

The Advent Review

AND SABBATH HERALD.

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

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THE SABBATH IN PARADISE.

WHEN first our world was brought to light
By wisdom infinite, and might,
What crowned the work with sweet delight?
The Sabbath.

When man in innocence and love
Was sinless as the gentle dove,
What gift was given from above?
The Sabbath.

Through paradise, his Eden home,
In pure delights he free could roam,
And hail with joy, when it should come,
The Sabbath.

So at the first, when time began,
And all unruffled moments ran,
That priceless boon was given man,
The Sabbath.

Had he not sinned, he ever might
Have had God's presence day and night,
And ever hailed with fresh delight
The Sabbath.

Though now from Eden man is driven,
He still may keep the gift then given,
The link that binds to hope and Heaven,
The Sabbath.

Redeemed by Christ, the living Word,
Man and his paradise restored,
He shall enjoy (thus saith the Lord)
The Sabbath.

God's Israel shall there remain,
From month to month shall eat again
Of life's fair tree, and still retain
The Sabbath.

R. F. C.

General Articles.

THE TWO COVENANTS.

BY ELDER J. G. MATTESON.

God has made a covenant with his people in the last days. All that enter into this covenant obtain forgiveness of their sins, and eternal life. But those who are strangers to it must bear their own sins and at last reap corruption. Gal. 6:8. It is of the greatest importance to become acquainted with this covenant; therefore we will listen to the testimony of the Scriptures on this point, for they alone are able to make us wise unto salvation through faith in Christ Jesus. 2 Tim. 3:15. And these testimonies are so plain that no one can misunderstand them, if he will weigh the evidences carefully and honestly before God.

The two covenants, the old and the new, are fully and clearly presented in Jer. 31:31-34 and Heb. 8:6-12. In Heb. 8, the Holy Spirit testifies by the apostle of the ministration of Christ as our high priest in the heavenly sanctuary. Verses 1, 2. Then he speaks of the priests under the old covenant, whose ministration only served unto the example and shadow of the ministration of Christ in Heaven. Verses 3-5. But of Christ he says: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Verse 6.

It is this new and better covenant which we desire to understand and to enter into; for it is founded on better promises than the old. And Christ, whose ministry is more excellent than that of the earthly priests, inasmuch as he is more excellent than they, is our divine mediator in this new and better covenant.

The Scriptures speak of several covenants before Christ. But to avoid all misunderstanding, the Lord shows clearly, first, what covenant he calls the old and first covenant; and then describes the second in unmistakable terms. And this second covenant he calls "a better covenant" and "a new covenant."

THE OLD COVENANT.

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:7-9.

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Verse 13. The old covenant has utterly vanished away. There is no more any good reason to say, that any man, even though he be a Jew, can obtain any temporal or eternal blessing by the promises contained in that old covenant.

We will now consider, first, THE OLD COVENANT: *what it was; and how it was established and sealed;* and, second, THE NEW COVENANT: *wherein it is like and unlike the old; how it was made and ratified; and what it contains.*

I. THE OLD COVENANT. The covenant which is here presented, and denominated old, is that covenant which God made with the ancestors of the Jews in the day when he took them by the hand to lead them out of the land of Egypt. Heb. 8:9.

The word *diatheke*, which is rendered covenant, means any disposition, arrangement, institution, or dispensation; hence a testament, a will, a covenant, *i. e.*, mutual promises on mutual conditions, or promises with conditions annexed; *meton;* a body of laws and precepts, etc.—*Greenfield.*

The old covenant, now under consideration, was not the ten commandments; for it was that covenant which the Lord made with the house of Israel when he led them out of the land of Egypt. And this no one can deny who believes the text quoted,—Heb. 8:9. It was a *voluntary agreement* between two parties, and not an *unconditional law*.

This truth is further proved by the statements of the Bible concerning the old covenant in Ex. 19 and 24. Here we do most certainly find the *first* mutual agreement, or covenant, which the Lord made with the house of Israel after the time when he "took them by the hand to lead them out of the land of Egypt."

1. *What the old covenant was.* This old contract contained a promise from the Lord to make the Jews a favored people above all other nations on the earth, on the condition that they would obey his voice and keep his commandments.

Moses went up on Mount Sinai where the Lord spoke to him, and told him to remind the people of their deliverance from the Egyptians, and then present unto them the covenant which the Lord proposed to make with them. Ex. 19:2-4.

THE OFFER OF THE LORD.

"Thus shalt thou say to the house of Jacob." Verse 3.

The condition: "Now therefore, if ye will obey my voice indeed, and keep my covenant."

The promise: "Then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation." Verses 5, 6.

THE ANSWER OF THE PEOPLE.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him, and all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Verses 7, 8.

THE NEW COVENANT.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

God's holy commandments and laws, and among these the Sabbath, existed before they were publicly proclaimed on Mount Sinai. Abraham obeyed the commandments and laws of God. Gen. 26:5. The Lord proved the Jews before they came to Sinai, whether they would walk in his law or no. Ex. 16:4. And it was the Sabbath by which he proved them. Verses 27-30. The world also was full of sin before the law was publicly proclaimed on Sinai. And when there is sin, there is also law; for "sin is the transgression of the law." 1 John 3:4. Besides this, the Sabbath was instituted at creation. Gen. 2:3. Thus it was a part of God's holy law from the beginning of the world.

These considerations show how the Lord could present obedience to his holy law (or commanded covenant) as a condition of the old covenant, *before* the law was publicly proclaimed.

Then was not obedience to the law of the Lord, the ten commandments, a condition of the old covenant?

Certainly. Has not this law, then, vanished away with the old covenant?

This question is best understood by considering what the new covenant contains. We have no desire to introduce anything more in the second covenant than the Lord himself has brought in; neither do we wish to draw back from a single point which the Lord has written in it.

2. *How the old covenant was established and sealed.* When the people had promised to enter into the covenant, the Lord was not in a hurry to seal it. They must first be informed of many points relating to this covenant, in order to understand fully what they were doing.

In the next chapter (Ex. 20) we read how the Lord himself proclaimed the ten commandments in the hearing of the people. Then follows, in chaps. 21, 22, and 23, those civil and ecclesiastical laws which the Lord gave Moses to make known unto the people.

In the twenty-fourth chapter we read that "Moses came and told the people all the words of the Lord, and all the judgments [or commandments]; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Verse 3.

This was the second time the people promised to obey the Lord. It would seem to us that this was enough; but it was the will of God that this important agreement should be made still plainer and more sure before it was sealed.

Then Moses wrote all the words of the Lord in a book. Verse 4. This book is called the book of the covenant. "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Verse 7.

This was the third time the people promised to obey the Lord. And this time everything was recorded, that it might not afterwards be forgotten or changed. Thus the old covenant was finished, and then sealed with blood.

The young men had offered burnt offerings of oxen unto the Lord, and half of the blood was left in basins. Verses 5, 6. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verse 8.

Thus the old covenant was established according to the plainest Scripture testimony. We have considered how it was made, and what pertained to it. There were two parties that mutually entered into it; a mediator who brought it about; one condition and one promise contained in it; and a seal that made it of force. We will now name these things in order:—

a. *The first party:* The Lord, Creator of heaven and earth.

b. *The second party:* The house of Israel. And this term signifies in the old covenant all the Jews, both believers and unbelievers. This cannot be misunderstood.

c. *The mediator:* Moses. He laid before the people all the words of Jehovah, and returned answer to the Lord, wrote the book of the covenant, and transacted the whole business between the two parties.

d. *The condition:* To obey the voice of the Lord and keep his commandments.

e. *The promise:* That the Lord would bestow great blessings on the Jews in preference to all other nations.

f. *The seal:* The blood of animals that were offered.

And what was the object of all these things?

That they should "serve unto the example and shadow of heavenly things," and to develop a people who would preserve the word of God in the earth. The house of Israel was a type of the true "Israel of God." Moses was a type of Christ, the Mediator of the new covenant, "the Apostle and High Priest of our profession;" "who was faithful to Him that appointed him, as also Moses was faithful in all his house." Heb. 3:1, 2.

The covenant itself was a type of the new covenant, and the blood pointed to the precious blood of Christ, whereby the second covenant should be sealed when the first vanished away.

II. THE NEW COVENANT. This we have already quoted as it is found in Heb. 8:10-12. It was not made with the Gentiles, but with *the house of Israel*. The Jews are preferred in the new covenant as well as in the old.

Many try to throw contempt on those who keep the Sabbath of the Lord by calling it Jewish. They forget that the new covenant was made with believers among the Jews. Christ himself was a Jew according to the flesh. The prophets and apostles were all Jews, and the first Christian church consisted of Jews. If we ask: What advantage, then, have the Jews? The Scripture answer is clear and unmistakable:—

"Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:2. And again the apostle testifies, that he could wish himself to be accursed from Christ for his brethren, his "kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants [this signifies at least two covenants], and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9:3-5.

We Gentiles have nothing to boast of. We were by nature "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. Truly, unto us belongs only confusion of face.

How, then, can the new covenant be of any benefit to us?

By the blood of Christ we may be made members of the Israel of God. Eph. 2:13. Through Christ, both Jews and Gentiles "have access by one Spirit unto the Father." Verse 18. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Verse 19.

The Jews are represented by the natural branches of the olive tree, which is an emblem of the church of God, but the Gentiles are wild branches. "Thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:20, 21.

Thus we see that the new covenant is made with the house of Israel, or the be-

believing Jews, and that the Gentiles can be made partakers thereof by faith and obedience.

Considering the new covenant carefully, we find the following points:—

a. *The first party:* The Lord of Heaven and earth.

b. *The second party:* The house of Israel, or believing Jews.

c. *The mediator:* Christ, our Saviour.

d. *Two conditions:* 1. To love the commandments of God, and 2. To know the Lord.

e. *Two promises:* 1. Those who are members of this covenant are the people of God, and 2. Their sins are forgiven.

f. *The seal:* The precious blood of Christ. Heb. 9:12.

1. *Points wherein the new covenant is like and unlike the old.* We can now compare the two covenants, and will present some points wherein they are alike, and some things wherein they differ from each other:—

SIMILARITIES BETWEEN THE FIRST AND THE SECOND COVENANT.

THE OLD COVENANT.	THE NEW COVENANT.
The old covenant was established by the Lord.	The new covenant is also established by the great God.
It was made voluntarily, without compulsion.	It is a voluntary agreement.
It was made with the house of Israel.	It was also established with the house of Israel.
It was brought about by a mediator.	It cannot be entered into without a mediator.
It was founded upon obedience to the commandments of God.	It is also made on the condition of loving the law of the Lord.
It brought great advantages to all its members.	It brings great blessings to all who enter into it.
It was sealed with blood, and was thenceforth of force, until the shadow reached the reality.	It was sealed with blood and is of force ever since.
It could not be changed after it was sealed.	It cannot be changed, nor anything added thereto after it is confirmed. Gal. 3:15; Heb. 9:17.

DIFFERENCES BETWEEN THE FIRST AND THE SECOND COVENANT.

THE OLD COVENANT.	THE NEW COVENANT.
The old covenant was made with the believing and unbelieving Jews, without any distinction.	The new covenant is made with those alone out of the house of Israel who have the law of God written in their hearts, and know the Lord.
It demanded outward circumcision in the flesh and outward obedience.	It demands the circumcision of the heart, inasmuch that the individual is made a new creature in Christ Jesus. Col. 2:11; 2 Cor. 5:17; Gal. 6:15.
It gendered to bondage, and embraced only the old Jerusalem. Gal. 4:24, 25.	It begets a spirit of adoption, and embraces the heavenly Jerusalem with her children. Rom. 8:15; Gal. 4:26.
It was brought about by a human mediator.	It has a divine Mediator, the only begotten Son of God. 1 Tim. 2:5; Heb. 8:6.
It could never take away sins. Heb. 10:11.	It cleanses from all sin by the blood of Jesus Christ. 1 John 1:7.
It was sealed with the blood of goats and calves. Heb. 9:12.	It is ratified by Christ's own blood. Heb. 9:12.
It had many priests. Heb. 7:28.	It has only one priest,—Christ. Heb. 7:24; 8:1.

To the old covenant, and to that only, belonged a whole law of "commandments contained in ordinances" (Eph. 2:15) which contained nothing but a "shadow of good things to come." Heb. 10:1. In the place of the sacrifices and ministration which belonged to this law, we have obtained the more excellent sacrifice of Christ and his high-priestly ministration. "He TAKETH AWAY the first, that he MAY ESTABLISH the second." Heb. 10:9.

We want to notice this closely, for it is a question which is continually agitated, What is it which is taken away? and what is established in the place of it? Let the word of God answer:—

THE FIRST, WHICH IS TAKEN AWAY.	THE SECOND, WHICH IS ESTABLISHED.
"Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law." Heb. 10:8.	"Then said he [Christ], Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10.
"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Verse 11.	"But now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant." Heb. 8:6.

