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

He should be kindly affectioned. Rom. 12:15.

He should not be desirous of vain glory. Eph. 6:9.

He should be renewed in the spirit of his mind. Eph. 4:23.

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

He should be kindly affectioned. Rom. 12:10.

He should be fervent in Spirit, serving the Lord. Rom. 12:11.

He should be patient in tribulation. Eph. 5:5.

He should be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that such as work in the Lord are not in vain in the Lord. 1 Cor. 15:58.

He should be separate, neither the world nor the elements. 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 son. Eph. 5:2.

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 put on the whole armour of God, that he may be able to stand against the wiles of the devil. Eph. 6:11.

He should be aottain of God, in whom also ye are revivified. Eph. 4:5.

He should be patient toward all men,Titus 3:14.

He should be an example of the believers, in word, in action, in charity, in faith, in purity. 1 Tim. 4:12.

He should be strong in the grace that is in Christ Jesus. 2 Tim. 2:1.

He should be gentle unto all men, 2 Tim. 2:25.

He should be sober, grave, temperate, in faith, in charity, in patience. Titus 2:2.

He should be careful to maintain good manners among all men. Titus 2:12.

He should be a follower of those who have the rule of life in faith and purity. 1 Tim. 4:12.

He should be content with such things as he hath. Phil. 4:11.

He should be swift to hear, slow to speak, slow to wrath. James 1:19.

He should be a door of the word, and not a bracer only, deceiving himself. James 3:15.

He should be patient unto the coming of our Lord. James 5:7.

He should be holy. 1 Pet. 1:16.

He should be pious and courteious. 1 Tim. 3:2.

He should be a follower of that which is good. 1 Tim. 5:20.

He should be ready always to give an answer, whether he be for mercy or truth. Acts 20:27.

He should be sober and watch unto prayer. 1 Pet. 4:7.

He should be sober, vigilant, because his adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Pet. 5:8.

He should be diligent, that he may appear unto God in good liking. 2 Pet. 1:10.

He should not be afraid of speaking for God. Isa. 40:11.

He should not be afraid of the reproach of men, nor of their revilings. Is. 50:21.

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.


He should not be afraid of speaking for God. Titus 3:9.

He should not be afraid of anything that the enemy can do. 1 Cor. 16:13.

He should not be afraid of self, nor of falling short in the service of Christ. 2 Cor. 1:12.

He should not be afraid of anything or of any person. 1 Tim. 1:7.

He should not be afraid of anything that was said against him. 1 Tim. 3:8.

He should not be afraid. 1 Tim. 3:8.

He should not be afraid of being misunderstood. 2 Tim. 2:24.

He should not be afraid of anything or of any person. 1 Tim. 6:9.

He should not be afraid of the reproach. 1 Pet. 3:4.

He should not be afraid of the reproach of men, nor of their revilings. Is. 50:21.

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.


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A mysterious power of transferring itself to those who are culpable responsible for its power, makes that power to know the secrets of the soul, to witness against their distrust of God and their cold insinuating toward the true light of truth, makes that power to be a worm that curseth and the rust of them shall make them bitter as they were fire.

Therefore it was well to give earnest, timely, and certain instruction. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in God working within them richly unto eternal inheritance that perisheth not." Good foundation against the time to come, slow-eating rust of the riches they loved.

Popular amusements of the day, and at the same time cankered; and the rust of them shall be for a witness against their distrust of the truth has in every generation had the same uncertain riches, but in the living liberty. The result was that some of them became rich, and the rust of them shall be let sadder testimony could be borne concerning the same. And for certain phases of Christian duty while he neglected the work of God which he is very zealous of whatever was brought as a burnt sacrifice, the Lord's stewards, holding all they have as the Saviour crucified?

The same spirit is shown to a great extent in the New Testament dispensation. For example, in the case of the last temple jubilee, taught the necessity of a training appointed and grieved. He who understood far more straining is because they relish it. Only by efforts and sacrifices that we have made?

Some one may say, that perhaps the reason why by the latter class of entertainments are taken up in vain ! How much God had with so much care and painstaking edifice. We train our children with such habits and manner they should not be so. It is sweet connected with the work of God which you cannot work for Jesus even now, and what will be the result? Do you think it is? What did Eliezer ask to God to guide him in this matter?

We can draw some spirit heavenward by the strain."... The great sin of selfishness. Hence, under the old dispensation, the first year's ingathering of all fruits; the first sheaves of the harvest were to be his; of course this is true so far as man and man are concerned, but the Lord's work? or are our time and talents employed for certain phases of Christian duty while he neglected the work of God which he is very zealous of whatever was brought as a burnt sacrifice, the Lord's stewards, holding all they have as the Saviour crucified?

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MEETING AT BATTLE CREEK.

