where I have several cousins. I gave them reading matter, and I was astonished to see the effect our publications had. I brought quite a quantity with me; but the demand was so great that I found it necessary to order more from America, and now I am expecting the second lot every day, and find myself in great need of them. It seems to me that this field has been neglected so long that God would show us as a people how far we are behind his providence, by using those not in the truth to scatter his message. People wanted tracts to give to the members of their churches; others wanted them to give to their neighbors; some wanted them to send away, and to-day hundreds are reading who knew nothing about these things two months ago.

One woman came twelve miles to visit her sister. She started in a rain storm. Her friends tried to persuade her not to come, but she said something seemed to impel her. She came, and remained two days, and went back rejoicing in the truth. I have since visited her. I think I never saw a person more soundly converted. She told me that on her way back she felt like running to tell her husband and neighbors what precious truths she had found. She says the Bible is a new book to her. Her husband is not a professor, but does not oppose her.

She has a good influence in the neighborhood. When I visited her, she had scattered tracts, and several were interested. She wished me to go with her to a chapel of Bible Christians. We found the congregation assembled, but no minister. I was urged to use the time. Tremblingly I explained the second chapter of Daniel. The interest was great. An influential lady in the church invited me to her house, and requested me to go over the same ground in the hearing of her husband and others

look for a harvest of souls. Two have decided to obey the truth, and I have just heard that another has taken a stand. I have just received a letter from a person to whom I have given tracts. He wants the Life of Wm. Miller, Nature and Destiny of Man, and other publications, and says he will forward the money on learning the cost. Yesterday I received another order. In some cases I have been forced to accept money for tracts, and in others persons have desired to pay for them; but I buy the truth and sell it not. (That is, tracts.)

I am in good health and courage, but am puzzled to know what to do. I have asked in prayer to be directed. I have thought I would remain here three weeks longer, then if no special light came I should re-turn to Switzerland. I shall try, by the help of God, while I am here, to prepare the way for Bro. Loughborough, so that he may have a foothold. He would find many friends to the truth here. The way would be opened for lectures; and, this being a seaport where vessels are constantly leaving for all parts of the globe, it would make an excellent point for doing mission-

ary labor. I find as good people in England as in any country I have been in, yet all the medium class have all they can do to live, and in consequence it might be quite a while before a mission here would be self-sustaining; but I think when the people see the truth they will be more stable than those in America. Of course, obstacles and trials would be found here as well as elsewhere; but I believe God is ready to set his hand to the work in this island.

We shall all welcome Brn. Loughborough and W. C. White, and their wives, on this side of the ocean; and if it should be in the order of God to send his worn servants here, they too would receive a hearty greeting from all of like precious faith.

INDIANA CONFERENCE.

THE seventh annual session of the Indiana Conference of Seventh-day Adventists was held near Kokomo, Howard Co., Aug. 14, 1878. The Conference was called to order by the president, Eld. S. H. Lane. Prayer by Eld. S. N. Haskell. The minutes of the last meeting were

called for, read, and accepted. *Voted*, That the ministers present be invited to participate in the deliberations of the Conference.

Seven ministers were present. Eighteen hurches were represented by eighteen delegates. Five new churches were taken into the Conference, and three were taken under its watchcare.

Adjourned to call of chair.

SECOND SESSION.

The Conference convened Friday, Aug. 16, at 5:30 A. M. Opened with prayer by Eid. S. N. Haskell. The president, having been authorized to do so, appointed the following committees: On nominations, Wm. Carpenter, J. T. Richards, Wm. Covert; on credentials and licenses, J. D. Shilling, Sanford Rogers, E. H. Wilhelm; on resolutions, Elds. W. H. Littlejohn and W. W. Sharp, and J. S. Shrock; on auditing, J. M. Rees, H. C. Winebrenner, John W. Covert, Jesse Wood, J. T. Richards.

The Committee on Nominations presented the following-named persons as officers of the Conference for the ensuing year : President, Eld. S. H. Lane; Secretary, Margaret Fatic, Me-chanicsburg, Henry Co., Ind.; Treasurer, Dr. W. Hill, Rochester, Fulton Co.; Executive Committee, Eld. S. H. Lane, J. D. Shilling, Grovertown, Stark Co., Ind., Isaac Zirkle, Me-chanicsburg, Henry Co., Ind. Adjourned to call of chair.