Thus we have in the new covenant a divine sacrifice which can take away sin, and "a high priest over the house of God" (Heb. 10:21), Jesus Christ. And he is the only true priest in the new covenant.

Then the old covenant, with its sacrifices, its priestly ministration, and that law which ordained all these services, is taken away, and the sacrifice and ministration of Christ has been established in the place of it.

The law of sacrifice, and offering, and burnt offerings, and offering for sin, and of the Levitical priesthood, was, consequently,

the same as "the middle wall of partition," "the law of commandments contained in ordinances" (Eph. 2:14, 15), which was abolished. And to this belong also the annual sabbaths, which were appointed for days of offerings and atonement, and were "a shadow of things to come." Col. 2:16, 17; Lev. 23:24, 27, 28, 32.

But the Sabbath of the Lord, which is weekly, is no part of "the law of commandments contained in ordinances;" for it originated in Eden before the fall, and does not point to the sacrifice and ministration of Christ, but to God's creation and his holy rest. Gen. 2:2, 3. And it is a part of the law of God, which also in the new covenant convicts all men of sin. Rom. 3:19; Ex. 20:8-11.

The law regulating sacrifices and everything pertaining to the Levitical priesthood is "the first," which is taken away. The divine sacrifice of Christ and his heavenly priesthood is "the second," which is established in the place of it.

(Concluded next week.)

CALM.

I STAND upon the mount of God
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.
But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand
No storms nor clouds can rise.
O this is life! O this is joy!
My God, to find thee so;
Thy face to see, thy voice to hear,
And all thy love to know.

—Bonar.

THE CALLING OF THE GENTILES.

ONE of the most striking prophecies of the Old Testament is that relating to the calling of the Gentiles,—to the extending to them of the gospel invitation. Every reader of the Bible is aware that the Jews became exceedingly exclusive and bigoted. They thought that no one outside the Jewish nation could be saved; hence they had little communion with the outside world. When Jesus Christ came and began to unfold the gospel plan, teaching that it would reach the Gentiles and gather them in, even his chosen apostles could not be made to comprehend him; and after his ascension to Heaven, though he had told them his gospel was for all nations, yet their prejudice was so strong that it seemed to them a mistake; hence Luke says of the apostles that they traveled everywhere, "preaching the word to none but unto the Jews only." Acts 11:19.

It will be remembered that the Lord gave Peter a vision from Heaven to prepare him to offer the gospel to the Gentiles. After he had been shown the sheet containing all manner of beasts, God sent to him the Gentiles, who begged him to come and preach the gospel to them. Even then he went doubting in himself what would come of it (see Acts 10); and as soon as he returned to his Jewish brethren they called him to an account for his conduct. "And when Peter was come up to Jerusalem, they that were of the circumcision contended with him. Saying, Thou wentest in to men uncircumcised, and didst eat with them." Acts 11:2, 3. So even Peter had to give a full explanation.

It will be remembered also what an outcry the unbelieving Jews raised against Paul, when he told them that God had sent him to the Gentiles: "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live." Acts 22:22.

These facts, with many others that might be given, show the prejudice that existed on the part of the Jews against the Gentiles, and how adverse even the disciples were to the idea of introducing the gospel to them. Nothing short of the miraculous power of God compelled them to do it.

Now let us turn to the Old Testament, and there we find that ages before this time the prophets had plainly predicted the calling of the Gentiles. Even as far back as the days of Abraham, about nineteen hundred years before Christ, the Lord said to Abraham, "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18. Notice, the Lord told Abraham that in him all the nations of the earth should be blessed. He did not simply say, All the nation of Israel, but all the nations of the earth. This is a plain intimation that the gospel was to be preached to the Gentiles.

Isaiah, seven hundred years before Christ, said, "And in that day there shall be a root

of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Isa. 11:10. And again: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42:6, 7. These are very plain predictions that the Messiah was to gather the Gentiles to the Lord.

The next prophecy is still more interesting: "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44:5. Here it is predicted that the Gentiles shall call themselves Israel, and take upon themselves the name of the God of Jacob, as they have done, and be called after him.

Here is another touching prophecy of the gathering in of the Gentiles: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Isa. 49:20-22. When the Gentiles are thus gathered in as children of God, the prophet represents the Saviour as saying, Who are these, and where have they been all this time? The Lord answers that they are those that shall be gathered out from among the Gentiles.

Take one more text, which must suffice,—one of the many: "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11.

The Lord promised that the day should come when his name should be great even among the heathen who at that time knew nothing of him. Now look at the fulfillment of this prophecy. While the Jews, the people of God at that time, are rejected, and the Lord hardly has a faithful servant among them, the name of the God of Israel is held in reverence all over the earth, and among every nation of the Gentiles. Thousands bow to him, and hundreds of thousands are called by his name. How remarkably these prophecies have been fulfilled, and how forcibly their fulfillment shows that they were given by inspiration of God. D. M. CANRIGHT.

IDLE WORDS.

"BUT I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

How important it is that we watch our lips, that we let no words escape that will condemn us in the day of Judgment, which is near at hand.

The apostle exhorts us to avoid foolish talking and jesting, and if we would grow in grace we must heed this admonition. We need to be constantly on our guard, lest the enemy get the advantage of us in this respect. Satan is constantly trying by every means in his power to lead God's people astray, and this is one of the most successful ways, especially with the young. Have we any time now to waste in jesting and foolish talking? I think not. We shall need all the time that is left us to prepare to meet Christ in peace. Then let us awake to the importance of living wholly for God, of denying ungodliness and worldly lust, and living righteous and godly lives.

Do we realize that all our words are recorded, and that we must meet them again? This is a solemn thought, and it should lead us to watch continually, lest we be overcome by the enemy of all righteousness. What an influence goes out from us who profess to be followers of Christ, if we engage in frivolous conversation! "Young men likewise exhort to be sober-minded." We who profess to be followers of Christ are watched by the world to see if religion

makes us better men and women, and shall we take a course that will cast a reproach upon the cause of God? How often do we hear those who profess to have forsaken the world with its follies engaging in light conversation, even using the "slang phrases" which are so common at the present time. We are commanded to do everything, whether in word or in deed, in the name of Jesus, and can we use these useless words in the name of Him who died for our sins? I say in the words of the apostle, "These things ought not so to be."

Let us, dear reader, examine ourselves, to see if we are not guilty before God; and if we are, let us seek his forgiveness, and resolve, in the name of Christ, to overcome this habit. W. P. CHANDALL.

ACKNOWLEDGE HIM.

"IN all thy ways acknowledge Him, and he shall direct thy paths." Prov. 3:6. I do not understand that the expression "acknowledge him" has reference to a mere verbal declaration that this or that event in our individual experience is providential. To acknowledge God in all our ways, we must honor him in all we do or say. This agrees with the words of the apostle: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The question might arise, How can a farmer acknowledge God in all his ways? In the first place, by becoming genuinely converted; for if he is not a true Christian he cannot glorify God, as he practically denies the claims of God upon him. The Christian farmer feels under obligation to use all proper means to care for the property which God has intrusted to him; and if he suffers loss he does not fret or complain, nor does he anticipate loss by expressing a fear that his granary will be broken into, his fruit stolen, his stock diminished by disease, or that his dwelling will be broken into by robbers or destroyed by fire. He retires at night with the sweet assurance, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." Ps. 4:8.

What is true of the farmer is true of every Christian, whatever his calling may be.

When Christ was upon earth, he ever dispensed his blessings according to the faith of the people; and to-day he is unchanged. He is able to send angels to guard everything his people possess. Satan inquired of God concerning Job, "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?" God did not deny this for it was doubtless true, and is not God able to do the same by his people now? What saith the Saviour? "Are not two sparrows sold for a farthing? And one of them [worth half a farthing] shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Mat. 10:29-31.

Is not fretting and complaining on the part of a Christian very strongly expressive of unbelief? Pause, Christian, lest Christ should practically say to thee, "Be it done unto thee according to thy faith."

If a man would succeed in business, let him honor God by using a just and liberal portion of his means in his cause. While holding this, God calls robbery. Love is the fulfilling of the law. How can we love whom we rob? If, then, we rob God, are we commandment-keepers? If a man should rob his employer, would he not be at once dismissed as one unworthy to be trusted? When one talks of loving God, and being happy in that love, we conclude he is first of all specially up to duty, or that he is deceived himself.

Many are dissatisfied with the lot assigned to them by Providence, and clamor for a change; but this, without the sanction of Heaven, would be wrong. We some, indirectly expressing unbelief and distrust in the providence of God, have come a chronic habit,—one which ought to be energetically resisted and overcome. We ought to talk faith, act faith, live faith, for the honor and glory of God, and to cheer the desponding.

Talk discouragement to a man of business, and it disheartens him; let a choir of voices dissuade him, and ten to one if he succeeds at all. Talk doubts, fears and darkness in a social meeting, and the very lamps will seem to burn dimly, and the walls to assume a dim hue. Let a mother fret and scold, and a little flock will desire to flee from the

mental roof; let a father storm with rage, or talk of coming poverty or calamity, and his children will doubtless grow up with the same peculiarities of passion and distrust, to extend the blighting influence far and near.

The same principles are also true in reference to our attitude toward God. How important, then, that we speak and act always with that Christian propriety that is well pleasing in the sight of Heaven.

A. SMITH.

FIRMNESS.

THERE is, perhaps, no quality of mind more needed by the last church than firmness. We are living in an age of the world when irresolution marks the acts of men. To-day individuals may seem as invulnerable as the "everlasting hills" in regard to duty, and to-morrow they may pursue a course directly contrary to their convictions of right. This is the work of a subtle foe, who, with untiring zeal, seeks to undermine every principle of stability.

It is useless for mortal man to say, "I cannot be swerved." Every heart is subject to Satan's power, and more than human strength is needed to stand steadfast and unwavering. The world, from pole to pole, is steeped in iniquity. Sin, clothed in white garments, walks the earth, and seeds of Satanic darkness are done in high places. Glittering bribes are held forth, smooth words are uttered, and gold is offered for honor. Unbelief rears its hideous head wherever man is found, and earth seems shaken to its center with the clarity of the "lovers of pleasure." Is it strange that "heart and flesh" fail before such a combination of evil?

Amid this bewildering maze there is a star of glory and an Arm of strength. The chain that connects earth with Heaven is firm, and those who cling to its glittering links can never be moved.

The cries of God's people keep the gates ajar, and soon, very soon, those portals will unclose, and the open beauty of high Heaven be shed over all the earth. Firmness will meet its reward, and those whose feet are planted on the "Rock of Ages" will find refuge evermore.

ELIZA H. MORTON.

GENERAL MEETING FOR SOUTHERN KANSAS.

This meeting will be held in Sherman county, Cherokee county, about ten miles north-east of Oswego, Labette county, Oct. 1 to Nov. 5. The objects of this meeting are: 1. To reach all in this district, many of whom have not had the privilege of attending a meeting of this kind held by our people; 2. To afford an opportunity to gain a special blessing of God, which we all need. Here, then, we will seclude ourselves from the world for a few days, and seek the Lord, who has said, "Where two or three are gathered together in my name, I am in the midst of them."

Many of you have made commendable progress during the past year, both in personal advancement and in learning how to work for others. But much yet remains to be done, and much to learn. This will be the place for you to gain spiritual strength, and to receive the instruction you need.

By no means least among the inducements to attend this meeting is this, we confidently expect Bro. Haskell, of Battle Creek, Mich. He is the president of the General Tract and Missionary Society, and originator of the present system of T. M. work among us as a people. No one could come who is better qualified to give practical instruction in this work. As an item of news, I know, will be joyfully received by many of the T. and M. workers in this district. Many of you want to do more in the future than you have done in the past; or you want to know how to lay out that you may reap the largest possible returns from the outlay of time and money. Just that kind of instruction Bro. Haskell, from his long experience and observation in this branch of the work of the Society, will be prepared to give us.

Bro. J. N. Ayers, president of the Kansas Conference, Brn. Lamont and Santee, will cordially invite any other Seventh-day Adventists, ministers or brethren from north-western Missouri, as well as brethren from other portions of Kansas. We shall joyfully welcome all who come with a mind to work.

Now, brethren, whether this meeting is successful or not will depend largely on

the interest manifested by you. We would suggest that you commence immediately to get ready. Settle it in your minds that, if the Lord will, you are going to camp-meeting; then work and pray to the point. You must be there for the good that you, individually, may gain; and for the same reason your wife must be there. This reason applies even more urgently to your children, some of whom are not converted. This is just the place for them. Yourself and family should be there to cheer and encourage others. Some of you have husbands, and probably some of you have wives, who might be fully settled in the truth by attending this meeting. Many of you have friends who might be won to the truth if they could have the benefit of such a meeting as we expect, by the blessing of God, this may be.

