

The Advent Review

AND HERALD OF THE SABBATH.

"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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WATCH.

Wake, brethren, up, arouse from sleep,
Your festal robes prepare,
He summons to the marriage feast,
Is ringing on the air.
The first sound of Christ's chariot wheels
We strain our ears to catch,
His signs portend the end is near,
And Christ says, "Therefore watch!"
Such as mock—"Christ come again?"
Sufficient this reply—
Is likelier he should come to reign,
Than that he came to die.
The unbelief in Noah's days
Well does the present match,
Which is a sign of last decline,
And Christ says, "Therefore watch!"

The war-field's loose, and carnage wrought—
Oh! who can tell the sum!
The godless, earthly empires reel,
And "perilous times" have come,
The truth's denied, and lies believed
That wicked spirits hatch—
Given sign of "the last time,"
And Christ says, "Therefore watch!"

Such an hour as ye think not"—
Ah, me! who thinks at all,
Thought but self and worldly gain
Or heeds the Master's call?
He's near at hand, he's at the door,
His hand is on the latch,
And "our redemption draweth nigh!"
Watch therefore, Christian, watch.

General Articles.

DIVINE INTERPOSITION IN HUMAN EMERGENCY.

This title expresses a law of God's government. The first act of God for man after the fall was a supernatural intervention in an emergency which could have been met in no other way. The promise of the "seed of the woman" was the capital act which signalizes the whole subsequent history of the world. Coming at the head of the stream of human existence, it has infused its own character of divinity into the whole current of that existence. As sin creates an unbroken succession of emergencies and entanglements in human destiny, so redemption creates a corresponding succession of interpositions and rescues.

This law of supernatural intervention is fully illustrated in the protection which has been given to the institutions of the gospel. The history of the gospel is a history of deliverances by invisible powers of that which human view seems often to be a doomed and hopeless situation.

Philosophical expectations are all at its success. The balance of natural abilities is never in its favor. The great powers of the world are its allied enemies. If true, as Murat said, that "it is the will of Providence to favor the strongest," Christianity ought long ago to have been numbered among the mythologies. It ought to find it in books of ancient fables. Its history is a riddle to statesmanship and philosophy alike, because it is a history of deliverances, from which truth has been rescued by a secret power, when all the visible forces seemed to insure its annihilation.

This is illustrated, for instance, in that law which persecution always defeats itself. It becomes a truism (has it not?) that persecution never permanently injures a good man. We never fear the ultimate effect of an attempt to suppress a truth, to burn a good man, to destroy a good book, to crush any good thing. Why? It is not,

as is often affirmed, that in the natural course of things truth in such a conflict is the superior. In such a world as this truth is not the superior. Under natural law the good never triumphs as a matter of course. It never rises by its own elasticity. Crises have often occurred in which persecution has been backed up by wealth, by learning, by the prestige of antiquity, by civil law, by public opinion, and by bayonets, by all the great forces which sway society and compact nations, and thus allied, it has borne down—upon what? Upon armies bristling with steel? Upon Ehrenbreitsteins and Cronstadts? No; upon a handful of poor men and friendless women and little children, who had no weapon of defense but prayer.

The existence of Christianity has more than once hung in the balance of such a conflict as that. On which side, then, in the nature of things, were the chances of success? Leave out of account the law of supernatural intervention, and what wise man could foresee that impotence and strength would change places in the issue! Many times the success of persecution has seemed to be a foregone conclusion. Many times has its success appeared to be an accomplished fact. It has laughed at failure as a bugbear. Many times it has burnt up the handful of men, women, and children, as Alva did in the Netherlands. It has answered prayer with faggots. "We have them now," said one of the "Blood Council," "and God himself cannot save them." Many times have even the people of God thought so. "We trusted that it had been he who should have redeemed Israel." "Oh! yes, we did trust; but our trust has failed us, our enemies have triumphed, God has not interposed as we thought he would, we have now only to lie down and die."