THIRD SESSION.

The third session was held Monday morning, he 19th. Onened with praver by

pledges, to the end that all may come fully up to the requirements of the Bible plan of s. B. in every particular, so that our Conference funds may be replenished, and that the plans of the Conference Committee for the future may be so far enlarged as to meet the demands of the rising

cause in this State. Resolved, That we earnestly exhort all our scattered brethren throughout the State to send their s. B. pledges without delay to some one of our churches which may be situated near their place of residence, in order that they may thus bear their proportion of the burdens of the cause, and that the Conference Committee may be enlightened as to the full amount of the funds upon which they can rely as a basis for perations during the coming year. Whereas, It is apparent that Bro. A. W.

Bartlett holds views on the doctrine of sanctification which would be regarded as extreme by the majority of the members of this Conference, and

Whereas, it is manifest that trouble has already grown out of the promulgation of his sentiments, herefore,

Resolved, That we do earnestly request him to avoid hereafter the advocacy of his peculiar views on this subject among the churches and brethren in this Conference.

Resolved, 'That we unite in expressing our unwavering confidence in the final triumph of the third angel's message, and our gratitude to God for the unparalleled success which attends its proclamation in both Europe and America.

Resolved, That we express our profound symbathy with Bro. and Sr. White in their arduous labors, and that we will not cease to pray to God that he will clothe them with health and strength to enable them to meet the great responsibilities which devolve upon them.

Resolved, That we recognize the hand of God in so directing our present camp meeting that matters the most perplexing in their nature have been disposed of in a manner, we trust, satisfactory to Him; and that we exhort our brethren in all parts of the Conference to move in harmony vith the resolutions which have been passed, so that union and harmony may characterize all our efforts.

The treasurer's report	
Received during year,	1122 21
Paid to ministers,	\$1000 21
Paid to Gen. Conf.,	50 00
Amount paid out,	$1050 \ 21$
L ,	,

Cash on hand to balance, \$72 00 The report was accepted.

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

The following brethren were appointed as a camp-meeting committee : J. M. Rees, Ko-komo, Howard Co., Ind.; Frank Zirkle, Me-chanicsburg, Henry Co.; W. S. Harrington, Russiaville, Howard Co.; Elisha Cox, Thorn-torn, Boone Co.; Liba Covert, Sharraville town, Beone Co.; John Covert, Sharpsville, Tipton Co., Ind.

On motion, The Conference adjourned sine die. S. H. LANE, Pres.

MARGARET FATIC, Sec.

A LAYMAN made a sharp, practical speech in the Congregational Conference in Maine. His theme was, "The Ministers Wanted for Maine." He divided his speech, sermon-wise, into three heads: "1. We need brave men. 2. We need trained men. 3. We need men that will stick." Under the third head he discoursed of "ministerial tramps." Under the second he avowed his belief that men whose "greatest possession was a Bagster Bible and a stock of stories could not be well-instructed scribes.'

BISHOP MCLAREN, of Illinois, referred in his address to the late Convention of his diocese to the laxity of morals and the atheism which exists this day, and said one cause was to be found in the teachings of smooth-tongued pulpit orators, who have rung the changes on the word "love" until they have given the idea that God cannot discriminate between right and wrong.

MISS EMILY FAITHFUL is a well-known English philanthropist. In a recent lecture sh spoke of extravagance in modern life, and said that luxury is becoming a perfect passion among English men and women, and that they have not the taste for simple pleasures, while in their pursuit of gold they are losing sight of the

WHEN Eld. Healey commenced meetings who were not at the chapel. After this we Yountville, there was a great deal of again went to the meeting house, where we od interest has been worked up, so that date of writing, Aug. 19, the attendance nged from fifty to one hundred and fifty. this is a country place, many come nite a distance, some walking five miles.

VERMONT.

ent No. 1, West Townshend.