We hope every family in this district especially will be in attendance, and be there on the very first day of the meeting prepared to stay till the last. Our fifty-foot tent will be pitched on the ground. Hay, corn, and provisions can be obtained at reasonable rates. A good supply of bedding will be one of the indispensables, as the nights, at least, will then be cool.

J. H. COOK.

FINISH THE WORK.

I THINK some of our tent companies would accomplish more, if they would follow up the interest they awaken. If, after the truth has been presented, and an investigating spirit has been aroused, the work is left, it will probably die out, but if earnest appeals are made, much may be accomplished. The truth sometimes affects minds that we would think least likely to receive it. Would it not be well for the tent companies to stay in a place till the truth has done its work, and is thoroughly established? Such a course will give it character and power, and nothing will be lost. But if a number of stands are made, and the interest is left when it is at its height, the cause will suffer loss, and the same degree of interest can seldom be aroused again.

J. G. SAUNDERS.

DIST. NO. 10, KANSAS.

DEAR BROTHERS AND SISTERS: The time of year for making renewed efforts for the advancement of the cause is approaching. The year has been a fruitful one, and we should testify our gratitude to the Giver of these blessings by earnest and united labors in the harvest of the Lord. In many places in our district the people are anxiously inquiring for the truth, as the result of past labor. Shall we not help them?

"He that goeth forth with weeping,
Bearing precious seeds of love,
Never tiring, never sleeping,
Findeth mercy from above."

We propose to hold a general tract society meeting in connection with the church quarterly meeting at North Bloomfield, Elk county, Oct. 5 and 6. Let all attend.

J. P. HENDERSON.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XVI.—THE DESTRUCTION OF SODOM.

QUESTIONS.

1. WHAT subjects are discussed in the seventeenth chapter of Genesis?
2. About this time, as Abraham was sitting in his tent door in the heat of the day, who appeared to him?
3. What did Abraham see? Gen. 18:1, 2.
4. What did he do when he saw them?
5. What did he ask them to do?
6. What hospitality did he offer them?
7. While eating dinner, what assurance did they give him?
8. What did Sarah think of this?
9. What did the angels give her to understand?
10. As Abraham accompanied them on their way, what did they reveal to him? Gen. 18:17-22.
11. What plea did Abraham make for Sodom?
12. With what success did he meet? Verse 32.
13. How did Lot receive the angels when they arrived at Sodom? Gen. 19:1-3.
14. Give an account of the manner in which the Sodomites treated the strangers that night.
15. How was Lot preserved from the cruelty of the men of Sodom? Verse 10.
16. How did the angels put an end to the riot? Verse 11.
17. What message did the angels give Lot for his children that dwelt in the city?
18. How did they receive the message? Verse 14.

19. What was the fate of the city? Verses 24, 25.
20. How were Lot and his family saved? Verses 15, 16.
21. What charge did the angels give them? Verse 17.
22. What brief history is given of Lot's wife? Verse 26.
23. What sad sight met Abraham's gaze, as he looked toward Sodom the next morning? Verses 27, 28.
24. What first induced Lot to choose the plain of Jordan and pitch his tent toward Sodom? Gen. 13:10.
25. What was the character of the people that dwelt in Sodom at that time? Gen. 13:13.
26. Did Lot live a happy life in Sodom? 2 Pet. 2:7, 8.
27. Do you think that any of his family were saved?
28. What do you think, then, of the wisdom of his choice in selecting such a place for his home?
29. Do people ever make such mistakes now?
30. What comparison does our Lord make between the days of Lot and the days of the Son of man when he shall be revealed in the clouds of heaven? Luke 17:28, 30.
31. What similar comparison is made between the days just before the flood and those just before the coming of our Lord? Luke 17:26, 27.
32. Were the people warned of coming destruction in the days of Noah and Lot?
33. Then will the world be warned of the coming of Christ?
34. Would the wicked heed the warning then?
35. Will they heed it now?
36. Did the people in those days continue their wicked practices to the end?
37. Will the wicked people of this time go on in their evil ways till the Lord comes?
38. Where, then, will the millennium come in? Read Matt. 13:24-30, 36-43.

SYNOPSIS.

The seventeenth chapter of Genesis tells how the Lord appeared to Abraham when he was ninety-nine years old, renewed his covenant with him, and changed his name and the name of his wife; how he gave him the rite of circumcision as a token of that covenant, and how Abraham and all the males of his family were circumcised.

About this time, as Abraham was sitting in his tent door in the heat of the day, the Lord appeared to him; and looking up he saw three men. He ran to meet them, and bowing himself to the ground before them, begged them to stop, and wash and rest themselves, and take some food.

While they were eating dinner, they assured Abraham that the promise which God had made in regard to Isaac should certainly be fulfilled. Sarah thought this impossible, but the angel gave her to understand that nothing is too hard for God.

As Abraham accompanied them a short distance on their way, they told him that, on account of the great wickedness of the people of Sodom, the Lord had sent them to destroy that city. Abraham pleaded with the Lord to spare the city, and finally received the promise that if ten righteous men could be found in it, his request should be granted.

When the angels came to the city of Sodom, there were only two of them; and Lot, who was sitting in the gate of the city, rose up and bowed to them, and persuaded them to go home with him.

That night the wicked Sodomites gathered around Lot's house, and demanded that the strangers should be brought out to them. Lot went out and tried to pacify them, but they pressed so hard upon him that, to save him from the most cruel treatment, the angels reached out and drew him into the house. They then smote the men with blindness, so that they could not find the door. After this, the angels instructed Lot to go and warn his married children and their families, and bring them out of that place; for God had sent them to destroy it. These wicked children would not heed what Lot said, for he seemed to them as one that mocked.

Early the next morning the angels hurried Lot and his family out of the city, telling them to make haste and flee to the mountain, and not to look behind them.

As soon as Lot had departed, the Lord rained brimstone and fire upon the cities of the plain, and destroyed them.

But Lot's wife looked back from behind him, and she became a pillar of salt.

When Abraham gave Lot his choice in the land, Lot chose the plain of Jordan, because it was so beautiful and fertile, although the people of that country were exceedingly wicked at that time. As a consequence of this unwise choice, Lot was continually vexed with the wickedness of the people of Sodom, and barely escaped with his life at last. It is altogether probable that he was the only one of his family that will be saved.

The Scriptures tell us that, as it was in the days of Lot, and in the days of Noah, so it will be in the days when the Son of man shall come. As the people of those times would not heed the warnings given them, but continued their wicked practices till the very day that destruction came upon them; so will the people do that are living upon the earth when our Lord shall be revealed in the clouds of heaven. This is made plain by our Lord's interpretation of the parable of the tares. Matt. 13:24-30, 36-43.

This leaves no room for a temporal millennium, and shows that doctrine to be untrue.

LESSONS FOR BIBLE CLASSES.

LESSON XVI.—THE 2300 DAYS.

QUESTIONS.

1. WHAT are we trying to learn in our present investigations?
2. What part of the subject has been considered?
3. What must next claim our attention?
4. What do we learn in reading from Dan. 8:15 onward?
5. What did Gabriel accordingly do?
6. How long did he continue his explanations?
7. Under what circumstances did Gabriel again appear to Daniel? Dan. 9:20, 21.
8. What did he say to him? Verses 22, 23.
9. What did he request him to do?
10. What part of the vision had Gabriel explained in his former visit? Dan. 8:20-26.
11. What point had he reached when Daniel fainted?
12. Where did he begin his explanation in this second interview?
13. What were his first words?
14. What is the literal meaning of the word here rendered *determined*?
15. What authorities can you give?
16. What must the angel mean by the expression "Seventy weeks are determined"?
17. How do we know that they were to be cut off from the 2300 days?
18. Of what must the seventy weeks be a part?
19. To what, then, is the statement of the angel equivalent?
20. What does the angel then go on to tell?
21. What was the first thing mentioned?
22. What do we understand this to mean?
23. What scriptures throw light upon this subject?
24. What was the second point mentioned?
25. What does this probably mean?
26. What scriptures seem to refer to the same thing?
27. What was the third point enumerated?
28. What is meant by this "everlasting righteousness"?
29. What was the fourth point?
30. What must be the meaning of "to seal" in this expression?
31. Explain its application in this passage.
32. What was the fifth point?
33. To what is this anointing supposed to refer?

SYNOPSIS.

It must be remembered that we are trying to learn what is meant by the statement made in Dan. 8:14.

We have briefly considered the sanctuary, and next we are to consider the *time*,—the two thousand and three hundred days.

By reading from the fifteenth verse onward, we see that the angel Gabriel was commissioned to make Daniel understand the vision. Accordingly, Gabriel went on to explain the vision, taking up each part in order, till Daniel fainted.

Some time after this, as Daniel was praying, and confessing his sins and the sins of his people, Gabriel appeared to him again, saying, "I am now come forth to give thee skill and understanding;" "I am come to show thee, . . . therefore understand the matter, and consider the vision." Dan. 9:20-23.

Daniel was requested to *consider the vision*; that is, to recall both the vision and the explanations that had been given him.

In his former visit, Gabriel had explained every part of the vision except that pertaining to the sanctuary and the 2300 days. He had just reached this point when Daniel fainted; so in this second interview he begins just where he left off in the first. His first words are these:—

"Seventy weeks are determined upon thy people and upon thy holy city," etc. Verse 24. The literal meaning of the word here rendered *determined*, is *cut off*, as will be seen by consulting the Englishman's Hebrew Concordance, or Gesenius in Hebrew Lexicon. Whiting, in his translation, renders it *cut off*.

The angel must mean that the seventy weeks were cut off from the 2300 days, for there is nothing else given in the vision from which weeks of time could be taken. The seventy weeks must, therefore, be a part of the 2300 days, and the statement of the angel is equivalent to saying, that the first seventy weeks of the 2300 days were to be given in an especial manner to the Jewish people.

The angel then goes on to tell what should be accomplished during the seventy weeks.

1. The transgression was to be finished. This we understand to mean that, "The Jewish people were to fill up the measure of their iniquity by rejecting and crucifying the Messiah, and were no longer to be his people, or host." Read Matt. 21:38-43; 23:32-38; 27:25.

2. Next we find the expression, *to make an end of sin*. This probably means to make an end of sin-offerings, which were to be abolished by the death of Christ. See Dan. 9:27 (cause sacrifice and oblation to cease); read also Heb. 9:10.

3. Everlasting righteousness was to be brought in; that is, the righteousness of Christ.

4. The vision and the prophecy were to be sealed up. *To seal* sometimes means *to fulfill, to establish*; see Webster. During the seventy weeks, a part of the vision was exactly fulfilled, and this *establishes* and makes *sure* the fulfillment of the whole.

5. The most holy was to be anointed. This is supposed to refer to the anointing of the heavenly sanctuary, preparatory to the commencement of the services there.

G. H. BELL.

The Review and Herald.

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

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

U. SMITH, } *Local Editor.*

THE COLORADO TENT.

SEPTEMBER 14 and 15 we were at the Colorado tent at Georgetown. Elder Cornell had been speaking to the people about two weeks. The congregations were good until the severe cold with snow storm suddenly came upon them, when the congregation fell off considerably. And as Bro. Cornell took a severe cold, making it almost impossible for him to speak, the situation looked discouraging.

On the 13th we left Rollinsville, accompanied by J. E. White and wife, and Mary K. White, for Georgetown. We spoke to a good and very attentive audience on the evening of the 14th, on the Sabbath in the New Testament. J. E. White introduced his new book entitled, "the Song Anchor," and was assisted in singing, not only by those of our party, but by several first-class singers residing in the place. Most of the pieces sung are in print for the first time, and are the finest we ever heard. The singing, accompanied by a good organ, attracted large audiences to the tent.

Sunday, at 10:30, we spoke on the Sabbath question, inviting questions from those who had objections to the positions taken; this resulted in a sort of irregular Bible-class which was both interesting and profitable. In the evening we gave a discourse on the reasons of our faith and hope. The congregation was large and very attentive. The service closed with singing the new piece from the Song Anchor, entitled, "Good Night." Both the words and the music are charming, while the occasion, it being our last service with that people, closing at nearly ten in the evening, gave it double force.

We felt that our visit to the Colorado tent was timely, and as we returned to Rollinsville, the general expression of our company was that we had enjoyed it very much. And yet we doubt the propriety of moving the tent to any place as it was taken to Georgetown. Those who labor with our tents should know for themselves that the way is open, either by a personal survey of the ground or by information from the most reliable sources, before shipping a tent to a place.

