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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WHAT IS MAN?

Heb. 2:6-18.

What is man but mortal dust, Low and weak and vile. Full of all unrighteousness Stained with sin and guile?

What is man or son of man? Shadow, bubble, dew,— All show forth the startling truth That his days are few.

What is man, O God, that thou Shouldst in mercy say, Come to me, and I will turn Darkness into day''?

What is man?—A living soul; Seraphs close allied. God the Father hears his cry; Angels near abide.

What is man ?-- A stranger here, Seeking peace and rest; Toiling, weeping, longing for Joys that wait the blest.

What is man?---An heir to wealth Wonderful to view; Land, and home, and city grand, Wait the faithful few.

What is man?—An agent free Life or death to choose; Awful thought! the "game of life" Man can win or lose.

Fellow-man, the warning heed, Light is sown for thee; In the Judgment none can say, " Naught was done for me.

Allen's Corner, Me.

General Articles.

ELIZA H. MORTON.

THE TWO COVENANTS.

BY ELD. J. G. MATTESON.

(Concluded.)

How the new covenant was made ratified: Christ was made flesh, dwelt among us. He is not the mediof the old, but of the new covenant. b. 8:6. He confirmed the new covenant seven years. Eze. 4:6: "I have apnted thee each day for a year." Christ ablished the new covenant with many of house of Israel in Palestine, first by his n labor during the three years and a half which he preached, and afterward by apostles during the following three and 10-12. half years. After that time his disciples mmenced to labor among the Gentiles, they suffered "great persecution" and re "scattered abroad." Acts 8:1, 5, 14. That night when Christ was betraved. new covenant was especially entered o in the most solemn manner by the ostles, who were present as representaes for all the believers of the house of

Jesus took bread, and gave it unto them, lying, "This is my body which is given you; this do in remembrance of me.' ke 22:19. All partook of this, and wed thereby that they were members of new covenant and partakers of "the mmunion of the body of Christ." 1 Cor. ing, "This cup is the new testament for to in the New Testament in order to con-

covenant] in my blood, which is shed for you." Luke 22:20. They all partook of the cup, and thus entered into the new covenant.

On the next day the new covenant was ratified, or sealed, as Christ died on the cross, and poured out his own precious blood for the sins of men. And from that day the new covenant is of force, and it is not in the power of man to add anything or to change that covenant, or testament, which our Saviour thus sealed with his own blood. Heb. 9:16,17; Gal. 3:15. Please notice that the words testament and covenant are translated from one word in the original (diatheke). They denote one and the same thing.

Ponder well this great truth. Those principles, laws, ordinances, and promises which our divine Mediator has introduced, or recognized, in the new covenant, are necessary to salvation, and those only. When the covenant was sealed, it could not be moved nor changed by the apostles, neither by any other man. It is therefore a great mistake to set aside the testimony of our Saviour, his example and ordinance, under the pretense that he lived under the old covenant. His ministration on earth did not have reference to the old but to the new covenant. Our Saviour came to this earth as the mediator of the new covenant. Heb. 8:6. And he that tries to set aside this great truth, resists the word of God. Christ prepared the believing children of the house of Israel in three years and a half to become worthy members of the new covenant, and then he sealed it with his own blood at his death. And the third day he rose from the tomb, thus proving his divine mission.

After that the apostles gained many believers who entered into the eovenant. This was done in the following manner: They preached the gospel of the death and resurrection of Christ; they exhorted the people to repent and believe on the Son of God. Those who believed and obeyed the good news were baptized and added to the church. Afterward they were instructed in keeping all the commandments of God. And the power of God was with them. Matt. 28:18-20; Mark 16:15-20; Acts 2: 38, 41; 8:12, 36-39; 10:40-48.

3. What the new covenant contains. This we have already partly considered, but we will now more particularly notice each point which the Lord has introduced in the great sum of the new covenant. This contains four things:-

(1.) "I [the Lord] will put my laws into their mind, and write them in their hearts." (2.) "And I will be to them a God, and they shall be to me a people."

th many during one prophetic week. (3.) "And they shall not teach every man his neighbor, and every man his harther saving Know the Lord; for all brother, saying, Know the Lord; for all shall [or they shall all] know me, from the least to the greatest."

(4.) "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:

The very first proposition in the new covenant is to love the law of God, the ten commandments. This proves clearly, that those believers who preach or write against the holy law of God, or speak of it lightly, or set it aside, have gone astray. They have turned aside from the true order of the divine covenant.

But how do you prove that the ten commandments are the law of the Lord, and that they are given to convince of sin under the new covenant?

They are the only law which the Lord has spoken publicly with his own voice and written with his own finger. Deut. 4:12, 13; 5:22. They were separated from all other laws. Ex. 25:10, 16, 21; 26:33. And :16. Then he gave the cup to them, they are that law which the apostles pointed

vince men of sin. "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. "Behold thou art called a Jew, and restest in the law, . . . which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" Rom.

None can misunderstand that the apostle in these two texts speaks of the ten commandments. And this is the very law which even under the new covenant stops every mouth, and makes all the world guilty before God. Rom. 3:19, 20. The same is proved by James 2:10, 11.

This law the Lord now proposes to write in the hearts of his believing children, that they may be able to love the law of God. Then it is not a yoke of bondage unto them to obey the Lord; for they have "received the spirit of adoption," and can say with the apostle, "This is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5:3.

Those who thus with the mediator of the new covenant learn to say, "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40:8), are the children of God. They are the children of the covenant; Acts 3:25; the Israel of God; Gal. 6:16; the people of God, and the Lord will be to them a God." Heb. 8:10.

The next condition in the new covenant, which is just as necessary to salvation as the first, is to know the Lord. So soon as our faculties are developed, and we have personal responsibility, so soon must we seek personal fellowship with the Father and the Son in order to be saved. 1 John 1:3. Thus testifies our Saviour: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. And the prophet testifies of the children of the new covenant: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13; Gal. 4:26.

With this agree the words of the beloved apostle: "I write unto you, fathers, because ye have known him that is from the beginning. . . I write unto you, little children, because ye have known the Father." 1 John 2:13. The children of the new covenant need not teach one another to know the Lord; for no one can become a member of the new covenant until he knows the only true God and believes in his Son, our Saviour. Heb. 8:11.*

Then follows the last blessed proposition in the new covenant,—God "will be merciful to their unrighteousness." Heb. 8:12. This blessed promise belongs certainly to those who love the law of the Lord, and believe in his dear Son, those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

May the Lord bless his word in your heart, kind reader, and make it a living word by his good Spirit. And may you willingly open the door to Him who stands and knocks, that you may overcome, even as he also overcame (Rev. 3:20, 21), and soon with the "Israel of God" "receive a crown of glory that fadeth not away." 1

* In the Danish and German translations this text reads: "For they shall all know me, from the least to the greatest," referring evidently to those individuals who have the law of God written in their hearts, spoken of in the 10th verse. And this agrees with the original; for although the pronoun "they" is not expressed, yet it is understood by the form of the verb. In the Greek there is no "they" before the verb "teach" in the beginning of the verse. Consequently, if it is proper to say, "they" shall not teach, in the beginning of the verse, it is also right to say, "they" shall all know me.

THE NEXT WAR.

The correspondent of the Boston Herald, writing from Paris, Aug. 6, 1878, says, that in December, 1877, it was the opinion of well-informed political students in Germany that England did not wish to fight Russia; that a declaration of war by Russia would have been the only casus belli, and this England wished, on no account, to provoke. The secret memorandum signed by Count Schouvaloff and Lord Salisbury contained a clause to the effect that, if the Congress failed, it by no means implied hostilities between England and Russia. The war agitations were carefully engineered, and Beaconsfield secured what the government desired,-a popular support. When the plenipotentiaries returned from Berlin, nothing was wanting to make the triumph complete save the reality of the so-called benefits. For the "peace with honor" is little better than a European farce in three acts, and the Beaconsfield policy is based upon too narrow a foundation, upon principles too poor, to live against modern ideas of the relations of the government to the governed. He has always struggled for the supremacy of the monarch as opposed to the welfare of the people, and he will continue to do so. Ten years from now, the English will bitterly regret the cheers for their premier the present summer. For what has the policy of the last three years procured the Eng-

lish people? What Great Britain gains by the Cyprus burglary is only trouble. I say burglary; for she entered the Turk's house when he was too weak to say no, and seized Cyprus under the flimsy promise of protection to its owner against enemies. Such protection is the old fable of the camel asking permission to bring its head within the folds of the Arab's tent. The policy which finally won India will be revived until the whole of Asia Minor and Egypt is under the "Dien et Mon Droit" government. This must be the termination of the Disraeli policy, or England dwindles to a position of absolute political worthlessness among nations, a second, but richer, Holland. With Cyprus, she sinks or swims, and the policy by which the burglary was consummated will leave her no friends. All possible efforts were made by her to prevent the assembling of the peace Congress. England would never consent to enter the Radizinel palace so long as a single line of the San Stefano treaty lay hidden in the Russian portfolios. Honor demanded that everything should be open and above-board on the part of Russia. British integrity was, of course, sufficiently pure and disinterested not to allow of any secret agreements on her part. The noble Jew at the head of Her Majesty's ment was incapable of duplicity; he had outgrown the traditions of his race. And, with this feeling, this implied promise that the parties to a mutual bargain were bound by the same reciprocal restrictions, the Congress met at Berlin. The moment the end of the Russian concessions was reached, the gentlemen who made "peace with honor" allowed the fact to escape, that, in defiance of principles exacted from others, they had carefully buttered their bread beforehand. No more was heard of "the broad principles of humanity, the welfare and the law of nations that demanded an honorable frankness." Can one wonder that Monsieur Waddington, when approached by the British premier touching the giving of Palestine to France, drew himself up and replied, with a dignified manliness that was once British, "I desire to return with clean hands."

The Russians went home gratified at the gains for their war, and unanimously delighted at the clever way England had supported the ultimate aim of Russian diplomacy. Italy retired from the halls emptyhanded, but materially strengthened, to

feed on her next misfortune. Germany received Russia's receipt for the debt due since 1866. Lords Beaconsfield and Salisbury crossed the Channel to walk on roses, to receive the plaudits of the multitude, and to take from the hand of their sovereign their answer to all critics,—the golden letters on the band: "Honi soit qui mal y pense." To Austria was given the legacy of the Congress, the next war. The peace with honor is the first prelude to the war of disgrace. And of those who signed the death warrant of Austria no one will in the future be accorded a greater share in the ignoble act than the punctilious guardian of England's public honor, the man who shouted "thief" while in the act of steal-

The next war will be the death blow of Austria. The long-persisted-in policy of Russia is coming rapidly to a conclusion. For years it has been her desire to erect a wall of Pan-Sclavonic States from the Baltic to the Ægean, a broad strip of people united on the ground of common Sclavonic origin, and forever a barrier to western interference. Behind such a wall of race prejudice, the designs of the ezar could be worked to a conclusion, undisturbed by the wishes or will of Western Europe. The dissolution of the Austrian-Hungarian monarchy is absolutely necessary to this step. The machinery for such dissolution is ready upon the ground; it needs but a touch upon the button and the explosion follows. The fundamental idea that possesses Prince Bismarck being the completion of the "old German empire," or the weakening of his neighbors, and the popular agitation in Italy being "Italia irredenta," or some spoils, Russia has no fear that parties interested will thwart her designs or place the military veto upon her projects. Germany will help France in passive helplessness. England has taken her goods in out of the wet, and will make no effort to stop the deluge. All others are active conspirators.

The agitation for this war has already begun in the Russian papers; the Sclav races are not slow to understand the part they are to play. The moment war is declared, there will break out all over the empire agitations against the government, and at this the Magyars will assist. The recent elections testify to the growing dissatisfaction prevailing in the Hungarian half of the kingdom. These agitations will render the task of the Russian troops far easier. Italy will ally herself with Russia as soon as the czar declares war. With Italy and Russia opposed, while Germany keeps all other dogs off, who can doubt the result for Austria? The pretext for the war will arise in the difficulties of the Austrian occupation. Montenegro will never give up one foot of the territory conquered in the late struggle, and will, with her immediate neighbors in Bosnia and Herzegovina, resist to the death. It will be impossible for Austria to remain beyond her borders without provoking hostilities with Servia. An Austrian attack on Servia or Montenegro will furnish the Russians with a pretext. Italy will find her pretext for allying herself with the ezar in the violence of internal agitations in favor of recovering her rightful territory. Germany, as master of ceremonies, with an eye on the seaport of Trieste, will manage all rivals or friends, and take her reward at the close of the con-

Austria dissolved, a movement for the reconstruction of Poland will at once be begun in Russia. This will be accomolished and on a Pan-Sclavonic basis, and the triumph of Russian diplomacy will be complete. The Eastern question will then first have a settlement as far as Western Europe is concerned. The wall of Sclavonic prejudices, of Sclavonic temper, of Sclavonic solidarity, will be erected. On the one side of this will be Russia, on the other Germany, and every anxious inquirer as to the condition of any nation or the designs of holy Russia will be met with the timehonored check: "What are you going to do about it?"