SINCE our last report, our meetings have en broken up some. Last Sabbath the rethren and sisters from Jamaica and Vindham were present, also a good numer of the interested ones in this vicinity Fere here to enjoy the blessing of more an usual magnitude. A few kept their st Sabbath. The Lord came very near bus. The services of the entire day were deep interest. Our Bible-class and Sab-Bath-school has become a fixed institution, part of the day's programme not to be mitted. God bless the dear children. O Notwithstanding the eager desire of the tecople to hear, we find nearly all slow to course of lectures could be given I should of our brethren to the matter of their systematic Wis.

ejudice, which had been caused by false found quite an audience, but no minister. whing and misrepresentations. But a | I was again invited to use the time, which I was again invited to use the time, which I did, explaining Matt. 24. The Lord helped me. I was urged to stay longer, but promised to mail them tracts that would give them light on the Bible. I was surprised to see such interest. They said they never knew there were such things in the Bible before. I left the interest in the hands of Sr. K., who will be a shining light in that section. I expect to hear of good results from her labors.

She ordered the REVIEW and between four and five dollars' worth of books and tracts. She will pay s. s., and wants to be baptized. Now I mention this circumstance to show how the way is open for a minister here, and that people are just as anxious to hear the truth as they are in America.

I have spent several weeks in doing missionary work. I have visited nearly two hundred families. I am treated with respect, and have found many interesting cases. Several are convinced; and if a

Haskell

The Committee on Credentials and Licenses reported, recommending that credentials and lifeenses renewed to Brn. Wm. Covert, W. W. Sharp, and Alfred Sweet, and granted to Bro. J. M. Rees; that the license of Bro. Lloyd Caldwell be renewed; and that Brn. V. Thompson, J. T. Bishards and J. S. Shredt receive license T. Richards, and J. S. Shrock receive license.

The Committee on Resolutions presented the following, which were voted upon and accepted :

Resolved, That we recognize with gratitude the prospering hand of God in the encouraging progress which has generally attended the proc-lamation of the truth in this Conference during the present year, and that we will earnestly in voke the divine blessing on the efforts of the officers and ministers of this Conference for the year to come.

Resolved, That we recognize with great satisfaction the rigid economy which has marked the administration of our Conference affairs during the past year, and that we see in it the largest encouragement for great liberality on the part of all in donating of their means for the advancement of the cause of God, since they can feel assured that their donations have been applied strictly to the purposes for which they were granted.

Resolved, That we invite the especial attention

higher and nobler characteristics.

Øbituary Motices.

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

DIED in Trowbridge, Allegan Co., Mich., Aug. 22, 1878, of consumption, Helen M. Foster, aged 38 years. Sr. Foster, who was a member of the church in Allegan, had been an observer of the Sabbath for many years. Through intense and long-protracted suffering as the result of her disease, death had lost to her all its terrors, and for weeks previous to her final decease she had looked forward to it as a happy release from suffering. Her last moments gave clear and satisfactory evidence that she knew in whom she had trusted, and that she had a wellfounded hope of a part in the better resurrection. The funeral discourse was delivered by the writer. W. H. LITTLEJOHN.

FELL asleep in Jesus, Aug. 21, 1878, at Augusta, Mich., my companiou, S. S. Bartlett, aged 49 years, 5 months, and 13 days We laid her to rest Aug. 23, with the blessed assurance that she will have a part in the first resurrection. She embraced th third angel's message about eighteen years ago, un-der the labors of Eld. T. M. Steward, at Cascade, G. W. BARTLETT.

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Battle Creek, Mich., Fifth-Day, Sept. 5, 1878.

REMAINING CAMP-MEETINGS FOR 1878.

MAINE, Waterville,	Sept. 4-9.
MISSOURI, Sedalia,	·· 4-10.
VERMONT, Morrisville,	" 11-17.
WISCONSIN, Grand Rapids,	" 11–17.
MICHIGAN, 1, Orion,	" 18-23.
" 2, Battle Creek,	Oct. 2
CAL. Grangeville,	Sept. 10-16.
Iowa, Oskaloosa,	· 18-23.
NEBRASKA, Seward,	·· 25–30.

The Colorado Tent.

SUNDAY evening, August 25, we spoke at the Colorado Tent at Boulder City, giving an outline of the faith and hope of Seventh-day Adventists. The congregation listened for more than an hour, paying good attention. Twentyone have signed the covenant, and it is expected more will unite with them. Elder Cornell remains here another week, when he expects to move the tent to Georgetown, and close the tent season at Longmont. We design to visit Georgetown September 22, and speak in the tent the evening of that day, before leaving for the Michigan camp-meeting the 24th.

J. W.

Mission to Great Britain.