Letters came from Georgetown to Elder Canright and the writer, representing that the way was open, that homes for laborers were plenty, and urging that the tent should be moved to that place. We should have gone to Georgetown or requested Bro. Cornell to first survey the field; but the statements in the letters received had such a show of liberality that we were thrown off our guard, and had the tent shipped without further investigation. Bro. and Sr. Cornell had the use of a sleeping room and boarded themselves, while Bro. Olmstead slept in the tent and took his meals at the hotel. We also boarded ourselves, a portion of our party lodging at the hotel. We paid nine dollars for horse-keeping at the hotel stable, and, in all, that trip cost the writer twenty-five dollars. No one but the writer should be blamed in this matter. Bro. Cornell did as he was requested. Those who send urgent requests for tent labor frequently know next to nothing of the labor and expense of a tent-meeting; and while their sympathies are sometimes more with popular ministers and popular worship than with the truth of God, and those who make great sacrifices to proclaim it, they seem to care for neither the labor nor the cost of such a meeting.

We left Bro. Cornell much encouraged. The weather is fine again, and he will probably remain a week or two longer. And we confidently expect that quite a company of Sabbath-keepers will be raised up in Georgetown. We regret, however, that the tent did not go where the people are willing, and even anxious, to bear all the expenses of a good, long tent-meeting. There are open doors where the same amount of labor would have accomplished double the results without expense to the General Conference, except the expense of moving the tent, and the small amount paid the laborers.

As a field of labor, much may be expected of Colorado. Here is a reading people. They seem to have but little prejudice.

We are writing at a hotel in the beautiful city of Denver, Colo., on our way to the General Conference at Battle Creek, Michigan. We are much improved in health, and are very

happy in hope that there is, with care, some work for the Master in us yet. May he bless and direct the future, until our work is done and the blessed hope consummated.

JAMES WHITE.

NORTHERN CALIFORNIA CAMP-MEETING.

WE have this day, September 13, received a communication from Elder J. N. Loughborough written the 5th, giving an account of their glorious camp-meeting at Yountville, California. We rejoice in God that union of action and brotherly love inspired the entire brotherhood in camp. The amount pledged at this one meeting to relieve the Pacific Press from embarrassment is \$10,675. Pledges at the Southern meeting will swell the sum to near \$20,000. Add to this the pledges from Oregon, Washington, Nevada, and from those in California who may not attend the camp-meetings, and the sum of \$30,000 will be reached.

The report in full, as far as pledges shall progress up to the first of October, will be brought before the General Conference, and measures will be taken to encourage the liberal donors to the Pacific Press, and patrons of the SIGNS OF THE TIMES, and to guard against injudicious outlay of means. Our Eastern brethren have cheerfully and liberally helped build up this now prosperous Publishing House at a time when help was much needed. And they have never regretted for a moment their action in the matter. But now the brethren on the Pacific coast are coming up to the help of the Lord and his work so nobly, that double gratitude will fill their hearts that they were induced to put their hands to a work so faithfully continued and perfected by their brethren on the Pacific coast. "Let brotherly love continue."

The General Conference is placed under new responsibilities to do all in its power to guard and nourish this young and growing institution. Its efficiency and wants, as well as the dangers to which it is exposed, will be laid before that body at its session the first of October next.

We are also much gratified to learn by the same communication from Eld. Loughborough that very nearly \$4000 was pledged for the mission to Great Britain on the Yountville camp-ground alone. We may safely count on \$25,000, of the \$100,000, from the Pacific Coast States and Territories alone. As the time of payment covers two years, they will find no difficulty in raising the amount. We expect that at no distant day the mail sack with copies of the SIGNS OF THE TIMES from the Office of the Pacific Press to Australia will be full.

And more, we learn from the same source that the Dime Tabernacle to be erected at Battle Creek received attention after a godly sort at the Yountville meeting. According to present prospects, not far from \$2,000 will be donated to the Tabernacle by the dear friends of the cause on the Pacific slope.

God bless our dear brethren and sisters whose lot is cast in the western borders of the American continent. May brotherly love continue among the brethren from the rising to the setting of the sun, and may they be held as one united body in the strongest bonds of sympathy, until the war for truth be ended, and the crown of eternal life be given. JAMES WHITE.

THE PAST, PRESENT, AND FUTURE.

(Continued.)

WHAT we have witnessed in the comparatively slow progress of the cause for a score of years in the past, is only preparatory to the vast and rapid work before us, which will be cut short in righteousness under the loud cry of the third angel's message. We invite your attention to what has been accomplished.

1. Our publications, which to-day are a power in the land. These have reached the number of one hundred and eighty-three, and some of them are now read in seven languages besides the English. These cover the grounds of our faith and hope, and it has cost a vast amount of close and anxious study to bring out the harmonious chains of truth clearly and forcibly set forth in them. The writers of these works have not aimed at the popular style, but in plain, wholesome English have presented the great truths of the message in simple style.

This work, thank Heaven, has been accomplished under the Guiding Hand, and now young men who enter the ministry, with willing minds and sanctified hearts, have only to take the system of truth, made ready to their hands, and go forth and repeat it in the ears of the people.

A quarter of a century ago the work of editing a weekly paper was more than tenfold what it is now. Then contributors to the columns of the REVIEW AND HERALD were very few, and most of the writers were so poorly qualified, both in composition and penmanship, that not less than three-fourths of all the matter that came from their pens had to be copied and improved before it went into the compositor's hands. Now there are writers for our periodicals whose numbers and qualifications are neither few nor mean. And, besides these, in our numerous publications are sermons, articles, and paragraphs, rich in thought, waiting to be extracted to enrich the columns of our periodicals. These are ever new to the general reader, and will bear repeating annually in our periodicals, especially in our pioneer sheet, sent out principally on new ground by the tract and missionary societies.

When our beloved missionaries go across the water to old England to preach the word, and aided by the press, extend the light throughout Great Britain, and wherever in the Old World and in the islands of the seas the English language is spoken and read, they have only to take our publications along with them to re-print and put them on the wings of the wind to be carried to the tens of thousands whose hearts the Lord is opening to receive the truths they contain. And more. Those missionaries from our country who labor where other languages are spoken and read, although they labor under greater difficulties than missionaries will meet in Great Britain, have only the extra labor of translating from the pure English text of our publications, which contain a pure theology. Thank God for our publications. In them the work of a century has been crowded into a little more than a score of years.

2. Our organization. The extremes which the Adventists of 1844 run into on the subject of church organization made the work of organizing and disciplining our churches at the commencement of our work difficult and hard. Under the first message, the coming of the Lord was brought very near. The popular ministry, and a large majority of the membership, opposed the doctrine, and believers in the second advent near were pressed to that degree that, with few exceptions, they either came out of the nominal churches, or were pushed out. And while wounded, and still smarting from the rod, the more incautious and rash took extreme views of the words, "Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. And under these feelings and views, men of illy-balanced minds were not wanting to denounce church organization, and publicly declare that organization and church discipline were means of oppression, with which they classed human creeds, branding the whole, "Cast-iron Orthodoxy."

Expecting the Lord to come very soon, they saw neither the necessity nor the propriety of organizing. And drawing the false conclusion that the unchristian treatment they had received from their former brethren resulted wholly from human creeds and human organizations, prejudice took strong hold of their minds and hearts against that organization and discipline which is clearly set forth in the New Testament. These they regarded as systems of oppression, which they held in widest contrast with the freedom of the gospel. The inevitable result was fanaticism, and the disgrace of the advent name throughout the length and breadth of the land, to that degree that when our preachers enter a new field that has been cursed by the influence of these disorderly fanatics, it requires days, and sometimes weeks, to so far remove prejudice as to obtain the open ears of the public.

It was when this state of things was fully ripe, after the great disappointment and scattering in 1844, that our message took its rise, and our work began in earnest among those very Adventists on whom rested the mildew and blight of ultra comeoutism, anti-organization, and fanaticism. You undertake the task of teaching them, and they at once become your teachers. Standing upon the very pinnacle of reform in their opinion, could they be reformed? And, by the way, ardent reformers are the hardest men to reform that live.

To instruct, hew, and square others, and make all the rest of the world right according to their warped standard of right, is their business exclusively. And should God send an angel from Heaven with a message to them, burning with truth and love to that degree that it would melt the rocks in the bottom of the ocean, it would not warm that Pharaical shell that incases them, and they would order the messen-

ger back into Heaven, after finding fault with his dress, complaining of the spirit in which he delivered his message, and charging him with speculation and getting rich. J. W.

(To be continued.)

MINISTERS' REPORTS.

For the past five years we have seen evils growing out of our ministers' reports of labor which appear in the REVIEW and SIGNS. It is true that the Progress Department, containing these reports, and showing the progress of the cause, contains a very great amount that is of real interest, and is read first by most of the patrons of our papers; yet we have urged—

1. That these reports should be as brief as possible, and yet contain all the facts of importance and real interest connected with their labors.

2. That the reports should be first written with the foregoing objects in view, then copied in a plain hand, and carefully guarded against superfluous words. A wordy style, throwing ideas and facts at a great distance, and thus filling valuable space in the columns of our papers with a sort of "wishy-washy" matter, greatly detracts from the proper dignity and importance of our work, and from the usefulness of our papers.

3. Reports should be a straight-forward account of the work of God among the people and among our churches, given for the glory of God, to exalt his truth, his power, his love, his mercy, to the honor and glory of his holy name.

4. The writer should carefully avoid giving a hundred and one particulars about himself of no particular interest to the general reader, such as when he left home, the state of the roads, when he reached the place of meeting, how he found the condition of things, what he said and did, what a victory he gained in discussion, leaving the Lord almost entirely out of the battle and his report. We read the Progress Department of our papers first and with extreme interest, but never without feelings of regret and sorrow to see valuable space occupied with words, phrases, sentences, and even paragraphs, that mean nothing only the exaltation of the writers.

It may be truly said that the editors should trim these reports; but the place to commence the necessary reform is with the writers. Who has not been disgusted, more or less, with certain reports from some of our young men a few weeks after they first took papers in their hands from our Conferences giving them license to improve their gifts? In these objectionable reports phrases and expressions have appeared which would much better become a presiding elder, or a president of a Conference whose head has grown white with labor and care in the cause of God. St. Paul, in the accounts of his perilous travels and labors by sea and by land, is put in the shade by the reports of these novices in the gospel of Christ. J. W.

THE VERMONT CAMP-MEETING.

THIS meeting held at Morrisville, Vt., Sept. 11-17, was one of the most satisfactory meetings it has ever been our privilege to attend. The brethren were sorely disappointed in not having the presence and labors of Sr. White, but took hold the more earnestly to make the best of the situation.

There were fifty-two tents on the ground, which were permanently encamped three hundred and sixty of our people, according to the census taken. This was the best showing Vermont has ever made in this direction. Between thirty and forty of those who have received the truth in Vermont the past summer were present; and their zeal and love for the new-found truth added much to the interest of the meeting.

On Sunday it is estimated that there were upwards of five thousand present. On this day there were distributed by the tract workers 5,832 pages of tracts; and \$21.43 were taken for books sold and periodicals subscribed for. The preaching seemed to make a powerful impression upon the crowd in attendance. We have never witnessed anything more marked in this respect than was manifest on this occasion. We believe these impressions will be lasting and in many cases bear fruit hereafter.

At the close of his discourse Sabbath afternoon, Bro. Farnsworth gave an invitation to sinners and backsliders to come forward in prayer. Sixty-three responded. Nineteen of these were for the first time starting in the service of God. The presence of the Lord was in a powerful manner.

The social meeting on the Sabbath at 9 A. M. was the most remarkable in the number of those who took part of any we have ever attended. One hundred and seventy-seven intelligent and earnest testimonies were borne in less than an hour.

Twenty-six were baptized by Bro. Farnsworth in the Lamoille River Monday afternoon. Following the baptism, Bro. R. S. Owen was ordained to the work of the gospel ministry. Prayer by A. S. Hutchins, charge by U. Smith, right hand of fellowship by Albert Stone.

A State Sabbath-school organization was formed, and officers chosen. The T. and M. Society and the State Conference also held their annual meetings, which will be reported by the proper persons. The utmost harmony characterized the proceedings throughout. Brethren feel that there are more prosperous days in store for Vermont.

The burden of the preaching at this meeting was borne by Bro. Farnsworth; and the Lord gave him great liberty in the word.

VISIT TO AMERICA.

I HAVE received an invitation to the General Conference by telegram from Bro. White. If it is possible, I will comply with this request. It is, however, very difficult indeed for me to leave Europe. I have never at any time in my life had so great a burden of care and perplexity as for some time past. Satan has put forth his mightiest efforts to hinder our work and to defeat us. But though we have felt the pressure of his power, God has never suffered him to overwhelm us. We see some progress, for which we are very grateful. We have just held our annual Conference, and it has been the best by far that we have hitherto held.

