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

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"WHO IS ABOVE ALL"

Eph. 4:6.

THE thoughts of God are higher
Than my poor thought and thine,
And in their mighty orbits
They roll in light divine.

The ways of God are wiser,
And lead to holier ground,
Than ways of our devising,
That run their selfish round.

The care of God is wider,
Than all the world of need,
And in its high pavilion
The soul is safe indeed.

The help of God is stronger
Than dark Satanic might;
And he who rests upon it
Shall conquer in the fight.

The grace of God is greater
Than human woe and sin,
And in the soul's deep conflict
The victory shall win.

The love of God is deeper
Than human hate or fear;
But in its perfect fullness
It doth not yet appear.

—American Wesleyan.

General Articles.

THE PERSONALITY OF GOD.

BY ELDER D. M. CANRIGHT.

(Continued.)

GOD IS A REAL PERSON.—CONCLUDED.

ANOTHER convincing proof that God is a real person, having a form and parts, is the fact that man is said to have been made in the image of God.

"And God said, Let us make man in our image, after our likeness; . . . so God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27. If man was made in the image and likeness of God, then we know how God looks, what shape he has; he is in the shape of man. A poor evasion is attempted here, by asserting that it is the spirit of man that is in the image of God. But the text says no such thing. It says, "Let us make man in our image." Then we are told how this was done: "And the Lord God formed man of the dust of the ground." Gen. 2:7. Of what did God form man? It is directly said that he was formed of the dust of the ground. Very well; then that which was formed of the dust of the ground is in the image of God, Gen. 9:6 confirms this fact: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

If a man killed a beast, was he to die for that? No; but if he shed the blood of a man he must die. The reason is stated: "For in the image of God made he man," i. e., he has killed and destroyed that which is made in the image of God. Now the question is, What has he killed? Not an immortal spirit or soul, but the body, that which had blood, that which was in the image of God. Hence it is the body which is in the image of God.

The words image and likeness are thus defined by Webster:—

"Image, *n.* 1. A representation or similitude of any person or thing formed of a material substance; as, an image wrought

out of stone, wood, or wax. 2. A statue." Its meaning is plain. It is a representation of something else in the same form. "Likeness, *n.* Resemblance in form; similitude. The picture is a good likeness of the original. 2. Resemblance; form; external appearance. 3. One that resembles another; a copy; a counterpart." Plainly, then, an image or likeness is that which is in the form of, and looks like, that which it is to represent. Man is in the image and likeness of God; hence God has a body in form like that of a man.

Let us now turn to the Bible, and find the meaning of the word *image* as it is there used. It will be found that every time it refers to something that has a form, a real substance, a shape.

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God." Lev. 26:1. "And Michal took an image, and laid it in the bed." 1 Sam. 19:13. "And he set a carved image, the idol which he had made, in the house of God." 2 Chron. 33:7. "Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Dan. 2:31. "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits." Dan. 3:1. "And he saith unto them, Whose is this image and superscription?" Matt. 22:20. "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter?" Acts 19:35. "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Rom. 11:4. "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14. "Wherefore ye shall make images of your emeralds, and images of your mice that mar the land." 1 Sam. 6:5. "For when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion." Eze. 23:14. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Ex. 20:4.

All these texts abundantly show that in Bible language an image is something that has a real form and shape. Man is made in the image of God—the man that was made of the dust, too. Gen. 2:7.

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

Here it is definitely stated what part of man constitutes the likeness. "Sending his own Son in the likeness of sinful flesh." It is his flesh, then, in which the likeness consists. Phil. 2:5-8 is absolutely decisive upon this point. "Let this mind be in you which was also in Christ Jesus, who being in the form of God." Here we stop to ask how Christ could be in the form of God, if God had no form. But Jesus was in the form of God; hence the argument is conclusive that God has a form. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant [man], and was made in the likeness of men; and being found in fashion as a man, he humbled himself," etc. Here it is declared that Christ was in the form of God, in the form of a servant, in the likeness of man, in the fashion of man. We know that this was his body; for Christ was both in the form of God, and in the form of man. Then God and man both have the same form.

Of Jesus Paul says, "Who being the brightness of his glory, and the express image of his person." Heb. 1:3. It is the

person of God, then, of which Jesus was the image. Then God has a person. Now what is the meaning of the word *person*? It seems that on so simple a word as this there could be no mistake. It does not and cannot mean an immaterial, intangible, shapeless, formless essence. It always means an intelligent being, having a body, shape, and form.

Again we appeal to the word of God. Let us carefully read a few plain scriptures where the word *person* is used; and it will be seen that it always means an individual with an organized shape and form.

"Give me the persons, and take the goods to thyself." Gen. 14:21. "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there." Num. 19:18. And he "slew his brethren the sons of Jerrubbaal, being threescore and ten persons." Judges 9:5.

"I have seen a son of Jesse, . . . a comely person." 1 Sam. 16:18. "And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod." 1 Sam. 22:18. "Wicked men have slain a righteous person in his own house upon his bed." 2 Sam. 4:11. "That thou go to battle in thine own person." 2 Sam. 17:11. "Likewise the fool and the brutish person perish." Ps. 49:10. "There was not one feeble person among their tribes." Ps. 105:37. "A man that doeth violence to the blood of any person shall flee to the pit." Prov. 28:17. "And every person that Nebuzar-adan the captain of the guard had left." Jer. 43:6. "He carried away captive from Jerusalem eight hundred thirty and two persons." Jer. 52:29. "Thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born." Eze. 16:5. "And they shall come at no dead person." Eze. 44:25. "For thou regardest not the person of men." Matt. 22:16. "I am innocent of the blood of this just person." Matt. 27:24. "Therefore put away from among yourselves that wicked person." 1 Cor. 5:13. "But saved Noah the eighth person." 2 Pet. 2:5.

By these passages we find what the Bible means by the word *person*. It never means a being without body, parts, or passions. Now the Bible, after using the word *person* hundreds of times in the sense indicated above, says that God is a person. We believe it, and are willing to leave it there.

OBJECTIONS CONSIDERED.

However plain any doctrine may be, some will raise objections to it. So objections are urged against the doctrine of the real personality of God; but they are very few and readily answered.

1. *God fills Heaven and earth.* "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill Heaven and earth? saith the Lord." Jer. 23:23, 24.

"Now," says one, "if God fills Heaven and earth, he must be everywhere, in one place as much as in another. And beside that, he cannot be a material being, having a body and form; for if he were, his body, filling Heaven and earth, would exclude all other bodies." It is strange that sensible men will raise so foolish an objection as this. Let us try their view of it. They say that God is an immaterial spirit and fills Heaven and earth. Very well; then this must exclude all other spirits; for just as truly as no two material bodies can occupy the same place at once, no two spirits can occupy the same place at the same time.

They reason that if God were a material being and filled Heaven and earth, then he would exclude all other material beings from the universe. And their conclusion is

right. So we reason just as legitimately that if God, as a spirit, absolutely and in the full sense of the word filled Heaven and earth, then he would exclude all other spirits, and there would be neither angels nor wicked spirits anywhere in the universe! But both of these conclusions we know to be untrue. What, then, is the truth? Simply this: That when the Lord says, I fill Heaven and earth, it is to be understood in a certain qualified sense, as explained by other scriptures. We must not make a single strong metaphor like this contradict the many direct declarations that God has a form, shape, body, and local habitation; that he sits upon a throne, and is in Heaven and not upon the earth. When God says he fills Heaven and earth, other scriptures explain this to mean that Heaven and earth, and all parts of the universe, are open and naked before the eyes of God, and that nothing is hid from his sight; that he sees everything just as clearly and distinctly as though it were in his immediate presence. The very text itself indicates this. Read it again carefully. "Can any hide himself in secret places that I shall not see him? saith the Lord." There is the point. No man can hide himself anywhere so that God cannot see him. With this thought the Lord adds, "Do not I fill Heaven and earth?" But how? absolutely, personally? No; for this is not true either in fact or in the teachings of the Bible. Read a few other scriptures. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. Here we have an explanation of what this means. All things are open and naked before the eyes of God. "Great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings." Jer. 32:19. This states the same fact again: The eyes of the Lord "are open upon all the ways of the sons of men."

Ps. 139:1-12 is a beautiful expression of this whole subject: "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

How beautifully the psalmist expresses the thought that God sees and knows all his ways, understands every word he speaks, knows his thoughts afar off; that neither in Heaven, in earth, nor in hell can he hide himself from God. The deepest darkness is as light as the day to God. God sees him everywhere and all the time. In this sense, and this only, is God everywhere present. Reader, is God personally present in the room where you now are? You know he is not. If he were you would not live a moment. Read what the Bible says of the wonderful majesty, the burning glory, the devouring fire which surround the immediate presence of the Almighty. Could you stand in such a presence? Whatever the creeds may say, in our very souls we know better.

2. *God is a spirit.* "God is a spirit;

and they that worship him must worship him in spirit and in truth." John 4:24.

There, says the objector, if God is a spirit he cannot be a material person, having a form and body. Who says that a spirit is not a person, and has no form, no body, no substance? That is all assumption. It assumes the very thing to be proved. We maintain that a living spirit is just as much a person as a man is, and has shape, body, and form. This we can readily prove. Angels are called spirits. "Are they not all ministering spirits?" Heb. 1:14. Yet these angels are real persons, as you know by the whole tenor of the Bible. Angels came to Abraham, sat in his tent, and ate of his bread. Gen. 18. Angels went to Lot, took hold of his hand, ate at his table. Gen. 19. Angels have bodies, wings, faces, hands, and feet. Isa. 6:1-4. They have frequently been seen, and conversations have been held with them. An angel came to Daniel. Gabriel came to Mary and to Elizabeth. One came to Peter in prison. John fell at the feet of an angel to worship him. Are they not persons? Do they not have form and shape? or are they simply an essence, filling the universe, being in no place in particular? Every Bible student knows better.

(To be continued.)

THOUGHTS.

- THINKING of the future,
What my life may be;
Is there in its bosom
Happiness for me?
- Cruel fate may place me
In a harder lot;
Could I bear its trials?
Could I murmur not?
- All that makes life pleasant,
Home, and friends, and love,
May be taken from me
By the God above.
- Ways I cannot fathom,
Deeds I cannot see,
All lie in the future,
Hidden quite from me.
- Lord, I will not doubt thee,
Thou canst give me strength;
O'er life's stormy billows,
I shall ride at length.
- Trials, woe, and darkness
In this life must be,
To fit me for the glory
Of eternity.

ELIZA H. MORTON.

THE SIGNIFICATION OF BAPTISM.

BAPTISM is, first of all, a testimony and memorial of the death, burial, and resurrection of Christ, just as the Sabbath is a testimony and memorial of the work of creation, and of God's rest on the seventh day.

Baptism is therefore an outward, emblematic representation of the gospel. This will be easily seen when we compare the two.

THE GOSPEL.	BAPTISM.
The great sum of that gospel which Paul, as well as others, preached, is this:— "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.	The testimony of the great apostle to the Gentiles concerning baptism reads as follows:— "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

According to this testimony, baptism is the likeness of the death and resurrection of Christ, and believers are baptized for a testimony and a memorial of Christ's death, burial, and resurrection. At the same time the candidate confesses by his baptism that he has received this testimony, or, in other words, that he believes the gospel, and that he now from henceforth will die to sin and walk in newness of life as a disciple of Jesus. This cannot be misunderstood.

This agrees exactly with the last commission from our Saviour to his disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Then follows the promise of our Lord that the Holy Spirit will confer precious gifts on those who, according to this commission, are organized into a Christian church, or a denomination of baptized believers. Verses 17, 18. Those

who believe and obey the gospel, or the good message of salvation through the death, burial, and resurrection of Christ, must be baptized in the name of the Lord. They must be immersed into the death of Christ, and be buried with him by baptism, in order to rise from their immersion in the water like as Christ was raised up from the dead.

Our Saviour has placed faith and baptism as conditions of salvation. "He that believeth and is baptized shall be saved." This cannot be denied without contradicting the words of our Saviour.

Are these two, then, the only conditions upon which salvation is suspended? Far from it! All the promises and ordinances of the Lord are given unto salvation. The Holy Scriptures are divine. By the word of God we must be saved or condemned. 2 Tim. 3:16, 17. We are not born again (or saved) "of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "And this is the word which by the gospel is preached unto you." 1 Pet. 1:23, 25.

Many things are presented in the Scriptures as necessary to salvation. "If any man have not the spirit of Christ, he is none of his." Rom. 8:9. Without peace and holiness no man shall see the Lord. Heb. 12:14. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. "He that shall endure unto the end, the same shall be saved." Matt. 24:13. "Blessed are they that do his commandments, that they may have right to the tree of life." Rev. 22:14. "If ye know these things, happy are ye if ye do them." John 13:17.

Baptism pertains to salvation, because it is a part of the word of God, and because it is a holy ordinance which the Lord himself has instituted. With this agree the words of Ananias: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. And the words of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. 3:21. It becomes us ill to contradict the word of God, and say that baptism does not save us, when the Lord says it does also now save us.

How, then, does baptism save us? This is easily understood when we remember, that baptism is an outward representation of the gospel,—of the death, burial, and resurrection of Christ, and a glorious testimony of these grand facts unto the end of the world.