WE have called for One Hundred Thousand Dollars for the cause in Great Britain, to be paid in two years. This seems like a large sum; but there are not less than twenty thousand persons who should take part in raising this sum, and the time is long in which to accomplish it. Divide \$100,000 among 20,000 persons, and the result is \$5.00 for each one to raise in the period of two years, or less than 20 cents a month, and less than 5 cents a week, or 8 mills or four-fifths of a cent in each secular day in the period of two years.

In such a worthy enterprise, so easily accomplished with united efforts, every man, woman, and child in the ranks of Seventh-day Advent ists will wish to take part. We shall see.

JAMES WHITE.

The Dime Tabernacle.

WE are glad to learn from Bro. H. W. Kellogg that the foundation of the Dime Tabernacle is being laid, and by Elder Smith that already more than one thousand dollars has been received. All the real friends of the cause should come to the camp-meetings with their donations ready. The receipts for the Tabernacle in the last REVIEW AND HERALD Supplement look very encouraging. We expect to see ten thousand dollars receipted in the next.

The Tabernacle should be completed so as to be dedicated as early as December 7 and 8. In order for this, ready means are wanted to purchase material and to hire laborers to advantage and hasten the work. Our wealthy brethren and sisters should each make a liberal donation besides the dime a month, or \$1.20 a year. We include the members of our family as follows :-

James White, \$1.20; Ellen G. White, \$1.20; Mary S. Chase, \$1.20; Addie Walling, \$1.20; May Walling, \$1.20; James White, \$100; Ellen G. White, \$100.

Let none labor under sufferings of mind through fear that too much will be raised for the Dime Tabernacle. The friends of the cause may rest assured that the Tabernacle will be built and furnished respectably and in the most economical manner possible. And should more be raised than is needed, the surplus will be put into the treasury of our Foreign Missions. So let the dimes, the dollars, the fives, the tens, the twenties, the fifties, and the hundreds come in at the earliest date possible. A full report will be given by the General Conference Committee when the work shall be completed. JAMES WHITE.

without. Provision has been made for four different places of speaking on Sunday, which will bring some eight thousand people within easy hearing of the speakers.

The brethren have come together with a desire to be active in the work, as was shown in the social meeting this morning, when ninety testimonies were borne in a little over half an hour.

The congregation last evening numbered from six to eight hundred; which is remarkable for so early a stage of the meeting, this being only the second day. U. S.

The School of Hygiene.

THE regular course of lectures in the School of Hygiene begins about Sept. 15; a preliminary course of two weeks begins with the regular College term. This school was organized last winter for the purpose of affording those who desire ample opportunity to become familiar with the principles of hygiene in all its branches.

There are hundreds of young men and women who ought to embrace this opportunity for fitting themselves for greater usefulness. The course of instruction is made both profitable and interesting. Those wishing further information should send for a circular of the School of Hygiene.

Gems of Song.

WE have now used "Gems of Song" in our meetings for some time; and for the purpose for which the work is designed, we consider it far superior to anything yet published by our people. Attractive in appearance, and of solid worth, it is indeed "Gems of Song." The people are pleased with it, and buy it readily. It is a help to our meetings which we cannot well do with-E. R. JONES. out.

E. P. DANIELS.

General Meeting for Kentucky and Tennessee.

THE meeting of the Conference and Tract Society of Kentucky and Tennessee will be held at Powder Mills, Hart Co., Ky., commencing Wednesday, Oct. 23, and continuing till Tues day, Oct. 29. Bro. Canright or Bro. Haskell will be with us.

This meeting has been deferred to the above date in order to secure help from the General Conference. Let us have a general rally of all the Sabbath-keepers that can possibly attend. Let your delegates be appointed immediately. Teams will be at Rowlett's Station Oct. 22 and 23, to convey passengers twelve miles to the place of meeting. I will try to get a reduction of fare on the Louisville and Nashville railroad. Those coming by railroad should address A. P. Williams, Rio, Hart Co., Ky.

Do not forget to bring your friends to this meeting

The tent is to be pitched near the Powder Mills church long enough before the Conference to get an interest started, and a protracted effort will be made in connection with the Confer-S. OSBORN, Pres. ence.

Sabbath-keepers in South-western Kansas.

I WISH to learn the addresses of all Sabbathkeepers living in that part of the State lying south and west of Salina on the K. P. railroad.

I desire to open correspondence with the brethren in this portion of the State, not only that we may become acquainted, but also that I may learn of the best fields for labor during the approaching fall and winter.