It is often true that God has not interposed as men have believed he would. God is not partial to miraculous methods of working. He often seems to look on indifferently while fire and steel do their work on those who are as the apple of his eye. It has been said to be the great miracle of Providence that so often no miracles are necessary to accomplish his purposes. He does not find it needful or expedient to work very largely by hairbreadth escapes. His methods of procedure strike deeper than that. He strikes at persecution where it roots—in the underground of Satanic forces. The prayer of a dying child opens an armory which faggots cannot burn. The twelve legions of angels are given to it. Spiritual battalions crowd the air with their strategy, and soon to even our swollen eyes it appears that the success of persecution has been its failure. God has interposed in the emergency, but in his own way. He has caused violence to defeat itself, through the spiritual forces which it has roused to the rescue.

The same truth is illustrated in that law by which infidelity on a large scale is always short-lived. There was a truth in the argument of Robespierre for the being of God, that "atheism was an aristocratic belief." It is true of every variety of infidelity that sooner or later it contracts itself within the circle of a few minds. The masses of men never permanently embrace it. The history of infidelity proves this. It has been beaten so many times, in so many varieties, beneath such adroit disguises, under such diversities of circumstance, with such accumulations of disadvantage on the side of faith, popular opinion has so often spurned it, respectable opinion has so often become ashamed of it, that now we have settled upon this as one of the axioms of Christian policy, that infidelity cannot become the permanent belief of any people. The mania of suicide lurks in its blood. Sooner or later a secret power in the popular instinct of faith will creep around it in a circle of fire, and it will act the scorpion in the fable. This we believe simply because the history of unbelief is a succession of such deaths. It is always braying in some new form, and is always gasping in some old form.

But why is it so? It is not because anything in the nature of the case defends the world from infidelity. On the contrary,

human nature has elective affinities with infidelity. Men do not love to retain God in their thoughts. Atheism finds a den to hide in in every human heart. The practical life of the world is largely atheistic. So strong are the tendencies of sin to a dethronement of God that many thoughtful minds anticipate that the last conflict of Christianity with it in this world will be narrowed down to a struggle with atheism, naked and shameless. There have been periods when to human view the immediate prospects were overwhelmingly suggestive of this crisis. Times of transition have occurred, from an old to a new order of society, when the popular faith has seemed to break loose from the old moorings and to drift, nobody could tell whither. Simultaneously with this, infidelity has been greeted by the sympathy of the controlling minds of a nation. Universities and Royal Societies have nursed it; elegant literature has dandled it; poetry has sung to it; the sciences have disciplined and armed it; fashion has coquetted with it; philosophy has crowned it; wealth has built temples to it; philanthropy and liberty have brought incense to it from afar; and to the friends of Christ it has seemed that, if it were possible, the very elect would be drawn after it into the vortex of apostasy. Society, at such times, seems to have run mad with unbelief. What was Paris in 1789 and again in 1871 but one vast lunatic asylum? Respectable medical opinion thus explains the atheistic ferocity of the French metropolis.

Now at such a crisis it is not on the ground of natural causes operating in known methods that we can anticipate the restoration of faith. Indeed, in such emergencies that restoration usually comes in ways which have not been anticipated. Sometimes God suffers infidelity to triumph for a while, and by its enormities to work out a popular recoil. A very brief experience of it under the secret overruling of the Holy Spirit is often enough to do that. Sometimes he permits it to run to seed in absurdities which he uses to awaken the sense of the ludicrous. Then the common sense of the world breaks out into a broad laugh at it. Sometimes he raises up one man, like Bishop Butler, whose life's work it is to bring back the cultivated mind of a nation to the conviction that belief in God is intellectually respectable. Sometimes a national affliction comes like an earthquake, and a national revival of religion follows it. Providence and grace delight in co-operation. They go forth at God's bidding, as the disciples did at the command of our Lord, the two together. Their compound forms become explosive to the solidity of error. The mass is rent by fissures which never close up again. In some such unlooked-for method God comes to the rescue and meets the emergency himself. Thoughtful men seem to themselves to be spectators, rather than actors.