Baptism is a means of salvation; for it is one of the holy ordinances of God, and belongs to the "all things that pertain unto life and godliness," which God has given us by his divine power, that we may be partakers of his divine nature. 2 Pet. 1:3, 4.

But baptism is not our saviour, neither is faith our saviour, nor the gospel, but baptism is a testimony of our Saviour. This we will illustrate: A vessel is wrecked. The crew are lost except two, who still cling to some floating timber. The storm rages, and the foaming billows threaten with destruction. A noble man starts from the shore to save them. He risks his life for their sake. After much hard rowing he reaches them. They catch hold of a rope, and he pulls them into the boat. At last all reach land in safety. Now the boat and the rope, with several other things, were means to save these men, but the man himself was their saviour. And it would never enter into their minds to thank the boat, but they would be grateful to the man for their lives.

Thus faith, baptism, and all of God's holy ordinances, are means of salvation, but the Lord himself is our Saviour. Baptism has not been crucified nor raised from the dead for us, but it is a memorial of the death, burial, and resurrection of our Saviour.

Many look upon baptism as their saviour, and turn it into an idol. But they do not harken unto the voice of the Good Shepherd nor follow his footsteps as presented in the Holy Scriptures. Jesus is our living High Priest. He now ministers in the heavenly sanctuary, and intercedes for us. Heb. 8:2. He offered himself on the cross for us. He bore our sins in his own body on the tree. 1 Pet. 2:24. He can hear us when we pray to him, and will help us in all our trials.

He has told us in his divine word how we should worship and serve him. And every holy ordinance of the Scriptures is given by him as a precious means unto salvation. Therefore we will not change the truth of God into a lie, nor worship and serve the creature more than the Creator who is blessed forever. Rom. 1:25. But we will give all honor and glory unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. 5:13.

JOHN G. MATTESON.

WHAT DO THEY INDICATE?

It is said that there were more failures during the first half of 1877 than during any other corresponding time in the history of the country. According to the semi-annual circular of R. G. Dunn & Co.'s "Mercantile Agency," the failures for the first half of the present year exceed those of the first half of last year. For the purpose of comparison, I group together the following statements, which will illustrate at a glance the significance of the figures for the past six months:—

	No. Failures.	Liabilities.
First six months of 1875,	3,563	\$ 76,844,266.
" " " 1876,	4,600	108,415,429.
" " " 1877,	4,749	99,606,176.
" " " 1878,	5,825	130,882,766.

The failures for the half year just closed are thus shown to be, in number, over twenty-five per cent greater than in 1877, while the liabilities indicate a percentage of increase still greater.

These figures are of very grave import; for, according to the Agency, never before in an equal period of time in the history of the country have business misfortunes been so numerous, and never have they aggregated so great a loss by bad debts.

The other day a man doing considerable business was asked why he did not keep a better office, have things in style, etc. His answer was, that that was just the reason why so many men only pay twenty-five cents on the dollar; he can do business in a plain office and pay one hundred cents on the dollar.

What do these facts indicate?

JOHN R. CALKINS.

WAIT.

To sit calmly down and wait, to be able to keep our hearts from uncharitable thoughts and our lips from hasty utterances in this age of hurry and strife, of quick deductions and lightning calculations, requires much of moral force, of rigid self-control, of firmness of purpose, and, above all, a nearness to God that will enable us, always and everywhere, to exercise that charity so prominently brought out in the New Testament Scriptures, and which so eminently characterized the life and teachings of Christ, the Son of God.

How many of us have ever comprehended the meaning of the word wait, or attempted to put into execution our well-defined ideas concerning it? We are hasty in our judgment, quick in our condemnation, bitter and unsparing in our censure. We coolly and calmly criticize the opinions and actions of friends and enemies alike, and putting ourselves in the rightful seat of the Judge of all the earth, pass upon our fellow-men sentence of condemnation. With surpassing effrontery and boldness, we even dare to enter the inner chambers of the heart, and, with ruthless and relentless hand, wresting from the sorrowful lives of those around us their secret griefs and sorrows, their misery and suffering, heartlessly parade them before the world, and unfeelingly pass upon them our hollow and flippant judgment; a verdict, many times, utterly devoid of justice, and from which every lingering vestige of mercy has been carefully and deliberately crushed out.

God is just, and tempers justice with mercy. Do we? Do we ever consider it necessary to pause, to wait until we may calmly and justly weigh the evidence, until we know something of the, it may be, peculiar circumstances which have conspired to produce the act that we condemn?

Do we forget in our pitiable self-righteousness that we are weak and human? And do we dare to hope that He who "was in all points tempted like as we are, yet without sin," will not deem it needful, for our fuller development and furtherance in the divine life, to subject even us, to just that measure of temptation that has proven too great for our fellow? Shall we stand the test, and be able to "cast the first stone"?

Even in the petty details of everyday life, how much need have we to learn

the meaning of patient waiting, to study the motives, to understand the purposes of those with whom our business or social relations bring us in contact. We need to keep our own hearts pure, our own lives above suspicion, our own lips from hasty words; and, doing this, we shall be better able to exercise the great gift of charity; to remember our own frailty; to wait for the development of motives and the justification of actions. Let us exercise forbearance with the failings of others, and seek by loving sympathy and gentle, kindly acts, prompted by hearts which beat in unison with the great heart of God, to remove temptation from the pathway of the weak, to comfort and strengthen those who shrink and falter beneath the burden which the cruel griefs and sufferings of this poor life have put upon them, to help other lives into the life of God, and other souls into the kingdom of Heaven. So shall we be ever ready for the lessons a loving Father designs to teach us, whether they come through pain and affliction, or the brighter rays of sunshine and prosperity.

Let love without dissimulation rule our lives and govern our acts, uniting us in a common bond of sympathy to God and humanity, and in the end gaining for us a sure entrance into life everlasting.

"In patience and faith, let our hearts be still
'Neath the toils of each passing day;
Let our Father teach us what lessons he will,
In his loving and merciful way.
Thus sitting in meekness at Jesus' feet,
As slowly we learn each line,
The bitter and dark will be clear and sweet,
Made plain by a light divine."

LAURA C. NOURSE.

AN IMAGINARY DISTINCTION.

A RECENT writer in the Clyde Sentinel lays the foundation for a change of the Sabbath in a supposed distinction between the Sabbath as a divine ordinance, and the seventh day. He argues the early introduction of the Sabbath institution and its perpetual obligation; but opposes the idea that the Sabbath ordinance is inseparably fixed upon a certain day and especially upon the seventh day. He does not attempt to prove this distinction any further than to cite two illustrations, which are supposed to make it perfectly clear. These are, first, the passover and the 14th day of Nisan, and second, the Declaration of Independence and the 4th day of July. He then argues that the distinction between the passover and the 14th of Nisan must be evident to every one; also the distinction between the Declaration of Independence and the 4th day of July. He says that no one who thinks closely will confound the two; and that the same distinction exists between the Sabbath as a divine ordinance and the seventh day.

All this sounds well, and to the casual or superficial reader may appear very plausible; but those who think closely cannot fail to see simple fallacy. The distinction supposed to exist between the Sabbath as an ordinance and the seventh day, is wholly imaginary, having no foundation in fact. The illustrations presented are good proof of this. In order to make the 4th day of July a parallel to the Sabbath institution, it is only necessary to suppose that the United States government had made a law requiring the observance of the 4th day of July in memory of the making and signing of the Declaration of Independence. Let us compare the two thus: Let the framing of the declaration answer to the making of the heavens and the earth, the sea, and all that in them is, in six days; the signing of the declaration on the 4th day of July, to the rest of Jehovah on the seventh day; the command to observe the 4th day of July, to the blessing and sanctification of the seventh day. It must be clearly seen that such action on the part of the government would inseparably connect the 4th day of July with the Declaration of Independence, and a refusal to observe it would cast reproach upon the government, so is the seventh-day Sabbath inseparably connected with the great work of creation, as it is its memorial; and to refuse to observe it, is to trample upon divine authority.

The passover is even a better illustration of the truth, as God did fix its observance upon the 14th of Nisan, the very day upon which the first passover lamb was eaten. Suppose some one of the Israelites had imbibed this modern idea that as the passover and the 14th of Nisan were clearly distinct from each other, he could just as well keep the passover on the 15th of Nisan, or upon some other day, and in some other month. Does the reader think this would

have answered just as well? Would it have been obedience? or rather would it not have been presumption, self-will, positive disobedience? So we think.

Can a person celebrate his birthday on a day upon which he was not born? Can we celebrate Washington's birthday on the 4th of July? Why not? There is clearly a distinction between George Washington and the 22d day of February. It is my thought that no man would risk his reputation for sanity upon the opinion, that as there is a clear distinction between the 4th day of July and the Declaration of Independence, we might just as well celebrate the signing of the declaration upon the 22d day of February as upon the 4th of July. Yet learned men will present just this kind of an argument for the change of the Sabbath. We may justly inquire, What next?

And further: if this argument is good for anything, why should not seventh-day people have the full advantage of it? There is clearly a distinction between the ascension of Christ and Thursday, the crucifixion of Christ and Friday, and the resurrection of Christ and Sunday, and our friends, if they will but think closely, cannot fail to see this distinction in each case; therefore, while we remember the seventh-day as God has commanded, we will remember all these other glorious events at the same time. And as God has never commanded us to keep holy the day upon which these other events transpired, and has commanded that the seventh day be thus kept, are we not certainly right?

H. A. St. JOHN.

A NEGLECTED PHASE OF TRUTH.

THE curious controversy that is going on in Chicago respecting Dr. Goodwin's recent sermons on the second coming of Christ affords a striking illustration of the conception, happily rapidly growing antiquated, held in certain quarters respecting the function of the ministry. Dr. Goodwin preached four evidently thoughtful sermons on the Second Advent. At the close of these sermons one of the members of his church, a Mr. Hammond, rose and read a protest against them on the double ground that they were erroneous in their interpretation of the Scriptures and false to the traditional creed of the Congregational Church. The church evidently thought that for a member to break in on the ordinary service of the sanctuary with an unsolicited contribution of his own was not in accordance with the traditional ritual of the Congregational Church, for at a subsequent meeting they voted unanimously their disapprobation of the innovation. A resolution requesting the pastor not to press his points further was promptly tabled; and the controversy has now been removed from the arena of the church to that of the press.

The Bible gives two contrasted features of the Messiah. He is a man of sorrows and acquainted with grief, and he is also King of kings and Lord of lords; there is no beauty in him that we should desire him, and he is chief among ten thousand and altogether lovely; he is despised and rejected of men, and he is the ensign to which all the nations of the earth assemble; he is a root out of dry ground, and he is like the cedars of Lebanon for strength and beauty. In the Old Testament the kingly aspect is the prominent aspect. So true is this that when Christ came the whole Jewish nation rejected him. This son of a carpenter, this Nazarene, this fellow without a place whereon to lay his head, said they, is no King of kings, no Prince of peace, no Everlasting Father, no Master and Lord and Deliverer. The disciples themselves, they that loved him most, were as much perplexed as any by the contrast between the promise of prophecy and the alleged fulfillment. All through his life they regarded him as a king incognito, they looked constantly for an uncovering of his glory, and when he died without a sign of it they also gave up their hope and went back to their fishing. Not till by the resurrection, the repeated appearances, the ascension, and the prophetic teachings of the Holy Ghost at Pentecost, did they pluck up heart and hope again. And this they did because they looked for a second coming, a new manifestation. We have seen the Man of sorrows, they said; we are yet to see the King in his beauty. We have seen the seed dropped in the ground and dying there unnoticed; we are yet to see the flower divine in its fragrance and its beauty. He was subject unto death: he will be exalted above every name. He endured the cross, despising the shame, because he lived having ever in view the joy set before him.

He is the Lamb slain; but it is the Lamb slain that is to be the King in his glory, before whom all the redeemed shall bow. Thus the New Testament looks both ways; backward to a Saviour crucified and suffering; forward to a King crowned and glorious and masterful, having universal dominion, known, honored, obeyed of all men.

The church has looked back long enough; it is high time to look forward. The prophecies of humiliation the Jews disregarded; the prophecies of exaltation we disregard. It is quite time that the church turned its face upward and forward, "looking," as Paul bids Titus do, "for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ."—*Christian Union*, Aug. 14.

SEVEN SHORT RULES FOR YOUNG CHRISTIANS.

1. NEVER neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers. Heb. 11:6.
2. Never neglect daily private Bible-reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John 5:39.
3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you for what you are, and to make you what you ought to be. John 4:24.
4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What have I done to-day for him? Matt. 5:13-16.
5. If ever you are in doubt as to whether a thing is right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3:16. If you cannot do this it is wrong. Rom. 14:23.
6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. John 21:22. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John. 10:27.
7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. 3:4; 1 John 5:10, 11.—*Brownlow North*.