Probably many of your readers will call this an alarmist's view of the situation, and will instantly suggest a thousand reasons against such a chapter of events and consequences; but it is the opinion of several men well calculated to predict, including a correspondent of the London *Times*, who knows all the East as a book, and a careful study of the telegrams and newspapers shows how everything is working to the end suggested. Russian papers, Italian papers, Austrian and Eastern journals, are bristling with disgust, and urging on the beginning of the end, the commencement

the end recovers any balance momentarily lost. This will not fail them now. They have already begun the sober second criticism that looks beneath enthusiasm, and peers behind excitement to the facts beyond. This is the way a London paper, a paper by no means habitually inimical to the government, summarizes the debate in

Parliament on the treaty of Berlin: "The plea of the ministers was: 'It is true that we have introduced a new system of concealing from Parliament our policy until it is too late for it to protest; it is true that we have frequently conveyed a false impression by our utterances; it is true that we addressed a dispatch to Lord Odo Russel before we knew that our agreement with Count Schouvaloff would see the light, which was intended to hoodwink the nation; it is true that we promised the Greeks to defend them, and then threw them over; it is true that we protested against secret treaties, and then entered into one ourselves; it is true that we vowed our mission was to maintain the integrity of the Ottoman empire, and that we have carried out our mission by depriving her of more than she lost by the treaty of San Stefano; it is true that we have aroused the jealousy of France and Italy; it is true that we have assumed most serious responsibilities in Asia Minor of questionable advantage to the nation; but—we have imperial instincts instead of insular instincts, we are in favor of a greater England instead of a lesser England, therefore cease to carp and criticise. We have the approbation of our sovereign, and we have the support of a majority in the House of Commons, therefore waste no further time in protesting against the mode in which we have carried into effect our instincts, but prepare to pay the bill for them." is not the last of such utterances. France, in the person of M. Gambetta, has announced her intention to form alliances. and naturally, in view of the impending troubles. When the storm will break it is not so easy to say, but those who have given me their prognostications will be very much surprised if a year from now does not either see the next war in violent progress, or a peace in process of birth. But come it will, and come soon; perhaps the Christmas snow will be stained in blood; perhaps the May flowers. But when it comes it will be for Disraeli and England, disgrace; and for Andrassy and Austria, the fulfillment of the remark by Metternich, "Apres moi le deluge."

THE BIBLE CHRISTIAN.

WHAT A CHRISTIAN SHOULD BE.

HE should be always mindful of the covenant of the Lord, the word which he commanded to a thousand generations. Chron, 16:15.

He should be in the fear of the Lord all the day long. Prov. 23:17.

He should be perfect, even as his Father

which is in Heaven is perfect. Matt. 5:48. He should be ready; for in such an hour as he thinks not, the Son of man cometh. Matt. 24:44.

He should be merciful, as his Father also is merciful. Luke 6:36.

He should be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. 6:11.

He should be kindly affectioned. Rom.

He should be fervent in Spirit, serving

the Lord. Rom. 12:11.

He should be patient in tribulation. Rom. 12:12.

He should be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as he knoweth that his labor is not in vain in the Lord. 1 Cor. 15:58.

He should be separate, and touch not the unclean thing. 2 Cor. 6:17.

He should be renewed in the spirit of his

mind. Eph. 4:23. He should be a follower of God as a dear

child. Eph. 5:1.

He should be filled with the Spirit. Eph. 5:18.

He should be strong in the Lord, and in the power of his might. Eph. 6:10.

He should be sincere and without offense, till the day of Christ. Phil. 1:10.

He should be blameless and harmless, a son of God, without rebuke in the midst of a crooked and perverse nation. Phil. 2:15. He should be careful for nothing. Phil.

He should be patient toward all men. 1 Thess. 5:14.

He should be an example of the believof the last act. The English people have ers in word, in conversation, in charity, always been noted for a steadiness that in in spirit, in faith, in purity. 1 Tim. 4:12.

He should be strong in the grace that is n Christ Jesus. 2 Tim. 2:1. He should be gentle unto all men, apt to

teach, patient. 2 Tim. 2:24. He should be sober, grave, temperate,

sound in faith, in charity, in patience. Titus 2:2. He should be careful to maintain good

works. Titus 3:8. He should be a follower of them who through faith and patience inherit the

promises. Heb. 6:12. He should be content with such things

as he has. Heb. 13:5. He should be swift to hear, slow to

speak, slow to wrath. James 1:19. He should be a doer of the word, and not a hearer only, deceiving himself. James

He should be patient unto the coming of

the Lord, James 5:7.

He should be holy. 1 Pet. 1:16. He should be pitiful and courteous.

Pet. 3:8.

He should be a follower of that which is good. 1 Pet. 3:13. He should be ready always to give an answer to every one that asketh him a reason of the hope that is in him, with meek-

ness and fear. 1 Pet. 3:15. He should be sober and watch unto

prayer. 1 Pet. 4:7. He should be sober and vigilant, because his adversary, the devil, as a roaring lion, walketh about, seeking whom he may de-

vour. 1 Pet. 5:8. He should be diligent, that he may be found of him (Christ) in peace, without spot and blameless. 2 Pet. 3:14.

He should beware, lest he also being led away with the error of the wicked, fall from his own steadfastness. 2 Pet. 3:17.

He should be watchful and strengthen the things which remain, that are ready to die. Rev. 3:2.

Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

WHAT A CHRISTIAN SHOULD NOT BE.

He should not be among wine-bibbers, or among riotous eaters of flesh. Prov. 23:20.

He should not be proud. Prov. 16:17. He should not be hasty in his spirit to be angry. Eccl. 7:9.

He should not be afraid of speaking for

God. Isa. 40:9. He should not be afraid of the reproach of men, nor of their revilings. Isa. 51:7. He should not be afraid of them which kill the body, but are not able to kill the

soul; but rather fear Him who is able to destroy both soul and body in hell. Matt. 10:28; Luke 12:4,5.

He should not be ashamed of Christ and of his words in this adulterous and sinful generation. Luke 9:26.

He should not be conformed to this world. Rom. 12:2.

He should not be slothful in business. Rom. 12:11.

He should not be wise in his own con ceit. Rom. 12:16. He should not be overcome of evil.

Rom. 12:21. He should not be puffed up. 1 Cor. 13:4.

He should not behave himself unseemly. Cor. 13:5. He should not be easily provoked.

Cor. 13:5. He should not be unequally yoked with

unbelievers. 2 Cor. 6:14; Deut. 7:3. He should not be entangled again with the yoke of bondage. Gal. 5:1.

He should not be desirous of vain glory. Gal. 5:26.

He should not be weary in well-doing. Gal. 6:9. He should not be idle, a tattler, or a busy-

body. 1 Tim. 5:13. He should not be a partaker of other

men's sins. 1 Tim. 5:22. He should not be high-minded, nor trust in uncertain riches. 1 Tim. 6:17; Rom.

He should not be ashamed of the testimony of our Lord. 2 Tim. 1:8.

He should not be a brawler. Titus 3:2. He should not be of them who draw back unto perdition. Heb. 10:39.

He should not be forgetful to entertain strangers. Heb. 13:2.

He should not be carried about with divers and strange doctrines. Heb. 13:9. -Selected.

A RECENT decision of the Court of Cassation in France shows how far Popish ideas are still dominant there. Thirty years ago, during the revolution of 1848, a priest renounced his vow of celibacy, abandoned but the slow burning rust has, figurative

the priesthood, and was married. Four children were born to them. Last year the husband and father died, and the local court decided that the children were illegitimate, and could not inherit the father's estate. From this decision an appeal was taken to the Court of Cassation, and that tribunal affirmed the decision. The judges based their rulings upon the terms of the Concordat, and upon the Roman Canon Law; and they pointed out that the civil code expressly states that unfrocked priests must not marry. Such a decision would not be possible in any country where the civil law is not held in bondage to the spiritual despotism on the banks of the Tiber. The Catholic Review, of New York, however, declares this "a most sensible and logical decision." We can infer what havoc Catholic supremacy would make with the best established features of American law.

THE METHODIST CHURCH SOUTH.

The Methodist Advocate gives a very nelancholy, discouraging picture of the condition of the Methodist Episcopal Church South. It affirms that in the recent General Conference at Atlanta, there was manifestly a lack of faith and hope in the future of the denomination; that there was an utter failure "to measure up to the demands of the present, to say nothing of the future;" that "there seemed to be little apprehension of the magnitude and import of events transpiring around us, or of the requirements of Providence;" and that "the body was marked by extraordinary timidity," "indifference, recklessness, or desperation," in its treatment of the questions which came before it. The Advocate further says: "The history of the Methodist Episcopal Church South is not as flatter ing as might be supposed. It is not stronger in numbers, relatively, among the white people of the South, now, than it was at the time of its organization. It is als firmed that the strong Book Concern with which the church started in 1844, and which has since been paid \$400,000 by our own Book Concern, is now in debt \$100, 000, more than it is worth; that intemper ance prevails to an embarrassing extent and that the abrogation of the probationary system, and lax discipline, have added many thousands of names to the reco ords, but only, in many cases, to be but dens to the societies." The Northwestern Christian Advocate adds: "If the condition of the Methodist Episcopal Church South is correctly represented by these statements, it is greatly to be deplored The South needs to-day the bold, strong leadership of earnest evangelical Chris tianity, and in this leadership Methodism should be at the front. Is the absence of the moral and spiritual power which can alone qualify for such leadership, the explanation of the silence or weakness in terance of the Southern Methodist press of the great questions which involve the moral well-being of the South? Is it timidity that causes silence, or is it blindness and indifference to the demands of the hour The grandest opportunity given to any por tion of the Christian Church is given the Methodist Episcopal Church South, at this hour; yet there is danger that her candle stick will be removed out of its place."

THE RUST OF RICHES.

UNUSED instruments grow rusty. And rusting is chemically a slow but sure form of burning. It eats in deeper and deeper until the instrument is damaged, or it metal consumed.

Riches are an implement; they are the means of applying and utilizing power Rightly used, they are blessings. Misused they are deadly instruments of destruction Unused, they are rusting tools, doing got to none, and testifying against the indilence, or incapacity, or selfish churlishne or miserliness, of the owner.

A little wealth, rightly used, is more a blessing to humanity than vast rich unused. A single homely plow, ke bright by making many furrows, is bette than a great steam gang-plow rusting idleness. A "nimble sixpence," kept shi ing by constant circulation, is better the a "slow shilling," that gathers black n in the miser's strong box.

But there is this strange peculiar about the rust of riches. It not only to and blackens the gold and silver w stealthy corrosion or slow dimming better the unsatisfied eyes of the selfish hold

a mysterious power of transferring itself to those who are culpably responsible for its gathering there; and it will also be a sharp accusing witness against their distrust of God and their cold unlovingness toward man. St. James says, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

Strange words, too little thought upon, but full of deep and terrible significance. Hands that might have been beautiful and clean, through timely gifts, wise production, and bountiful expenditure, are now blackened and foul with the tormenting, slow-eating rust of the riches they loved too well. And the slow-devouring heat of the rust of riches no tears can quench.

Therefore it were well to give earnest, timely heed to the inspired injunction: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."-Selected.

ADORATION.

I LOVE my God, but with no love of mine, For I have none to give; I love thee, Lord, but all the love is thine, For by thy life I live. I am as nothing, and rejoice to be Emptied, and lost, and swallowed up in thee.

Thou, Lord, alone art all thy children need.

And there is none beside; From thee the streams of blessedness proceed, In thee the blest abide, Fountain of life and all-abounding grace, Our source, our center, and our dwelling-place

STRAINING AT A GNAT.

—Selected.

OUR Saviour spoke of a class of people in his ay who strained at gnats and swallowed camels. We understand this language to be a strong figure, illustrating the strange inconsistencies of the popular teachers of that age, who made a great ado about the sentiments he taught, and held up their hands in holy horror because the people listened to his plain teachings; yet who had so little sense of the requirements of God that they thought nothing of pandering to the vitiated tastes of popular feeling.

The same spirit is shown to a great extent in this generation. A case of this kind lately came to our notice, confirming us in our belief that the truth has in every generation had the same difficulties to contend with, that the Saviour of mankind found and exposed when he was on the earth. While holding tent-meetings at a certain place, a minister attended once or twice, and a great portion of his flock took the same liberty. The result was that some of them became deeply interested in the truth, and of course they became constant attendants. The minister feeling sorry for the part he had acted in the matter, and wishing to wash his hands from the affair, we understand, made a public confession to his brethren in a prayer-meeting, numbly begging their forgiveness, and asking their prayers in his behalf for attending the tent-meeting.

To attend an Adventist meeting, where the Bible is explained, was considered such a grave matter that a confession was deemed necessary to palliate the offense. But to sanction church fairs of every description, where hilarity and glee are the order of the day, or to attend festivals for the benefit of the church, where a fee is exacted at the door from the fun-loving community, is thought to be in exact keeping with the religion of Jesus Christ.

Some one may say, that perhaps the reason why the latter class of entertainments are taken little straining better. That may be true; and yet we fail to see the consistency of straining so at the plain truths of God's word, while entering into all the popular amusements of the day, and at the same ime claiming to be guided by the Spirit of the living God, which forbids such things; and we can only account for it by regarding it as a remarkable counterpart of the case referred to by the Saviour in Matt. 23:24-30.

J. O Corliss.

"LIVED IN VAIN."

THE poetry under this heading which apin No. 25 of the Signs, caused many erious reflections; and lest some of our young friends may have passed it by unnoticed, we wish to call attention to it here as worthy of a careful perusal. Lived in vain! How much is comprehended in these three short words and what sadder testimony could be borne concerning those whose opportunities for repentance and reform have forever passed away! Life, the greatest of earthly blessings, was given, but vainly misspent, and nothing remains but just and certain retribution, rendered so much more bitter by the recollection of what might have been had the God-given powers been devoted to the Giver. No tongue can tell nor heart fully experienced by those who have lived in vain, as

they awake to a sense of their irretrievable loss. And while we would shun their fatal mistake, let us seriously ask ourselves, Are we living in vain? What is our daily life-record in the courts of Heaven? Are we consecrated to God and his work? or are our time and talents employed principally in the interests and pursuits of earth, seeking our own comfort and happiness, while the love of God and of souls for whom Christ died has but a small place in our hearts? fear that in too many cases our own hearts testify against us. But it should not be so. It is too late to be thus indifferent. Both the word and providence of God call plainly to us, "Son, go work to-day in my vineyard." Today laborers are needed, and an opportunity is presented to all to act some part in the harvest field. None need hesitate, though possessing but one talent. God will accept the services of any, however humble, who with a consecrated heart engage in his work. Though all cannot perform the same work, there is still work for Yes, if we will-

"We can let some music in To the world of grief and sin; We can draw some spirit heavenward by the strain.'