Sanitarium Crackers.

THE Sanitarium bakery is manufacturing a variety of crackers, which are sold all over our country from Boston to St. Paul. They are mostly taken by others than our own people. They are made in the most approved way for healthfulness and nutrition. For shortening, nothing but good butter is used, and the plain crackers, when once used, become almost indispensable to dyspeptics, and are really good for any one. They are crisp and palatable, and the most healthful bread that can be made; are without yeast or shortening of any kind. There is no trouble in keeping them through warm weather.

Our people should avail themselves of this benefit, and at the same time patronize their own institution.

The crackers will be furnished at the follow ing rates per lb :---

Oat-meal crackers, shortened and sweetened, 12 cts. Graham " shortened, 10 cts. 10 cts. 10 cts. plain, 10 cts. plain, (passover bread), 10 cts. White " A discount of one-fourth will be made on orders of 30 fbs. or more. Address,

SANITARIUM, Battle Creek, Mich.

UPWARD of 1,200 churches in Great Britain now use unfermented wine, the true "fruit of the vine" and free from alcohol, for communion purposes.

THE late Chief Justice Thompson, of Pennsylvania, once said about the clergymen : "If those who preach had been lawyers previous to entering the ministry, they would know and say far more about the depravity of the human heart than they do."

APPOINTMENTS.

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

Iowa and Nebraska Conference.

THE fourteenth annual session of the Iowa and Nebraska Conference will be held in connection with the Iowa camp-meeting, Sept. 18 to 23, 1878, at Oskaloosa, Mahaska Co., Iowa. E. W. FARNSWORTH,) Iowa

H. N1	COLA,	} Con
J. H.	MORRISON,	Con

Iowa and Nebraska T. avd M. Society.

THE next annual meeting of the Iowa and Nebraska T. and M. Society, for the election of officers and the transaction of other important business, will be held in connection with the camp-meeting at Oskaloosa, Iowa, Sept. 18 to 23. A report of the society for the present quarter will not be expected, as the time will be only partially expired; but this is to be the most important meeting for the society ever held in the State, and none should fail to be there. H. NICOLA, Pres.

Wisconsin Camp-meeting.

THOSE coming to the Grand Rapids camp-meeting on the Wisconsin Valley road will pay full fare one way, and will be returned at one-fith any membra for a Willow and a start one-Madison will change cars at Valley Junction. H. W. DECKER.

Wisconsin T. and M. Society.

THE next annual meeting of the Wisconsin T. and M. Society, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting, at Grand Rapids, Wis., Sept. 11 to 17. All the directors in the State are requested to attend; also all T. and M. officers, as far as possible. H. W. DECKER, Pres.

LEOPAA, Clay Co., Kansas, Sept. 14 and 15. Hanover, Washington Co., Sept. 21 and 22. New Liberty, Republic Co., Sept. 28 and 29. Marsh Creek, Jewell Co., October 1-6. Will the brethren at the above named places make a special effort to make these meetings a success! CHAS. F. STEVENS.

WILL meet with the brethren in Dist. No. 5, at Keene, Essex Co., N. Y., Sept. 7 and 8. Dist. No. 6, where Bro. Tyrel may appoint, Sept. 14 and 15. We request a general attendance of the breth-

ren at these meetings. There will be oppor-tunity for baptism. B. L. WHITNEY. tunity for baptism.

MONTHLY meeting for Dist. No. 10, N. Y. and Pa. T. and M. Society, will be held with the Port Allegany church at the Grimes schoolhouse, Sept. 14, 15, 1878. We should be glad to see the district well represented, as there are important matters to be considered before this meeting. D. C. PHILLIPS, Director.

Business Department.

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

A YOUNG girl would like to get work among Sabbath-keepers. Michigan preferred. Address, Ada M. Or-cutt, Lakeview, Montcalm Co., Mich.

ALL members of the Bristol, Vt., church are re-quested to send their T. and M. reports hereafter to the librarian, C. W. Smith, Bristol, Addison Co., Vt.

RECEIPTS

For Review and Herald,

Annexed to each receipt in the following list, is the Volums and Number of the REVIEW & HERALD TO which the money re-ceipted pays—which should correspond with the Numbers on the Pasters. If money for the paper is not in due time ac-knowledged, notice of the omission should be given.