WISE AND BRAVE.—A young lady in Cincinnati did a sensible and brave thing a few days ago. The report of the affair says that some time ago she discovered that her affianced was in the habit of drinking, but he promised never to drink again, and she forgave him. The wedding day was set, but in the morning the young man indulged his appetite. The two were standing side by side, and a moment more would have found them husband and wife, when the expectant bridegroom turned toward the lady, and his tell-tale breath spoke of whisky. When the lady was asked if she would take the man for her husband the response came faintly, "No;" and on a second repetition of the question she decisively replied, "No." She then turned to her lover, accused him of breaking his promise, and declared that she could not trust her happiness with such a man. It is a pity all young women are not as wise as this one.—*Religious Intelligencer*.

SIMPLICITY OF THE BIBLE.—The Bible was written for the people—the common people—the mass; and if God had not meant the word of faith to be understood in a common-sense way, he would have prepared the Bible with a dictionary, and have explained the nature of believing; but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XIV.—THE FULFILLMENT OF THE PROMISES.

QUESTIONS.

1. WHEN the Lord called Abraham to leave his father's house and go into the land of Canaan, what did he promise to make of him? Gen. 12:2.
2. At other times, when this promise was renewed to him, how numerous did the Lord say

- his seed should become? Gen. 22:17; 13:16.
3. What must be the meaning of such expressions?
 4. Did Abraham's descendants become a great nation? Deut. 26:5.
 5. What does Moses say in regard to their number? Deut. 1:10.
 6. In Gen. 17:4, what did the Lord tell Abraham that he should be?
 7. Could this promise have been fulfilled in the Jews?
 8. Why not?
 9. When will the complete fulfillment of this promise be realized?
 10. To whom was this company shown? Rev. 7:9.
 11. In Gen. 22:18, what does the Lord say to Abraham in regard to his seed?
 12. In whom is this promise to be fulfilled? John 1:12, 14.
 13. In what way is Christ a blessing to all men? 1 Cor. 15:22.
 14. In what especial manner is Christ a blessing to those that believe on him? John 3:14, 15; 1 John 2:25. Read Mark 16:16; Rom. 6:23; John 3:36.
 15. Is there any means of salvation except through Christ? Acts 4:12.
 16. What promise was made to Abraham in Gen. 12:7?
 17. What in Gen. 17:8?
 18. When did Abraham's seed according to the flesh, possess the land of Canaan?
 19. Did they hold it for an everlasting possession?
 20. Did Abraham himself receive any part of the land of Canaan as a possession? Acts 7:5.
 21. Did Isaac, or Jacob, or any of the patriarchs to whom it was promised, ever inherit any part of the land? Heb. 11:13, 39.
 22. Did they expect the promise to be fulfilled to them in the future? Read Heb. 11.
 23. Was Abraham's inheritance to be limited to the land of Canaan? Rom. 4:13.
 24. How far was it to extend?
 25. What promise is made to the meek? Matt. 5:5.
 26. Whose seed are the meek?
 27. Why?
 28. Then what is the promised inheritance to Abraham and his seed?
 29. Of what do we learn in 2 Pet. 3:13?
 30. What is the marginal reading to this verse?
 31. Where, then, will Abraham and his seed have their everlasting possession?
 32. What will be their number?
 33. What will they then fully enjoy?

SYNOPSIS.

When the Lord called Abraham to leave his father's house and go into the land of Canaan, he promised to make of him a great nation. This promise was fulfilled to Abraham's descendants, as we see from Deut. 26:5.

At other times, when the promise was renewed to him, it was said that his seed should become as numerous as the stars of heaven, as the sand upon the sea-shore, or as the dust upon the earth; which must mean that they were to become a multitude too great to be numbered. Moses tells the children of Israel that they have become as the stars of heaven for multitude. Deut. 10:22.

But in Gen. 17:4 the Lord tells Abraham that he shall be a father of many nations. The Jews were only one nation; so this promise was never fulfilled in them. But when all the seed of Abraham shall be gathered before the throne of God, a complete fulfillment of this promise will be realized. This innumerable company, made up from all nations, was shown to John in vision. Rev. 7:9.

In Gen. 22:18, the Lord says to Abraham, "In thy seed shall all the nations of the earth be blessed." This promise will be fulfilled in Christ; for he is the seed of Abraham. Gal. 3:16. Through him all men will have a resurrection from the dead, 1 Cor. 15:22, and it is only through him that any can be saved. Acts 4:12.

In Gen. 12:7 we find the promise that God would give the land of Canaan to Abraham's seed, and in Gen. 17:8, that he would give it to him and to his seed for an everlasting possession. Now the Israelites, Abraham's seed according to the flesh, did possess the land of Canaan in the time of David and Solomon; but they did not hold it for an everlasting possession, and Abraham himself did not possess any of it, neither did Isaac and Jacob, to whom the same promises were made.

In Acts 7:5 we read that Abraham had no inheritance in it, not so much as to set his foot on; and in Heb. 11 we are told that neither Abraham nor any of the other patriarchs to whom the promises were made, have ever received a fulfillment of them; but that they looked forward to their fulfillment at some future time.

From Rom. 4:13, we learn that the promise was made to Abraham, that he should be the heir of the world; and in Matt. 5:5, that the meek shall inherit the earth. Now the meek are Abraham's seed, for they are Christ's.

In 2 Pet. 3:13, we learn of a new earth, wherein dwelleth righteousness. The margin reads, "Where the righteous shall dwell." See also Isa. 65:17; 66:22.

It is in this new earth that Abraham and his seed, Christ and all that are his, will have their everlasting inheritance.

They will be as the stars of heaven for multitude, and will fully enjoy all the blessings secured them through Christ, the seed of Abraham. Read Dan. 2:44; 7:13, 14, 27.

All the inhabitants of that glorious kingdom will be Christ's and therefore Abraham's seed and heirs with him of the promises,—heirs of God, and joint heirs with Christ.

LESSONS FOR BIBLE CLASSES.

LESSON XIV.—THE WORLDLY SANCTUARY.

QUESTIONS.

1. WHAT prophetic words did the Lord put in the mouth of Moses as he was singing the song of deliverance after the crossing of the Red Sea? Ex. 15:2.
2. When did the Lord instruct Moses in regard to the building of the sanctuary?
3. What materials were the people requested to bring? Ex. 25:1-7.
4. Who of the people were to bring these offerings? Verse 2.
5. What command is given in the eighth verse?
6. How was Moses to know how to build the sanctuary? Verses 9, 40.
7. After what was the worldly sanctuary patterned? Heb. 9:23.
8. Where is this sanctuary described?
9. What were its dimensions?
10. Describe the walls.
11. How was it covered?
12. Describe the inner covering.
13. What was represented by the figures of cherubim?
14. Of what material was each of the other curtains made?
15. How was the sanctuary itself divided?
16. How were the apartments separated?
17. Where was the entrance to the sanctuary?
18. By what was this entrance closed?
19. What was this curtain called?
20. What terms were applied to the curtain that separated the two apartments? Heb. 9:3; Ex. 27:21.
21. What was the first apartment called?
22. What did it contain?
23. What was the second apartment called?
24. What did it contain?
25. What was deposited in the ark?
26. By what was the tabernacle surrounded?
27. What were the dimensions of the court?
28. How was the court inclosed?
29. Where was the gate of the court?
30. Describe it.
31. What stood between the gate of the court and the door of the tabernacle?
32. What was between the brazen altar and the tabernacle?

SYNOPSIS.

In the song of deliverance sung by Moses after the crossing of the Red Sea, he says of God, "I will prepare him an habitation." Ex. 15:2.

After the children of Israel had received the law at Mount Sinai, the Lord instructed Moses in regard to building a sanctuary. In Ex. 25:1-7 he tells him what materials are to be collected by the people. In the eighth verse, he says, "And let them make me a sanctuary that I may dwell among them."

In the ninth verse the Lord promises to give Moses a pattern of the tabernacle and of all the instruments thereof. In the 40th verse he gives him a special charge to make all things according to their pattern showed him in the mount. In the twenty-sixth and thirty-sixth chapters of Exodus, this sanctuary is described. Its length was thirty cubits; its breadth and height each ten cubits. Its walls were made of upright boards, or planks, overlaid with gold, and bound together with bars passing through rings of gold, and at the bottom by tenons and sockets. It was covered by four coverings of different material. The inner covering was of gold and purple and scarlet and fine-twined linen, wrought with figures of cherubim. These were to represent the heavenly host in the sanctuary above. Dan. 7:10; Rev. 5:11.

The second curtain was of cloth woven from goats' hair; the third was made of rams' skins, dyed red. Some eminent writers think that these skins were not colored, but taken from a kind of sheep that bear red wool, and are still found in that country.

The fourth, or outer, covering was of badgers' skins, and is supposed to have been impervious to moisture.

The sanctuary itself was divided into two apartments, separated by a curtain of the same material as the inner covering. The entrance to the sanctuary was on the east end. It was closed by a curtain similar to the one that separated the two apartments. This is called the hanging of the door of the tabernacle, and is sometimes considered as the first veil. The curtain that separated the two apartments was called the second veil, and sometimes simply the veil.

The first apartment was called the holy place. It was twenty cubits long and contained the altar of incense, the table of show bread, and the golden candlestick.

The second apartment was called the most holy place. It was ten cubits every way, and contained the ark of the covenant in which was deposited the tables of the law,—the ten commandments written by the finger of God.

The tabernacle was surrounded by an open space called the court. This court was one hundred cubits long and fifty cubits broad. The wall that inclosed it was five cubits high, and consisted of a curtain of fine-twined linen, supported by brass pillars. On the east end of the court, for the distance of thirty cubits, the curtain was of finer material, and curiously embroidered in the most beautiful colors. This was called the gate of the court.

Between the gate of the court and the door of the tabernacle was the brazen altar, where animals were to be offered as sacrifices, and between that and the tabernacle was the laver, where the priests washed. G. H. BELL.

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }

U. SMITH, - - - Local Editor.

SYSTEMATIC BENEVOLENCE.

(Continued.)

We here give a few cases of those who have freely and liberally given of their means to support the cause when its friends were few, and the fulfillment in their cases of the text which says that those who thus scatter their means will have them increased.

We became acquainted with a farmer in Central New York as early as 1847, who, with his wife and children, then observed the Sabbath. They were then living on a rented farm. The wife was feeble and was then the mother of four small children, the eldest eleven years of age. This brother then owned a span of horses, a farm wagon and two cows, probably worth four or five hundred dollars. But at our first visit at the hired house of this dear family, the husband and father handed us of his scanty purse liberally, and with his team helped us on our way. From that day he gave liberally, amounting in all to a handsome property, and from that day also his property increased until in the time of high prices he was supposed to be worth twenty thousand dollars. They have now six living children, all in the faith. Five of them have married those who are also in the faith. A son-in-law, after filling an important position, sleeps in bright hope, while his widow holds an important position at our California Publishing House. And now after some of the children have been liberally helped and others have been educated, the parents have left, notwithstanding the depreciation of the value of real estate, a threefold competency. God grant that they may finish their course with faithfulness and joy, that as they have received a hundred-fold in this world they may in the world to come reap life everlasting.

A brother who was a blacksmith at Jackson, Michigan, embraced the Sabbath in 1849 under the labors of Elder Joseph Bates, and he at once felt that it was his duty to give of his hard earnings to support the cause. He commenced by handing a five-dollar gold piece to preachers of the present truth who enjoyed the hospitalities of his good home over night. In the morning, as they took their leave of the family, the piece of gold was sure to come from his liberal hand. And when means were raised for tents and the support of tent companies, for printing presses and material, or to send missionaries into new fields, the donations of D. R. P. have stood among the receipts always as large as those of any other, and generally the largest.

About fifteen years since we were conversing with him in his shop upon the subject of giving, and the providence of God in blessing the cheerful giver, when he invited us to take a seat with him upon the huge frame of his sling, where he shoes oxen, and talk the matter over. He remarked in substance as follows:—

"I commenced to hand out of my means immediately after receiving the Sabbath. I have felt that I must have a share in every enterprise for the advancement of the cause, and it has been a pleasure to give as much as any other one, and now I am worth four times as much as when I began to keep the Sabbath. Here he broke down and wept freely, but they were tears of joy in view of the providence of God in blessing his labors, in fulfillment of the words of Christ, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38. This brother has given for the support of the cause, from first to last, a large property, and has retired from the hard labor of his trade moderately wealthy. May he never become weary in well-doing.

We became acquainted with Bro. J. P. K. as early as 1855. He was then a farmer in Livingston county, Michigan. He and his good family had just embraced the Sabbath. His health was failing from hard labor on the farm, and the members of his family were generally feeble. But this brother was ardent in the cause, and it was put into his heart by the Spirit of God that he should use his means to spread the present truth. He sold his farm for six thousand dollars, and began to use it in earnest. He urged us to take sixty dollars at the time we held a Conference in his neighborhood;

and as we had no immediate use for it we refused it. But on our arrival at Rochester, N. Y., we found a letter containing the sixty dollars. We gave him credit for this sum, and at a later date, when the REVIEW Office was moved to Battle Creek, and he was much reduced in property, we handed him the sixty dollars, thanking him for the use of the money several years.