Dear young friends, be not satisfied to live without a purpose. There is a blessing connected with the work of God which you cannot afford to lose. It is not all ease and pleasure. There are crosses and burdens to be borne, and toil and sacrifice are necessary; but with these there is a comfort and satisfaction not to be found when we are living for self. It is sweet to work for Jesus even now, and what will be the blessedness of knowing at life's close that we have not lived in vain, but that some souls have been saved from death and despair by efforts and sacrifices that we have made

ELIZA THAYER.

A STANDARD OF GIVING.

THE impression is largely prevalent that under the New Testament dispensation there is none. Neither Christ nor the apostles gave any definite rule in the matter, but said, "Freely ye have received, freely give." Did they therefore expect the church of the latter day to give less than the church in the wilderness? Yet such is the fact, as we all know. Is it not more likely that they had in mind a standard which they expected us to exceed rather than fall below? There was no need of a new law, for there was one already established. Does it seem likely that God had with so much care and painstaking educated the earlier church in this matter without any purpose farther than the supplying of the needs of the church as it then was

We train our children with such habits and principles as we wish to have regulate them all through life, and expect them to go on developing and improving; and if when they come to manhood they ignore our teaching, we are disappointed and grieved. He who understood far better than we, the deep seated selfishness of the human heart, saw the necessity of a training that would tend constantly to undermine that selfishness. Hence, under the old dispensation, in his infant church, he required not only the tithe which was for the support of the priesthood (or as we might say of the ministry), but the first sheaves of the harvest were to be his; the first year's ingathering of all fruits; the very best of whatever was brought as a burnt sacrifice, which was a free-will offering. Also he required of them very much time, and made stringent laws to protect the poor from the grasping avarice of the rich, and, in addition to all the rest, made repeated appeals for free-will offerings of Can we suppose a far-seeing God to do all this without a far-reaching purpose?

There are multitudes of real Christians to whom such a standard of giving as is here suggested will come as a real shock. They have never come practically to consider themselves as the Lord's stewards, holding all they have as subject to his order. The feeling is, whatever the intellectual conviction may be, "This is mine. I made it and I have a right to it." And of course this is true so far as man and man are concerned; and the reason we do not practically recognize God's claim to property is because our education on that point has been deficient. lmost every performed in the first place as duty. Many a man has had as severe a conflict with himself in making his first public prayer, as he will have in literally holding all his possessions subject to the demands of God's work on earth. But both must be done, and done from principle, until time and the growth of love in the soul make both a pleasure.

Let me commend a careful reading of the fiftyeighth chapter of Isaiah. God's displeasure, as there expressed, is applicable to any condition of the Christian in which he is very zealous for certain phases of Christian duty while he neglects others equally important. And while special reference is had to oppression of the poor, it cannot be supposed that he has less care for the starving souls of his children than for bodily suffering. Oh that American Christians would arouse themselves and shake off this great sin of accumulating and holding property mainly for self; for when we do this we shall realize the promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."—The Advance.

You say we can't keep the Sabbath as the Jews were required to keep it. Could they keep it as they were required to? or were they realize the remorse and anguish which will be required to do that which they could not do?

If the last supposition is true, where is the justice? But if they could keep it as required, what is there to hinder us from doing the same? A mere excuse! poor and shallow too! Bad children say, I can't; good, I'll try.

Advocates of error reason in a circle. For example: They say the soul is immortal, because that certain terms implying duration are used in connection with it; and they hold that these terms, though always limited or extended according to the nature of the object to which they are applied, must express eternal duration in this case, because they are applied to the existence of the immortal soul. This is equivalent to saying, "It is so, because it is so, because

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XVII.-ISAAC AND REBEKAH.

QUESTIONS.

1. How old was Sarah at her death? Gen. 23:1, 2.

Where was she buried? Verse 19 To whom did Abraham intrust the man-

agement of all his affairs? Gen. 24:2; 15:2. 4. What was the character of this servant?

When Isaac was forty years old, on what errand was Eliezer sent? Gen 24:1-10. To what place did he go?

Why did Abraham take such a course? 8. What did Eliezer take with him on his

journey?
9. Where did he stop when he came to the city of Nahor? Verse 11.

10. Why did Eliezer ask God to guide him in this matter? 11. What token did he ask the Lord to give

Verse 14. 12. How was his request granted? Verses

15-19.13. What did Eliezer give Rebekah? Verse

14. What questions did he ask her? What answers did she give?

What did Rebekah then do?

How was Eliezer invited in?

18. How did Eliezer manifest his prompt and thorough habits? Verse 33.

19. After he had told his story, what request did he make? Verse 49.

20. What reply did he receive? Verses 50,

21. After this what did they do? Verses 53,

22. What decision was finally made in regard to the time when Rebekah should go

23. How did Isaac feel about the choice that had been made for him? Verse 67.

24. Why is this history recorded?25. What lesson is taught by it?

26. Where may we find much valuable instruction on this subject?

27. Would it not be well to study it?

SYNOPSIS.

When Sarah was a hundred and twenty-seven years old, she died; and Abraham buried her in Hebron, in the cave of Machpelah, in a field that he had bought of Ephron. Abraham had a wise servant, named Eliezer, a man of mature years and sound judgment. To this servant Abraham intrusted the management of all his affairs. When Isaac was forty years old, Abraham sent Eliezer to the country of Mesopotamia, to the city of Nahor, to get a wife for Isaac; for he feared that Isaac might take a wife from among the wicked Canaanites that dwelt near them.

So Eliezer took camels, and servants, and ch presents and went on his journey. When rich presents, and went on his journey. When he came to the city, he stopped outside by a well, where the women of the city were accustomed to come out to draw water.

Feeling incompetent to judge in so important a matter, he asked the Lord to guide him in the choice of a wife for Isaac. He said, "And let it come to pass that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I arink aise she that thou hast appointed for thy servant

Before Eliezer had done speaking, Rebekah, a beautiful young woman, came out to draw water, and did just as Eliezer had asked that the one should do whom the Lord had chosen for Isaac. After talking with her, the servant gave her an earring and bracelets of gold, and asked if he and his company could find entertainment for the night at her home. She ran to the house, and her brother Laban came out and invited Eliezer in.

Eliezer refused to eat till he had made known his errand. After he had told his story, Rebekah's people said that the thing proceeded from the Lord, and that they could not refuse. After this, they ate and drank, and Eliezer brought forth many rich presents for Rebekah. It was finally decided that Rebekah should go at once to become the wife of Isaac; for Eliezer was very anxious to return immediately to his mas-

As Rebekah was willing to go, they started on their journey the next morning. Isaac was much pleased with the choice that had been made, and he and Rebekah lived very happily

This history is recorded as a lesson to young people of all times, teaching them that in such matters they should rely upon the judgment of to them. The Jews were then no longer the parents, or others who are led by the Spirit of peculiar people of God.

God; or that they should, in some way, be sure that they are following the counsel of God. On this subject the Bible gives much valuable instruction, which it would be well to study.

LESSONS FOR BIBLE CLASSES.

LESSON XVII.-THE SEVENTY WEEKS.

QUESTIONS.

1. How long, from the beginning of the 2300 days, were the Jews to remain the peculiar people of God? Dan. 9:24.

2. What was to be accomplished during the eventy weeks? Same verse

3. When was this first part of the 2300 days to commence? Verse 25.

4 How long was it to be, from the going forth of the commandment, to Messiah the Prince? Ibid.

5. Why are the sixty-nine weeks divided into two parts?

6. To what time in the Saviour's life were the sixty-nine weeks to reach?

7. How do we arrive at this conclusion?

8. What scriptures throw light upon this point?

9. What was Christ to do during the seventieth week? Verse 27.

10. What was he to do in the midst of the

11. To what does this refer?

12. Why would the crucifixion of Christ cause the sacrifice and the oblation to cease?

13. What is meant by the confirming of the 14. How could our Saviour confirm the cove-

nant for one week since he was crucified in the midst of the week?

15. What event marked the termination of the seventy weeks?

16. By what special acts had the Jewish people filled up their measure of iniquity?
17. What is generally admitted in regard to

the days of this prophecy? 18. Then how many years would the seventy

19. How is this conclusion made certain? 20. How many years were actually employed in restoring and building Jerusalem?

21. How many years was it from the completion of this work, to the baptism of our Saviour? 22 How long was the gospel preached exclu-

sively to the Jews? 23. At what time in this week of years was

the Saviour crucified? 24. At the end of the seventy weeks, what did

the Lord direct the apostles to do?

In Dan. 9:24, the angel tells the prophet what is to be accomplished during the first seventy weeks of the 2300 days.

In the 25th verse he tells him when this long period of time is to commence,—at the going forth of the commandment to restore and to build

He then tells him that from the going forth of this commandment, to Messiah the Prince, shall be seven weeks, and threescore and two weeks—sixty-nine weeks in all. The sixty-nine weeks are divided into two

parts, because the first part, the seven weeksliterally forty-nine years—was to be employed in restoring and building Jerusalem.

The word "Messiah" means anointed, and as

the Saviour was anointed at his baptism, we conclude that the sixty-nine weeks were to reach to that time. John 1:41, margin. Read Acts 10:37, 38; Mark 1:10; Luke 4:18. In verse 27 we read that "He shall confirm

the covenant with many for one week," one week must be the seventieth week; for sixtynine had passed at his baptism. In the midst of the week, he was to cause the

sacrifice and the oblation to cease. This refers to the crucifixion of our Lord; for, as all the sacrifices and oblations pointed forward to Christ, the great sacrifice, they would necessarily cease when he was offered. The confirming of the covenant means the preaching of the gospel of his kingdom. This

he did by his own preaching for three and a half years (the first half of the week); and, after his death, by the preaching of his apostles, for the remaining three and a half years. Read Heb.

At the end of this time, which was at the termination of the seventy weeks, the Lord turned from the Jewish people, and commissioned Paul to preach the gospel to the Gentiles.

The Jews had filled up the measure of their iniquity; for not only had they crucified the Saviour, but the Jewish Sanhedrim had formally rejected him. They had just condemned Stephen and caused him to be put to death, although they could plainly see that the glory of God rested upon him.

Thus it was that the first seventy weeks of the 2300 days were determined (cut off upon Daniel's people.

It is generally admitted that in this prophecy, as in others, a day stands for a year; so the 2300 days mean so many years, and the seventy weeks, 490 years. The fulfillment of the prophecy in regard to the events of the seventy weeks has made this conclusion certain. At the beginning of the period the commandment went forth; just 49 years were employed in restoring and building Jerusalem; just 434 years after this, the Saviour was baptized; then, for seven years (one week of years) the gospel of the kingdom was preached to the Jews: in the middle of this week of years the Lord was crucified: and at the end of the 490 years the apostles turned to the Gentiles and preached the gospel G. H. Bell.

The Review and Herala.

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

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

U. SMITH, - - - Local Editor.

MEETING AT BATTLE CREEK.

SABBATH, September 28, the mammoth tent having been pitched on sixth-day, there was preaching in the tent at 10:30 A. M. and 2:30 P. M. The congregation was very large at both services. It was variously estimated from 800 to 1,200. Probably there were not less than 1,000 adults present, who gave close attention to the word spoken. The writer spoke in the forenoon, and Elder Andrews, who arrived about forty hours before, spoke in the afternoon. J. E. White, with others recently from Colorado, was present to lead the singing. Several pieces were sung from his new book accompanied by an organ, which added much to the interest of our Sabbath service.

We were very happy to again stand before the people of our charge, and speak to them the words of life. We spoke seventy minutes with ease, answering the important question, "Where are we?" We traced down the several lines of prophecy in Daniel two, seven, eight, and eleven, showing that all the specifications of these prophetic chains have been fulfilled excepting the crowning event of prophecy, the coming of the Son of man.

And while the prophecy of Daniel has to do with four empires, Babylon, Persia, Grecia, and Rome, the book of the Revelation has to do with the fourth only, Rome. We trace down the four leading chains of symbols in this book and find ourselves standing before the Judgment of the last day, waiting for the second appearing of Christ. And although we had done this a thousand times, yet on this occasion the field seemed new, and the evidences more conclusive than ever before. As we followed down the seven seals to the opening of the seventh, we stood before the naked scenes of the last Judgment. And the churches brought us to the preaching of the coming of Christ in the sixth, while the seventh reveals our real condition. Here the inquiry was again raised, in view of the description given of the church of the Laodiceans, "Where are we?" Or, what is our real condition before God? The danger of self-deception was pointed out, references to cases of great deception in Old-Testament history were made, and the church was exhorted to new consecration and devotion to the work of God.

In the afternoon Elder Andrews gave a practical discourse of not great length, as he was weary from his journey across the ocean. Elders Andrews and Bourdeau were both greeted by their brethren and old friends with joy. The Sabbath with its services was a very interesting one to the church at Battle Creek, and a good introduction to our camp-meeting.

We were very happy to meet Elder Loughborough, from California, this morning, Monday, the 30th. He appears some worn from his excessive labors at the two camp-meetings in California, but enjoys his usual good health and buoyant spirits. He has many old friends who will greet him with joy at the camp-meeting, after an absence on the Pacific coast of ten

The mammoth tent is pitched in the center of the spacious grounds, and is being seated. The provision tent and the dining tent, and two other large tents for prayer-meetings, will be up to-night, also a dozen or more family tents, including those to lodge ministers, and a fortyfoot tent for committees, to be used for a sort of head-quarters for reporting and general business. And the camp-meeting committee will push the work as fast as possible, that all may be in complete readiness for the opening service, Wednesday morning, the second.

This camp will be the largest we have ever had. From fifty to one hundred ministers are expected, and probably there will be on the ground not less than three thousand Sabbathkeepers on the next Sabbath. The weather is fine, and should good weather continue, the meeting will hold over two Sabbaths, giving parts of families at a distance an opportunity to attend the first Sabbath, and after their return to their homes the other portions of families can attend the second Sabbath. And may our adorable Redeemer come up to the feast.

THE greatest heresy that can adeceive the human mind, is the heresy that makes a man believe he can meet mercy while he lives in sin.

WHERE ARE WE?