\$2.00 BACH. Mrs Mary R Boyd 54-10, Mrs F A Stone 54-7, S Maxson 54-10, Emily Lull 54-10, J B Yates 54-10, O D Hawley 54-10, Alvin Miller 54-9, H C Stone 54-10, O D Hawley 54-10, Alvin Miller 54-9, H C Stone 54-22, Levi Newcomb 54-10, J L Prescott 54-10, S W Hast-ings 54-13, A J Stiffler 54-10, L G Dean 54-10, D B Welch 54-13, R Griggs 54-9, Noah Andrews 54-10, Les-lie Giles 54-7, Elizabeth Reed 54-8, Mrs D A Furman 54-10, L C Hutchins 54-10, Mrs H M Slate 54-10, Mrs Olive B Oakes 54-23, Mrs S Z Alexander 54-13, Mrs Jesse Larder 54-10, Mrs E Hatch 54-7, E J Harris 54-10, Mrs S S Blanchard 54-10, Henry Lamberton 54-10, J F Colby 54-10.

St. OO BACH. Mrs Sarah Torrey 58-10, N L Burdick \$1.00 BACH. Mrs Sarah Torrey 58-10, N L Burdick 53-10, John T Filmore 58-10, H L Vanornum 58-10, F C Castle 53-10, L W Gray 53-14, Hannah C Watkins 53-10, Henry Sheppard 53-10, Mrs Ann Ely 54-7, John Rubert 53-5, F M Krader 52-20, F G Worden 53-10, Andrew Nelson 58-10, A W Record 53-10, Cora M Thayer 53-10, Mrs Eliza Bovee 53-1, Mary Reader 53-10, James L Pauley 53-10, James I Cramer 53-8, F Merrill 53-9, Henry Van Buren 53-10, Luther Smith 53-10, Emma Lathan 53-14, N R Stains 53-12, W H Morgan 53-1, S A Street 53-10, C K Drury 53-12, E M Morgan 58-1, S A Street 58-10, C K Drury 53-12, E M Kalloch 53-10, O R Brown53-10, O R Downs 58-10, A M Taplin 53-10.

M Taplin 52-10. M Taplin 52-10. MISCELLANEOUS. M N Smith 50c 53-1, A C Andrews 50c 53-1, A Hemenger 50c 53-1, S Harper 50c 53-1, B Stowe 50c 53-1, Orrin Torrey \$1.50 54-10, Zelpha M J Goodrich 1.50 54-10, Emeline W Smith 50c 53-1, H L Taylor 50c 53-1, Hannah Burt 50c 53-1, W J Martin 50c 53-1, Henry Dean 1.70 54-5, Charles Udder 1.50 54-10, R K Post 1.50 54-10, Mrs Amanda Turner 1.60 54-10, Rev T Stalker 50c 53-1, W m Marlow 75c 53-15, Taylor Adams 75c 55-10, Minerva Filmore 50c 53-1, Mrs A L Foster 50c 552-23, H J Spicer 50c 52-22, Mrs Dianna Clark 1.50 54-10, S S Smith 80c 53-6, Mrs M J Atkins 50c 52-25, Darius Reynolds 1.50 54-10, John Shreve 1.50 54-10, Mrs C La Barr 50c 53-1, Mrs E Church 50c 53-1, Hram Stowe 50c 53-1, John Bryani 1.50 54-10, Mrs Delia Morgan 1.50 54-10, Lucy Spencer 75c 53-9, Anna Good 1.50 54-10, R D Hottel 1.50 54-10, James Nefl 1.50 54-10, K Wisher 1.50 54-10, C Charles Alery 1.50 54-10, Mrs Geben 1.50 54-10, N G Spencer 1.50 54-10, Mollie I Gage 1.50 54-10, Wm V Adamson 1.50 58-19, Adolphus Smith 1.20 58-6. Books Sent by Mail.