Bro. J. P. K. moved his large family to Jackson, and there gave of his means with a liberal hand to that extent that when he moved to Battle Creek a few years later, and when the subject of Systematic Benevolence was first introduced, he put his property down at fifteen hundred dollars. Then, by the advice of the writer in harmony with his own convictions of duty, he took up his former business of the manufacture of brooms. God blessed his labors to that degree that he was able to stand in the first ranks of the liberal donors in the establishment of our institutions at Battle Creek, and in a few years he put down his property on the s. b. book at ten thousand dollars. And although he now feels the infirmities of age and toil, and has reduced his property to a liberal competency, he has the satisfaction of knowing that he has sent thousands of his earthly treasure before him to be laid up in heaven, waiting for him when the Master shall come, and that he had the privilege of lifting at the great wheel of the cause when the car moved hard and slowly, and when a hundred dollars was worth more to the cause and will tell in heaven more than a thousand given now.

One case more and we dismiss this part of the subject. We know a preacher of present truth who commenced in the message with broken-down health as early as 1846. At that time he married one that was very feeble. They were penniless. After the birth of their first child, he supported his family by chopping cord wood, and had a small surplus to bear their expenses to the first Conference held in the interest of the third message. This meeting was held at Rock Hill, Conn., in the spring of 1848. In that State he earned forty dollars, which bore their expenses to Western New York, where the second Conference was held. On their return, the Lord showed sister W. that if they were faithful he would bless them in this life a hundred-fold the money earned in the hay field, and crown them with the gift of life eternal in the world to come. At that time they did not expect to ever own a home of their own, and were content with the humblest fare if they could see the cause of truth prosper.

In thirteen years from the time that promise was given, they owned the property on the north-east corner of Washington and Champion streets, Battle Creek, Michigan, worth four thousand dollars, just a hundred-fold the forty dollars earned mowing hay in the State of Connecticut. Their labors and privations have been great. Their house and their purse have ever been open to the servants of God. During each five years of their labors they have given more for the cause than they were worth at the commencement of the five years. They have each had not less than four shocks of paralysis, from which God has raised them to physical and mental power, and now while journeying on in the second half-century of life, they stand in the front ranks of the battle.

In the Rocky Mountains, in the year 1873, they gave themselves, their children, and their property to the Lord in a solemn covenant, praying that the Lord would accept them, their children, and their property, and use them and it in his cause. Since that time has been a period of their most efficient labors; their sons have filled important positions at our publishing houses at Battle Creek and Oakland, and it has been their pleasure to put fifteen thousand dollars into the several branches of the cause; and after doing their duty by their children they have fourfold a humble competency, and are anxiously watching for opportunities to put it where it will best serve the cause to which they have given their lives.

(To be continued.)

J. W.

FAITH AND FEAR.—NO. 3.

THE RICH MAN, THE CAMEL, AND THE EYE OF A NEEDLE.

IN the two former numbers we have shown that both Christ and Paul have set forth a life of willing obedience in widest contrast with that hesitancy which is the result of fear to trust the promises of God. In this article we call attention to the declaration of the Saviour respecting those who trust in this world's riches. Jesus loved the young man who, in the earnestness of

his soul, came running and kneeling to him to be instructed. "Good Master, what shall I do that I may inherit eternal life?" was the earnest inquiry. "Thou knowest the commandments," was the response, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and thy mother." Mark 10:17-19.

There can be no question as to what our Lord means by the word "commandments" in his answer to this young man, as he refers to five of the ten precepts of the moral code. The question of the young man relates to what he must do to inherit life eternal. The Lord does not say to him that he has nothing to do, that he has only to believe and he is saved. No; instead of supporting the modern heresy that faith without works will save men, he cites the moral code, obedience to which the Master makes a condition of obtaining eternal life. With this agree our Lord's words in Matt. 19:17: "If thou wilt enter into life, keep the commandments." We do not say by any means that obedience to the commandments of God is the only condition of eternal life; but as this is one condition, no man can gain the eternal inheritance of the saints who does not keep the commandments of God. The whole truth touching the conditions of eternal life is expressed by Paul at Miletus to the elders of the church whom he called from Ephesus, in these words:—

"Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:18-22. Here are the conditions of eternal life; first, repentance toward God, because of disobedience of his holy law, which implies ceasing to do evil and learning to do well, or with godly sorrow turning from a life of sin to that of obedience; second, the exercise of faith in Jesus Christ, who died for our sins. And again the whole is summed up in the closing words of the third angel's message: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The Master loved this young man, because from his youth he had observed the letter of the moral code. And yet this noble youth, like many in our day who are deceiving themselves with the thought that they are all right because they have cast in their lot with a people who observe all ten of the commandments of God, when weighed in gospel balances was found wanting. "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and take up thy cross and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." Verses 21, 22.

The test upon this wealthy youth was indeed a very close one. The Lord did not require of him merely a tithe of his income, which was the Lord's, and which is so strong a temptation to the covetous professed people of the Lord in our day that some rob God of a portion or all of it; but he says to him, "Sell whatsoever thou hast," meaning all that he had of both real and personal property. The Lord made it necessary that he should make a clean sweep of his earthly treasures that he might have treasure in heaven. If such a test should be laid upon the people of our day, when the love of money is the ruling passion of the age, Jesus would have fewer followers in the nineteenth century than he had in the first. Did the young man go away from the Master grieved? Under the same test, some who profess to keep the commandments of God and the faith of Jesus, would be tempted to go away and hang themselves. There are many who pity this young man whom Jesus loved, but we suggest that they reserve their tears for themselves and children, as Christ said to the daughters of Israel, "Weep not for me, but weep for yourselves and your children." Did great possessions keep one man from the kingdom of God in the first century? Small possessions will keep a thousand from the kingdom in the nineteenth century.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God." At this saying the disciples were astonished. "But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God." Verses 23, 24. Here our Lord speaks

of the doubtful condition of those who trust in their riches. As we stated in a previous article, no one ever trusted in his wealth to carry him to the immortal kingdom of God, therefore Jesus here speaks of those who trust in their riches for their safety and support during this mortal life.

Our Lord here illustrates the impossibility of a rich man entering the kingdom of God with his riches by the very forcible figure of a camel passing through the eye of a needle. We are not ignorant of the sophistry by which men who live on fat salaries from rich church members get their wealthy patrons into the kingdom of God. They take the needle from the illustration, and put in its place a certain gate in old Jerusalem called the needle's eye. But in this case they also state that the burden had to be removed from the camel's back, and he get down upon his knees before he could pass through this gate. All of this may be true of the gate and the camel passing through it, and if the figure be worth anything, it shows that rich men must dispose of their riches in the Lord's appointed way before they can enter the kingdom. But as this would hurt them worse than drawing their teeth, they will fail to get those who trust in their riches to the kingdom of God.

But Jesus does not speak of Jerusalem or its gates in this connection. In his illustration of the impossibility of a rich man entering the kingdom he uses these words, which mean just what they say, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When it can be shown that a camel is a mule, then it may be made to appear that "the eye of a needle" means one of the gates of Jerusalem. How forcible the figure! How impossible for those who trust in their riches to gain heaven! Would any of our rich friends who are very anxious to inherit the kingdom, and quite as anxious to hold on to their property, test this matter? Then let them take a sewing needle, a darning needle if they think a common sewing needle too small, and fasten the point in a board, and if they can lead a camel or a horse through it, then they are elected sure, with all their riches, for the kingdom of God.

The wondering disciples were astonished above measure at their Master's figure of the camel passing through the eye of a needle, and said among themselves, "Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible." Verses 26, 27. It is possible for God to save a rich man if he complies with what God requires in his word. In God's plan to save lost men, he has ordained that the gospel of his great salvation be published to the world by men. He has also ordained that those who have this world's goods should give of their abundance for the support of the gospel, and to feed and clothe the worthy poor who need help. And the Lord has plainly spoken in his word on this subject. If rich men will listen and obey, and use their wealth in the cause of God, they will not only enter into the kingdom of God, but they will have a great reward to enjoy throughout the ceaseless rounds of eternal ages. Amen. J. W.

THE PAST, PRESENT, AND FUTURE.

IN the good providence of God we are spared to near the close of another Conference year, and are soon to assemble at Battle Creek, at our annual feast of tabernacles. The precious fruits with which God has crowned our labors the past year in the ingathering of souls, call from us expressions of gratitude. In view of the Lord's tender care for us and for the cause in which we labor, love to him should swell every breast. "Good is the Lord and greatly to be praised," should be proclaimed by every voice.

In the Sacred Record of God's providential dealings with his people, instances are given of the manifestations of his love and power. And that the people might not forget God, and turn to idolatry, but keep their gracious Deliverer and Benefactor in perpetual remembrance, they were to commemorate these mighty acts of the Lord. By these memorials they called to mind God's goodness to them in the past, to their profit. We might here mention the Sabbath, which commemorates the Creator's rest on the seventh day after his work of creation in six days.

The great object of the Sabbath institution was to keep the living God in perpetual remembrance, lest the people forget the Lord and turn to idolatry. As we cease from secular labor and care on the sanctified Rest-day of the Lord, and through the works of his hands in the heavens above, in the earth and in the sea, we are

to adore the Creator and worship before him, and would be held in perpetual remembrance. "The Sabbath was made for man." It was instituted for the good of the race. And if the fallen sons and daughters of Adam had always observed this sacred memorial of Jehovah, there would not have been an atheist or an idolater. The passover was observed by the Hebrews for sixteen hundred years as a memorial of God's great love and power in their deliverance from the house of bondage. When the Lord was about to bring upon Egypt the death of the first-born, the Israelites were directed to slay a male lamb, without blemish, on the fourteenth day of the first month, and strike the blood of the lamb on the two side-posts and on the upper door-posts of their houses. The destroying angel was that night to go on his work of death, and as he should pass through Egypt to slay the first-born of both man and beast, he would see the blood of the lamb upon the doors of the Hebrews, and pass over them as he should go on his mission of slaughter. The annual celebration of the passover called to mind their wonderful deliverance, and thus kept their Deliverer in perpetual remembrance. The same great design is seen in the seven days' feast of unleavened bread. At midnight, following the fourteenth day of the month, all Egypt was in terror. The Lord by his angel smote all the first-born of the land, from the first-born of the king who sat upon the throne of Egypt to the family of the lowest serf, and also the first-born of cattle. Pharaoh and his servants rose up in the night, and there was a great cry in Egypt. Moses and Aaron received the imperative order, "Rise up, and get ye forth from among my people, both ye and the children of Israel; and go serve the Lord, as ye have said." The Egyptians were urgent that they should leave Egypt in haste, giving as a reason, lest we be all dead men." The departure of the Hebrews was in such haste that they took their dough before it was leavened and their kneading troughs bound up with their clothes upon their shoulders, and of necessity baked heavy cakes of the unleavened dough for breakfast on the morning of the fifteenth day of the month, hence the feast of unleavened bread for sixteen hundred years commenced on the fifteenth day of the month Abib. Leaven was put out of all the houses of the Hebrews for the period of seven days in commemoration of their being thrust out of Egypt in such haste that they had no time to leaven, or bake, their dough. And as their children, who doubtless became tired of eating heavy bread the long week, should inquire the cause, the thrilling history of their deliverance from Egypt should be rehearsed to them, that they might not forget Him who had with a high hand and an outstretched arm brought them from the house of bondage. In harmony with the history and design of the memorials of the Bible, the apostle addresses those who are waiting for the second coming of Christ, in these words: "Call to remembrance the former days, in which after ye were illuminated ye endured a great fight of affliction." "Please go back with us a quarter of a century to the time when we had no church organization, no houses of worship, no tents in the field, no system of benevolence for the support of the ministry, no periodicals or publications of any kind, no Conference, no College, no houses of publication, and only four representatives of the present truth, who spoke only occasionally to small congregations, in private houses, school-houses, halls, and in the groves. Friends of the cause could then be counted by tens, and these were generally very poor. And the men whom God first called to this work were penniless. Then the light that shone upon the track of truth for this time was not as clear as it is to-day, while at the same time prejudice and the spirit of opposition pressed more heavily. In our poverty we were then obliged to labor chopping wood and mowing grass to earn means to pay traveling expenses to the first Conferences held in the interest of the third Angel's Message. And that our hard-earned dollars might be laid the longest way, we made long journeys in second-class cars, over decks of steamboats and canal boats. We commenced publishing with means earned the hardest of labor while suffering from feeble health. Then as we traveled with limited means, we circulated our first publications without money and without price. Thus in humility the great work commenced. The unpopular truths of God's word connected with the last message of warning to the world were searched out with many prayers and tears, until link after link appeared clear as the noon-day sun,

forming the perfect chain of sanctifying truth in which twenty thousand Seventh-day Adventists this day rejoice. And, best of all, God was with the little band of self-sacrificing, trusting ones. Would God that he was with the thousands now as with the few then.

While struggling with poverty at that time, when the hand of opposition was heavy upon us, and when undisciplined novices were bringing confusion into our feeble ranks, we would cry unto the Lord in earnestness and faith, and he would bring deliverance, and bright hope would shine upon our path; fanaticism would be checked, and the opposition would be rebuked. Then we could adopt the language of the psalmist, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth." Ps. 124:1-6.

The work then was attended with difficulties and discouragements at every point and had to be urged forward by main strength and vigilance. Our opponents made work for us, but in every test the Lord gave the victory, and the truth shone clearer than before, so that Seventh-day Adventists are indebted to that candid opposition, which indeed has been scarce, as a means of driving those who have stood for the defense of the truth to study the word more closely, and arm themselves for the battle. J. W.