WHEN mariners meet upon the seas, the inquiry is exchanged, "Where are we?" Answers are given as to their latitude and longitude according to their reckoning; and if, after comparing, there is an agreement, confidence is enjoyed by both parties. So with Christian voyagers to the haven of eternal repose. Lines of prophecy containing waymarks, are illustrated by rivers of water, hence the expression that "they show us where we are on the stream of time."

We have a very remarkable illustration of this fact in the following from the twelfth chapter of the book of Daniel: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' Verses 5-7. In briefly commenting upon these verses we notice the leading points as follows :-

1. The words, "Then I Daniel looked," show that the line of prophecy, commencing with Persia, passing Grecia and Rome of the eleventh chapter, and reaching to the standing up of Michael, or the coming and kingdom of Christ, the time of trouble, and the resurrection of the dead, had ended, and that a new scene had opened before the prophet of God.

2. In this new scene three persons appear, holding different positions, "one on this side of the bank of the river, and the other on that side of the bank of the river," while a third, clothed in linen, is upon (above, margin), the waters of the river.

3. The man clothed in linen above the river is the Son of God, one of the two persons beside the river is the angel Gabriel, while there is no means of knowing who the other is. As proof that two of them are Christ and Gabriel we cite the words of the angel to the prophet in chap. 10:21: "There is none that holdeth with me in these things, but Michael your prince." Michael is the archangel. Jude, verse 9. The archangel is the Lord himself, who descends from Heaven with the trump of God to awaken the righteous dead. 1 Thess. 4:16. Jesus Christ and the angel Gabriel are the persons who act in giving these lines of prophecy to Daniel. A third person appears, but says and does nothing. That the words of Gabriel, "There is none that holdeth with me in these things, but Michael your prince," may be true, silence is necessary on the part of the third party. The two persons called "saints" in chap. 8:13, 14, are the Son of God and the angel Gabriel. And it is the blessed Christ of the New Testament whose voice is heard from between the banks of the river Ulai giving the imperative order for the benefit of Daniel: "Gabriel, make this man to understand the vision." Verse 16.

4. Jesus Christ not only gave the prophetic ymbols of the several chains of prophecy in the book of Daviel, and also the prophetic numbers, two of which reach to the period when he enters the most holy place of the heavenly sanctuary and stands before the mercy-seat and the ark of God containing the ten commandments, but with both hands raised to Heaven he answers with an oath the question of time, "How long shall it be to the end of these wonders?"

5. A flowing river is a most appropriate figure of the lapse of time. Who ever knew a river to become weary and stop to rest? It takes its unwearied course day and night, onward and still onward to its ocean destiny. So time, made up of seconds, minutes, hours, months, and years, is ever passing to the great ocean of eternity. And the man clothed in linen, above the waters of the river, illustrates the position of the Son of God relative to prophetic time, that he is the author of the periods in the book of Daniel.

It is true that Christ did say in answer to the inquiry of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3, that "of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Verse 36. But he also says in the next verse, "As the days of Noah were, so shall also the coming of the Son of man be.' The time of the flood was given to the patriarch in years. Gen. 6:3. This brought that family of eight to the time of waiting for further orders relative to entering the ark, the breaking up of the fountains of the great deep, and the

opening of the windows of heaven for the rain to descend upon the earth forty days and forty nights. In this waiting, watching position, Noah hears the voice of God saying to him, "Come thou and all thy house into the ark;" "for yet seven days, and I will cause it to rain upon the earth." Gen. 7:1, 4

The prophetic periods brought us to the especial waiting, watching, praying time, where they terminated. We are not timeists in the sense of looking to some future definite date for the second advent. But if holding that the prophetic periods are a portion of the "Scriptures given by inspiration of God," which are profitable for doctrine, and that they were given by the Son of God for an important object, and that purpose being gained they have terminated, makes a person a timeist, then we are timeists. The writer preached definite time in 1843-4, because he found it in our blessed Bible but with the clearer view of 1878, that Christ gave those periods and answered the earnest question of the prophet, "How long?" with a most solemn oath, he sees the time revealed to Daniel and John by the Son of God in a clearer and stronger light than he did thirty-four years since.

And that the true church might be looking, waiting, and watching for her divine Lord, he not only gave the prophetic symbols of Daniel and John, which reach to the end, and the prophetic numbers connected with them, but he has given signs of his coming in the lights of heaven. The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall. We shall not in this article give the evidences that the prophetic words of our Lord respecting the darkening of the sun were fulfilled in the dark day of May 19, 1780, and that the darkening of the moon occurred on the following night, nor that his words respecting the falling stars were fulfilled on the night of November 13, 1833. The facts important to this part of the subject are, that Christ has given signs of his coming, and enforces his words by this simple and most impressive illustration :-

"Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. When the warmth of spring presses the buds from the leafless branches, and the fields begin to put down their green velvet carpets, and all nature wakes from her winter slumbers, we know that summer is right upon us. Should the frost of early spring, or a slight fall of snow, mingle the pure white with the delicate green, still all sane persons would know that summer was near. He who would take these as tokens of returning winter, would be regarded as a fit subject for the insane retreat. In this figure there is no room for doubt. And as no figure employed in the Sacred Scriptures is stronger than the fact illustrated, the Son of God evidently designed to remove all doubt from the minds of his people, and inspire them with perfect confidence, that they might express themselves in positive terms respecting his soon coming. Immediately following this impressive figure, as if to make the impress still deeper, are these words, "Heaven and earth shall pass away, but my words shall not pass away.'

We trace down the line of prophecy represented by the metallic image of the second chapter of Daniel, from the golden head, Babylon, the silver breast and arms, Media and Persia, past the sides of brass, Grecia, to the feet and toes, Rome in its divided state, and there we find ourselves waiting the utter destruction of all earthly governments, represented by the stone dashing the image in pieces. What next? Answer: The establishment of the everlasting kingdom of God, which includes the coming of the Son of man to destroy his enemies, raise the righteous dead, restore the earth to its Eden glory, and reign with his people upon it "forever, even forever and ever.'

The same field of prophecy is occupied in the seventh chapter of Daniel with the use of another class of symbols, the lion, the bear, the the sun became black as sackcloth of hair, and leopard, the beast with ten horns, and the same beast with three horns plucked up by the little horn. The kingdom of Babylon is symbolized by the lion of this chapter, the same as by the golden head of chapter second. Persia by the bear, Grecia by the leopard, and Pagan and mountain and island were moved out of the Papal Rome by the two forms or conditions of the great and terrible beast. The specifications of this prophetic chain are more minute than those of chapter second. The time of the persecuting rule of Papal Rome is given in a manner so very plain, its twelve hundred and sixty years bounded at each end, commencing A. D. 538, and terminating A. D. 1798, that it can throne, and from the wrath of the Lamb; to

The second appearing of Christ, the destruction of the beast, his body given to the burnis, flames. We have passed all the light-houses in the coast of time, and are entering the eternis haven by the light of the judgment fires of the burning day and the blazing glory of the con ing of the Son of man.

Again, the last three of these four universe empires are symbolized in the eighth chapter to Daniel by the ram with two horns, Media and Persia; the goat, Grecia; and the little horse Rome. This horn was to become exceedible great, stand up against the Prince of princes k his first advent, and be broken without hand at his second advent. We wait the destruction of the man of sin by the brightness of the cont ing of the King of kings.

And there is a line of historic prophecy # chapter eleven, where the symbols are throw off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power "shall come to his end and none shall help him." If the feet and to toes of the metallic image are Roman, if the beak with ten horns that was given to the burning flames of the great day be the Roman beast, s the little horn which stood up against the Print. of princes be Rome, and if the same field and distance are covered by these four prophets chains, then the last power of the cleventh chaig ter, which is to "come to his end and none sha help him," is Rome. But if this be Turkey, some teach, then the toes of the image of the second chapter are Turkish, the beast with tel horns of the seventh chapter represents Turketh and it was Turkey that stood up against the Prince of princes of the eighth chapter of Danie True, Turkey is bad enough off; but its waning power and its end is the subject of the prophed of John and not of Daniel.

The fulfillment of these lines of prophecy con stitutes signs of the approaching end.

Christ said to those who were rejecting him Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3

The prophets of God had foretold the humb advent of the Just One at his first appearing even the time of that event is given in the seventy weeks of the ninth chapter of Dani And the fulfillment of these prophecies const tuted signs of Christ's advent. And if words condemnation fell from the lips of Christ on t Jews for rejecting him, because in their blinness they could not see the few and compar tively faint signs of his first advent, those wi close their eyes to the tokens of his secon advent will be worthy of greater condemnation than the Jews in proportion as the signs of the second advent are more numerous and a clearer fulfillments of prophecy than were those of his first advent.

While the lines of prophecy in the book Daniel have to do with the four kingdoms, Bal ylon, Persia, Greece, and Rome, that of Joh pertains to the fourth only, Rome. The Reve lation contains four distinct lines of prophecy measuring the period of the fourth universa empire, covering the history of the church until her Lord shall come. We briefly notice them prophetic chains in the following order :-

1. The seven seals. Prophecy is history is advance. The Revelation was a sealed book from the fact that it related to the future Said the angel to John, "Come up hither, and I will show thee things which must be here after." Rev. 4:1. But as the car of time roll down the track of providence, and the specifica tions of the prophecy are fulfilled, and the event marked by the prophetic pencil become matter of history, the seals are opened in their order Under the seven seals is the history of the church of Jesus Christ in seven periods, reach ing down to the end. The opening of the sixtle seal reveals the special signs of the secondad vent, and opens before us the naked glare the scenes of the last Judgment.

"And I beheld when he had opened the sixt seal, and, lo, there was a great earthquake; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken a mighty wind. And the heavens departed a scroll when it is rolled together, and ever places. And the kings of the earth, and the great men and the rich men, and the chief cap tains, and the mighty men, and every bondman and every free man, hid themselves in the deni and in the rocks of the mountains, and said the mountains and rocks, Fall on us, and hid us from the face of Him that sitteth on the hardly be misunderstood. What next? Answer: the great day of his wrath is come, and whi

hall be able to stand?" The signs of the secand advent have been fulfilled, and we now hand under the sixth seal, waiting the coming of the Son of man accompanied by all the holy angels. In their absence from the heavally courts to escort their Leader and Comander down to earth to raise the righteous had and change the living just to immortality, very harp and every angel voice will be hushed, and there will be "silence in Heaven about the pace of half an hour." Rev. 8:1. When the ministry of Christ shall be finished, and his alood shall no more be offered to cleanse the dinner of his sins, and the fearful fiat of Alhighty God will be given, "He that is unjust, nt him be unjust still; and he which is filthy, him be filthy still; and he that is righteous, t him be righteous still; and he that is holy, thim be holy still; and behold I come quickly, and my reward is with me," Rev. 22:11, 12; men all the seals will be open. Thus John is derne down the stream of time. And standing here we stand to day, he received this order som the angel, "Seal not the sayings of the prophecy of this book [or regard it no longer sealed book], for the time is at hand." Verse

42. The seven churches. These also represent ven periods of the church of Christ, reachg down to the time when the overcomers shall seated on their Lord's throne in the imortal kingdom, as their Living Head overcame, and is now seated with the Father on his throne. e Rev., chaps 2 and 3. To the sixth church, , hiladelphia, meaning brotherly love, Christ ys, "Behold I come quickly. Hold that fast hich thou hast, that no man take thy crown." his church was composed of those who left eir creeds and party strife under the proclaation of the second coming of Christ at hand 1844, left the several organizations of which ey were members, and united in one happy, ing, brotherhood, looking for Christ's second pearing. And of these, our adorable Resemer says, "I have set before thee an open or, and no man can shut it." He has the key David, and is soon to manifest his power and ign on the throne of David.

But he says to the last church, Laocea, "Behold I stand at the door and ock. If any man hear my voice, and open door, I will come in to him, and will sup th him, and he with me." Chap. 3:20, lese words of significant import represent no mmon blessing. But before the blessing can received and enjoyed there is a great work to done by those addressed. They are repreted as lukewarm. They are under the terrideception of thinking that they are rich and reased with goods, and have need of nothing, ile ignorant of the fact that they are wretched, serable, poor, blind, and naked. They are horted to be zealous and repent. But they not left here.

Jesus offers to be their counselor, and exhorts am to buy of him gold and white raiment. He ands at the door and knocks, and promises at if any man will open the door he will come and sup with him, and he with Christ. Behold, I stand at the door and knock. If y man hear my voice and open the door, I will me in to him, and will sup with him and he th me." Here is a work for those addressed do. Christ will not force his way into the arts of his people, but when they have prered the way he will come in and shed his love road in their hearts.

J. w.

(To be continued.)

TO CORRESPONDENTS.

A CORRESPONDENT inquires whether a person longing to the S. D. A. church, moving into a w place, can properly meet with those who we been turned out of the church for apostasy, Sabbath-keepers hostile to S. D. Adventists, preference to those belonging to his own urch. Such a question need not be asked. If a person belongs to that class, let him go with em; and if he goes there, he shows that he as belong with them; for, as in Acts 4:23, any man having the opportunity will go to "own company."

Why should Christ curse the fig-tree when the time figs was not yet? Mark 11:18. An infidel in our ghborhood points to it as an inconsistency in the ptures.

Ans. That infidel must give the writer of rk's gospel credit for marvelous obtuses, if he supposes him to say that figs were pected upon the tree when it was not a season the year in which figs were produced, and an that the tree was cursed because it had no out of the season of figs. Such a man would destitute of common sense. And then what

the Christian world whom Mark has caused to believe, not only that he was a consistent and sensible writer, but also that he wrote by inspiration of God? A wonderful result truly to be wrought out by an idiot! The fact is that the fig-tree, in favorable localities, sometimes has fruit upon it all the year round. Dr. Clarke says that he has often seen this. Consider further that the fig-tree puts forth its figs first and afterward its leaves. Therefore, in whatever season of the year this tree was seen having leaves, it was to be taken as an evidence that there was fruit there, unless that fruit had been gathered.