After inquiry of the agent in this city, I judge that the Anchor line from London to New York is the least expensive route that I can take. I cannot get ready to leave London before Wednesday, Sept. 18. It may be, therefore, that I cannot reach the Conference at its commencement; but I will use my diligence to hasten my arrival.

My stay in America must be very short. I shall esteem it a great privilege to meet the brethren, even for a few days; but my time will not admit of calling upon friends at their own homes.

J. N. ANDREWS.

THE WISCONSIN CAMP-MEETING.

THIS meeting was held at Grand Rapids, Sept. 11 to 16. Eld. S. N. Haskell and myself reached the place Thursday forenoon. We found the camp finely located on the grounds of the Wood County Agricultural Society, the use of which was freely offered by the directors. The number of our brethren present was very small indeed. Quite a number, including three directors of the T. and M. society, were detained at home by sickness. But the main cause seemed to be the lack of means. The spring-wheat crop was a failure, and this is the principal crop here. The lumber business has been dead on account of bare ground all last winter; and as this is the great industry of this part of the State, many have been thrown out of employment, and their income has stopped. Hence even those that were present were in poor circumstances, some having just enough money to take them to this meeting and home again.

Nevertheless, the wants of the cause being laid before them, about \$50.00 was pledged for the English mission, and \$100 for the Dime Tabernacle. Eld. Haskell presented the tract and missionary cause, and labored to awaken an interest to labor more earnestly in it. The society responded by voting to raise, including the pledges made at Madison in June, the sum of \$1500 in 1878 for this work and for a book fund; and then they pledged \$150 toward it at this meeting.

The converting power of the truth seemed to rest down upon the meeting on the Sabbath, and some forty came forward for prayers. Among these were some of the children of Sabbath-keepers who were making their first move, some who had recently come into the truth, and some who had backslidden. After the meeting, the congregation repaired to the Wisconsin River, and ten were baptized. Three more were baptized on Monday.

The interests of the Sabbath-school were considered, and from the report of the secretary it seems that this work is advancing. Children and youth are becoming interested in it as never before. On Monday morning, after a closing social meeting, Bro. O. A. Johnson was set apart to the work of the ministry by prayer and the laying on of hands.

The outside attendance was very large, and increased from the first, and the interest surpassed anything we ever have seen awakened in so short a time. The Sabbath question was presented on Sunday as fully as it was possible to present it in three discourses. In the afternoon a large number declared it to be the truth, and in the evening, after an audience of a thousand had listened to a discourse by Eld. Haskell on the work of Christ and antichrist several told us they should keep the Sabbath. The people began to urge us to stay longer. On Monday we were continually hearing of those who had decided to keep the Sabbath, or were almost persuaded to do so. One Catholic asked his priest on Sunday if it was true that the Catholic Church changed the Sabbath as we had stated. The priest answered publicly in his congregation that it was, and then forbade their attending our meetings any more. This opened the eyes of some, and they said they should come as often as they chose. That evening one of their number asked some questions concerning the prophecies, and said he believed we were right, and that the Catholic Church was indeed corrupt, and he would have no more to do with it.

The wife of a wealthy citizen, a banker, has fully embraced the Sabbath. She is superintendent of the Methodist Sunday-school. With some others who have accepted the truth, she will be baptized in a few days. Many of the citizens, including the leading members of the society, freely admit the truth. The interest is so great that it was decided that I should stay with Eld. Decker a few days to carry on the work. We shall hold meetings every afternoon and evening. The county fair begins the 23d. The governor of Wisconsin is to speak here on the 25th, and the Agricultural Society has engaged the tent for the occasion; so it will stand where it is during the fair, and, if thought advisable, we may hold evening meetings at that time.

C. W. STONE.

BERGEN, NORWAY.

FROM Christiana I went to Eidsvold, where I visited a Christian brother who is much interested in the truth. He has translated four small tracts about the Sabbath (4 pp.) and printed 10,000 of them. He is soon to print 10,000 more. They have been sent to him from our S. D. Baptist brethren. He is engineer on a small steamer. He preaches often on Sundays, and some souls have become interested, and have commenced to serve the Lord. I held one meeting in his neighborhood. The people were friendly and asked me to come again.

Sunday, I went to Romedal, where I staid a day with a friend who keeps the Sabbath. He has become interested in the truth by reading, and preaches occasionally. He is a homeopathic doctor.

Monday, I took the cars for Trondhjem, a distance of 228 miles. The fare for this distance was \$3.75. Norway is one great rock, and this road brought us through valleys, and over mountains whose tops were veiled with clouds. It is a wonderfully picturesque country. The railroad reaches an elevation of several thousand feet above the sea.

In Trondhjem I found two Christian sisters who love the truth. One of them has commenced to keep the Sabbath; the other, I trust, will soon begin. There is a temperance society in this city, and I became acquainted with one of its members. We were on the cars together, where he defended total abstinence, and was much pleased when I took his side against several others who tried hard to defend "moderate drinking." I left them some tracts and papers, and then took passage for Bergen on a steamer (320 miles).

In this place I find five dear souls who are keeping the Sabbath of the Lord, and some others who are interested. I remain here four days. Rent is high, rooms are scarce, and it is very difficult to obtain a place for meetings. The Baptists have invited me to come to their chapel to-night.

We have now a few friends in many of the cities of Norway, and can, by the help of the Lord and by some judicious labor, obtain many readers for our tracts and periodicals. If we could get a paper printed here, it would facilitate the work in Northern Europe very much. May God direct for his own glory through Jesus Christ.

JOHN G. MATTESON.

Sept. 2, 1878.

As it ever has been, so it is now. Many are moved by the truths of the gospel; few endure steadfast to the end. These alone are heirs to the promises.

EDITORIAL NOTES.

Those who design to attend the camp-meeting in Battle Creek, Oct. 2-9, will be much pleased to learn that Eld. J. N. Andrews from Europe will be with us at that time. See his communication in another column. Eld. J. N. Loughborough also, after his ten years' labor in California, will attend this meeting preparatory to his departure for England.

We have received reports of the camp-meeting at Grand Rapids, Wis., as published in two numbers of the *Wisconsin State Journal* of Sept. 14 and Sept. 17, 1878. The reports are full and well written, and embody a large amount of information respecting the history and progress of our work, which we are glad to know has gone before the readers of that paper.

Bro. Waggoner sends us a private note respecting the camp-meeting at Orion, Mich. There are twenty-seven tents up, including the large tents. The State Fair at Detroit has drawn away much of the outside attendance, and unusual storms have caused some interruptions in the meeting; but a deep and solemn feeling rests upon those in attendance, and a number are starting for the first time in the service of God. The interest was still increasing at the date of his writing, Sept. 21.

By direction of the General Conference Committee, the camp-meetings in Kansas have all been postponed to the dates given in this number, so that they can have help from the General Conference, and that Eld. Ayers can attend the General Conference in Battle Creek, Oct. 2-15.

THE FAMILY HEALTH ANNUAL for 1879 is now ready. Our people are so well acquainted with this publication that a particular description need not be given. We only need to say that its table of contents is unusually rich, and in the value of its matter it surpasses any of its predecessors.

Matters in Battle Creek.

We reached home from the Eastern camp-meetings, Sept. 19. Everything is moving on here with more than usual activity. Sixty-five workmen are engaged on the Tabernacle. The framework of the building, with the exception of the dome and tower, is now nearly completed, and before the end of the week a portion of these will doubtless be up. The work of laying the outside veneer of brick is already commenced. It will be pushed forward to completion as rapidly as possible.

Work on the new office building is also progressing favorably. This building is now entirely inclosed, and the workmen are engaged in finishing up the interior.

Two new boilers of forty horse-power each have been placed in the basement of the new office building. One of these is designed to be used for heating the Tabernacle, the other to run the office machinery; though both are available for either service whenever desired. The one designed for office use is already in service, and works admirably.

The new term of school has opened encouragingly, with between two and three hundred students. Others are waiting till after camp-meeting before entering. We expect a large attendance when all are in.

The old church building is now securely placed on its new foundation, just in the rear of the office, on Washington St. A basement has been put under it, which is to be used for a shop while the Tabernacle is going up, a shaft having been run from the office to supply power for necessary machinery. The damage of moving has been repaired, and two Sabbath services have been held in the house in its new location. The social meeting last Sabbath was an excellent one, one hundred and fifteen testimonies being borne in a little less than an hour.

The Camp-meeting in Illinois.

THE *Interior*, of Sept. 12, 1878, has an article about the camp-meeting held in Bloomington, Ill., Aug. 27 to Sept. 4, written by a Presbyterian of that place. It is a courteous and candid statement concerning our people and work so far as the writer was informed on these points. The article concludes as follows:—

"Our citizens cannot help noticing their piety and devotion to the cause: this is remarked by the worldly and indifferent, and a feeling of

sympathy and interest is manifested by all classes. The perfect order which is kept on the grounds, and their kindness and attention to visitors, are praiseworthy.

"I believe their visit to our city will be a benefit, not only to themselves, but to us. It may awaken an interest in the hearts of some who otherwise would not be reached; and I am sure their plain dress and plain ways, their kindness to strangers amongst them, and their humility and earnest consecration to the cause of the Master, will furnish food for the thought of some of our top-lofty church-members and church-going people which they should not fail to properly digest."

PEACE NOT YET.

It would seem from the following paragraph, which we copy from the *Christian Union*, of Sept. 18, 1878, that the cry of "Peace," which was raised over the Berlin Congress, was somewhat premature. They have cried, "Peace, peace, when there was no peace." The fires of the eastern question are smouldering, and may burst forth afresh at any moment. The *Inter Ocean*, of Sept. 21, in its telegraphic column of "News from Abroad," gives these display headings:—

"Russia endeavoring to induce the Powers to remonstrate with the Porte for its slowness in carrying out the treaty. An uneasy feeling at London in regard to Lord Beaconsfield's Indian Policy. Belief that it will result in war with Afghanistan, and a re-opening of the whole eastern question."

The *Christian Union* says:—

"The war fires in the East continue to smoulder and smoke. They are smothered, not extinguished. Greece asks the European powers to compel Turkey to give heed to the 'advice' of the Berlin Congress and enter into negotiations with her respecting a rectification of her territory. Apparently they are loth to do so; and England is reported to have definitely refused. Austria already has an army of 200,000 in the Provinces which she was appointed to pacify, and they are not pacified yet. As she has executed over two hundred and fifty insurgents, including some Christians, the failure of her pacification is truly inexplicable. Insurrection has broken out in Albania, and a volunteer force of 45,000 Albanians is said to be organized to resist any occupation of their territory. Independence is like a flame in the grass; and it is doubtful whether Austria can keep it from burning in Bosnia and Herzegovina without beating it out in Albania. Where liberty, whether Christian or Turkish, means permission to oppress if not to slaughter one's neighbor, it is difficult to feel much sympathy for either combatant; or indeed to tell whether it is the Turk or the Christian who is fighting to be free. The Sultan, who is a Greenbacker of the first water, and inflated the currency from \$13,500,000 to \$100,000,000 in a little over a year's time, has appointed a commission to devise means for retiring his 'absolute money.' For bread is so high and money is so cheap that the bakers have discontinued selling bread in Constantinople. The Porte is quite ready to inaugurate reforms if Lord Beaconsfield will only advance him the little sum of six million pounds, on a pledge of Cyprus revenues; and Lord Beaconsfield would be most happy but for a constitutional trifle: he has not the money and he has not the face to ask Parliament for it. It looks as though Berlin had cried Peace! Peace! when there was no peace."

BOOKS RECEIVED.

A PROMPT notice under this head of all books received, giving title, the name of the author and of the publisher, and the price, when known, will be considered by us an equivalent to the publishers for the same. A more extended notice may be given whenever we consider that the interests of our readers would be subserved thereby.

THE SERMONIZER: A monthly magazine devoted to Homiletical Literature, such as sermons, sermon outlines, sketches of sermons, &c. J. C. Hornberger, Publisher, Lebanon, Pa. 50 cts a year. Sample copies 6 cts.

THE FIELD IS THE WORLD: A poetical description of the peculiar features and needs of the different portions of the heathen world. Designed to excite a greater interest in missions. By Mrs. G. C. Smith. Price 25 cts. Address Mrs. H. A. Munson, Sterling, Ill.

HOW TO BE PLUMP: or Talks on Physiological Feeding. By T. C. Duncan, M. D. Duncan Bros. Publishers, Chicago. The title of the book explains itself. It is designed to show the kinds and quantities of food that conduce to the putting on of flesh. We judge that more people would like to learn how to take it off.

The Death Roll.

NEW YORK, Sept. 18.—The *Tribune* says the total number of deaths from yellow fever to date is five thousand eight hundred and nineteen.

THE DAY IS AT HAND.