(To be continued.)

EDITORIAL CORRESPONDENCE.

THE NEW ENGLAND CAMP-MEETING.

THIS meeting is now in the past. Results have already appeared sufficiently cheering to be accepted as a full compensation for all the labor and outlay of the meeting. When people who before were unacquainted with our faith, are heard acknowledging the same, and are seen openly taking their stand upon it, being convinced by the evidence presented, it is cheering proof that the meeting has not been in vain. Fruit of this kind is already seen, and a deep and wide-spread impression is made upon the community around. We learn that some effort is to be made to follow up the interest.

There were nearly sixty tents up, and a larger number of Sabbath-keepers present than at any previous camp-meeting in New England. On Sunday, from earliest morning to noon, it was cloudy and rainy, which kept away the expected crowd. However, some seven or eight thousand were present in the afternoon. As many as could be conveniently seated in the large tent listened attentively to a discourse by Bro. Haskell on "Who Changed the Sabbath?" and to Sr. White on "Temperance," while Bro. Farnsworth held a meeting in a large hall in another part of the ground. These followed discourses in the forenoon on the subjects of the "Sanctuary," and the "Sunday in the New Testament." The attendance from without was quite good through all the meetings, and the best of attention was paid to the word spoken.

In all, twenty-one discourses were given, as follows: Bro. Haskell, five; Bro. Farnsworth, four; Sr. White, three; Bro. B. L. Whitney, Goodrich and Haines, each one; and the writer, six.

The coming of Sr. White to this meeting was timely. She had a testimony to bear to the brethren and sisters of New England which was much needed, and will do good. Her labors in the social meetings were abundant, and greatly blessed to the interest of the meeting. Nearly two hundred came forward for prayers, quite a number for the first time. Twenty-two were baptized by Bro. Robinson on Monday.

Full and faithful reports of the meetings each day were furnished to all the leading papers of New England by Sr. B. L. Whitney and her assistants, so that the sound of the meeting has gone extensively abroad.

Nearly two hundred were present at the parting meeting Tuesday morning; and there not being time for every one to bear an individual testimony, they all, by a unanimous rising vote, entered into a new covenant one with another to live a higher life, so as to be better representatives of the truth, and more efficient workers in its behalf.

We fully believe that this meeting will prove as great a blessing to the cause in New England as any ever held; and the brethren have reason to be encouraged by the evidences of the progress of the work in their midst. U. S.

West Wilton, N. H., Sept. 4.

OHIO CAMP-MEETING.

THIS meeting we consider a good one for the cause in Ohio. We were all glad to meet Bro. Canright there. His preaching and his counsel were timely, well suited to the present wants of this State.

The location was well chosen, and the ground well prepared. The outside attendance was not nearly as large as last year; but Sunday was a rainy day. The attendance of the churches was better than last year, yet we regretted to find some churches so poorly represented.

Social meetings and family meetings in the tents were not all that we could desire. But we think they indicated a better condition than those of last year. Some of the causes of discouragement, to which I referred some time since in the REVIEW, still exist, but there appeared to be more of a hopeful feeling that these will be removed and the cause will rise.

All sympathized heartily with Bro. St. John, who was very feeble at the time of the meeting; the condition of his health is such that it is impossible for him to continue to bear any heavy responsibilities in the work. Last year it was only at the earnest solicitation of Bro. Smith and myself that he consented to act as president of the Conference; and we knew not what else to do. But it became so apparent that the burden was more than he could bear in his feebleness, that his friends desired to see him relieved. Rather than to have him taxed so heavily, they were willing to leave the office vacant for a time.

It is hardly necessary to speak of Bro. Stone's part in such a meeting, as his gift is so generally understood. His speaking and singing are equally interesting. His selections, being always well chosen, serve to impress the truth which is presented.

Ohio is a large State, and a rich State, and the cause ought to be far in advance of what it now is. The interest manifested in the proposed mission to England, and in other parts of the work, proves that there are many here who have the truth deep in their hearts, and are willing to do all they can toward its successful proclamation. About \$3,500 was readily pledged to the English mission, a tent fund, a meeting-house fund, and for the Dime Tabernacle. The Lord will certainly bless their efforts, and we expect to see the result in a revival of the work among them. They who hold back in such a time as this will suffer loss.

Quite a number attended this as their first camp-meeting among Seventh-day Adventists. Other companies would doubtless have been represented had the president been able to visit them as he contemplated.

The meeting was too brief, and the time too much taken up with business, to be of much profit to the people of Tiffin. But they were much pleased with the order of the meeting, and interested in what they heard. It has caused a great deal of talk in the city, and we hope that fruit may some day appear. Our faith has never been preached there.

The preaching was largely of a practical character. Eld. Canright gave some stirring discourses to the friends of the cause. Many indicated their desire to see the work revived by requesting prayers. Ten were baptized in the Sandusky River. Most of the doctrinal discourses related to the signs of the times, and the law and Sabbath. All were edified and comforted, and we hope the good resolutions formed may be put in practice, and the coming year be one of still greater prosperity in the work of God than that just past.

J. H. WAGGONER.

Questions on S. B.

It is expected that the matter of Systematic Benevolence in all its bearings will be considered by our General Conference. Hence we wish to say to our brethren that if any one in the great field has any queries or objections anyway bearing upon the subject, we shall be pleased to have them sent in so that they may be considered.

Wherever we lecture on the subject, we always find a large number of questions. The brethren do not seem to understand it. How much should they pay? How much should a laborer give out of his wages? How much should a farmer give? How much should a tradesman give? How much should be given on a house in which we live that brings no income? Should we use our S. B. to buy wood and to build the meeting-house? Should we take it to pay for the SIGNS? and many other questions of equal importance. If any wish information on these and other points, let them say so, as we want to make the subject clear. Send the questions to me, and I will present them. Battle Creek, Mich. D. M. CANRIGHT.

A Request to our European Missionaries.

WE are all deeply interested in the reports of our European Missionaries. We want to understand them; but these missionaries make their financial statements in the language of the countries where they live. They report that they took up a collection of so many francs, they have paid out so many pounds, and it costs so many pence. Now all this language is unintelligible to ninety-nine one-hundredths of our American readers. They do not have the least idea of how much a franc is. And even those who do know are bothered to stop and reckon it up and change it into American money. Dear brethren, please make your financial statements in American terms, in dollars and cents, so that they can be readily understood by all.

D. M. CANRIGHT.

To the friends of the cause in Eastern Michigan.

DEAR BRETHREN AND SISTERS: The time for our feast of tabernacles hastens. It is appointed for our good, and the good of the cause in our part of the State. Are you coming to the camp-meeting at Orion, Sept. 18-23? How easy of access it is, almost at your own door; some of you can come on foot, some with teams, others on the trains that will bring you to the grounds. Dear brethren, I have met many of you face to face; I have enjoyed your hospitality, and baptized many of your households. Now I wish you would feel that this article is addressed to you, pleading with you to come. Let nothing keep you away. Many brethren whom you have never seen will be there. Nearly all of the ministry of the State will be there; and what is better than all, the angels of the Lord will encamp about us, and the Spirit of God abide with us.

Bring your children. Do not let one that can come remain away. The heart almost stands still at the thought of what the Lord may do for us. There will be few more of these opportunities before the Lord comes. Perhaps many of us will never have another. Then let us not be deprived of such great benefits by any trifle. You are interested in every advance step the message takes; and in every plan laid for it, your own necessities will be met, your wants considered, and means will be provided for you to engage in this great work, the last work for the world. Read Deut. 16:16, 17. Do not stay away because you are poor nor because you feel so. Do not stay away if you cannot dress as you would like to. "The Lord looketh on the heart."

If you have the abundant blessing of God, come to help others. If you are disheartened and bowed down with discouragement, come and be helped. If you are left alone, seldom seeing any one who loves the truth of God, come; "for as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

I have written to many of you personally; to those, and to all who read this article, I would say, Will you go to all who do not take the REVIEW and urge them to come? See every one. Help them over difficulties, remove their excuses, and the Judgment will show that at such meetings as this, if attended with the good Spirit of God, rapid progress has been made toward the kingdom of God. Come, brethren. D. H. LAMSON.

Ohio T. and M. Society, Dist. No. 4.

DEAR BRETHREN: Having been elected director of the T. and M. society in your district, and also agent for the recently formed Sabbath-school Association, we desire to begin active operations at once. We hereby appeal to every Sabbath-keeper in the district to give us your hearty co-operation. The best season of the year for missionary work is rapidly approaching, and we should at once prepare for a strong and united effort in doing good.

My first meeting will be held at Locust Point, Ottawa county, beginning Thursday evening, Sept. 12, to continue over Sabbath and first-day.

Second meeting, at Cleveland, beginning Friday evening, Sept. 20, to continue over Sabbath and first-day.

Third meeting, at Norwalk, beginning Wednesday evening, Sept. 25, and closing Sabbath afternoon.

In consequence of the General Conference, the church quarterly meeting for district No. 4 will be held Oct. 12, 13.

The first district quarterly meeting for this district will be held at Clyde, O., Oct. 19, 20.

We expect to attend all the above meetings, except the church quarterly meetings. The Clyde church will hold its quarterly meeting in connection with the district quarterly.

We will give special attention to T. and M. work and Sabbath-schools. We intend to carry question books. Much more to say when we see you. H. A. ST. JOHN, Director.

THE fare on the Iowa Central R. R. is one-fourth of full fare to the camp-meeting at Oskaloosa, Iowa, and half-fare from Oskaloosa home. Don't fail to come.

CAMP-MEETING COMMITTEE.

WILL those who expect to have tents at the Orion, Mich., camp-meeting send some one to erect tents the day before the meeting, and to assist the committee in labor on the grounds. CAMP-MEETING COMMITTEE.

"I WILL ABIDE IN THINE HOUSE,"

AMONG so many can He care?
Can special love be everywhere?
A myriad homes,—a myriad ways,—
And God's eye over every place.

Over; but in? The world is full;
A grand omnipotence must rule;
But is there life that doth abide
With mine own living, side by side?

So many, and so wide abroad;
Can any heart have all of God?
From the great spaces, vague and dim,
May one small household gather Him?

I asked: my soul bethought of this:—
In just that very place of his
Where he hath put and keepeth you,
God hath no other thing to do!
—Adeline D. T. Whitney.

Progress of the Cause.

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

NEW YORK AND PENNSYLVANIA.

Newfane, N. Y.

SPENT another week here, and baptized one more. This meeting has been very laborious, as I have been entirely alone most of the time and have had almost all the visiting to do myself. At our last meeting there were more outside of the hall than could get into it.

S. B. WHITNEY.

East Martinsburg, N. Y., Sept. 3.

WE had a very interesting meeting here in our tent last Sabbath. After the discourse three persons of sterling integrity, one of whom had formerly held the position of local elder in the Congregational society, took their stand with us on the Sabbath and kindred doctrines. Our hearts are greatly encouraged. We expect to remain here two weeks longer.

JACOB WILBUR.
A. P. BUMP.

Tent No. 4, Mannsville, N. Y., Sept. 2.

THE interest here still continues good and is extending. There are now between fifteen and twenty keeping the Sabbath, with a prospect of several more. We shall remain here about two weeks. We have had just enough opposition to keep up our interest, and give us the sympathy of the great majority of the community.

The especial blessing of the Lord has been given in declaring the truth. Pray for us, that the Lord's work may prosper in our hands.

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

Tent No. 9, Sunderlinville, Pa., Sept. 3.

THE past week has been the most interesting one in our meetings here. Eight have taken a stand on the commandments of God and the faith of Jesus, making twenty, in all, that have commenced to keep the Sabbath since the tent was pitched here; and we look for more. Shall stay another week.

Bro. Humphry left for home last first-day. He has won the confidence of all, and he has their prayers for his future success in what the Lord may call him to do.

Dear brethren, I need your prayers, that God will still bless me in giving shape and character to the work here.

J. G. SAUNDERS.

Tent No. 10, Coudersport, Pa., Sept. 2.

THE interest here is still good, and we expect to continue our meetings as long as the weather is suitable. Six or seven have commenced keeping the Sabbath, and we hope for others.

There is considerable opposition manifested. A Methodist clergyman announced a lecture upon "Socrates." This drew quite a crowd, and the point made was upon the belief of Socrates in the immortality of the soul. He spoke of the wonderful support this belief afforded him in his dying moments, and then said he thought a belief that could give such comfort and support to "that poor old heathen" ought to support and comfort a Christian! We were glad to tell the people that as for us we preferred to believe what Moses, the prophets, and the apostles taught, and let those who chose to do so believe with "the poor old heathen." Not a word of Bible proof did he offer. We feel thankful for the truth.

E. W. WHITNEY.
H. E. ROBINSON.

NEBRASKA.

NORTH LOUP.—We have been here one week, and have a good, healthy interest and

a fair attendance. Hoping for good results, we ask the prayers of the people of God in our behalf.

CHAS. L. BOYD.
D. NETTLETON, JR.

WISCONSIN.

Tent No. 6, Kendall, Sept. 2.