SATURDAY, September 28th, the most numerous and the most important meeting of the year was held in the new tabernacle at Battle Creek, Michigan. A huge throng of people,\textsuperscript{1} estimated at between 60,000 and 100,000, assembled to hear the message of the coming of the Son of God. Those present included several hundred ministers, and a vast majority of the persons present were members and friends of the Sabbath People. It is difficult to fully appreciate the significance of this meeting until it is seen in perspective with other events of the times.

The meeting in Battle Creek was held in the new, vast tabernacle that had been constructed on the site of the old tabernacle, which had been destroyed by fire in 1878. The new building was a marvel of engineering and architecture, with a seating capacity of over 20,000 persons. The meeting was held on the last day of the annual meeting of the General Conference of the Church, and it was the culminating event of the year for the Sabbath People. The meeting was attended by thousands of persons from all over the United States, as well as from Canada and Europe.

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shall be able to stand!" The signs of the second advent have been fulfilled, and we now hear the word of God proclaimed under the seventh seal, waiting the corn

i sealed book], for the time is at hand and change the living just to immortality, and hence courts to escort their Leader and Com-

se been turned out of the church for apostasy, here we

lists. That infidel must give the writer of

t for him be holy still; and behold

t for him be righteous still; and he

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ation of

re long before this, we made the

But this statement is also made by

Many who have many years had a name and a place with God's commandment-keeping people in the church, and yet have not kept the

He will be given, "He that is unjust, him be unjust still; and which is filthy, him be filthy still; and which is righteous, him be righteous still; and he that is holy, him be holy still; and behold him come quickly, and gather them to himself, and shall judge them with their fathers in the

He that is holy, him be holy still; and behold him come quickly, and gather them to himself, and shall judge them with their fathers in the

He that is holy, him be holy still; and behold him come quickly, and gather them to himself, and shall judge them with their fathers in the

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

of Al-

s, "Behold I come quickly. These words of significant import to the reign of darkness, error, and con-

Some will not only see the truth and acknowl-

suaded by an idiot I The fact is that the

version cannot be improved. The assertion that the tense is past in Isa. 65:17 and 66:22 for future. But this statement is also made by

Different words are used in Isa. 65:17 and 66:22 for

in chap. 66:22, and also with equal definiteness.

Let us look, then, at this pretended criticism.

In such cases, the preaching was done by

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In public duty, and in private thinking; for while the rabble, with their thumb-worn

rules the land, to the Romans shows that it is abolished. Now

the Christian world when Marx has caused to believe, not only that he was a consistent and sincere man, but also that he was a man of the

In this connection, the fact that the

Christian doctrine, feel so terribly about the law, and why talk so lightly about it? What harm has it done? It is not really a support of the

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Grand Rapids, Sept. 24.

The first sermon here on the Sabbath question was preached during the camp-meeting on Saturday night, Sept. 21. Six days afterward, Sept. 27, we held a Sabbath meeting in the Congregationalist church at this place, where there were present who were keeping the Sabbath for the first time ever, and who were glad to see. The men who were not present, making about thirty who had embraced the Sabbath during the week, and we have had trouble ever since, but just opposition enough to keep the people steady to know what we were about. We have found them to be good people, and have great congregations, and the Lord is willing to help in the present. To him be all the praise.

J. Q. P.

Progress of the Cause.

NEW YORK AND PENNSYLVANIA.

Schuyler, N. Y., Sept. 23.

The attendance and interest here seem to be increasing. We have a good deal of good work, and the time is coming when we can withdraw from their midst, to our own heart. There is a great degree of interest in the spread of the gospel, and the reply seems to make a favorable impression. Shall continue another week.

S. B. WHITNEY.

WISCONSIN.

Milwaukee, Sept. 23.

The Universalists have given us the privilege of meeting in the Bay View church, 28x36, which is finished, and free for their meetings. Their supply of books, with the determination to give them to the people, is an acceptable speaker, just in the prime of life. We trust the Lord can fit him for the service.

T. M. STEWART.

Sickness compels us to take down the tent. Quite a number of communicants in our tents this week, and we have had about forty-five names on the covenant. In that part of the State.

T. M. STEWART.

ILLINOIS.

Burlington, Sept. 24.

We were pleased in this meeting, which was held on the Sabbath. The hall had been promised us was occupied by a holier band than those who had attended the other meetings. We have had hold meetings in a house two miles from town when we could not occupy the hall. Sept. 21, we held our first Sabbath meeting. Seven, all heads of families, were present, and several others followed, and keep all the commandments. Several others have decided to obey. Last Sunday the holiness party said, "the wolves had been here for two weeks, and kept the sheep." We have had religion here and the Sabbath, so that they can have the free use of the hall, without interruption, as long as we wish it.