O'er the distant mountains breaking,
Comes the reddening dawn of day;
Rise, my soul, from sleep awaking,
Rise, and sing, and watch, and pray:
'Tis thy Saviour.

On his bright, returning way

O thou long-expected, weary
Waits my anxious soul for thee;
Life is dark, and earth is dreary,
Where thy light I do not see:
O my Saviour,

When wilt thou return to me?

Nearer is my soul's salvation,
Spent the night, the day at hand;
Keep me in my lowly station,
Watching for thee, till I stand,
O my Saviour,
In thy bright and promised land!

—Selected.

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.

Schuyler, Sept. 17.

COMMENCED meetings in a Union church, Sept. 6. It is a back place, but quite a flourishing farming community. Have spoken here a few times before, and thought I would spend the time before Conference as the way opened, as it is near home. The attendance has not been large, but better and steadier, I am informed, than is usual here, and it has steadily increased so that last Sunday eve there were about one hundred out, with a good interest manifest.

Have just introduced the Sabbath, which seemed to make a favorable impression.

S. B. WHITNEY.

MISSOURI.

Green Ridge, Pettis Co.

OUR tent is pitched at Green Ridge, twelve miles from Sedalia. This is a railroad town of about one hundred inhabitants. The interest is not great, but is on the increase. We have held five meetings, our congregations ranging from fifty to two hundred. Bro. J. McReynolds is with me.

J. G. WOOD.

MICHIGAN.

Tent No. 1, Douglas.

WE have now taken down our tent, after a stay of over seven weeks.

Last Sunday we baptized five more, making seventeen in all. There are as many more who will, we think, be baptized soon. To the very last the interest was good, and the most of the people were friendly. We have never been in a place where the people were so fully convinced of the truth as they are here; scores have said that if they are ever converted they shall be Seventh-day Adventists. Our brethren who were here before we came, express themselves as refreshed and encouraged. The Sabbath-school has been re-organized, with a goodly increase of scholars. A great many from families who do not keep the Sabbath have said they were going to attend.

Our people, feeling the great need of a church, have, with energy and zeal, gone to work to build one.

E. R. JONES.

E. P. DANIELS.

Ogden Center, Lenawee Co., Sept. 16.

SOME have taken a stand for the truth since our last report. We have been here ten days. The people are anxious to hear. Last night there were five hundred out. We have labored all summer within seven miles of where we first pitched the tent, and the interest is still good. We expect to remain until after camp-meeting.

JOHN I. COLLINS.

T. P. BUTCHER.

ILLINOIS.

Du Quoin, Sept. 18.

LAST night, about ten o'clock, a fire broke out in Ward Bros.' livery stables; and soon two hotels, a dwelling house, and several smaller buildings, were in flames. As there is no fire company here, our fears, for a time, were great.

We had rented the hall spoken of in last report, and had appointed regular meetings. Every window pane in one end of the hall was broken, and several times it took fire; but it was saved, and the fire was stayed. Services are to be held in the hall to-night. Our friends are becoming firmer.

G. W. COLCORD.

D. MORRISON.

Clinton, Sept. 16.

WE pitched our tent in this place, Friday, Sept. 6. We have spoken twelve times. The congregations have increased from the first. Last night about one hundred who were unable to find seats stood around the outside of the tent. The influence of our camp-meeting held one year ago in this place has done much toward opening the way for this tent-meeting. Many speak very highly of the camp-meeting, especially of the order maintained on the ground; and all seem to manifest entire confidence in our Christian integrity.

C. H. BLISS.

INDIANA.

Tent No. 1, Noblesville, Sept. 19.

THE good work progresses well here. Have held two Sabbath meetings, both of which were well attended. The social meetings have been good. Twelve or fifteen kept last Sabbath. Our turnout is large, and our congregations very attentive.

Have sold about thirty-two dollars' worth of books. The people are kind. They supply our table; and our expenses have been paid by donations.

Some come to the tent in the daytime and take Bible lessons. A school-teacher from the State capital comes in and takes three lessons a week, and is deeply interested. Has just commenced to study for the ministry. He is so candid and intelligent that we love to talk the truth to him. The little printing-press aids us much.

S. H. LANE.

V. THOMPSON.

MINNESOTA.

Alexandria, Sept. 18.

ON account of the weather, we have taken down our tent, and through the kindness of the Methodists we are using their chapel. Our audiences are becoming quite small since we have struck the testing questions. There seems, however, to be no violent opposition.

The editors of the papers published in the place have spoken very favorably of our work, and have cheerfully published what matter we desired. Six persons have taken a stand to obey God, one of whom is a Protestant Methodist minister eighty-four years old, who has spent thirty-five years of his life in the ministry. We believe a foundation has been laid here for effective work in the future.

Bro. Curtis started home yesterday, and Bro. Ells leaves to-day. I shall remain a week or ten days longer.

N. BARTIN.

ONTARIO.

Watford, Sept. 17.

OUR meetings at Wyoming and Petrolia resulted in strengthening the brethren and removing prejudice. We gained the confidence of the leading people. Three took a stand with us. One, the late editor of the *Western Globe*, whose heart is in the work, will, if humble, be a great help to the cause.

We commenced meetings at Watford, Sept. 8. Our average attendance is about one hundred and fifty. This is the best opening we have had since coming to Ontario. We have had no opposition yet; but as the people are becoming interested, and we are just taking up the Sabbath question, we do not expect to escape.

Bro. Black and Collie are with me.

Brethren, we earnestly desire your prayers.

Our address is Watford, Ont.

J. FULTON.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Northern California Camp-meeting.

THIS meeting, the best ever held by our people in California, closed Sept. 5. From the first a feeling of solemnity prevailed. Daily prayer-meetings were held by those fitting up the ground. One hundred tents were pitched, and more than six hundred persons encamped on the well-arranged and tasteful grounds. The outside attendance was quite large; on Sunday about fifteen hundred were present.

The preaching was of a close, practical nature. Elds. Loughborough and Healey were the principal speakers; but Bro. Stephens, Rice, Kellogg, and others assisted them. Some who were strangers to our people and doctrines confessed that the Lord was indeed with us; and some who had been watching the people of God expressed a desire to go with them.

Monday, Eld. Loughborough read the Conference Address. Tuesday, forty-three were baptized, and others decided in favor of the truth and united with the churches where they reside. An interesting feature of the meeting was that a contribution of jewelry was taken up for the British mission, amounting to over one hundred dollars.

Wednesday evening, after the closing sermon by Eld. Loughborough, Eld. Healey read a testimonial expressing regard for Bro. and Sr. L. The Conference part with Bro. L. with sorrow, but rejoice that they have enjoyed his labors for so many years.

California Conference.

THE seventh annual Conference of the Seventh-day Adventists of California was held near Yountville, Aug. 29 to Sept. 5, 1878.

Fourteen churches were represented by twenty-five delegates, and delegates were appointed to represent several companies that were not fully organized.

The following officers were elected for the coming year: For President, Eld. Geo. I. Butler; Secretary, Geo. Manuel; Treasurer, L. M. Hall; Executive Committee, Eld. Geo. I. Butler, John Morrison, and E. R. Gillett.

A resolution was passed expressing thanks to the General Conference and the Eastern brethren for their liberal support of the publishing house on the Pacific coast; and in this connection, Bro. and Sr. White were especially remembered.

Credentials were renewed to Elds. J. N. Loughborough, Wm. Healey, J. L. Wood, John Judson, M. G. Kellogg, and M. C. Israel. It was also voted that Bro. B. A. Stephens and J. D. Rice be ordained and receive credentials. Licenses were granted to Bro. R. A. Morton, J. E. White, W. C. Grainger, S. M. Meeker, Wm. Price, and E. L. McCapes. Colporteur's licenses were granted to Bro. Geo. Manuel, J. B. Dymott, D. Crouch, Millard and L. Church, and Frank Lamb.

The financial report showed the following:—

Balance on hand Sept. 13, 1877, \$ 588.61

Received during year, 3911.77

Total, \$4,495.88

Paid out during year, 4,111.44

Balance on hand, Sept. 5, 1878, \$883.94

California Sabbath-school Association.

THE first annual session of this society was held at Yountville, Cal., Sept. 4.

Reports were received from ten schools, representing four hundred and forty-six pupils.

The officers of the association for the coming year are as follows: President, M. C. Israel; Secretary and Treasurer, Mrs. Alice Papworth; Executive Committee, M. C. Israel, Wm. Saunders, and E. R. Gillett. Bro. J. E. White was chosen delegate to the General S. S. Association, to be held in Battle Creek, Mich., Oct. 9.

California Tract Society.

THIS society held its eighth annual session at Yountville, Aug. 30.

The present membership of the society, as per secretary's report, is 410; increase during year, 58. No. of families visited, 2,251; ships visited, 125; letters written, 1,415; tracts and pamphlets loaned and given away, pp., 623,862. No. of SIGNS distributed, 27,647; other periodicals distributed, 4,593; Annuals distributed, 11,713. New subscribers obtained, 809. Assets after all debts are paid, \$1876.22.

The following-named persons were elected officers of the society for the coming year: President, Geo. I. Butler; Vice-president, E. R. Gillett; Secretary and Treasurer, Mittie Sevrens. Director Dist. No. 1, Wm. Harmon; No. 2, M. J. Church; No. 3, John Mavity; No. 4, John Judson; No. 5, Wm. Saunders; No. 6, D. S. Hemstreet; No. 7, E. R. Gillett; No. 8, M. C. Israel.

Eugene City, Oregon.

TWENTY-TWO have signed the covenant at Eugene City, where Bro. A. T. Jones is laboring.

MISSOURI CONFERENCE.

THE fourth annual session of the Missouri Conference of S. D. Adventists met at Sedalia Mo., Sept. 5, 1878. Opened with prayer by Bro. C. W. Stone.

The officers present were, Eld. Geo. I. Butler, president; D. C. Hunter, secretary; Wm. Evans, treasurer.

Thirteen churches were represented by sixteen delegates. Eld. S. N. Haskell, Bro. C. W. Stone, and all other Seventh-day Adventists in good standing, were invited to take part in our deliberations.

On motion, The churches at Nashville and Winslow were dropped from the Conference roll, and the remaining members requested to take membership in other churches.

On motion, The church at Neosho was dropped for apostasy.

On motion, The president was directed to appoint the usual committees.

The Committee on Credentials and Licenses reported as follows: For credentials, Elds. J. G. Wood, J. H. Rogers, C. H. Chaffee, and L. R. Long; for licenses, N. W. Allee, John McReynolds, D. W. Reavis, C. M. Holland, and D. C. Hunter. The report was adopted.

The Committee on Nominations reported for President, Eld. Geo. I. Butler; Secretary, D. C. Hunter; Nevada, Mo.; Executive Committee, Eld. Geo. I. Butler; J. F. Klostermyer, Rockville, Mo.; Eld. J. G. Wood, Appleton City, Mo. These persons were elected by a unanimous vote.

Eld. Butler declined to serve without the consent of the General Conference Committee. Thereupon D. C. Hunter offered the following preamble and resolutions, which were adopted by the Conference, and also by a rising vote of all the Adventists present:—

Whereas, This Conference has elected Eld. Geo. I. Butler president for the ensuing year, and he does not feel at liberty to serve without the consent of the General Conference Committee, therefore be it

Resolved, That we appeal to the General Conference Committee to permit Bro. Butler to remain with us; and if this cannot be granted, that they take charge of the work in Missouri and appoint some suitable person president of our Conference.

Resolved, That whether Bro. Butler remains with us or not, we do hereby make a solemn covenant that we will go to work in the cause of Christ as never before, trusting in the Lord's strong arm for help in time of need.

On motion, Eld. Geo. I. Butler was elected delegate to the General Conference.

The Committee on Resolutions reported as follows:—

Resolved, That we express our hearty approval of the move to create a mission to England, and that we pledge to that mission our hearty sympathy and support.

Resolved, That our thanks are due to the General Conference for the help sent us at this meeting.

Resolved, That we, the Missouri Conference, tender our thanks to Messrs. Newkirk and Jones for the free use of their fair-grounds for our meeting, and to the M. K. & T. railway company for their courtesy shown us in the reduction of fare over their line.

Resolved, That we appreciate the courtesy of the Sedalia *Daily Democrat*, in printing liberal reports of our meetings, especially during the course of lectures recently given by Eld. Geo. I. Butler.

Resolved, That we extend our thanks to the citizens and authorities of the city of Sedalia for courtesies shown us.

Resolved, That the thanks of this Conference are due Sr. Reavis for the free use of her organ.

Resolved, That the proceedings of this Conference, with these resolutions, be furnished to the REVIEW AND HERALD and the Sedalia *Daily Democrat* for publication.