WE closed our meetings here Sunday evening, Sept. 1. Twenty-two have promised to keep the Sabbath, and many others are convinced. The interest has been good all the time, but is better now than at any previous time. There is good material here, and we think a large church can be raised up.

The M. E. minister opposed us on the Sabbath question and the nature of man. We had liberty in reviewing him. He made us many warm friends.

The people have been kind in supplying our wants and have raised \$6.50 toward paying our expenses. We have sold fourteen dollars' worth of books this season.

In three places there are openings for labor this fall and winter.

Bro. Breed and myself are obliged to leave now, but I shall return as soon as possible.

T. B. SNOW.

MINNESOTA.

Alexandria, Sept. 4.

WE have given fourteen discourses here. Have had the best of order and attention in our congregations, which have ranged from fifty to two hundred. Those who attend give evidence of being deeply interested in the subjects presented. They accept reading matter readily, and we have sold some tracts and pamphlets. Some small contributions have been made toward our expenses. We have had some invitations to visit. We have not yet reached the testing truths, but shall do so soon.

Bro. Ellis is now with us, assisting in the work. We can see no reason as yet why some honest souls may not accept the truth. We need wisdom, and pray for it, that the truth may prosper in our hands.

D. P. CURTIS.
N. BATTIN.

Champlin, Sept. 2.

WE commenced meetings here Aug. 30. Have given five discourses to audiences ranging from forty to sixty. There seems to be more prejudice in the minds of the people than we have found anywhere else; but the interest is increasing, and friends are being raised up to bid us Godspeed and encourage us in the good work.

This is an important field. Just across the Mississippi lies Anoka, a town of more than three thousand inhabitants, with good American settlements in every direction in which the third angel's message has never been proclaimed. We never felt the burden of the work as we feel it now, and we desire the special, earnest prayers of our brethren that the truth may win many in this section.

W. B. HILL.
J. W. MOORE.

IOWA.

Bonaparte, Sept. 5.

SINCE the close of the discussion, a deep interest pervades the entire town and vicinity. Conviction rests on a large portion of those who have heard. Ten or twelve have taken their stand, and we confidently expect as many more. Bro. Hankins is still with me, and renders efficient help.

Pray for us, and the cause here.

L. McCoy.

Clarence, Sept. 2.

BRN. HART AND PEGG have been in Clarence over seven weeks. They have labored faithfully. About fifteen have decided in favor of the truth, and many others are deeply interested. The congregations were good all the time, and the meetings closed last Sunday evening with a remarkably good interest.

A movement is on foot to build a church. And though we are considerably scattered, I think about forty can meet on the Sabbath.

The tent had a considerable religious bombardment from four high hills, where "big guns" were mounted. As usual, these "guns" scattered badly.

The city's hospitality was all that could be asked. All expenses were paid by the people. We are of good courage. Bro. Pegg has gone with the tent to Olin, Jones Co.

J. DORCAS.

COLORADO TENT.

THE meetings at Boulder City closed last evening with some encouragement. There are twenty-five names on the covenant. Several more have decided to keep the Sabbath as soon as they can arrange their business affairs. Have arranged for regular meetings, and the investigation is going on briskly. We confidently look for continued fruit from this effort.

We go to Georgetown, Colorado, tomorrow, and this will be our address during the next course of lectures.

Sept. 3. M. E. CORNELL.

MICHIGAN.

Spring Arbor.

I WAS with the church in Spring Arbor for the first time, Aug. 31 and Sept. 1. The Sabbath-school was well attended, and a good interest was manifest. I was glad to see Sr. Anna King (daughter of Bro. Burwell, who fell asleep some years ago), and whom I had not seen for many years, now secretary of this school. I was present at her baptism some twenty years ago by Bro. Bates. Our meetings were well attended. We spoke three times on practical subjects, and were blessed in so doing.

This church has nearly fifty members, most of them young in experience. They will need now to watch very carefully that they keep the unity of the faith and spirit, and if they do they will have a deeper experience in the things of God. They are building a house of worship, now nearly ready for use, which they very much need.

Dear brethren, be of one mind in the Lord.

I meet with them again and attend the ordinances, Sept. 20. We take this time, as they did not have them the last quarter, and our camp-meeting comes on the Sabbath for the next quarterly meeting.

J. BYINGTON.

Tent No. 1, Douglas.

LAST Sabbath we had a very solemn meeting. There were not many in from Allegan, but the church here was quite fully represented, besides those who had lately commenced to keep the Sabbath. The Spirit of the Lord helped in preaching and in the testimonies given by his people. It was a profitable season for us all. Thirteen arose in the meeting to signify that they had fully decided to obey the truth; these, with some who were absent on account of sickness, make sixteen or more who have taken a firm stand with us. We have hopes for others. The community is greatly stirred. While some rejoice in the newly found truth, others rage and give many demonstrations of anger. Our congregations this week have been larger than usual. We earnestly pray that much good may be accomplished.

E. R. JONES.
E. P. DANIELS.

INDIANA.

Wolf Lake and Noblesville, Sept. 3.

THE first Sabbath and first-day after the camp-meeting I spent with the church at Wolf Lake. The meetings were largely attended, and the outside interest was good. This church, the youngest in the State, has taken hold of s. b. and T. and M. work with commendable zeal. The members are growing in grace and in the knowledge of the truth. They have excellent Sabbath meetings, which are largely attended by those not of our faith. During our visit, one was baptized and taken into the church.

Tuesday, Aug. 27, I reached Noblesville, where I found tent No. 1 pitched, and Brn. Covert and Thompson holding meetings. One week before the camp-meeting we pitched the tent here, and the people turned out well. On returning, we found the interest still alive. Our congregations range from one hundred to four hundred. Have held meetings nearly three weeks, and sold twenty dollars' worth of books. The people are kind in providing for our wants and donate quite freely, so our expenses are light.

Our stand is abundantly supplied with the choicest flowers of the season. We are running a small printing press, and thereby advertise each meeting by bills. It aids us much. The more we advertise, the larger the turnout. We print bills stating subject, proposition, and texts, and take them to the houses. This gives us an opportunity to call on people at their homes, and if we find them interested we leave them reading matter. They seem anxious to learn the truth. We are now

speaking on the Sabbath question. Hold our first Sabbath-meeting this week.

Bro. Covert has returned home on account of sickness. Bro. Thompson renders valuable aid.

S. H. LANE.

TENNESSEE.

SINCE my last report, I have been very sick. After my recovery, I visited the Mt. Gilead church and the scattered brethren. I found them depressed by the hard times. One had joined the church, another who resides at some distance is waiting for an opportunity to unite, and one has begun to observe the Sabbath.

Bro. P. D. Moyers is arranging his business matters so as to give his whole time to the work of the ministry. The church, by vote, recommend him for ordination.

On reaching home, I was again taken sick. Hope to be up soon.

Pray for the cause here. O. SOULE.

VERMONT.

Tent No. 2, Marshfield.

OUR meetings with the tent for the present season, closed last Sunday. Eleven weeks ago, Brn. Owen and Kellogg pitched the tent in Cabot, where but little or nothing was known of our views. Their public labors and their ready and easy manner of visiting drew friends around them. Bro. and Sr. Whitford, too, took hold in earnest to help.

They soon found themselves among Adventists, most of whom realized their broken and scattered condition as a church. At Cabot they had a good house of worship, but lacked union and strength to hold meetings with any regularity.

As the first advent movement was dwelt upon, the prophetic periods and the subject of the sanctuary were explained, and the harmonious connection of the messages of Revelation 14, they began to rejoice in the light, and like hungry souls coming to a table well spread with reliable food, they feasted in word and deed upon the truths presented.

From the ranks of the Adventists in Cabot, Woodbury, and Marshfield, men and women of mental and moral worth have been gathered. Of this number the deacon and his wife. Persons, taken from other churches have received the light, while some who never before had learned to love the Saviour rejoice in keeping the commandments of God and the faith of Jesus.

Four were baptized last Sabbath. One of these is a young man of promise, the son of a widowed mother. With embracing the religion of the Bible his plan for life change. He is to leave for College at Battle Creek immediately after our camp-meeting. The mother and another son rejoice with him in the truth.

I was with the tent more than one-half of the season. We had the influence of several ministers against us, and Eld. M. Grant's book against the Sabbath and visions came showering in upon us as soon as the Sabbath was presented; but really think they did but little if any harm. The false positions, the erroneous statements, and the misquotations of Scripture, were well shown before the public by Br. Owen.

Three sermons were preached last Sunday, with a short intermission, each one of us speaking once. There was deep feeling and strong conviction on the truth. Hearts melted, and tears flowed. Bro. Whitford did his best at the organ, as we closed. With a solemn feeling, the audience left.

At this meeting, more than enough money was handed us to meet the expenses of the meeting at Marshfield. One friend, the Sabbath-keeper, gave us one dollar at intermission; of her own choice this was exchanged at the close of the meeting for a five-dollar bill.

The expenses at Cabot were nearly half met by donations. Many kind friends have favored us with the necessities of tent life, while most with whom we have dealt have made prices low if they have any price. May God bless this people. We leave some over thirty keeping the Sabbath from the efforts with the tent. Brn. Owen and Whitford remain with us till camp-meeting. Dr. John Lance, with his wife and father and mother, braced the Sabbath, opens his house for meetings next Sabbath. These friends will be visited after camp-meeting, and a church organized. I did all my health and strength would admit in this work. Others who are deeply convicted will no doubt embrace the Sabbath.

It rained almost daily from the opening of the close of the meeting, telling against the interest of meetings and our health. Sept. 4, 1878. A. S. HUTCHINS.

tent No. 1, West Townshend.

We closed our tent labor Sunday evening, Sept. 1, to ship the tents to the Morrisville camp-ground. There is still a deep interest, not only in the vicinity of the tent location, but the influence of the meetings has been felt miles distant, and invitations are being sent in to hold meetings in various localities. Eight have commenced keeping the Sabbath as the result of our meetings, and others will soon, we believe. By request, to attend the Vermont camp-meeting, then return here before going to Weston. We learn that the interest there is on the increase, and we are urged to return as soon as possible.

Twenty-five have embraced the truth since we commenced labor in Vermont last evening. A very intelligent old man seventy-five years of age, a cripple, who could not attend meetings, has read faithfully, and has embraced the truth. God has answered prayer. He does bless, and the people are benefited. We work on with courage, and believe God will continue to direct.

Bro. Page, our tent-master, is a faithful man, and we hope he may be successful in winning many souls to the truth. God bless our young men who are willing to leave home for this great work.

I. SANBORN.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]
Reno, Nevada.

AFTER laboring at Reno four weeks, Bro. Loughborough closed his meetings here Aug. 18. The attendance has been good. There were four Sabbath-keepers in Reno and vicinity when the meetings commenced; seventeen others signed the covenant, and two who did not sign it took a stand on the Sabbath, one of whom resides in Nebraska and will unite with our people here. The twenty-two Sabbath-keepers in Reno have pledged \$274.56 s. b., and have arranged for a regular Sabbath-school and Bible-class on the Sabbath, and a prayer-meeting each Tuesday evening. During the meetings, about fifty dollars' worth of books were sold, 2,400 pages of tracts given away, and ten new subscribers obtained for the SIGNS.

Eld. L. speaks as follows of the progress of the truth has made in Nevada during the past year:—

"One year ago there were about ten or twelve Sabbath-keepers in Nevada; now, there are about forty-five. Then, the s. b. was about \$140 per year; now, it is \$508. per year. Then, there was no tent in the State; now, there is a good clean and fifty-foot tent all paid for, with its outfit stored safely, and insured. All expenses of the mission are paid, and there is out \$50 in the treasury, besides some of the quarterly dues in one church to be collected for the present quarter, with which open labor when a permanent minister shall come into the State."

Macerville, Cal.

MEETINGS closed here Aug. 18. Sixteen signed the covenant, and others are keeping the Sabbath.

Bro. Stephens and Rice expect to pitch their tent in Santa Rosa the first week in September.

Gene City, Oregon.

At this place Eld. Jones has just held a debate which has confirmed those who had already decided in favor of the truth, and has caused others to make favorable decisions. Twenty have signed the covenant, and others are keeping the Sabbath.

DISCUSSION AT BONAPARTE, IOWA.

In the midst of a course of lectures in this place, Rev. H. K. Hennigh, a retired Presbyterian minister of this place, was seated by the other ministers of the place to present them, and I was challenged to discuss the questions of the immortality of the soul, the destruction of the wicked, and the authority of Sunday-keeping. We had to evade a debate and offered any of the free use of our tent half the time; this would not suit them, so we accepted the challenge and agreed to meet at the close of the lectures. Mr. H. is fifty-five years of age, and has been preaching thirty-six years. He is finely educated,

and is master of the Hebrew, Greek, German, and other languages, and an old debater. The discussion was held in our tent, Aug. 26-31—two sessions each day. A full report is unnecessary.

Mr. H. advanced some novel ideas and arguments which may be interesting to the readers of the REVIEW.

He said "the soul was an immaterial essence or substance," and "planted himself" on Eccl. 12:7; 1 Kings 17:19, and Matt. 10:28, to prove the deathlessness and consciousness of the soul, while the body is dead. He said that soul and spirit are the same, and the soul can live out of the body and independent of it. He illustrated man by a telegraph operator and battery, wires, etc. The man was the soul, and the instruments and wires were the body. This looked beautiful until I had death cut the wires and silence his battery, when, lo, his agent was dumb, and unable to show signs of life.