The same principle is illustrated in that law which forbids corruption within the church of Christ to reach the extreme of organic disease. If the wisest and best of men had fore-ordained the history of the church, they would have been apt to order events so that the church itself should have stood like an angel in the sun, pure as that purest of the elements. Men would have planned things so, because of an imagined necessity. We should have said it must be this or nothing. We should have reasoned on the problem of corruption in the body of Christ, as we reason upon gangrene in the physical body. Once pervasive, it is fatal. When spiritual disease has even balanced spiritual health in the church, it has been a perfectly natural inference that the last hour of the church was at hand. Looking cautiously into the surroundings of the French Deism of the last century and the French Atheism of to-day, we cannot but respect the sagacity of their champions in reasoning as they have done from the premise of the Papal church to the conclusion that Christianity must be near its end. If an effete and imbecile faith, the foe alike of learning, and liberty, and morality, be all that the Bible has to offer to a race of "wretches" such as Voltaire described mankind to be, it is reasonable to believe that the Bible will

soon become an antiquarian rarity. Such logic is right if we reason only upon the assumption of such natural causes operating by such natural laws as are visible and calculable to our sagacity.

But the church of Christ has already lived long enough to demonstrate to us that here is one of the points at which natural law opens secretly to invisible agencies; which come in noiselessly and work breathlessly. They are God's angels of reform. Precisely how, precisely where, precisely when they act, we do not know; but we see results which cannot be explained without them. We see decay arrested. We see the mass of corruption sloughed off. We see the dead limbs stirring. We feel the heart which but just now gave no sign to our stethoscope, bounding with the pulse of a new life. God interposes by an alternation of moral surgery with moral restoratives to save his beloved from dying by organic disease.

The same principle might be illustrated, if space would permit, from the history of local revivals of religion. These often excite in Christian observers the feeling of surprise. They often break out suddenly. They come in unexpected methods. They follow unhonored instruments. They develop power altogether disproportioned to the means employed. They often fall upon a slumbering church. They reach to forgotten classes of society. They compass results which even prayer had not foreseen. They override approved and established ways of preaching. Their first sign seems to be the undermining and the humbling of a revered and complacent pulpit. In ways which human ingenuity would never have thought of, God makes his own sovereignty felt in them. And in their timeliness they fit into emergencies in the religious life of a people which to human view could have been met by no other conceivable agencies or events. Such divine intervention is one of the favorite thoughts of prophecy. So has the church of Christ always found it to be one of the "precious thoughts" of God.—PROF. AUSTIN PHELPS, D. D., in *Independent*.

Our Saviour's New Law.

THE pertinacity with which people cling to "teachings of men" and reject the teachings of the Bible—even the very plainest declarations of the Saviour himself—would be inexplicable, but for the prophecy describing the condition of the world in our day.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come [margin, *the latter day*] forever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30:8, 9.

It is with great confidence asserted that we are no longer to respect or heed God's holy, perfect law—the ten commandments, which were given for the conversion of the soul, but that a NEW AND BETTER LAW is taught us by our Saviour; namely, that we should love the Lord our God with all our heart, and our neighbor as ourself, and this, being a new and better law, supersedes the law of God. That so many religious, wise and prudent people can honestly be so much in error is really marvelous, and would seem impossible; but for God's declaration: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14.

That this lack of wisdom and failure to understand is especially in regard to the keeping of the ten commandments, we have the positive declaration of Jesus: "Why do ye also transgress the commandment of God by your tradition?" "Ye hypocrites, well did Isaiah prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from

me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:3, 7-9.

To prove that we are now under our Saviour's new law we are referred to Matt. 22:36-40: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The question is not, What new law have you to offer us? but, Which is the great commandment in the law?—in the law already existing. In the parallel text Mark 12:28, 31, our Saviour quotes the very words of Moses. In Deut. 5, Moses recites the ten commandments; in chapter 6 he sums them up.

Let us compare the words of Jesus and Moses.

JESUS.	MOSES.
"Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul; and with all thy mind, and with all thy strength; this is the first commandment." Mark 12:29, 30.	"Hear, O Israel: The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. 6:4, 5.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:31.

"And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than whole burnt offerings and sacrifices." Mark 12:32, 33.