But of course the fig-tree, like other fruittrees, has its regular times of bearing its fruit. and hence there was a regular time for gathering the crop; and this time of gathering was called "the time of figs." Figs ripened shortly before the passover; but the Jews did not begin to gather them till the passover. Now when Jesus passed this tree, it was five days before the passover; it was therefore time for the figs to be ripe. But they were not gathered; for that did not take place till the passover; "the time of [gathering] figs was not yet," and the tree showed abundance of leaves, which was to be taken as an evidence that figs were there. Therefore it was consistent to expect to find figs on that tree.

Finding none under these circumstances, the Lord invests it with moral qualities, and makes it to stand as a representative of the Jewish people. Like the tree, they were covered with leaves—the leaves of high profession and great pretensions; but there was no fruit. It also represents the formal professor even of to-day. There are persons who are hypocritical pretenders. They loudly profess great things; and from their profession one would have a right to expect to find in them the fruits of the Spirit; but when their lives are examined, it is found that their religion is all a sham. There is no fruit there-"nothing but leaves." And the fate of the fig-tree shows the danger they are in. This is the moral lesson taught by this incident. And a most solemn and impressive one it is too. Questions by C. L. B:: 1. Does Eze 8:16, have ref-

erence to the observance of the sun's day?

Such an inference might perhaps be made to appear quite plausible; but after all it would be only an inference.

2. Do Eze. 9 and Rev. 7:1-4, have reference to the same sealing?

We think so.

3. Does the work of Eze. 9, of the men with the destroying weapons refer to the seven last plagues?
So we think.

K. B. C. asks if it is right to examine candidates for church membership, or choose delegates to Conference, on the Sabbath.

Ans. The asking of the question implies doubt in the writer's mind. Then give the Sabbath the benefit of the doubt, and attend to these things on some other day.

W. P. HENDRICKSON: We publish no work on the subject of commumon.

NEW HEAVENS AND EARTH.

Dr. Edwards, in his miscalled "Sabbath Manual," applied the prophecy of the new heavens and new earth to the gospel dispensation, and then argued that, as the former were not to be remembered, the memorial of the old creation should be set aside for the memorial of the

The margin of Isa. 65:17 gives a good idea of the original; it shall not be remembered as an object of desire; to "come upon the heart" means this.

Recently I was told by a man who said he "understood Hebrew as well as any man," that Isa. 66:22 is in past time, and indicates that the new heavens and earth are already made.

This is contradicted by the third chapter of second Peter, which clearly shows that they are future. But this statement is also made by those who do not accept the New Testament. Let us look, then, at this pretended criticism.

The tenses are not always so accurately marked in Hebrew as in other languages; yet there is little difficulty in determining this: Different words are used in Isa. 65:17 and 66:22 for create and make, but the construction is the same. Both are active participles; literally, am creating—am making. In such cases, when we know the action is not taking place—is not in the present—it is most natural to throw it into the future. Our version gives the future in chap. 66:22, and also in 65:17, though not with equal definiteness.

that the tree was cursed because it had no out of the season of figs. Such a man would destitute of common sense. And then what ll we say of the millions of the best minds in

by no possible construction could it be rendered, "I have brought."

The assertion that the tense is past in Isa. 66:22 or 65:17 is not correct. Our common version cannot be improved.

J. H. WAGGONER.

BE NOT DECEIVED.

In recent writings in the papers, Bro. White has been giving us good information and wholesome advice, that which will do us good, if properly considered and acted upon. We have not followed cumingly-devised fables in coming to the faith which we as a people hold. The Lord is giving us the last invitation to the supper. He is proving us, before passing judgment upon us, to see how many he can prepare to stand the test and to receive everlasting life.

The world is hearing the last warning of the everlasting gospel. Some will be almost persuaded who will never embrace the message. Some will not only see the truth and acknowledge it, but will receive it and run well for a season; but when trial, affliction, and persecution come, they will fall back and give up the truth, and thus lose that eternal life so soon to be given to the faithful and enduring. And some who have many years had a name and a place with God's commandment-keeping people will be tested out, being self-deceived, and find at last that they have undervalued the blessing of eternal life, not being willing to crucify self and give up the present world for it, and therefore are adjudged unworthy of it. Think, O my soul, are you of this class?

There is still a little time in which all who will may make their election sure. None who will make the carnest and persevering effort need despair. The Spirit still pleads with us and for us. Our High Priest is more than willing to confess our names and blot out our sins. Who will accept of pardon on Heaven's own terms? Let all accept. R. F. Cottrell.

THE ORION CAMP-MEETING.

This meeting was held Sept. 18-23 at Orion, Michigan, forty miles north of Detroit. The location was very good, the ground was dry, shade ample, good green grass, and everything pleasant. However, the railroad gave us no advantage whatever, not even a reduction of fare. Neither did it run any Sunday trains.

As the village was very small, our outside attendance was small all the time. Probably two or three hundred attended evenings, and perhaps five hundred on Sunday.

We were much disappointed also in the attendance of our people. There should have been four hundred or five hundred camped on the ground, whereas there were less than two hundred, and nearly one-half of these came Friday, and many went home Sunday. This threw a discouragement over all the meeting. It indicated a lack of interest on the part of our brethren.

A good many within twenty miles never attended at all. Evidently our brethren are losing their interest in the camp-meeting, for which we are sorry,

There were some very good things about the meeting. The preaching was done by Elds. Waggoner, Lamson, Kenyon, Corliss, Lane, and the writer. All these brethren had good freedom, and spoke well. We had some very good social meetings, one or two excellent. About thirty came forward to seek the Lord, some of whom made a very good start. Twenty-three were baptized by Bro. Corliss in a beautiful lake.

Sunday afternoon we presented the subject of the Tabernacle, toward which nearly all pledged \$1.20. Then there was \$180 raised for the expenses of the meeting, and pledges were taken up for the English mission. One thousand dollars was pledged and a part of it paid.

On Sunday we selected five brethren and five sisters, with two little children, the most active we could find on the ground, to canvass for our periodicals. Part of them went among our own brethren and a part among the outside crowd.

Nearly every one had some measure of success. Something like forty subscribers were obtained for our periodicals. Such an effort should be made at every camp-meeting. We had a supply of our small tracts, which were distributed among the crowd on Sunday. Twenty-five hundred pages were eagerly taken; also many copies of our periodicals.

We were overtaken by a very severe gale and hail storm, which did our large tent much damage. Otherwise the weather was good.

D. M. CANRIGHT.

CONFUSION ON THE SUNDAY

On the presentation of the Sabbath truth at Cabot, a goodly number followed the example of David as recorded in Psalms 119:60, while others waited to hear the other side. And if error on the Sabbath question were not a hydraheaded monster, we should say, They have had a chance to hear all sides by the present time.

The Congregationalist minister preached a sermon for the benefit of his hearers one Sunday in the forenoon after we left there. In the r. m. of the same day, Eld. Forrest, Methodist minister, of the same village, preached on the Sabbath question. He taught, in harmony with the Methodist discipline, that the ten commandments are all binding, that the first day should be kept by Christians, though the fourth commandment requires no definite day further than the day following any six days of labor. This, of course, set the matter at rest with those that loved to have it so.

Within one mile of there, the same day, Eld. Thurber set the question at rest among the Adventist brethren, or tried to, coming to the desired point in altogether another way. He taught the abolition of the ten commandments and the existence of the Sunday Sabbath. So to a class, both Bro. Forrest and Bro. Thurber have it right, and we are wrong, notwithstanding we hold to the perpetuity of the law of God as a whole, just as do the Methodists.

But if there was any lack in the total destruction of the law of God, up to a few days prior to our leaving Marshfield, it may be said to have been accomplished here at that time, if it could be done. Eld. Morse, a professed Adventist, came to town to instruct the people. His attack upon "the old dead law" was "dreadful and terrible," devouring and breaking in pieces, and stamping it under his feet. Why should this minister, who is a member of the Christian denomination, feel so terribly about the law, and why talk so loftily about it? What harm has it ever done him?

He affirmed that the Sabbath could not be traced this side of the birth of Christ, as the generation of the Jews there ran out. Between this period and the cross, five of the commandments were re-enacted. Matt. 19:18, 19. He said that Christ here told the young man all that is necessary to salvation. Christ said nothing about the Sabbath, hence this was not binding. The elder did not observe that Christ said nothing about first day keeping, hence that could not be binding.

Then again the law was abolished at the cross, and finally Paul takes the law and in his letter to the Romans shows that it is abolished. Now it seems the carnal mind might rest; for since that no law has been given.

But in spite of all the contradictory positions of the first-day supporters, this charitable institution, which "beareth all things," lives. It lives, whether the ten commandments are all abolished or are all binding. Like an overdosed and over-drugged patient, who lives notwithstanding the efforts of physicians, so lives the Sunday Sabbath, notwithstanding the strange work of the doctors of divinity to support it. Everywhere and always, without respect to the reign of darkness, error, and confusion, the venerable day of the sun rears its head and cries, Behold I am here. When will ministers learn that "the priest's lips should keep knowledge"?

A. S. Hutchins.

God give us men! A time like this demands Strong minds, great hearts, true faith, and ready hands.

Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And face his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Goodness weeps,
Wrong rules the land, and waiting Justice sleeps.

—Selected

Rules for Daily Life.

Say nothing you would not like God to hear.

Do nothing that you would not like God to

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it to me."

Never despair; but if you do, work on in despair.—Burke.

PLEAD FOR ME.

BLESSED Saviour, plead for me, Sinful though my heart may be; I am weak, but thou art strong, Hold me by thy mighty arm.

Blessed Saviour, plead for me, Thou didst hang upon the tree; Why should I so sinful be, When thy blood was shed for me?

Blessed Saviour, plead for me; Let me ever cling to thee, Let me hear thy blessed voice: "Come, ye people of my choice."

Blessed Saviour, plead for me; Draw me nearer still to thee, Draw me by thy loving arm, Keep me safe from every harm.

Blessed Saviour, plead for me, Sinful though my heart may be; And when freed from earth and pain, May I with thy people reign. Anna Terry.

Progress of the Cause.

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

WISCONSIN.

Grand Rapids, Sept. 24.

THE first sermon here on the Sabbath question was preached during the campmeeting on Sunday forenoon, Sept. 15. Six days afterward, Sept. 21, we held a Sabbath meeting in the Congregationalist church. At this meeting twenty-five were present who were keeping the Sabbath for the first time, while we counted about ten more who were not present, making about thirty-five who had embraced the Sabbath during the week. Sunday, Eld. Decker baptized eleven in the Wisconsin River. About a thousand people stood on the bank and on the elevated logway of the steam mill, from which an excellent view was obtained. Perfect quiet was maintained.

This week the fair-ground is in use, so we left the tent, and commenced meetings Sunday in a large, well-furnished hall owned by Dr. Witter, who kindly offered us its free use. Those who have received the truth are all intelligent people, and include some of the leading members in the churches. Opposition is awakening.

C. W. STONE.

Tent No. 2, Clay Banks.

THE interest at this place continues good. Twenty-four have signed the covenant, and others will soon. Arrangements are being made to build a church, and about \$300 has already been pledged.

Our post-office address is Sturgeon Bay Door county, Wis. O. A. OLSEN. N. CLAUSEN.

NEW YORK AND PENNSYLAVNIA.

Schuyler, N. Y., Sept. 23.

The attendance and interest here seem unabated; but there is a strong Methodist element in the community that is doing all it can to hinder our success, and those that are interested seem to be largely of a class that are hard to reach with the truth, so that we cannot tell what the result may be.

There was an opposition discourse yesterday, which raised the interest somewhat, and the reply seemed to make a favorable impression. Shall continue another week. S. B. WHITNEY.

NORTH CREEK, N. Y., SEPT 14, 15 .-At my meetings here the church was quite well represented, though the attendance was not large. Although this church has been passing through severe trial, from the effects of which it is still suffering, yet there are some here whose interest in the truth is manifestly increasing, and who are determined to go through with the mes-

The call for means for our tract-society work was readily responded to, and over eighty dollars was pledged for that pur-

COUDERSPORT, PENN.-Was with tent No. 10 at this place, Sept. 19 to 22. Spoke six times. On account of the weather, the tent was taken down the 23rd. A good degree of interest was manifested in these closing meetings. Especially was this the case on Sunday afternoon and evening, when, though it was very cold, the tent was well filled with a remarkably attentive congregation. This has been a hard field of labor, as infidelity has a strong hold in the community; but, through the blessing | Sept. 8, and have held meetings in a school-

Sabbath, and there are others who, we feel confident, will join them soon. Several of those who have embraced the truth have never made a profession of religion before. Bro. Robinson remains to give a course of lectures in a neighborhood about two miles distant, and he will hold meetings at C. Sabbaths and look after the interest until the time of the Wellsville meeting, when several desire baptism.

B. L. WHITNEY.

Tent No. 4, Goodenough Dist., N. Y.

WE have taken down our tent, and are holding meetings in the school-house. The Methodists, fearing the results of our meetings, secured the services of the praying band that held meetings here last winter. They counted largely on the popularity of the praying band in this section, which resulted from the extensive revival connected with their labors. The movement has strengthened our friends, although some of them were severely tested.

We have organized a class and appointed a leader, and they will hold regular Sabbath meetings. We have closed our labors here for the present. M. H. Brown. H. H. WILCOX. Sept. 23.

Tent No. 6, Russellsburg, Pa., Sept. 24.

WE came to this place last week, expect ing to have the use of the church; but after we had given several discourses, the Methodists tried to shut us out, although the house was built by all denominations, and by those of the world, with the understanding that it was to be open to all. Their attempt proved a failure, and we have had no trouble since, but just opposition enough to keep the people anxious to know what Seventh-day Adventists do believe. We are having good congregations, and the Lord is with us to help in presenting his word. To him be all the praise,

J. Q. Foy. F. PEABODY.

MICHIGAN.

Hickory Corners, Sept. 27.

ELD. FRISBIE left Aug. 26. The meetings closed Sept. 15, with a good hearing. I have since been visiting. The Lord has worked for us. Much prejudice has been removed. Many are convinced of the truth, and a few have decided to obey it.