On the second proposition, "the destruction of the wicked," he held that the Sodomites and all the wicked, together with Dives, are in a spiritual hell of torment, with their mortal bodies, and that at the resurrection they will be made immortal, entire, and then cast into a literal lake of fire. When hard pressed for the location of the present hell, he said it was the immense lake of fire in the center of this earth. Here we were able to show the inconsistency of the view that mortal bodies are now tormented in spiritual fire, and that after the resurrection the whole man, being made spiritual, immortal, and immaterial, will be cast into a literal lake of fire. All will be interested to know where the wicked are now being tormented; but he had to admit that this fire is literal fire. He was also sorely troubled to explain how the immortal bodies of the wicked can be reduced to ashes. Mal. 4:3. He quoted Matt. 18:34 to prove that the sinner can never pay the debt due for sin, therefore should be tormented eternally; a very illogical conclusion from the premises.

Mr. H. was very pompous, abusive, and evasive. What he lacked in argument he tried to make up in personal thrusts and talk about the pernicious doctrines emanating from Battle Creek. But the volumes of shot and shell and red-hot grape and canister, in the shape of Scripture, which we were enabled to pour down on our opponent, did their work, and he was completely routed.

The Sabbath proposition was, "Do the Scriptures authorize the change of the Sabbath from the seventh to the first day of the week?" His proofs were: the Sabbath was not enjoined till the giving of the law at Sinai; the fourth commandment was given as a memorial of the deliverance from Egypt, etc. The waving of the first-fruits on the first day of the feast prefigured the first-day Sabbath and was to be perpetual; and yet he quoted Hosea 2:11 to show that all sabbaths given to the Jews were to be annulled. This swept away the seventh-day Sabbath, but left the first-day Sabbath standing. Lev. 23:15.

Before the discussion, I took the precaution to have him put in writing what he then admitted, that the ten commandments were unchangeable and perpetual; and that the seventh day was made the Sabbath before man fell, was the only weekly Sabbath for four thousand years, and was enjoined by the fourth commandment. This was of immense advantage to me in contending with an evasive foe, and I shall always insist on having these things definitely settled on the start.

He began to count on his fingers to show that Sunday is the seventh day, and he claimed that all the almanacs are wrong in calling Sunday the first day of the week. All I had to do was to remind him of his first statement that Saturday was the seventh day for four thousand years. This was a stunner to the poor man.

He quoted Acts 20:7, and argued that this was a Saturday-night meeting, and that they broke bread on Sunday, but he never discovered, till then, that Luke and his companions rowed their boat all day Sunday, and Paul walked nineteen miles the same day. He then thought that Paul was probably weary with an all-night meeting and concluded to rest till Monday morning, when he started on his journey. He acknowledged my argument that the Sabbath is the seal of God's law. Thus was I able to press the mark of the beast upon him. He did not pretend to notice one-fifth of my arguments or scriptures.

At the last session, speaking on the Sabbath in secular history, my opponent became almost unmanageable; he went beyond all bounds of courtesy or decency. We

took shelter behind the chairman, who promptly called him to order, when, in a fit of rage, he took his seat, refusing to fill his time. We had thirty minutes to close with, and we tried to use it to good purpose.

The truth has gained a complete and glorious victory, and all admit that the discussion has done valuable service for the cause of truth here. To God be all the praise.

L. MCCOY.

WHERE ARE THEY?

KANSAS reports six hundred and ninety-five Seventh-day Adventists, and only fifty-one have given anything for the "Dime Tabernacle." Six hundred and forty-four not heard from! Where are they? Are they all on the sick list? or are they all busy fixing up winter quarters? A battle to be fought, and the army—where is it? The trumpet has sounded, but they do not rally. Only two captains out of thirty have reported their companies. What shall be done? The advance guard has gone into the fight. Shall we rally to the rescue?

Hear the word of the Lord: "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Haggai 1:8. Did that people need a house? Yes. Do we need one? Yes. Was their house commenced? Yes. Is ours? Yes. Did they all take hold to help build? No. Have we all taken hold? No. Did God prosper them when they refused to help? No. Will he prosper us? Let us hear what he said to them, and then we can tell better; "for whatsoever thing were written aforetime were written for our learning." Rom. 15:4. Listen to the word of the Lord through the prophet: "This people say, The time is not come, the time that the Lord's house should be built." Are we not saying the same by our actions? But what says the Lord? "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Haggai 1:2, 4-6, 9.

Do we want the Lord to blow upon our property, and take it away after we have gathered it? If not, let us take hold and see that his house is built. Are not these things written for our learning, that we may avoid the errors of God's ancient people, and the curses that came on them for their wrong course? "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

Would it not be well for the leader of each society to see that every one in his society has a chance to pledge for the "Dime Tabernacle," and see to it at once? Will not every one that belongs to no society send donations direct to the REVIEW AND HERALD? If all will do this, when the next Supplement appears, the Kansas army will be reported in the field, rank and file. There is not one of the six hundred and ninety-five S. D. Adventists of Kansas but ought to have his name enrolled in the next Supplement. Who will be absent and not accounted for at the next roll call?

OLD SOLDIER.

FORGIVENESS.

THERE is something divinely beautiful in the thought of possessing a mind that can immediately cancel every thought of resentment, and from its utmost depths forgive an injury, without even a lurking desire to "pay back."

We are most wonderfully given to selfishness, and to be called upon to lay aside all malice and remember injustice and insult no longer, where to do so requires a humiliation of our own dear selves, is a call to which few of us can respond without many inward struggles. The literal plucking out of the "right-eye" would not be much more fearful to some, yet this is the spirit shown by our great Pattern.

"Forgive as ye would be forgiven" is the command, and we dare not disregard it; for who of us does not need each day of our life a loving Father's forgiveness for our wayward course? Yet, notwithstanding this, how many of us can say from

the heart that we have forgiven in every case? When, as we think, we have been deeply wronged, it is no trivial matter to erase the memory of it from our minds, and take the perpetrator of this injury to our hearts and let it "be as though it had not been." How natural to cautiously refer to it occasionally to impress upon him the fact that it is not forgotten, showing, at the same time, a want of that thorough forgiveness which we had flattered ourselves we had exercised. Nothing but a putting away of self, and a disregarding of that selfish pride that would overrule all our better feelings of humanity, will enable us to reach that point, and oh how many bitter struggles must he passed through before we reach it! Perseverance, however, will conquer in the end, and ours will be the victory.

V. M.

THE GOSPEL OF CHRIST.

THE propagation of this new philosophy was a slow and difficult work, and it is not yet a completed one. Still, as surely as in the early morning the stars by slow degrees fade out as the brinded dawn grows brighter, so surely the old traditions and superstitions with which the world was compelled to be satisfied gave way before the blazing light of new precepts, new truths, new hopes, new aims, and new motives. The doctrine of Christ went on conquering and to conquer age after age. It fascinated men's hearts, it consecrated men's lives, and it dried women's tears, and helped them to look up through the midst of their losses with a smile on their lips. It enabled fathers and mothers to bear their loved ones to the cemetery, and then whisper on their way back to a desolated home, "It is well, because God hath done it." It made men strong in their business, upright in their private lives, generous in their charities, the architects of philanthropy, and heroes in the days when society was corrupt, and when evil ran rampant throughout the world. From this influence exerted in the past, we look forward to the time when the prophecy shall be fulfilled, and every knee shall bow, and every tongue confess that the Lord Jesus is the Christ, to the glory of God the Father.—Hepworth.

Obituary Notices.

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

DIED in Newstead, Erie Co., N. Y., July 6, 1878, Sr. Sarah Greenman, widow of Asa Greenman and mother of Sr. O. B. Brooks, in the 88th year of her age. In her early married life she sought the Lord and embraced his Sabbath. She lived an exemplary life, and died in the blessed hope of the resurrection to life at the coming of Christ. Her funeral was attended by Eld. N. Fillmore, Methodist, at her request, no preacher of our faith being near. "Blessed are the dead that die in the Lord from henceforth." R. F. COTTELL.

BRO. ISAAC W. BARKER died of typhoid fever, in Stanton, Mich., Aug. 30, 1878, aged nearly 51 years. Bro. B. embraced the present truth fourteen years ago at Memphis, and by a careful, consistent life had gained the love of his brethren, and the respect of all who knew him. The funeral was held at his home, Burlington, Mich., Sept. 1. Discourse by the writer from John 11:25, 26.

GEO. C. TENNEY.

DIED in Rome, Me., July 31, 1878, after a brief sickness of three days and a few hours, my dear wife, Angie M. Blaisdell, aged 35 years, 1 month, and 20 days. Her death was caused by gall-stones of the liver.

We embraced the truths of the third angel's message and commenced the observance of the Lord's Sabbath about the time of Eld. Cornell's labors at Rome, in the autumn of 1865. From that time till the time of her death she had a deep love for these truths, and a strong confidence in them.

July 27 we spent our last Sabbath together at our home, with our little son. The following Sunday morning we bowed together at the family altar in our usual health for the last time. A little before noon she was compelled to take her bed. A part of the time during her sickness her sufferings were most intense.

The day before she died, with much calmness she expressed doubts of her recovery, but she was not conscious for several hours prior to her death. The funeral discourse was preached by H. B. Seavey, from Rom. 8:17, 18.

Heavy indeed does this affliction fall upon myself and our only child, a little boy thirteen years of age. In one short week the golden links of our family circle have been broken, and a deep shadow of sadness and sorrow has fallen upon everything around us.

We have often talked and sung of the beauties of the new-earth scenery, when the wilderness and solitary place shall be made glad, and the desert shall rejoice and blossom as the rose. Isa. 35:1, 2. And the hope we as a family have so long cherished now affords us a strong consolation. If we are faithful to God, we expect ere long to meet her again in that world of beauty. We can say with longing hearts:—

"Fly swifter round, ye wheels of time,
And bring the welcome day."

W. H. BLAISDELL.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Sept. 12, 1878.

REMAINING CAMP-MEETINGS FOR 1878.

Table listing remaining camp-meetings for 1878 in Vermont, Wisconsin, Iowa, Nebraska, and Michigan.

Tents in the Field.

The presidents of our State Conferences are requested to inform us by postal card addressed to Rollinsville, Colorado...

JAMES WHITE.

The August number of LES SIGNES DES TEMPS is at hand, and is unusually well filled with good things.

There are now Christians who observe the Sabbath in England, Scotland, Ireland, Norway, Sweden, Denmark, Holland, Alsace, Germany, France, Italy, and Egypt.

As the General Conference will probably hold over two Sabbaths, no general meetings in any of the States should be appointed for those two Sabbaths, Oct. 5, and 12, if it is expected that any of our leading brethren will attend them.

Annual Meetings.

This week we give the appointments for the annual meetings of the several societies and organizations to be held at the Battle Creek camp-meeting.

Church clerks and State secretaries should send on their reports now. Presidents of the various Conferences should see that full and reliable statistics of their Conferences are furnished to the General Conference.

The Yellow Fever.

The ravages of this scourge are increasing. Advices from Memphis, Tenn., Sept. 4, say that city is one vast charnel-house.

Frightful Accident on the Thames.

On the evening of Sept. 3, the steamer Princess Alice, returning from Gravesend to London, with eight hundred passengers on board, was run into, and sunk almost immediately.

VIENNA, Sept. 4.—Three hundred soldiers and firemen were killed by a waterspout at Miskolcz, Hungary.

To the State Sabbath-School Associations.

Nearly all the State Conferences have now organized State Sabbath-school Associations. All of these associations should report themselves at the annual meeting of the general society to be held during our camp-meeting at Battle Creek.

Give the history of your organization, the names and addresses of your officers, number of schools, of scholars, condition of the work, and any other facts of interest.

Send as early as Sept. 25 so as to be in season. D. M. CANRIGHT, Pres.

APPOINTMENTS.

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

General Conference.

The seventeenth Annual Meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Oct. 4, 1878, at 10:30 A. M., in connection with the camp-meeting which opens Wednesday, Oct. 2, 1878.

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

S. D. A. P. Association.

The Seventh-day Adventist Publishing Association will hold its nineteenth annual session on the camp-ground at Battle Creek, Mich., Thursday, Oct. 3, 1878, at 9 A. M., in connection with the camp-meeting to be held there beginning Oct. 2, 1878, for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE, W. C. WHITE, M. J. CHAPMAN, H. W. KELLOGG, F. H. SISLEY, U. SMITH, J. H. KELLOGG, Trustees.

The Health Reform Institute.

The stockholders of the Health Reform Institute will hold their twelfth annual meeting at Battle Creek, Mich., Friday, Oct. 4, 1878, at 9 A. M., in connection with the camp-meeting beginning Oct. 2, 1878, for the election of officers, and for the transaction of any other business that may come before the meeting.

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

JAMES WHITE, S. BROWNSBERGER, W. J. FAIRFIELD, W. C. WHITE, J. H. KELLOGG, W. C. SISLEY, O. B. JONES, Directors.

The Educational Society.