This identifies the law of the ten commandments, and separates it from the ceremonial law. It proves that the law to which Jesus referred was the same law referred to by Moses, the ten commandments, to which God added no more.

"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

In Matt. 19:16, 17, we read that the young man asked the all-important question, "What good thing shall I do that I may have eternal life?" And Jesus answered, "If thou wilt enter into life keep the commandments." The young man, like the lawyer, asks, "Which?" Not which one of the ten commandments—but which code—the moral or the ceremonial? Christ said, "Keep the commandments," and identifies the code of ten commandments to which God added no more, quoting from the second table. It is asserted that Jesus did not mention the Sabbath; therefore, obedience to the fourth precept is not a condition of eternal life. Christ did not mention idolatry or profanity. Did he therefore teach that we can obtain eternal life while worshipping idols, blaspheming, and swearing? Christ had already declared that every jot and tittle of this code of ten commandments must remain in full force till heaven and earth should pass away. Matt. 5:17, 19, and Luke 10:28.

The young man claims to have kept this code; but Jesus proves to him that he had not kept the very first precept; for he had other god's before the true God—he loved his possessions more than he loved God; for he could not part with them, and so turned sorrowfully away.

Our Saviour gave no new law, nor left out a jot or tittle of the old law which we had from the beginning. In proof of this, let us place his two answers to the same question side by side.

TO THE YOUNG MAN.	TO THE LAWYER.
"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19:16, 17.	"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live." Luke 10:25-28.

"What is written in the law? how readest thou?" In reply, the lawyer quotes the words of Moses when summing up the ten commandments—the very same words Jesus quoted when asked which was the greatest of commandments. Our Saviour says to the young man, "Keep the commandments." To the lawyer, after he had quoted them in part, he said, "Keep the law as it is written, as you read it, *this do and thou shalt live.*"

But did not Christ give us a new commandment? Did he not himself call it a new commandment? "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34. This certainly was a new commandment to the Jews—to love as Christ loved. Jesus came not to change, alter, or to make void, the law, but to magnify and make it honorable; to teach its depth and breadth. Let us learn from the beloved disciple John, who gives us this record, in what sense it was a new commandment: "He that saith he abideth in Him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John 2:6-10. "For this is the message [or commandment—see margin] that ye heard from the beginning that we should love one another. Not as Cain, who was of that wicked one, and slew his brother." 1 John 3:11, 12.

John here shows what he means by the command we had from the beginning, that it was from creation, and was known to Cain. We know this law must have existed from the beginning and before the creation of the earth; for when God created the first angelic intelligence in Heaven itself, the first duty of that intelligence was to love its Creator; and when the second intelligence was created his duty must have been to love his Creator, and the other created being.

Christ, the Son of God, twice positively declares that if we would have eternal life, the first great essential is to keep the commandments—not nine-tenths of them, not some new and better law, but the ten commandments which God spake; which God wrote with his own finger and added no more. Keep the law as it is written, as you read it. This do and thou shalt live. CHAS. B. REYNOLDS.

"Another River."

A LADY, walking one day near a river, saw a man with his hat and coat off. Thinking he meant to drown himself, she looked to the Lord to give her a word to arrest him. Presently she walked up to him, when he turned and said:—

"A beautiful river, ma'am."

"Yes," she replied, "but there is another river—a river that makes glad the people of God. Do you know that river?"

"No, ma'am," he replied.

She tried to say more, but was unable, and left without saying another word. Hastening home, she told her husband what she thought the man intended doing. Persons were sent off at once to see if he was still there. They found his hat and coat, and searched the neighborhood, even dragging the river, but found no traces of him. Twenty years afterward, the lady was in a chapel, and observed a man looking intently at her. She tried to remember where she had seen him, and while doing so, he leaned over and said, "There is another river; do you know that river?" Immediately she recollected seeing him and all the circumstances connected with their meeting. The word she had dropped had been a word in season.

"Do you know that river," my reader? Know you the river of mercy which flows down from the bosom of God into the midst of a wretched world? Oh, it is mercy, full and free, to the chief of sinners! The dark river of death, wrath and judgment, has been entered into that you might pass over dry-shod. Christ has been down into death; judgment has spent itself upon him. He tasted death in all its bitterness that eternal life might be yours forever.—Sel.