T. M. STEWARD.

Tent No. 6, Muskegon, Sept. 27.

SICKNESS compelled us to take down the tent the 12th inst. Quite a number are convinced that the seventh day is the Sabbath, and have expressed an intention to observe it. They are very anxious to have the meetings continue. I am at present at Twin Lake. Pray for us.

G. A. CARLSTEDT.

OHIO.

Cleveland.

SPENT Sept. 21, 22, with the Cleveland church. There was quite a good attendance of the scattered Sabbath-keepers around the city, yet not all that we would have been glad to see. A good degree of interest was manifested in the rapidly advancing message of the third angel. We were glad to see a disposition to take hold anew in the missionary work. We confidently expect that every member of the T. and M. society of this church will report to Sr. Tolhurst, librarian, at the close of the present quarter. We expect the librarian to look after this matter faithfully.

Sabbath-school work had ceased. Hereafter, we expect a Sabbath-school will be kept up, and, we hope, with growing interest. The number enrolled in the Sabbathschool is thirty, including teachers. This is one school with two or three branches, as they are too much scattered to all meet in one place continuously. Bro. R. W. English will have a good class at Solon. All these branches will meet together monthly, on the first Sabbath in each month. at Cleveland, which will be, also, a regular monthly meeting of the church. Brethren. do not let your meetings and Sabbathschool lag or fail. H. A. St. John.

Dunkirk, Hardin Co., Sept. 24.

This is a town of about two thousand inhabitants, on the P. Ft. W. and C. railroad. The hall that had been promised us was occupied by a holiness band three nights each week. We commenced meetings of the Lord, fifteen or more are keeping the house two miles from town when we could

not occupy the hall. Sept. 21, we held our lege of using their comfortable meeting first Sabbath meeting. Seven, all heads of house, for which we are truly grateful families, expressed their determination to keep all the commandments. Several others have decided to obey.

Last Sunday the holiness party said, that "the wolves had been here for two weeks, devouring the sheep." As a result, they left the hall; and Mr. Woodruff, whose wife is keeping the Sabbath, says that we can have the free use of the hall, without interruption, as long as we want it.

The interest has increased from the first. The leading men of the place attend our meetings. Many admit the truth, and that it is their duty to obey. Have sold several dollars' worth of books. Remember us in R. A. Underwood. your prayers.

G. G. RUPERT.

TEXAS.

Peoria, Hill Co.—I am again in my usual health. While here I have preached Sabbaths and Sundays, and organized a Sabbath-school which now numbers seventy pupils. Seven more were added to the church, four of whom were baptized. The church here now occupies their new meeting-house, 28x36, which is finished, and free from debt. It is indeed an ornament to the place, the best and nicest structure in the village. This house has been built by sacrifice on the part of a number of the brethren and the economy and management of the chairman of the building committee.

CLEBURNE, JOHNSON Co., Aug. 1 And SEPT. 1.—Although the brethren are much scattered, we were glad to see all together at the hour of meeting. They are encouraged by seeing their meeting-house once more in process of erection. Seven were received into the church, and ten were baptized.

TERRELL, KAUFMAN Co., SEPT. 7, 8.—On account of the removal of two of the most prominent families, I found the church here in a state of discouragement. The Lord blessed as we tried to raise the standard of holiness and exhorted them to seek for a deep and thorough work of grace, and an entire transformation of character. We organized a church of twenty-five members, and s. B. amounting to \$122,20. I was gratified to see their readiness to lay aside everything for Jesus's sake. But very few of them but had used tobacco in some form; now all rejoice in their freedom from There are a number of others who will yet unite with them. The baptismal scene was witnessed by a large concourse of peo-

PLANO, COLLIN Co.-We are now at this place with the tent. Our audiences range from two to three hundred. tent is now the theme of conversation. seem to have a clear field, and quiet yet reigns. The ministers are giving us a hearing. The people remember our temporal necessities; but we find it hard to get them to invest in books and papers. Times are hard, and money is scarce.

I have delayed this report on account of the quarentine. The post-master informs me that more than twenty tons of mail matter for Texas lies at St. Louis. We had not seen the Review for two or three weeks. Two copies have just arrived. We are almost lost without the dear old friend. R. M. KILGORE.

ILLINOIS.

Belvidere, Sept. 24.

WE resumed our meetings here Sabbath, Sept. 7. The battle is raging fiercely, and the truth is steadily gaining. A Presbyterian minister has preached three discourses on the Sabbath question since I returned. He argued the existence of the Sabbath in Eden, and that it was made for the race; but he denied the necessity of keeping the seventh day in order to obey the law. He said "God commanded us to keep the Sabbath, not the seventh day," and "God did not bless the seventh day, but the Sabbath;" thus he flatly contradicted Gen. 2:3, and the fourth commandment, as well as the answer to the sixty-second question of the shorter catechism of the Westminster Assembly, which is considered such high authority among his people. But God has "made the wrath of man to praise him," and the remainder he has restrained. The more the truth is rubbed, the brighter it shines.

Those who have taken their stand for the trruth are growing stronger, and others are becoming interested. We have taken down our tent, and put it away in good condition. The Universalists have given us the privi- | read and accepted.

We are of good courage; for the Lordi very gracious. Praise his holy name for his mercy and his truth.

R. F. Andrews.

COLORADO TENT. 1/2

Our tent-meeting in Georgetown has closed. The nights became so cold we could not make the tent comfortable will two stoves. The altitude is so great here (about 9,000 feet) that we have had frost, snow, and ice. Many of our inter ested hearers took cold, and dare not come out any more. Several have decided to keep the Sabbath, and arrangements are made for three meetings a week. A first day Adventist preacher and a Methodic preacher have taken their stand for the whole truth. The latter has taken a full supply of books, with the determination prepare himself to defend the truth. H is an acceptable speaker, just in the prime of life. We trust the Lord can fit him to show others the truth that has rejoiced own heart.

Bro. White and his company were here over one Sabbath and first-day, and he three discourses, together with the singing added much to the interest of the meeting

The papers have treated us very fair thus far. They are as correct in their statements of our views as we could expect As a specimen we clip the following from the Denver Daily Tribune, of Sept. 15

"A series of religious meetings advocating ventism are being held in a large tent erected in the purpose, a short distance south of the Col rado Central depot. Notwithstanding the unsults rado Central depot. Notwithstanding the ansulus bility of the weather for tent-meetings, they are we attended every night. Eld. M. E. Cornell is the champion orator, and handles the subject with single but powerful language, wonderfully free frequivocation or ambiguity. He is fearfully in expension of the control of the subject of the promulation of the distribution which he so valigntly expands. He distributed the control of the distributed by the second of the second o trine which he so valiantly expounds. He admit the phenomena of modern spiritualism, but ascrib the manifestations entirely to Satanic agency. interpretation of scriptural prophecies is certain very ingenious and plausible "

Our tent is shipped to Boulder, and the weather permit, will be pitched at Long mont, down on the plains. Till further tice, our address will be Boulder City, 🕼 M. E. CORNELL

Georgetown, Sept. 22.

NEBRASKA.

North Loup.

Our meetings at this place closed Se 15, with a large and attentive congregation A goodly number have embraced our fall We close to attend the camp-meeting, le ing the work in a prosperous condition, CHAS. L. BOYD.

DANIEL NETTLETON, JE

SOUTHERN CALIFORNIA CAMP MEETING.

(Abridged from the Signs of the Times.)

This meeting was held at Grangevi Tulare county, Sept. 10-16. The west was excessively warm, yet this was the meeting ever held in the southern f There were forty tents on the ground two hundred and fifteen campers; last there were twenty-two tents and one hund and thirteen campers. Twenty-five baptized, and six others signed the nant; a large proportion of these ded on the ground. The preaching was a and practical, and the Spirit of God home to hearts. The meeting has exe a powerful influence in extending the in that part of the State.

At this meeting \$1,530 was pledged the Oakland publishing fund and \$57 the British mission. A donation of elry was made to the British mission the children contributed \$6.35 of their

The work was started in Fresne Tulare counties a little over two years Now there are eight places where Sabl meetings are held, and one hundred forty-five names on the covenant. T в. pledge amounts to \$914.40 per year the most are paying the missionary third.

VERMONT T. AND M. SOCIETY

THE seventh annual meeting of the Ver T. and M. Society was held in connection the camp-meeting at Morrisville. The first sion was held Sept. 12, 1878. Eld. A. S. Hins in the chair. Prayer by Eld. Sanborn. The minutes of the last annual meeting

The society then voted that the new Consti tion be read by the secretary, after which it s unanimously adopted.

The following resolution was presented by o. H. Peebles, and after remarks by Eld. nsworth was adopted :--

Resolved, That we appreciate the services of State secretary, and as a small token of our reciation we donate to him such a sum as president and board of directors think oper, considering the state of our finances and secretary's work.

It was then voted that the old tracts and pamets on hand be taken by the several districts disposed of; also that the chair appoint the mmittee on Nominations, whereupon the foling brethren were appointed: W. J. Cross, H. Wheeler, E. P. Farnsworth. Adjourned to call of chair.

SECOND SESSION.

The second session was held Sept. 16. Prayer Eld. A. S. Hutchins.
The Committee on Nominations then pre-

nted their report, and after some changes the owing officers were elected: President, Eld. S. Hutchins, Irasburg, Orleans Co., Vt.; ice-president, L. Bean, Bordoville, Franklin ; Secretary, T. H. Purdon, Middlebury, idison Co. Directors: Dist. No. 1, W. J. oss, Bordoville, Franklin Co.; No. 2, C. F. orthen, West Charleston, Orleans Co.; No. 3, E. Powell, - Lamoille Co., No. 4, C. K. ury, Essex Junction, Chittenden Co.; No. 5, P. Farnsworth, Andover, Windsor Co.; No. Sr. M. A. Green, Plymouth Union, Windsor

The report of labor for the year ending July as then read as follows:—

No. of members,	261
" reports received,	432
" families visited,	158
" letters written,	481
" subscribers for Review,	19
" REFORMER,	30
" Signs,	8
" " Instructor,	45
" periodicals given away,	9,824
" pp. tracts and pamphlets dist'b'ed, 1	14,236
" Annuals distributed,	5,000
" Signs taken in clubs,	108
Money received, \$964 88	
" paid out, 952.64	1
On hand July 1,	\$12.24

Dr. to REVIEW Office Aug. 2, Remarks were made by Eld. Farnsworth from cl. 11:1-2

Adjourned sine die. A. S. HUTCHINS, Pres. Thos. H. Purdon, Sec.

WISCONSIN T. AND M. SOCIETY.

THE sixth annual session of the Wisconsin T. d M. Society convened at Grand Rapid, Wis. pt. 12, 1878. Prayer by Eld. Haskell.

The report of the last annual meeting was ad and accepted. Report of labor for the past ar is as follows:

No. of times Re- ported.	No. of Members.	No. of Reports.	No. of Families. Visited.	No. of Letters Written.	Money Received.		New Subscribers for Periodicals.	Peric	Annuals Distri	Pages of Tracts and Pamphlets Distributed.	Signs Taken in Clubs.
4 3 4 1	54 50	30 22	528 21	280	\$ 62	77	287	1873	547	26356	60
3	50	22	21	12	51	50	52	296	235	9831	26
3	50	19	121	83	99	60	251	368		24704	8
4	29	36	80	63 20	19	66	19	583	1	2779	22
1		5	55	20	1	75	20				4
4	33	27 43	120	27 154	30	74	64	760	273	17208	12
4	36	43	41	154	69 72	62	110	760 778	540	35825	13
4			222	511	72	96	133	679	61	55404	33
2			19	2 57		40	10			2030	
3	46	20	111	57	28 59	22	65	415	280	18783	22
3	21	15	32	4	59	45	17	77	350	9823	
3	48	33	101	63	19	60	20	673	232	21521	92
1	- 1				1	00			100	1172	
4 2 3 3 1 4 3	43	26	146	106	101	98	210	748	549	31824	51
3	33	16	30	113	25	15	9	135	12	7966	
	443	292	1627	1035	\$644	40	1267	7485	3669	275224	344

The chair appointed the following committees: nominations, J. Atkinson, C. W. Olds, O. Olsen; on resolutions, C. W. Stone, S. S. nith, O. A. Johnson. Adjourned.

SECOND SESSION.

The second session convened Sept. 16. The nominating committee reported as fol-ws: For President, H. W. Decker; Vice-tesident, O. A. Olsen; Secretary and Treasurer, lattie A. Kerr. Directors: Dist. No. 1, homas Bickle; No. 2, William Higley; No. Alma Droullard; No. 4, C. K. Ackley; No. Eli Osborn; No. 6, J. B. Ingalls; No. 7, Im. Y. Eager; No. 8, Rufus Baker; No. 9, Im. H. Canfield; No. 10 Wm. Harson; No. m. H. Canfield; No. 10, Wm. Hanson; No. E. A. Whipple; No. 12, Thomas Pringle; 13, E. J. Rice; No. 14, Jas. D. Mulhollen; 15, Orcutt Burr; No. 16, C. Sorensen 17, H. W. Reed.

The report was accepted, and the officers cted. The treasurer's report is as follows:—

" during year,	1582.57
Total, Paid to Review Office,	\$1617.57 \$1017.22
" " Signs " " " secretary,	321.00 60 00
Incidental expenses,	188 89

\$1587.11 Total. On hand,

GENERAL FUND.

Received during year, \$465.59 Paid out, On hand,

\$64.66 The Committee on Resolutions reported the

Resolved, That we recommend the Wisconsin

Tract Society to raise a sum of \$1,500 to pay its present indebtedness and to establish a fund for the purchase of publications for this State so-ciety, said fund to include the T. and M. onethird and the pledges made at Madison.

Pledges were then taken, which, including those taken at Madison, make about \$700.

Moeting adjourned sine die.

H. W. DECKER, Pres.

M. A. KERR, Sec. WEEDING OUR OWN GARDENS.

WE have been cheered and refreshed by the convocation of our annual camp-meeting in Massachusetts. It has truly been a time of refreshing. May we in New England profit by the counsel we there received. May it be to us as apples of gold in pictures of silver.