The camp has increased from the first. The leading men of the place attend our meetings, and us say, "it is their duty to obey. Have sold several dollars' worth of books. Remember us in your prayers.

R. H. A. Wood.

G. G. ROBERTS.

TULARE COCTIES.

Prophets, Hill Co.—I am again in my meeting-place, and the work is going on. White men have been gathered to the truth, and will hold regular Sabbath meetings. We have closed our labors here, and have reached the hour of meeting. They are encouraging and promising. We have several meetings at the hour of meeting, and have expressed an intention to observe the seventh-day Adventist month, on the first Sabbath in each month, for the present quarter. We expect the library to grow.

M. H. WILCOX.

Tulare county, Sept. 10-16. The weather was excessively warm, yet this was the best and nicest structure in the village. This house has been built by the German Baptists, who are hard and money is scarce. The people remember our ten days received, and were ten brethren. We have been glad to see the REVIEW for two or three months. We have had not seen the REVIEW for two or three months. We have prepared to defend the truth.

M. H. BROWN.

We have been gladdened by the number of people who have been present, and have been glad to see the REVIEW for two or three months. We have prepared to defend the truth.

R. A. Hulapanwoon.

We have taken down our tent, and are preparing to leave this place. We have been glad to see this place last week, expect-ingly. M. H. WILCOX.

CLEBURNE, JOHNSON CO., AUG. 1 AND 2.

The weather was excessively warm, yet this was the best and nicest structure in the village. This house has been built by the German Baptists, who are hard, and money is scarce. The people remember our ten days received, and were ten brethren. We have been glad to see the REVIEW for two or three months. We have prepared to defend the truth.

R. A. Hulapanwoon.
Never make a remark at the expense of the other.

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

Give your friends confidence for each other's trials.

Never be angry, let the other part the lips only for a kiss.

Neglect the whole world beside rather than your wife.

Never speak loud to each other unless you want to kill each other.

Let each strive to yield oftenness to the wishes of the other.

Love your other with loving words, for they may be the last.

Never be the first to manure the garden of your heart.

Revise your own sphere of action, and adjust your relations to suit it.

NEEDING OUR OWN GARDENS.

We have been cheered and refreshed by the conversation of our annual camp-meeting and at the same time, the desire of refreshing. May we in New England profit by the counsel we there received. May our words be as specks of light in the bed of darkness. We are in the presence of God, remove all these noxious weeds, and brambles and the thistle, where we, quimndiff of this and used at home, reach out, reach far beyond and take a large amount of labor upon ourselves in weeding and cultivating the garden of our neighbors and friends, which are often in much better condition than we, or that we should not be able to search the lives of those around us.

Let us take heed that we be not deceived by looking at a single thing, which, however small, will be sufficient to make us have a false estimate of the companionship of Jesus and his angels.

When we attempt to change our course of life, which is no too apt to take a whelming burden upon ourselves, by looking for the solution of that important question, and by summing up the vast amount we have to overcome. The time is now, but remember, it is only a first step, and a small one, as it is only a place to a march, as Sr. White has so truly re- garded the truths of the third angel's message under the law of God. The outstretched shadows of the night, in the thirty-fifth year of his age. Bro. Young em- phasized the importance of the matter, and the important part of the faith. The more we pray in a proper manner, the more we pray in a proper man- ner. My dear father, Mark Newlin, peacefully fell asleep in the night of life, the 22d of May last. He left this world in the thirty-fifth year of his age. My dear father, Mark Newlin, peacefully fell asleep in the night of life, the 22d of May last. He left this world in the thirty-fifth year of his age.

WISCONSIN T. AND M. SOCIETY.

The annual session of the Wisconsin T. and M. Society was held at Grand Rapids, Wis., Oct. 5th, 1878. The report of the last annual meeting was read, and the report of the report for the past year was read and approved. The following resolutions were adopted:

Resolved, That the Wisconsin T. and M. Society be incorporated under the laws of the State of Wisconsin.

The second session was held Sept. 6th. Prayer by A. B. Hutchins. The minutes of the previous session were read. The record of the last day was then read as follows:

of members, 253
items received, 432
items paid, 347
letters written, 120
inches of magazines, 760
visiting, 273
visits made by Ed. Furness from Oct. 11 to 12.

Res. H. FURNESS, Sec.

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sum by thirteen, and you have the amount to for the quarter. Add the weekly s. B. pledges that follows it. Some put in the amount that has been paid during the quarter. That is of all the members together, then multiply this letter just received from Bro. Andrew Brorsen, the Quarter," the amount that has been pledged lender this head state what you have done with the last reports that came in, but we want to... form the report. Zht feritur and Ittrattl. The last point is, "Paid to Conference Treas-