A LITTLE HELP.—A company of men were pushing a boat into the water; but it stuck fast so that they could not move it. "Another pound," said one, "and it will go." "I can push a pound," answered a little boy. He did, and she was soon afloat.

The Bible Standard.

"SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. There is a class of individuals who, when one talks to them on the subject of religion, and especially the prophecies relating to the second advent, say that the Bible is a sealed book, a book of contradictions, and inconsistencies; and others who profess to take the Bible as the standard of faith and practice claim that the prophecies of Daniel and John are portions of Scripture which cannot be understood. Such statements conflict very materially with the testimony of Jesus, and with that of the prophets and apostles.

Jesus has told us to search the Scriptures, without any qualification; for they testify of him. And in 2 Peter 1:20, 21, the apostle informs us that "no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved of the Holy Ghost."

The book of Revelation cannot possibly be called a book of mysteries, as the first verse declares it to be "the revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Add to this the testimony of Paul in 2 Tim. 3:15, and we learn that even a child can understand the Scriptures.

If all who profess to take the Bible as the standard of faith and practice would follow the instruction given by our divine Lord, and would search the Scriptures for themselves, the word of God would not appear so dark and mysterious, but would be to them, as it was to the psalmist, a lamp unto their feet, and a light unto their path. Ps. 119:105.

Again, Paul gives us the assurance that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. We need at the present time the combined light and strength which may be derived from the various portions of the Bible. The Bible not only warns us of the time of trouble which is just before us but it gives us courage to prepare for the coming perils, and confidence as to their results. It fortifies us against the wiles of the enemy. It tells us our true position in this life, and will, if its teachings are practically carried out, guide us safely to the city of God.

As the Bible is God's word, and one special means by which he holds communion with us, it should be constantly, carefully, and prayerfully read. We should read every part of God's word, and we should pray over every portion we read; for only the Spirit that indited it can fully explain and apply it. We are not to raise our standard and bring the Bible to it, as is too frequently done, but we should be willing to let the truths of the Bible have their plain and common-sense meaning.

In reading the Scriptures we should always watch for Jesus, for they testify of him. In one place he is revealed to us by types or figures; in another, he is clearly set before us. The Scriptures without Christ would be like the world without the sun, or like paradise without the tree of life. They testify of the glory of his person, the nature, magnitude, and perfection of his works, the depth and constancy, of his unfathomable love for a race of rebels, his spotless character, his bright and blessed example, and his glorious offices as prophet, priest, and king. They tell us of his first advent, that he was made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, and make reconciliation for the sins of the people. Heb. 2:17. They reveal him entering upon his priestly work in the heavenly sanctuary. Heb. 8:1, 2; 9:24. They describe his second advent when he shall come to earth in the glory of his Father and attended by all the holy angels to awaken his sleeping saints, to change the righteous living from mortal to immortal, and to take his people to those mansions which he has gone to prepare for them. John 14:1-3.

The spiritual minded find, in reading the Scriptures, so much in those sacred pages to feed the mind and delight the soul that they have no time for doubts or complaints. Such persons will find Christ in all parts of the word, but the carnal mind will scarcely discover Him who is the chiefest among ten thousand anywhere.

Let the word of God, then, be our study daily, the rule of our lives, and the weapon of our defense. Let us read it devoutly, examine it carefully, and make use of it constantly as a detector of sin. Let us prove all things by it, as it is the only standard of genuine holiness. May the sweet and tender Spirit of God unfold the Scriptures to our minds and apply them to our hearts.

M. WOOD.

Croquet.

I AM glad to see croquet playing men in a recent number of our paper. Some who are living in the great day of God's aration have no time to lose. Those who so great and thorough a victory to gain short a time should not be satisfied to any precious time in anything that is harmless. We should have an ambition make every minute useful if possible, see that each one is lived the best it can. But is croquet playing entirely harmless? Does it not strengthen emulation, self &c.? and dare we now, just at the time end, cultivate the fruits of the flesh (20) in the smallest degree? It is "the foxes that spoil the vines." We may have an opportunity to put away our old and form right characters by great effort must be done by ceaseless and decided tion to these little things.