The Seventh-day Adventist Educational Society will hold its fourth Annual Meeting on the camp-ground at Battle Creek, Mich., Monday, Oct. 7, 1878, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting.

JAMES WHITE, U. SMITH, S. BROWNSBERGER, J. H. KELLOGG, A. B. OYEN, W. C. SISLEY, W. C. WHITE, Trustees.

General T. and M. Society.

The first annual session of the General Tract and Missionary Society of S. D. Adventists will be held at Battle Creek, Mich., Monday, Oct. 7, 1878, at 5 P. M., in connection with the camp-meeting to be held Oct. 2, 1878. The election of officers and other business will be attended to. S. N. HASKELL, Pres.

The General Sabbath-School Association.

The first annual session of the General Sabbath-school Association of Seventh-day Adventists will be held at Battle Creek, Mich., Sunday, Oct. 6, 1878, at 9 A. M., in connection with the camp-meeting which commences Oct. 2, 1878, for the purpose of electing officers and doing other business.

D. M. CANRIGHT, Executive S. N. HASKELL, Committee W. C. WHITE.

The Michigan Conference.

The Michigan Conference will hold its next annual session in connection with the camp-meeting at Battle Creek, Mich. Delegates should be on the ground on Wednesday, the 2d. First session will be held that day at 5 P. M. Let the church officers make their reports in season; and let the s. b. treasurers make an effort to meet their pledges.

tend this meeting, prepared to work for the Lord.

E. H. ROOP, Mich. J. FARGO, Conf. W. M. POTTER, Com.

Mich. T. and M. Society.

The seventh Annual Meeting of the Michigan T. and M. Society will be held Thursday, Oct. 3, 1878, at 5 P. M., at Battle Creek, Mich. J. FARGO, Pres.

Michigan Sabbath-school Association.

The first annual session of the Michigan Sabbath-school Association of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Oct. 4, 1878, at 5 P. M., in connection with the camp-meeting beginning Oct. 2, 1878. The purpose of the meeting will be to ascertain the present condition and wants of the Sabbath-schools in our State, to devise ways and means of improving them, to elect officers, and to transact any other necessary business.

All the schools in the State should report immediately to the State secretary, Miss Lettie Loughborough, Battle Creek, Mich., who will send blanks for that purpose.

If you cannot fill every part of the blank, report what you can, and be prompt.

G. H. BELL, Executive J. FARGO, Committee W. C. WHITE.

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. NICOLA, Conf. J. H. MORRISON, Com.

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.

There will be a general T. and M. meeting for Dist. No. 9, Kan., including Greenwood, Cowley, Butler, Sumner, Sedgwick, and Harvey counties, Sept. 28-30. This meeting will be held at Bro. H. Rousseau's, 5 miles east and 2 miles south of Eldorado, Butler Co. Matters of great interest to the society will be considered at this meeting, and it is expected that all members, as far as possible, will be present and manifest an interest in this part of our work.

Dear brethren and sisters, let us take hold of this work in earnest, and the Lord will bless us. No preventing providence, Bro. Ayers will meet with us. Come prepared to take care of yourselves as far as possible.

H. C. MAIN, Director.

QUARTERLY meeting for Dist. No. 8 Michigan T. and M. Society will be held at St. Charles, Sept. 14, 15, 1878.

JOHN MCGREGOR, Director.

QUARTERLY T. and M. meeting of Dist. No. 6, Mich., will be held at Greenville, Sept. 21 and 22.

F. HOWE.

QUARTERLY meeting of Dist. No. 2 Mich. T. and M. Society at Tompkins, Sept. 21 and 22. Let all the librarians send their reports in season, with the amount of tracts and pamphlets they have on hand. A general attendance is requested.

E. P. GILES, Director.

I WILL meet with the friends at Westmoreland, N. H., Sept. 14, 15.

South Amherst, Mass., Sept. 21, 22. In Western Massachusetts, where Bro. Twing may appoint, Sept. 28, 29.

If any desire baptism at these meetings, it will be attended to. D. A. ROBINSON.

THERE will be a meeting at the tent in Utica, Macomb Co., Mich., on Sabbath and Sunday, Sept. 14, 15. All the brethren at Rochester, and in the vicinity of Utica, and others that can attend, are invited. E. B. LANE.

QUARTERLY meeting for Dist. No. 1, at Jefferson, Mich., Sept. 21 and 22. Let there be a full attendance from all parts of the district. Come prepared to pay something toward the liquidation of the debt. We want to pay up at this meeting. Square up all your pledges for 1878 previous to this meeting. FRANK D. SNYDER, Director.

No providence preventing, I will be at Danvers, Mass., Sept. 18, and spend a short time visiting the brethren in that vicinity. L. W. HASTINGS.

CHURCH quarterly meeting at Jamaica, Vt., will be held on the first Sabbath in October. We are anxious to meet every Sabbath-keeper in Southern Vermont at this meeting. Try to come, even if some sacrifice be made to attend. Meetings will commence Friday evening, and continue two days. Come to remain through the entire session. There will be opportunity for baptism. I. SANBORN.

Business Department.

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

WILL the scattered brethren of the Farmers Valley, Neb., church send the money due on their s. b. pledges to the treasurer, Jacob W. Bray, Farmers Valley, Hamilton Co., Neb.

Lost, Sept. 3, on or near the camp-ground at Tiffin, Ohio, an overcoat with a pair of woolen mittens in one of the pockets. Any one finding it will please address John Sprinkle, Nova, Ashland Co., Ohio.

WANTED IMMEDIATELY.—A stout Sabbath-keeping boy, from 15 to 18 years of age, who has considerable experience in farm work (none else need apply). A good place until winter to one who suits. Apply by letter to Box 1460, or in person at Ovenberg's tailor shop, Battle Creek, Mich.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Wm J Dickinson 54-11, Mrs J McIntyre 54-11, J C Tucker 54-11, Alden Green 54-11, Lovina La Dow 54-11, Wm Gilbert 54-10, John Tucker 54-10, John A Holcomb 54-4, Mrs Wm Edson 54-11, Mrs Hannah Jones 54-11, F Curtis 54-7, Geo Graham 54-11, Elizabeth Robinson 54-11, A J Rogers 54-11, Jas Steen 54-11, N C Wheeler 54-11, R G Wickwire 54-9, Mrs M Beardsley 54-11, Sarah J Proctor 54-15, A L Dawson 54-12, Thomas Cottle 54-11, Mrs B B Osmer 54-12, Fianna V Colcord 54-1, Mrs Elbridge Dixon 54-11, Jas S Houseman 54-9, P T Paine 54-11, H L Birmingham 54-12, Almon Fairbank 54-1, B J Whitney 54-12, N C Sanders 54-11, Maria Ledingham 54-11, Laura B Combs 54-11.

\$1.00 EACH. S Rouse 50-8, Mary Harlow 53-11, James DuBois 53-11, E Hills 53-11, Wm R Lemon 53-11, Eld F Wheeler 53-8, Wm J Boynton 53-11, Geo R Garvin 53-7, Walter E Higley 53-11, Nancy Hiller 53-11, Mrs A L Hanna 53-11, Mrs J E Orton 53-11, Leander Kellogg 52-25, W Herald 53-11, A G Hutchins 53-11, John Reenings 54-3, Geo McDowell 53-11, C Cryderman 53-11, Mrs O L Taft 53-20, O A Wilber 54-7, Mary A Bartou 53-19, Mrs Abiel Holt 53-7, Absolom Davis 53-11, Lovina Shackford 53-11, Wm V Field 53-11, Mrs D B Marvin 53-7, Mrs J L Smith 53-11, Fanny E Millard 53-12, Mrs R H Stockman 53-11, Mrs M I Clark 53-24, W J Hardy 53-18, Mrs Asa Champlain 53-11, Lydia O Smith 53-11, May Chandler 53-11, J Crandall 53-10, Mrs S J Thayer 53-14, M Simons 53-11, Mattie J Sloan 53-10, Mrs N M Gray 53-11, Mrs Emily C Day 53-10.

MISCELLANEOUS. J P Hunt \$4.00 55-1, W W Carson 1.50 54-11, Robert Porter 1.50 54-11, N Eldredge 1.50 54-11, Ruth Layton 75c 53-11, Mrs L Glasgow 1.50 54-11, Mrs N L Hill 1.50 54-11, Mrs J Wilson 50c 53-2, E K White 50c 53-2, Almedia Ryan 50c 53-2, Mrs Carrie Kember 1.50 54-11, Mrs M Welsted 75c 53-11, H O Thomas 1.50 54-11, Frank White 1.50 54-11, John V Burnham 50c 53-2, Nathaniel Atkins 2.25 54-12, Charles Wordell 50c 53-2, A A Reed 2.75 54-12, C W Woodhall 1.50 54-11, Frank Terry 50c 53-2, Mrs C E Cox 50c 53-2, Mrs Lyman Hoag 50c 53-2, Austin Hathaway 50c 53-2, J W Wisner 50c 53-1, John Furrow 75c 53-11, J Rowley 1.50 54-3, A Foster 50c 53-2, Z Bliss 50c 53-2, Mrs W N Long 50c 53-2, H A Baxter 1.43 54-1, M Thomas 50c 52-23, James Riley 50c 52-23, Emily Henry 1.50 54-11, Mrs S D Howard 50c 52-24, C Norris Smith 1.50 54-11, Mrs M C Searls 50c 52-14, Mrs M F back 50c 52-24, Julia Parks 50c 52-24, H M Van Slyke 1.50 54-1, T V Smith 50c 53-8, W H Taylor 50c 53-2, Joshua Snider 50c 53-3, J B Meehan 50c 53-3, T L D hie 50c 53-1, Amos Amburn 30c 53-9, J A Hatch 50c 53-15, Eld A C Spicer 50c 53-1, C W Stone 1.50 54-4, F D Allen 50c 52-25, Hannah Way 1.50 54-14, Mary Chute 25c 51-15, R D Benham 40c 56-1, Mrs Lucille Lyford 1.50 54-11, James Day 75c 53-11, M B Phillips 75c 53-11, I B Lofton 75c 53-11, S D Swing 50c 53-1, Alonzo T Jones 4.00 54-20, Thomas Morris 50c 53-4, James Thomas 50c 53-2.

Books Sent by Mail.

John W Moore 20c, Miss V P Bailey \$2.50, Liza Hornby 15c, J Ertzenberger 57c, Lars Johnson 20c, E Wynan 75c, H Wernuth 50c, L M Drange 2.00, Draper 14c, Mrs E Clarke 2.00, William Raddne 2.00, Eugene Persons 30c, T M Lane 1.00, S S Smith 1.00, James B Beamis 20c, James Armstrong 25c, R G B 25c, J Wight 90c, Samuel Hedgdes 1.00, Reent K chefer 1.00, M A Nourse 15c, Chas F Sullivan 2.00, B Cowles 1.65, Mrs Vedder 1.50, Geo W Hough 50c, Frank Haine 1.00, Eld A C Spicer 1.05, A G Shattuck 25c, M E Rumsey 1.00, Eddie Rumsey 30c, Geo B D rris 25c, Mrs Laura Cleaver 25c, Wm A Brace 10c, C Whitman 50c, Theresa Allen 10c, Mrs M H Cosgrove 18c, A M Rathburn 20c, W H Smith 10c, S W F 10c, D B Welch 10c, James L Deat 1.50, S E String 18c, Harley Barnes 10c, Thomas Hare 1.40, P S Sma 15c, W J Hardy 1.50, Edward Lang 10c, A N Halborn 50c, A S Hutchins 4.43, S F Owen 30c.

Books Sent by Express.

Florence Grantham \$3.50, H W Decker 7.75.

Books Sent by Freight.

H W Decker \$60.35.

Cash Received on Account.

Ohio T and M Society per D M Canright \$37.91, M Mann per D M C 37.63, Ill Conf Fund per M M Mehndy 2.33, C L Boyd 25.00, Buchanan and B 3.00, Ill T and M Society 60.91.

European Mission.

Fanny Glascock \$40.00, L V Green per Calvin G 50.00.

S. D. A. E. Society.

Wm Wheeler, \$10.00.

Mich. T. & M. Society.

Dist 6 per F Howe \$23.17, Dist 8 per J McG 10.56, Dist 7 per W Reynolds 32.50, Dist 3 per S lers 2.00, Dist 11 added 1/2 per L Osborne 20.00, 11 added 1/2 per A Carpenter 4.56.

Mich. Conf. Fund.

Burlington per Eld J H Waggoner \$15.00, B gason per J McGregor 17.65, Orleans per L B Kned 37.00, Gaines per W J Hardy 10.00, Alabon per Osborne 60.00, Genoa per A Carpenter 13.73, Jan per Sr Giles 29.82.

Gen. T. & M. Society.

R G Lockwood \$100.00, J O Smith 1.00.

Danish Mission.

O A Frederickson \$10.00.

Swedish Mission.

A Lyman \$5.00.

English Mission.

C L Boyd \$100.00, J H Waggoner 40.00, Res Nichols 50.00, J J Garlock 100.00, Paul Gros 20.00, C Owen 5.00, Clara W Hicks 5.00, Eld L Johnson, Mrs C Wordell 2.50, A Coryell 2.50, Mrs M R 2.56, Mrs S A Proctor 1.00.