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Books Sent by Mail. S M Whithead 15c, R H Brock 25c, Wm Mendeahall 15c, Rachel S Beal 25c, Geo J Laudsdon 1.00, Henry Sheppard 1.00, A J Corey 15c, E R Whitcome 75c, Ellen C Jessup 20c, W E Dawson 10c, J L Edwards 2.75, L B Kendall 1.00, Mrs S A Rice 25c, J M Whit-ney 25c, E H Crampton 1.30, Matthew Crawford 1.51, S S Smith 20c, Mrs E F Holmes 1.50, Niels P Rasmus-sen 30c, J P Jasperson 1.20, E R Newman 25c, Mrs S Smith 10c, A Steward 2.00, Andrew Nelson 25c, Mrs S S MM Chamberlin 25c, Eld J N Ayers 2.50, Susan Ben-edict 79c, A W Record 1.00, Eli Osborn 2.80, Mrs I O Coon 75c, Mrs A W Cummings 75c, Lillie McCume 50e, Bowen Stewart 25c, Chas A Dean 1.50, J L Simpson 1.00, Niels Hansen 1.00, Jacob Shively 1.10, Lewis Johnson 1.00, Miss Lou C Ingraham 50c, John Musser 10c, Wm D Blount 1.50, Eldon G Burdick 1.50, O R Downs 1.90, Henry Dean 80c, John Rice 1.00, Wash-10c, will bount 1.90, Henry Dean Soc, John Rice 1.00, Washington Tuttle 29c, Wm H Wright 71c, C W Meade 50c, M E Cornell 1.10, J M Gallemore 26c, Mary Garvin 50c, J N Ayers 2.50, S H Lane 1.65, J Matteson 40c, Mrs Harriet Stanley 3.00, M E Lockwood 20c, D Malin 90c, Susan Condor 80c, Wm Ings 7.11, J B Goodrich 40c.

The New England Camp-meeting.

This meeting opened very encouragingly Aug. 28. It will be a larger meeting of Sabbath-keepers than was ever before held in New England. The growth of the cause here shows itself in this respect. There are already a larger number of tents up than at any previous meeting, and all are not up yet; and it is expected that there will be a much larger attendance from

Please address me at Rush Center, Rush Co., Kansas. W. E. DAWSON.

Notices.

THOSE wishing to attend the camp-meeting at Orion, Mich., can obtain half-fare tickets over the Chicago and Lake Huron, and the Chicago and North-eastern R. R., good from Sept. 17-24 inclusive.

Those coming over the Michigan Central, or the Detroit and Bay City road will pay two cents per mile for the round trip. Other roads not yet heard from.

Particulars in regard to fare to the meeting at Battle Creek will be given soon.

CAMP-MEETING COMMITTEE.

ALL communications to the Sec. of the Minn, T. and M. Society should be directed to Nettie Grant, Medford, Minn. HARRISON GRANT.

The Vermont State Conference.

THE annual session of the Vermont State Conference of S. D. Adventists will be held at Morrisville, in connection with the camp-meeting, Sept. 11-17, 1878, for the election of officers and the transaction of such business as may come before the meeting. Let every church be represented by delegate and letter, agreeably to the constitution. It is desired that all s. B. pledges should be paid up to the close of the VT. CONF. COM. past quarter.

ALL Sabbath-keepers in Allegan county are are invited to meet at the tent in Douglas, Mich., Sabbath and first-day, Sept. 7, 8. Eld. Kenyon will be with us. Baptism is postponed till that time. E. R. JONES.

MEETINGS at the tent in Corunna, Mich. Sept. 7, 8. The hours of meeting on Sabbath will be 10:30 A. M.; 2:30 and 8 F. M. There will be opportunity for baptism.

Probably this will be the last Sabbath meeting held at the tent in this place; therefore we would like to see a good representation of Sabbath-keepers from surrounding churches. M. B. MILLER.

Books Sent by Express.

James Joy \$5.00, Geo D Ballou \$14.35, S N Haskell 27.50, J H Waggoner 14.00.

Books Sent by Freight.

A J Stover 108.87.

Cash Rec'd on Account.

John Evans \$60.00, A O Burrill per Frank P Whit-iman 104.00, A P Van Horn per F D Allen (rent) 16.00, F D Allen 20.20.

European Mission.

Elizabeth Gilbert \$5.00, A Friend 5.00, A A F 5.00, M J Johnson 25.00, A Jones 5.00.

Mich, Conf. Fund.

Jay per I J Munger \$20.00.

Mich. T. & M. Society.

Parkville, added 1/3, per M Langdon \$14.88.

Gen. T. & M. Society.

A D Carter 30c,

Danish Mission.

"PA" \$5.00.

Mich. Conf. Fund.

Carl Herrguth (s B) \$22.00, Wright per C Buck 82.40, Parkville per M Langdon 28.67.