We were made to feel that we have been too careless in regard to the matter of selfinvestigation; and that while our own little garden-plots are all choked up with the bramble and the thistle, we, quite unmindful of this sad need at home, reach out far beyond and take a large amount of labor upon ourselves in weeding and cultivating the gardens of our neighbors and friends, which are often in much better condition than our own. Let us, by the grace of God, remove all these noxious weeds, which, if not plucked up, will eventually shut us out of the kingdom.

The camp-meeting has left a very solemn impression upon my mind. I feel more than ever before the importance and magnitude of the work we each have before us of fitting up our lives to be in perfect harmony with that immutable law by which we are to be judged in that great and terrible day when it will be said to so many, "I never knew you; depart from me, ye workers of iniquity." May we each examine our own lives with far more attention, and greater severity, than we have ever been led to search the lives of those around us. Let us take heed that we be not deceived into overlooking any little pet sin, which, however small, will be sufficient to debar us from the companionship of Jesus and his angels.

When we attempt to change our course of life, we are too apt to take an overwhelming burden upon ourselves, by looking into the future for a time to begin, and also by summing up the vast amount we have to overcome. The time is now; but the Christian warfare is first a battle and then a march, as Sr. White has so truly remarked, and we can only live one day at a time; and when that day is past, it will be a witness either for or against us in

the Judgment.

Upon rising each morning, we should resolve, with the help of God, to place a strict surveillance over our thoughts and acts for just that one day; and then, as night comes on, look over the day's work carefully and prayerfully, noting where we have gained, and where failed; thus letting each day as it passes be an experience to aid us in living each succeeding day better and more acceptably in the sight of our Heavenly Father. The motto, "Never cross a bridge until you come to it," seems very applicable here. By living one day at a time, instead of having a care for a whole week or month in the future, we can much lighten our burden, and render victory more certain of attainment.

If we have not been making the spiritual advancement that we should, we must arouse ourselves at once, as the message is rapidly going forward, and will continue to advance, whether we stand still or not; for God, and not man, has the lead of this great work, and the fields are fast ripening for the harvest. May our zeal from henceforward be earnest and sure, that we may stand justified before our Lord when he comes to make up his jewels.

Ipswich, Mass.

TO GUARD AGAINST DIVORCE.

BE a Christian, and marry a Christian. Never both be angry at once. Never taunt with a past mistake.

"I forgot" is never an acceptable excuse. A good wife is the greatest earthly bless-

If you must criticise, let it be done lovingly.

They who marry for physical characteristics or external considerations, will fail \$30.46 of happiness.

the other.

Never talk at each other, either alone or in company.

Give your warmest sympathies for each other's trials. If one is angry, let the other part the

lips only for a kiss.

Neglect the whole world beside rather than each other.

Never speak loud to each other unless the house is on fire. Let each strive to yield oftenest to the

wishes of the other. Always leave home with loving words,

for they may be the last. Marry into different blood temperament

from your own. Never deceive, for the heart once misled

can never trust wholly again. It is the mother who molds the characer and fixes the destiny of the child.

Never find fault unless it is perfectly certain a fault has been committed.

Do not herald the sacrifices you make to each other's tastes, habits, or preferences. Let all your mutual accommodations be spontaneous, whole-souled, and free as air. The very felicity is in the mutual cultivation of usefulness.

Consult each other in all that comes vithin the experience, observation, or sphere of the other.

A hesitating or grum yielding to the wishes of the other always grates upon a

Never reflect on a past action which was done with a good motive, and with the best judgment at the time.

The beautiful in heart is a million times of more avail as securing domestic happiness than the beautiful in person.—Selected.

"THE SECRET OF THE LORD."

IF I say I am in Christ, I say Christ is in me, and my business is to show out Christ, and nothing else. It is having Christ always before us, and really walking in the presence of God. The great secret is to be more with God than with anybody, and if we are not, we shall go astray. The moment I get away from the conscious presence of God, self has a certain place; whereas if I am really in the

presence of God, I am nothing.
You are not competent to discern the will of God if you are not with him: "the secret of the Lord is with them that fear We have to be before God himself, or else we shall never keep straight; and for that we must be in the path of God, for him to lead us. I cannot realize God's presence out of the path of his will. The instant we lose the sense of dependence we are in danger. Obedience and dependence, these are the two living principles of the new man. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."-J. N. D., London.

THE following interesting memorial of Popish persecutions was discovered recently in the British Museum:-

CHARGE FOR BURNING OF THE BODIES OF LATIMER AND RIDLEY."

	£	8	d.
For three loads wood fagots,	0	12	0
Item, one load furze fagots,	0	3	4
Item, for carriage,	0	2	6
Item, a post,	0	1	4
Item, two chains,	0	3	4
Item, two staples,	0	0	6
Item, four laborers,	0	2	- 8
Total,	1	5	8

Such a document serves better than many pages of description, to bring to mind the days when men counted not their own lives dear unto them for the sake of truth.

Survey the things that raise your pride; consider how vain they are. Is it silver and gold? The dust of the earth; perishing treasures; poor comforters in an hour of inward distress, of sickness or death! Is it beauty, and youth, and strength? What withering flowers are all these! what gay and dying vanities, that are wasting hourly, and may be blasted with an east wind! Is it honor and fame among men? What an empty thing is the breath of mortals! how subject to change! how unjust and feeble a foundation for pride! It is sometimes given to the worst of men without due merit; and even when it is best merited, and most justly given, it is but a sound that vanishes into empty air. Is it high birth that makes you proud and scornful? This is the honor of your ancestors more than your own, and perhaps it was preached from 1 Thess. 4:14.

Never make a remark at the expense of | not raised at first upon virtue or true merit; then it is a worthless thing indeed. Is it your wisdom and knowledge that puffs you up with conceit? It is a sign you want one large branch of it, that is, the knowledge of yourself, for that would make you humble.— Watts.

> It is by prayer on earth that the soul is tuned for eternal praise in Heaven; and the more we pray in a proper manner, the more we shall have cause for praise, even here below. The praise of a higher sphere will be, as it were, the echoes and antiphones of our prayers in this.

COMFORT.

What comfort, when with clouds of woe The heart is burdened, and must weep, To feel that pain must end,—to know " He giveth his beloved sleep.

When in the mid-day march we meet
The outstretched shadows of the night,
The promise, how divinely sweet,
"At even-time it shall be light."

—Alice Cary.

Obituary Actices.

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

My dear father, Mark Newlan, peacefully fell asleep, in Lovington, Ill., Aug. 20, 1878, in the sixty-eighth year of his age. My father embraced the present truth four years ago, under the labors of Brn. Colcord and Bliss. His faith in the final triumph of the truth was ever firm, and he was a good worker in the cause He was one of the early set-tlers in this country, and he leaves many friends to mourn his loss. But we expect to meet him when this corruptible shall put on incorruption. JACOB NEWLAN.

BRO MATTHEW YOUNG died of bleeding at the lungs, in Hector. Potter county, Pa., Sept 6, 1878, in the forty-ninth year of his age. Bro. Young embraced the present truth last winter, under my labors. He attended our Sabbath meeting in the tent Aug, 31, and bore his testimony and offered his prayer for the last time among us. He knew that his end was near, and was ready. He leaves a wife and six small children to mourn his loss. Discourse from John 5: 28, 29. J. G. SAUNDERS.

Our little son, Lawrence V., died near Crescent City, Iowa July 28, aged about two months. We are comforted by the hope that we shall soon meet him again. Funeral discourse by Bro. A. Petersen from Luke 7: 11-16.

L. P. AND ELLEN NELSON.

JULIUS CÆSAR, son of Reuben and Susannah Worick, died of diphtheria, in Center township, Jewell county, Kansas, Sept. 15, 1878, aged 10 years, 8 months, and 11 days. We do not sorrow as those who have no hope. We expect to meet our dearly beloved son, when "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" Isa. 35:1.

REUBEN AND SUSANNAH WORICK.

DIED, at her home in River Sioux, Harrison County, Iowa, Sept. 18, 1878. Mary Bean, aged 72 years. She was a native of the State of New Hampshire and emigrated, with her husband, to the State of Iowa in the year 1870. At an early age she was converted, and about four years ago she embraced the truths of the third angel's message under the labors of Eld. J. Bartlett. She has since been a sincere and devoted Christian, manifesting at all times her devotion to the cause of present truth, and we sorrow not as those without hope. Words of comfort by the writer from Rev. 14:13. THOMAS J. BRYCESON.

Died in Black Creek, Wis., Bro. Hume Lathrop, after a sickness of three days, aged 67 years and 3 days. His death was caused by a disease of the lungs and bowels. He was converted under the ning o an observer of the seventh-day Sabbath for the last eighteen years of his life. His careful and consistent life commanded the respect of all who knew him. Discourse by the writer from John 11:24. S. S. SMITH.

DIED, at the residence of her daughter, Mrs. William Longmate, in the town of Cambria, Niagara county, N. Y., Sept. 6, 1878, Mrs. Fannie F. Longmate, widow of Deacon William R. Longmate, in the 79th year of her age The deceased was born in Hoosick, Rensselaer Co., N. Y. She was married when quite young to Mr. D. P. Oliver, in Cazenovia, N. Y., from whence the youthful couple came as pioneers to the western part of the State of New York and settled in the town of Cambria, about three miles west from Lockport, about sixty-one years ago. Mr. Oliver died some years ago, and she afterward married Dea. Wm. Longmate, of Pendleton, whose death last winter left her the second time a widow. She embraced religion when quite young, but united with no church until 1844, when she joined the Baptist church in Lockport. Some time before her marriage with Dea. Longmate, she embraced the Sabbath and the views of the Seventh-day Adventists, but did not unite with the denomination. When the Seventh-day Baptist church of Clarence and Pendleton was organized, of which her husband was a dea-con, she became one of its members. On the occasion of her funeral, at her request a discourse was

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 3, 1878.

TAKE NOTICE!

No Paper Next Week!

To give the employes of the Publishing Asso ciation opportunity to enjoy some of the benefits of the camp-meeting, no paper will be issued next week.

Arrivals.

ELD. JAMES WHITE and party arrived from Colorado, Thursday night, the 26th.

Eld. J. N. Andrews, with his daughter Mary, and Eld. D. T. Bourdeau and wife, from Europe, arrived on the same night.

Eld. J. N. Loughborough and wife, from California, arrived Sunday night, the 29th.

To look upon the faces and hear again the words of these veterans in the cause as they come from their widely separated fields of labor is a pleasure which words cannot well describe. Never before have we been able so fully to realize what the final gathering will be after the war is over, as by this reunion of those who have so long been bearing aloft in different parts of the world the banner of the cross.

Arrived in Denmark.

BRN. KNUD AND ANDREW BRORSEN left Battle Creek, Aug. 13, for Denmark, Europe, to assist Bro. Matteson in his mission there. By letter just received from Bro. Andrew Brorsen, dated Alstrup, Denmark, Sept. 5, 1878, we learn that they have safely reached their destination, and have received a cordial welcome from their own people and the brethren there. They report a very friendly feeling on the part of the people toward the truth, arising from the good influence exerted by Bro. and Sr. Matteson; and many acknowledge that we have the truth. But few are as yet ready to obey. May much success attend these brethren, and the Danish

We are requested to say that E. A. Hillis has opened a resort for invalids in Independence, Kansas, and Sabbath-keepers passing through the place are invited to call.

Read, Remember, Act.

THE S. B. treasurers in New England should read what follows, and then act accordingly when the proper time comes.

- 1. Four times a year you should send a report to the Conference secretary and treasurer. The secretary will see that you have blanks for that purpose.
- 2. When to send the reports. This should be done on the Monday following the first Sabbath in January, April, July, and October, which will be the Monday following your church quarterly meeting.
- 3. Filling out blanks. This is where there is so much misunderstanding. Some adopt one plan, others another, and still others not any. There was, however, a marked improvement in the last reports that came in, but we want to see them just right. When a report comes from a church, and has under the head, "Pledge for the Quarter," the amount that has been pledged for the year, it renders it impossible for us to make out a correct report, unless we happen to be good at guessing and guess just right. Now, my brother, take your blank and notice it particularly while you read. The first point after the heading is "Pledge for the Quarter." Now the question is, What is to be put in the blank that follows it. Some put in the amount that has been paid during the quarter. That is wrong, unless each member has paid up his pledge for the quarter. Add the weekly s. B. pledges of all the members together, then multiply this sum by thirteen, and you have the amount to place under the above head.

A little further down on your blank you find this, "During this quarter we have paid," etc. Under this head state what you have done with all cash paid out that has not been sent to the

The last point is, "Paid to Conference Treasurer." Here you should put the amount actually sent to the treasurer, and no more. We have seen some put down under this last head simply the treasurer's name and address.

Now we do not wish to find fault with any one, but have tried to state these points so all can understand them; then there will be uniformity, and a correct report can be made from

your blanks. Be careful, brethren, to make out your reports correctly. In conclusion let me emphasize this: Be sure to report every quarter, and also send your s. B. by bank check or postoffice order. When I send you blanks after this, I shall give no instructions what to do with them. Fill them out both alike, and send one to Josiah Webber, New Ipswich, N. H., the treasurer, the other to D. A. Robinson. South Lancaster, Mass., the secretary.

D. A. Robinson.

Tent Expenses.

WE are glad to see from many reports this season that the expenses of the different tents have been largely met by the people where the meetings have been held. Some report all their wants supplied and expenses paid, others a large proportion of them, while nearly all have received liberal donations. Financially, this will be a great help to our Conferences, especially to the weaker Conferences. And it does the people good to aid the minister by providing for his wants while among them. It brings the people more in sympathy with him. It is exceedingly bad for a young minister to fall into the habit of running up heavy bills for the Conference to pay. There is a great difference in this respect. Some make twice the expense that others do under the same circumstances.

It will be noticed also that those who receive the most aid from the people are generally the most successful in their work. The reason is evident. They get near to the people, go among them, gain their friendship, and so know D. M. CANRIGHT. how to help them.