The secretary presented the following church report:—

No. of churches reporting, 13

" " members at last report, 326

Received by vote, 33

By baptism, 43

Dismissed:—

Death, 1

Removal, 20

Apostasy, 26

Present number, 355

Gain as reported, 29

Conference Adjourned.

Geo. I. BUTLER, Pres.

D. C. HUNTER, Sec.

MISSOURI T. AND M. SOCIETY.

THE fourth annual meeting of this society was held at Sedalia, Mo., Sept. 8, 1878. Opened with prayer by Eld. S. N. Haskell.

Officers present: Eld. Geo. I. Butler, president; Wm. Evans, treasurer; D. C. Hunter, secretary; John Snyder, director Dist. No. 1; J. M. Gallimore, director Dist. No. 2; J. F. Klostermyer, director Dist. No. 4.

On motion, The new Constitution, as adapted to the Missouri T. and M. Society, was adopted.

On motion, A committee was appointed, consisting of Wm. Evans, J. A. Berkey, and John Peepmeir, to district the State by counties, and nominate officers.

The financial report is as follows:—

Amount due SIGNS Office, \$350.00

" " REVIEW Office, 441 98

Total, \$821.50

Value of books on hand, 214.41

Actual debt, \$607.18

One-half of this amount is subscriptions on the quarterly installment system.

The Committee on Nominations reported that they had divided the State into seven districts. They declined to nominate a president, but recommended for the remaining offices the following persons: For Vice-president, Eld. J. G.

Wood, Appleton City, Mo.; Secretary and Treasurer, D. C. Hunter, Nevada City. Directors: Dist. No. 1, E. A. Dean, Half Rock, Mercer Co.; No. 2, N. W. Allee, Hamilton, Caldwell Co.; No. 3, Andrew Flowers, Holden, Johnson Co.; No. 4, J. F. Klostermyer, Rockville, Bates Co.; No. 5, Wesley Hoff, Chambersville, Dade Co.; No. 6, E. C. Slawson, Rolla, Phelps Co.; No. 7, H. D. Clark, Macon City, Macon Co.

On motion, It was resolved that the General Conference Committee shall have power to appoint a president for this society, if they think it expedient.

On motion, It was ordered that the sum of \$45 be appropriated to purchase a letter press for the use of the secretary, and that the officers purchase the same.

The secretary presented the following report of labor for the last two quarters:—

Table with financial data: Families visited (545), Letters written (790), Received for membership (\$18.00), by donations (134.31), from book sales (14.35), on subscriptions (197.80). Total: \$864.46. Periodicals taken through the society (550), No. of periodicals distributed (5,577), Annuals (360), Tracts and pamphlets distributed (145,012), No. T. and M. members (157). Adjourned sine die G. I. BUTLER, Pres. D. C. HUNTER, Sec.

MISSOURI SABBATH-SCHOOL ASSOCIATION.

A MEETING to organize a State Sabbath-school Association for Missouri was held at Sedalia, Mo., Sept. 8, 1878, there being present twenty-five delegates from thirteen schools, representing three hundred and seventy-one scholars.

Opened with prayer by Bro. C. W. Stone. The object of the meeting was explained by Eld. Geo. I. Butler.

On motion, It was resolved to organize temporarily by electing Eld. S. N. Haskell president, and D. C. Hunter secretary.

It was then resolved to form a permanent organization, to be called the Missouri Sabbath-school Association, whereupon the Constitution of the Michigan Sabbath-school Association was adopted.

On motion, A committee on nominations was appointed, who reported as follows: For president, Eld. J. G. Wood, Appleton City; secretary, D. C. Hunter, Nevada. Executive Committee, J. G. Wood; N. W. Allee, Hamilton, Mo.; D. W. Reavis, Holden, Mo.

On motion, Eld. S. N. Haskell was elected delegate to the General Association. Adjourned, D. C. HUNTER, Sec.

OHIO T. AND M. SOCIETY.

THE Ohio T. and M. Society held its seventh annual meeting in connection with the Ohio camp-meeting, Aug. 28 to Sept. 3, 1878.

FIRST SESSION.

The first session was held Aug. 30, at 4:30 p. m. Opened with singing, and prayer by Eld. D. M. Canright. The president in the chair.

All brethren in good standing were invited to participate in the deliberations of the society.

The report of the last meeting was read and approved. The working of the society for the present year was read, together with the financial standing of each district and the State, showing the following:—

Table with financial data: No. members at commencement of year (212), Cr. at close (243), families visited (1,812), letters written (327), new subscribers for periodicals (222), periodicals distributed (2,712), Annuals (2,360), pp tracts and pamphlets dist'd (235,214).

The following is the financial standing of each district:—

Table with financial data for districts: No. 1, Dr. at commencement of year (\$57.34), Cr. at close (17.71); No. 2, Dr. at commencement (117.84), Cr. at close (45.79); No. 3, Cr. at commencement (16.31), Dr. at close (4.36); No. 4, Dr. at commencement (189.62), Cr. at close (92.88); No. 5, Cr. at commencement (35.08), Cr. at close (44.29); No. 6, Dr. at commencement (106.94), Cr. at close (102.16).

The financial standing of State is as follows:— Indebtedness at commencement of year, \$391.20; " " close " " 168.50.

Table with financial data: The value of matter on hand: Bound books (\$29.43), Tracts and pamphlets (79.48), Way of Life (88.75), Sunshine series (53.70). Total: \$251.36.

The new Constitution published in REVIEW Supplement was read, and adopted by a unanimous vote.

The article on "Missionary Work at our Camp-meetings," by Bro. Haskell, in REVIEW of Aug. 1, 1878, was next considered, and action taken accordingly.

The chair was empowered to appoint a committee on nominations, whereupon, J. D. Ballard, Geo. Bisel, and John Sprinkle were appointed as said committee.

The meeting then adjourned to call of chair.

SECOND SESSION.

The second session was held Sept. 2, at 6:15 p. m., and was opened with the usual exercises.

The Committee on Nominations reported, recommending the following persons for officers of the society the coming year: Vice-president, O. Mears. Directors: Dist. No. 1, Eli Glacock; No. 2, A. M. Mann; No. 3, Wm. Chinnock; No. 4, O. F. Guilford; No. 5, J. J. Boardman; No. 6, T. F. Emons. These were unanimously elected.

It was decided that the president of the Conference be the president of the tract society.

Adjourned to call of chair.

THIRD SESSION.

This session was opened with singing and prayer, Sept. 3, at 6 a. m.

J. B. Gregory, Bowling Green, Wood Co., O., was elected secretary of the society.

O. F. Guilford resigned his position as director of Dist. No. 4, and H. A. St. John was elected in his stead.

The society recommended the Conference to grant Bro. T. F. Emons a license to preach. Adjourned sine die.

H. A. ST. JOHN, Pres.

A. A. HUTCHINS, Sec.

NORTH-WESTERN KANSAS CAMP-MEETING.

THIS meeting has been appointed at Black Hawk, Osborn Co., to begin Wednesday, Oct. 16, and to continue till the 21st.

The design of this meeting is to secure a general rally of all our brethren and sisters in the north-western part of the State, who, on account of the distance, have not, as a general thing, been able to attend our general camp-meetings held in the eastern part of the State.

This is the first meeting of the kind ever held in that section; and the success or failure of this meeting will determine, in a great measure, the propriety of holding similar meetings in the future. Now, dear brethren, we want you to do all you can to make this meeting a successful one. Let no trivial excuse hinder you from coming; and try to get all of your neighbors that are favorable to the truth to come with you.

You have selected your own time and place. The Conference Committee will do the best they can in sending help; so if all will make a special effort to come to this meeting to seek the Lord with all their hearts, it will prove a grand success.

The forty-foot tent will be pitched in the grove near the Solomon River. We have written to the General Conference Committee, requesting help. We shall be very grateful if they see fit to grant our request, if not, we must all make up our minds to do the best we can.

It will be necessary to bring bedding, and to come prepared to take care of yourselves generally. There are brethren living near who will look after the wants of those who are feeble in health.

There are quite a number of brethren and sisters who have but recently moved into this new country from other States. We want to see these at the meeting, prepared to represent the wants of the cause in their respective localities. We want to lay plans for more actively engaging in the T. and M. work this coming fall and winter.

Straw and hay will be furnished on the grounds. Grain can be had for the teams for little or nothing.

Providence has favored this part of the State with good crops; let us come before the Lord with thanksgiving, and pay our vows unto the Most High. CHAS. F. STEVENS.

A GENERAL CAMP-MEETING FOR KANSAS.

At the request of the president of our Conference, I will say a few words concerning the general camp-meeting for Kansas, which has been appointed at Richland, Shawnee county, Oct. 24-29, 1878. I have very much desired to see this meeting called, believing that the cause will be greatly advanced by it. At our last Conference, very many were in favor of holding our regular camp-meetings in the fall; these persons can now be accommodated. Many who could not attend in the spring can come in the fall. The season will be so advanced that the press of business on the farm will be past.

At our camp-meetings, when the Conference is held in connection with them, there is so much business to call the attention of the ministers and many of the leading brethren, that the spiritual interests of the meeting are neglected; here we will have an opportunity to devote the time exclusively to the worship of God, to labor for sinners, and to seeking a nearness to God. I expect it will be just such a meeting as I have long wanted to attend, and just the meeting we all need to attend.

The location is the very best we could obtain for a meeting so late in the season. The Richland church is the largest in the Conference, and consequently the best able to make arrangements to accommodate the large number of our people that we expect will attend. They also have the largest meeting-house in the State. Hay, straw,

corn, and provisions of all kinds, are very plenty in that section. A good location well protected by the timber has been selected. The large tent will be pitched, and this, with the meeting-house to use in case of very bad weather, will be all that is necessary. Our brethren there will make preparations for, and expect, a very large gathering of our people.

Richland is almost twelve miles south of Topeka, which makes it inconveniently distant from the railroad; this is the only objection that any one can urge against the location. But as the wagon roads are excellent to that point, and as five regular passenger trains arrive in Topeka from all directions about two o'clock p. m., by having teams meet those trains all can arrive at the ground in a short time after they reach Topeka.

The president of the General Conference authorizes us to say that the General Conference Committee promise to furnish "plenty of good help" for this meeting. He says the "name of Eld. Haskell, Butler, or Smith" may be mentioned. At one time he thought that he and Sr. White would attend, but this we cannot promise. We expect that in many respects this will be the most important meeting ever held in Kansas, especially for the tract and missionary work.

Brethren, shall we be there? Let us make arrangements to attend. The roads and weather are usually good until late in the fall; provisions are cheap. Let us bring tents, overcoats, and plenty of bedding, and come to help make this meeting a success. SMITH SHARP.

AN APPEAL.

To the Friends of the Cause in Dist. No. 1 of the New York and Pennsylvania T. and M. Society: At our next quarterly meeting, which is to be held with the church at Lancaster the second Sabbath and first-day in October, we wish to make a strong and united effort in behalf of the T. and M. society financially. If all will do their part, as some did at our June camp-meeting and since, the debt will be lifted, and we shall have a small fund in advance for our work. This is greatly needed; therefore let every member resolve to do something. Let those who are able do liberally, after the example of the pledges given at the camp-meeting; some giving as high as fifty dollars, others twenty-five, ten, etc.

By the help of Bro. B. Holmes, of Glenwood, I have obtained pledges (a part paid) from that young church, and from some young friends at E. Elma, fifteen persons, almost their whole number, and only one of them less than a dollar. Now let the librarians in the older churches do as well proportionally, let every member who has not already pledged do according to his ability, and we shall have a good report in this respect at our quarterly meeting. And let as many as can consistently then pay their pledges. It is the dimes that make the dollars; and dimes will build large tabernacles, if you only have enough of them.

The Lord is proving us, whether we will make our duty and his cause the first of all objects in our heart's affections in order that he may give us the kingdom. "Fear not, little flock," to venture upon the promises of God, both for this life and that which is to come. R. F. COTTRELL.

TO T. AND M. WORKERS IN MISSOURI.

WE have a great field of labor before us. Souls are perishing all around us for want of the vital, saving truths of the third angel's message. The fields are white for the harvest, but where are the reapers? We are left without a president in our Conference. The active ministers in the State are very few. What shall be done? Let us lean upon the strong arm of the Lord, and move forward. Let all who desire to see the work prosper make it a personal matter to consecrate themselves anew to God, and do duty. We need not feel discouraged. Christ is at the helm. "There is no king saved by the multitude of a host." Ps. 33:16. "Not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6. Let us get nearer to God, and become interested in the great work of saving souls that shall shine in the crown of our rejoicing in the presence of our Lord Jesus Christ. 1 Thess. 2:19. This is the sowing time. We can all sow good seed of truth by judiciously scattering our publications. Let them go forth from every

S. D. Adventist household in Missouri. Let them go forth accompanied with strong crying and prayer, that the blessing of the God of Israel may go with them.