General Meetings in New York.

As was announced in the Review a few weeks ago, it has been decided to hold two general meetings in the State, at Wellsville and Rome, N. Y., to take the place of our fall camp-meeting, which it was decided not to hold. As the time at which these meetings are to be held is drawing near, we would call the attention of our brethren to the preparations which should be made for them, and make some general statements in regard to the matter.

There should be at these meetings a general attendance of our brethren throughout the State. We invite them to come as they would go to camp-meeting, with bedding and provisions, prepared to care for themselves, as far as possible, as these will be large meetings. We see no reason why there should not be as large an attendance at each as we have usually had at our camp-meetings. A committee of arrangements has been appointed at each place, who will see that good, comfortable rooms are secured for all who may want to attend; and stables, hay, and grain will be furnished for those who wish to come with their teams. So we say to all, Come, and we hope none will stay away for fear there will be lack of room, as the accommodations will

The meeting at Wellsville is designed for Pennsylvania and the western part of New York. and is held to accommodate many who could not attend the Rome meeting. It will not be held as long as the meeting at Rome, but there will be nearly as much time for devotional meetings. as there will be much less business to be at

The State Conference and the annual T. and M. meeting will be held in connection with the meeting at Rome. Every church in the Conference should be represented by delegate, and every director in the tract society should attend this meeting. We request all our churches at their coming quarterly meeting to attend to the matter of appointing delegates to represent them at this approaching Conference. We also request the church clerks to see that these delegates are supplied with the proper reports, so that full statistics of our standing as a Conference may be obtained at this coming session. We also request our s. B. treasurers to promptly forward to the State treasurer all s B. in their hands, not waiting to bring or send it to the Conference. We trust these suggestions will be heeded by those whom they concern.

We earnestly request Bro. and Sr. White to attend these meetings and ask them to name, through the REVIEW, the dates at which it will be convenient for them to attend.

N. Y. AND PA. CONF. COM.

[We are not prepared to give the time of these meetings or promise to attend them. We expect to meet Elder Whitney at the Battle Creek camp-meeting, when decision will be made respecting these meetings and timely notice will

WILL all the members of the T. and M. society in Dist. No. 6, Ohio, send me their names and post-office addresses, as we wish to correct our record. Direct to T. F. EMANS, Mendon, Mercer Co., Ohio,

Dist. No. 6, Illinois, comprises the following counties: Macoupin, Jersey, Scott, Sangamon, Brown, Menard, Madison, Christian, Montgomery, Greene, Calhoun, Morgan, Adams, Cass, Mason, Bond, and Logan. If there are scattered brethren in any of these counties, we should be glad to hear from them.

Let all reports be sent in on time. Woodburn, Ill. WM. PEPPER, Director.

WE will meet the brethren and sisters who wish to attend the Conference at Powder Mills. Ky., Oct. 23, 29, as Munfordsville station, instead of Rowlett's, as was published in a former issue of the REVIEW. All desiring to attend our meeting should write to one of the following brethren; viz., R. G. Garrette, P. A. Williams, B. B. Vance, or I. A. Garrette, Rio, Ky. P. A. WILLIAMS.

Tent Pledges.

QUITE a number of those who pledged for the fitting up of the Ohio tents have not yet paid their pledges. Bro. I. Edgerton is personally holden for this amount, is paying interest, and needs the money very much. Let those who have not yet paid think of this matter, and if at all possible, send their pledges at once to O. Mears, Bowling Green, Wood county, Ohio.

Pay your pledges, brethren.
H. A. St. John.

 ${\it APPOINTMENTS}.$ "And as ye go, preach, saying, The kingdom of Heaven is at hand."

Kansas Camp-meetings.

Bethany, Osborn Co., Oct. 16-21; Richland, Shawnee Co., Oct. 24-29; Sherman City, Cher-

okee 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 meet-

ing 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 meetings to commence the eve of the first day for

which they are appointed. J. N. AYERS, J. H. Cook, KanConf. CHAS. F. STEVENS, Com.

QUARTERLY meeting of Dist. No. 6, at Hamler, Henry county, Ohio, Sabbath and Sunday, Oct. 12 and 13, 1878. Let every member who can do so, be there.

T. F. EMANS, Director.

PROVIDENCE permitting, I will meet with the church at Half Rock, Mo., Oct. 12 and 13. At the close of these meetings the debate between Eld. Padgett, of the Christian church, and myself will commence, to last probably a week or more, on the Sabbath, Immortality, and Kingdom questions. Geo. I. Butler.

STATE quarterly meeting of the Ohio T. and M. Society at Bowling Green, Oct. 19 and 20. District secretaries, send reports to State secretary, J. B. Gregory, Bowling Green, Ohio.

QUARTERLY meeting of Dist. No. 5, Ill. T. and M. Society, at Princeville, Peoria county, Oct. 13.

C. TURNIPSEED, Director.

QUARTERLY meeting for Dist. No. 3, Indiana T. and M. Society, at West Liberty, Howard county, Oct. 19, 20, 1878.

This district includes the churches at Alto,

New London, Bunker Hill, Marion, and West Liberty. The church at Peoria belongs to this district, but it has no tract society organized. We desire to see all these churches well repreented, as we shall make arrangements for WM. COVERT, Director. winter campaign,

QUARTERLY meeting of Dist. No. 2, Wis., at Monroe, Oct. 6. Let every member report, and come with a liberal donation.

No providence preventing, I will meet with the church at Albany, Oct. 12, 13; Avon, Oct. 19, 20, with a full supply of tracts, books, and blanks, ready to receive every one's subscription

for all our periodicals.

Don't forget to read "Missionary Work," by Bro White, in REVIEW No. 13, page 101. WM. S. HIGLEY, Director.

CHURCH quarterly meetings at Norwalk and Cleveland, Ohio, Oct. 12, 13. Meetings to commence at each place at 10:30 A. M. each day. Those who are distant, and cannot attend both days, should come Sunday forenoon. Come prepared to pay \$2.00 to the tract society, if you can. Have your reports ready. Try to pay up Cleveland meeting at the house of Bro. I. Edgerton. Perhaps Bro. Gates can be at this meeting. Meet to work in the Lord's cause. H. A. St. John.

their quarterly T. and M. meetings in connection with the church quarterly meetings Oct. 5, 6. Brethren, attend these meetings, and bring 1.30, E A F 5.00.

J Taber \$10.00, D R Palmer 10.00, Mrs S A Green 1.80, E E Olive 2.00, M Daniels 5.00, Henry Nicolal 00, Maggie Phillis 2.00, J S Hart 50.00, W H Switch 1.00, E A F 5.00. THE churches in Dist. No. 5, Ohio, will hold

a report of labor and a liberal donation, and I will see that your money is so used as to give vou more work.

Quarterly meeting for Dist No. 5, at Bowling Green, Oct. 12, 13, 1878. I now expect to give you all a call during the coming quarter.

J. J. BOARDMAN, Director.

THE first quarterly meeting of the S. D. Adventist church at Raevalley, Boone county, Neb., will be held Nov. 9, 10. The brethren from Oakdale and vicinity are cordially invited. Bro Boyd or Nettleton is expected.

James Garner, Elder.

Business Department.

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

-a first class farm in Southern Iowa; 240 acres, with good house and bank barn, two good wells, two orchards, nearly all kinds of small fruits, five acres maple grove. Also 80 acres, in good cultivation, with two good wells, and a hewed-log house; all within two miles of Osceola. Terms good. My object in selling is, that I may do more for the cause.

For further particulars, address, D. Glunt, Osceola, Clark Co., Iowa.

For sale or exchange, --fifty (50) acres, 100 rods north of the Adventist College. Good buildings. Address, Rev. W. I. Baker, post office box, 423, Battle

This further notice, the P. O. address of Eld. A. O. Burrill will be Marshall, Mich.

RECEIPTS For Review and Herald.

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

\$2.00 EACH. L N Hagestad 54-14, L D Newton 58-76
W W Goodale 54-14 Gas Stainers \$2.00 macu. I. N Hagestad 54-14, I. D Newton 58-7; W W Goodale 54-14, Geo Stringer 54-19, Jane A Rogers 54-17, Mrs Jane Thayer 54-14, John Trotman 54-14, I G Colcord 54-5, Gust Bernard 54-14, S J Noyes 54-14, S P Eckert 54-13, Alfred Hurlbutt 54-14, W J Wilson 54-19, W A Towle 54-18, J M Watts 54-14, Peter B Peterson 52-1. II F Chatfield 54-14, M C Holiday 54-14, Lucinda Richer 54-13, John McMillan 54-14, S Craudall 54-13, Adaline Lamb 54-14, J A Sullivan 54-14, J W Bond 54-14, Loyal Cross 54-14, Mrs Ives Wilson 54-14, James M Goodwin 54-14, Dr Cyrus Farns worth 54-14, Mrs Mary Olmsteud 55-1.

\$1.00 macu. Solomon Myers 53-14. Phebe L Cornells

worth 54-14, Mrs Mary Olmstead 55-1.

\$1.00 sact. Solomon Myers 53-14, Phebe I. Coruel
53-13, A E Flowers 53-15, J F Ballenger 53-10, B Richards 53-13, F A Payne 53-14, V Powers 54-1, M Rice 53-14, Mason Smith 53-14, A S Perrin 53-17, Mrs Wm Butler 53-22, Margaret Manning 53-14, M J Old
53-14, M T Haughey 53-1, John P Ibson 53-3, Wm S Hyatt 53-14, J W Clayson 53-22, A S Chrisman 53-14, Ruby Ouderkirk 53-13, David Honeywell 53-3, E Higley 53-14, D W Albert 53-10, Amasa Elliot 53-14, Mrs Vashti A Brewer 53-14, I. E Millne 54-1, Abigai P James 53-7, W B Castlo 53-14, Caroline Stark 53-7, W B Castlo 53-14, Caroline Stark 53-7, S rah Davis 53-14, Almira White 53-22, H Crosby 53-28, Merrick B Price 53-15, Wm S Higley 53-14, H C Green 53-7, H C Bagley 53-10, Henry Covell 53-15.

Miscrellangeous. Julius Wright 50c 53-2. C Chapter 53-15.

53-7, H C Bagley 53-10, Henry Covell 53-15.

MISCELLANEOUS. Julius Wright 50c 53-2, C Chapman 50c 53-3, Alma Droullard 50c 53-3, Leroy Mac \$1.50 54-14, J Davenport 50c 53 5, Jacob A Miler 50 53-2, Belle McCrillis 50c 53-2, Wm S Ashley 50c 53-1, Flansburgh 1.50 54-14, S Rogers 75c 53-14, Jackso Johnson 50c 53-4, A Hornback 50c 53-4, D R Seeler 50c 53-4, Ellen Morrison 50c 53-5, Mrs Martha Mac Dowell 50c 53-5, A J Ricks 50c 53-5, H E Olmstead 50c 53-1, J A Davis 37c 53-2, B F Hughes 1.50 54-14, Mr John Albright 50c 53-5, Mrs M Hotaling 50c 53-5, Mrs D S From 50c 53-5, Mrs B A Herrick 50c 53-5, Mr Dessie L Strong 50c 53-5, Mrs B A Herrick 50c 53-5, Mr Dessie L Strong 50c 53-5, S Clark 50c 53-5, Stepher Pratt 50c 53-5.

Books Sent by Mail.

Books Sent by Mail.

Mrs Wm Sosey Scc, J M Downie 1.00, E L Furnie 75c, A D Olsen 2.10, Mrs Thomas 2.25, Alfred D Cot 1.00, John Carmichael 1.50, S B Whitney 1.00, H Hitcheox 25c, Wm E Russell 30c, Elsie M Gates 24 Jane Sheets 10c, Henry Idema 78c, Lee Matheny Mc C H Harper 25c, L Ouderkirk 16c, Lucy E Blocher 26 E E Sanford 6c, Phebe Lyon 4.00, N C Peterson 30 T M Lane 1.00, Wm Steffen 1.00, J M Barglum M 1.00, Wm O Strong 75c, Wm E Gilbert 1.50, M E M kee 1.50, Geo Miller 25c, I G Colcord 30c, Robert Brown 10c, A S Chrisman 2.96, John Morrison 10c, Lot E Gallemore 25c, J A Davis 63c, H Hickox 25c, J Davis 25c, S P King 15c, R M Kilgore 26c, Geo D Balou 5 68, Samuel Hicks 2.40, O A Olsen 2.89, J J Boston 60c, John F Jones 37c.

Rooks Sent by Empress.

B K Brown \$5.00, R A Underwood 16.88.

Books Sent by Freight. S Thurston \$29.79, E A Wilhelm 25.35.

Cash Rec'd on Account.

Geo A King \$20.00, A O Burrill per E T Kirkbride 90, N E T & M Society per E Thayer 400.00, Min T M Society per E E Olive 2.00, A O Burrill per E Huthins 10.00, Cal T & M Society per A M L 70.00, Russ Hart 50.00, Vt T & M Society per A S H 107.25.

Mich. Conf. Fund,

Vassar per Ernest Smith \$12.26, West Plain 17,8 Saranac 19,10, Muir and Lyons 154.34, Matherton A Dexter 10,00, Rockwood per L N Miller 10,0 Gowen per Niels Larsen 17.20, Newton per Jan Stiles 47.25, Memphis per W H Mills 6.37, Parts 10,95

Mich. T. & M. Society.

Dist 5 per E Higley \$27.00, Dist 6 per F Howe 18 34, Dist 3 per W Revis 1.00, Dist 2 per L A B 28 Dist 8 added 1/2 per J M Wilkinson 20.00.

S. D. A. E. Society.

Sarah Deihl \$4.00, Maggie Phillis 2.50, P A Mark English Mission.

L P King \$15.00, Addie Bowen 15.00, L P Anders Gen. T. & M. Society.

10.00.

M A Green 50c.

Danish Mission. E E Olive \$2.00.

Book Fund. E Colby \$50.00, S R N Barrows 5.00.

European Mission.