Some are already laboring in this direction; some are not. To the latter class the Master says: "Why stand ye here all the day idle? . . . Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Matt. 20:6-7. "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1. "Whatsoever a man soweth, that shall he also reap." Gal. 6:7. And "he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:36.

Dear brethren, we expect your hearty cooperation in the T. and M. work. All should become members of the tract society, not dead members, but alive to God through our Lord Jesus Christ. Let each director, librarian, and member act well his part. Make full reports at each quarterly meeting. Where there is union, there is strength. J. G. WOOD.

NOTES BY THE WAY.

FROM Feb. 17, 1877, to June 12, 1878, we were engaged, the most of the time, in teaching in Dallas county, Texas.

We came to Lowry City, Mo., last June, and to our home here ministers and good brethren will be welcome.

We attended the camp-meeting at Sedalia, where we formed many new ties of brotherly friendship and love. The preaching was effective and solemn, and all hearts were touched, and lasting impressions were made.

We believe that God has led us, and is still leading us, and often do we praise him for his great goodness. May we all continue faithful, and meet in that grand and final meeting, no more to battle with Satan or with his armies; no more to grow weary and sorrowful; no more to face contempt of God and his law; no more to part. Let us read the Bible, and pray much more, as we see the day approaching.

Our address is Lowry City, St. Clair county, Missouri. JOSEPH CLARKE.

Obituary Notices.

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

DIED of bilious intermittent fever, in Peru Madison Co., Iowa, Aug. 12, 1878, our beloved brother, Charles S. Rowley, aged 48 years and 6 months. Brother Charles embraced the present truth about twelve years ago, and united with the Adventist church in Faribault Co., Minn., of which he was a member at the time of his death. He was an unwavering Christian and died with firm hope of a part in the first resurrection. A. J. ROWLEY.

JEANNETTE M. REYNOLDS fell asleep in Jesus at the residence of her daughter, Mrs. Chas. Willits, in Antioch, Ind. Aug. 28, 1878, aged 73 years 11 months, and 20 days. The deceased had been a consistent Sabbath-keeper since 1866. She was baptized by Eld. Joseph Bates in Branch county, Mich., about ten years ago. For more than three years she was unable to walk a step, and for months together suffered the most excruciating pain, but she bore her sufferings with Christian fortitude. Words of comfort by Eld. L. B. Smith, of the Christian church, from 1 Thess. 4:14. A. M. ADAMS.

DIED of diphtheria, at Glencoe, Dodge county, Neb., Sept. 3, 1878, Jennie Mathewson, aged 7 years and 14 days; Sept. 4, Edna Mathewson, aged 2 years, 11 months, and 13 days; also Sept. 7, Frankie Mathewson, aged 13 years, 4 months, and 23 days.

Bro. and Sr. Mathewson, the bereaved parents, have lost all their children except one son. This great and sudden loss is to them almost unbearable; but they mourn not as those who have no hope. They look forward to a happy reunion in the first resurrection. Words of comfort by the writer from 1 Cor. 15:22, 23. J. N. WAIN.

"He giveth his beloved sleep."

DIED, in North Berwick, Me., Aug. 8, 1878, my beloved mother, Abigail Hooper Burnham, aged 82 years. She leaves the husband of her youth to finish his journey alone. Mother was a quiet Christian. She loved the commandments of God and the faith of Jesus. May her dear children and friends, who so kindly ministered to her in her last illness, lay hold on the hope set before them and with her be gathered into that land where the inhabitants will never say, I am sick.

"And when my task on earth is done, When by thy grace the victory's won, E'en death's cold wave I will not flee, Since God through Jordan leadeh me." A. M. WESTON.

DIED, in Bolton, Mass., Sept. 1, 1878, of typhoid fever, Sylvester A. Ball, aged 26 years, 5 months, and 8 days. Bro. Ball fell asleep leaving a bright evidence that he will come up in the first resurrection. He leaves a companion, father, mother, and other relatives to mourn his loss. May the grace of God sustain them in their affliction. Words of comfort were spoken by the writer. G. F. HAINES.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Sept. 26, 1878.

REMAINING CAMP-MEETINGS FOR 1878.

- NEBRASKA, Seward, September 25-30.
MICHIGAN, Battle Creek, Oct. 2-9.
KANSAS, 1, Bethany, " 16-21.
" 2, Richland, " 24-29.
" 3, Sherman City, Oct. 31 to Nov. 5.

The post-office address of Elder James White is Battle Creek, Mich.

National Camp-Meeting.

THE great camp-meeting to be held at Battle Creek, Mich., October 2-9, may be properly called, The National Meeting of the Seventh-day Adventists.

1. It will be the largest convocation of those who revere the ancient Sabbath of the Lord that has ever assembled on the American continent.

2. The weather may be very fine, it may be stormy and cold. All who come should be prepared for the worst.

3. Let the Great Central Camp-meeting for 1878 be a mammoth gathering. We shall look for family tents from the several States, especially from adjoining States.

4. Lastly, but not least, come in season and stay until the camp breaks. We always disliked to see such a meeting peaked at both ends.

JAMES WHITE.

The Camp-meeting.

It is expected that the coming camp-meeting in this place will be a large one, perhaps the largest ever held by our people.

Camp-meeting Tickets.

THE General Passenger agent of the M. C. R. R. will issue certificates to those who design to attend the camp-meeting at Battle Creek, entitling the holder thereof to fare at the rate of two cents a mile for the round trip.

Note to Brethren in Missouri.

BRETHREN will remember that the regular time for our quarterly meetings is Oct. 5 and 6. Let there be a general attendance of all our scattered brethren at these meetings.

Notices.

THOSE coming by railroad to the camp-meeting to be held at Bethany, Osborn county, Kan-

sas, Oct. 16-21, will leave the cars at the following places: Those coming on the K. P. road will get off at Russell station; stage from there to Osborn City and from Osborn City to 1 1/2 miles of the camp-ground.

To Indiana S. B. Treasurers and District Treasurers of T. and M. Society.

LET all s. b. money be sent to the Conference treasurer, Dr. Wm. Hill, Rochester, Fulton county, Ind., either by draft on New York, post-office money order, or registered letter.

S. H. LANE.

Illinois, Attention.

AT the next annual meeting of our State Conference, our co-workers may expect to hear read a list of names of those whose duty it is to report to me each quarter, and who have faithfully performed their duty.

L. A. L. COLCORD, Sec.

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., Tuesday, Oct. 8, 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 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,
A. H. KELLOGG,
A. B. OYEN,
W. C. SISLEY,
W. C. WHITE, 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.

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

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., Tuesday Oct. 8, 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.

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., Wednesday, Oct. 9, 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,
S. N. HASKELL,
W. C. WHITE, Executive Committee.

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.

- J. FARGO, Mich.
E. H. ROOT, Conf.
S. BROWNSBERGER, 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.

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., Monday, Oct. 7, 1878, at 2:30 p. m., in connection with the camp-meeting beginning Oct. 2, 1878.

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.

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

Kansas Camp-meetings.

Bethany, Osborn Co., Oct. 16-21; Richland, Shawnee Co., Oct. 24-29; Sherman City, Cherokee Co., Oct. 31 to Nov. 5.

The Bethany, or Black Hawk, meeting is a general meeting for the Northwest, that at Sherman City is a general meeting for the Southeast, that at Richland is a general meeting for the whole State.

We look for a grand rally at each of these meetings. Ample provision will be made for all. The camp-meeting committee will see that the grounds are in readiness for the meeting to commence the eve of the first day for which they are appointed.

- J. N. AYERS,
J. H. COOK,
CHAS. F. STEVENS, Kan. Conf. Com.

ON account of the General Conference and camp-meeting at Battle Creek, Mich., the quarterly meeting for the church at North Bloomfield, Ohio, will be postponed till Oct. 26 and 27.

We hope to see a full attendance at this meeting, as matters of importance will be considered.

WM. CHINNOCK.

DIST. No. 8, Kansas T. and M. Society, will hold its quarterly meeting at the camp-meeting at Richland the third Sabbath in October. Will every brother and sister in the district make a special effort to be at this meeting? Bro. W. E. Dawson is expected to be with us.

E. L. FORTNER, Director.

T. AND M. quarterly meeting of Dist. No. 9, at Onarga, Ill., Oct. 12, 13. Eld. Andrews promises to be present. Brethren from other points, come, and let us have a good meeting together.

J. W. TAIT, Director.

THE next State quarterly meeting of the Ill. T. and M. Society will be held at Watseka, Ill., Oct. 18-20. Bro. J. J. Carlock please arrange with regard to place. Eld. Andrews, Dr. Pottinger, and Bro. Tait are requested to be present, if practicable. District secretaries, send reports to State secretary, at Watseka, in my care. All officers who can, come. Let Dist. No. 9 be well represented. Stay till Monday.

G. W. COLCORD.

QUARTERLY meeting of the Roscoe church at the White school-house in Harrison, Ill., Oct. 5, 6.

S. PEASE.

QUARTERLY meeting at Normal, Ill., Oct. 5 and 6. We invite all the friends of the cause at Leroy, Mackinaw, Gridley, Lexington, and all others in this part of the State that can come, to meet with us at this time. This is a central place, and we can attend to all our church business here perhaps better than elsewhere.

B. F. MERRITT.

DISTRICT quarterly meeting with the Lancaster, N. Y., church the second Sabbath and first-day in October. All are earnestly invited. This appointment is not designed to hinder any from attending the General Conference at Battle Creek, Mich.

R. F. COTTRELL.

BURLINGTON, Mich., Sabbath, Sept. 28.

E. R. JONES.

WESTERN Massachusetts, where Bro. Twing may appoint, Oct. 5, 6, instead of Sept. 28, 29.

D. A. ROBINSON.

Business Department.

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

A SABBATH-KEEPER, a woman of experience, competent to do all kinds of house-work, can obtain a steady place for a year or two, and perhaps longer, by corresponding immediately with Mrs. Alice M. Harper, Locke, Ingham Co., Mich.

LARGE first-class stock and grain farm, near Ottawa City, Kansas, to let for a term of years to a good farmer with small capital. Address Mrs. B. Salisbury, Battle Creek, Mich.

ELD. A. O. BURRILL requests that no more back numbers of our periodicals be sent him, until further notice.

ALL who desire information about the country in Western Kansas can apply to J. S. Thorp, Bull's City, Osborn Co., Kan.; or C. H. Lansing, Lenora, Norton Co., Kan.

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 papers. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Catharine Carrier 54-13, N M Jordan 54-14, Wm Hull 54-13, Jacob Newlan 54-13, Theo Phinisey 54-13, Oscar Hill 54-11, D B Snow 54-1, J P Chaffee 54-13, Sumner Leavitt 54-13, Albert Stone 54-14, E Colby 54-10, Wm Camp 55-1, James F Ferris 54-9, Edward Kellogg 54-22, A Cartwright 54-15, Albert Belden 54-13, N B Cole 54-13, Ira Gardner 54-13, J C Borden 54-24, Mrs S I Davis 54-13, Mrs Lucinda Hawkins 54-12, J G Whipple 55-1, U Mullen 54 10, Sarah Duncklee 54-15, C H Wolcott 54-12, Mrs Frank Saxby 54-13, H H Wilcox 54-13, Clarissa Johnson 54-13, J N Frank 54-13, R O Damon 54-14, Olive Bunce 54-13, Harlow D Ballou 54-13, Mary Hall 54-13, Chas Cobb 54-13, Mrs Mary Frost 54-22, F Kittle 55-1, J B Ross 54-13, Wm Coon 54-1, Benj Moody 54-13, Calvin Fleming 55-1, Ansel T Gifford 54-14, David P Pettingill 54-14.

\$1.00 EACH. A M Cadworth 53-13, Mrs Hattie Stephens 53-12, Lewis Hadden 53-11, C W Shackle 53-13, Jane A Crowfoot 53-12, Mrs M P West 53 13, S H Peck 53-21, M B Parrett 53-20, M B Gillett 53-22, W C Long 53-9, W S Dailey 53-14, Christian Froh 53-11, Mary A Orr 53-13, Jane E Spenser 53-13, Wm H Bloom 53-13, J M Rannels 53-13, Lydia Jane Shaw 53-14, A Atherton 53-13, N Battin 53-13, Clara E Fairman 53-13, C Rhodes 53-13, S Bartlett 53-13, L M Bodwell 53.14, David Johnson 53-14, W N Parker 53-12, Mrs L Lunges 53-12, S Tallmadge 52-7, E Scribner 53-11, Geo Pelsaw 53-14, Susan Foal 54-1, Mrs Wm Soale 53-13, Mrs Abby J Young 53-13, E M Crandall 53-13, Mrs R Munger 53-13, Henry Young 53-1, J F Bahler 53-14, Lydia Tozier 53-13.

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