While an invalid, six or seven years became interested in playing croquet; though I never played as much as I can say, from experience and observation no one can become much interested in it without being more or less charmed. a minister who was much opposed to the until he had been induced to engage a few times, when he became nearly in by it. The excitement attending it is same nature as that connected with billiard (which I also played at that time) checkers. These, we learn from the nics, the Lord does not wish his people to engage in. They act as a mental stimulant. People often become so attached to the mon that when prevented from playing evening, as usual, they will sit up to their mental craving after the company tired. Is not this some like a drug longing for his accustomed dram? reading has a similar effect. Each of things give an unhealthy tone to the unfitting it to love the truth.

Dear young friends, let us strive after full conditions of body and mind; for we bought with a price," and let us try to God in our body and in our spirit with God's." The Lord help us who are old very careful and "make straight paths feet." I wish that you could fully realize importance of having a principle of you. It is a time of great peril. Parents and may feel the deepest anxiety about your ent course and final salvation, yet remain "though Noah, Daniel, and Job" were land, "they shall deliver neither son daughters." Eze. 14:20.

Go to God in prayer, and to his help; set your faces as a flint toward him continually strengthen your resolutions, forts to do right in all things; let others they may. Heaven will then be on your and though evils and perils increase ally around you, you are always safe; you will be held safely in the hand of whom you serve when "the earth is broken down," "and shall be removed cottage," and the heavens depart as a scroll.

M. E. STEWART.

Battle Creek, Mich.

Committing Scripture to Memory.

"The Bible! 'Tis a book divine, Where heavenly truth and mercy shine, And wisdom speaks in every line."

Soon after the Lord in mercy opened our eyes to behold spiritual things, we commenced committing to memory portions of inspired volume, carefully, prayerfully, exactly, word for word, without the least deviation from the written letter.

First, we committed the sermon on the mount; the most practical parts of the of Paul, Peter, James, and John; and of the Psalms, Proverbs, and prophecies then committed the whole of Matthew's whole psalms, and whole chapters in the kings of Solomon and the prophets; whole chapters in Romans, Corinthians, tians, James and John, Peter first and and in the letters addressed to Timothy Titus by Paul.

This committing to memory portions of blessed Bible was made a daily business; some days, only one verse was committed; others, two, three, four, six, eight. The passages committed in the morning often repeated during the day, while going and coming in, lying down and rising. While occupied in our usual avocations, of business transactions, these golden gems were over and over again, and again meditated and brought home to our hearts. The ous results of thus treasuring up these of gold in pictures of silver," are inexpressible. We mention only a few of these blessings.

1. This hiding the word of God in our by these daily commitments assisted us in not only in using scriptural language

the great "I Am," but as whole and other parts of the Bible were of prayer entirely, we could, when in spiritual ardity and when the heavens were over us, and our own words to rise no higher than our head, take of the Holy Spirit's dictation, and our heart kindle with true, inspiration. Often, when clouds and darkness thus around us, the healing beams of of Righteousness would dawn.

This method of examining the Bible and prayerful committal of its pages is very much in ordering our conduct at home and abroad, in the social and around the table. A verse or two, from this pure fountain, was often in on these occasions for elucidation and conversation. Moreover, it aided us in giving a happy turn to social or interviews, when otherwise precious moments would have been occupied on a trifling nature or commonplace, or of little or no profit. Further, when conversation was likely to flag, from this light-house would be for mutual edification and spiritual improvement.

Our missionary trips from house to cities and villages, this familiarity and inspiration was of special advantage, and sick-beds on occasions when the could not easily be taken up, we could have recourse to this stock on hand in our memory, and repeat verbatim passages as would comfort the feeble, support the weak, and administer to the sick and dying.

Teaching Sabbath-schools, Bible-classes, attending meetings for prayer, testifying in more public ministration, this Holy Writ, stored for future use, was incalculably beneficial.

word, "where'er it enters in, sharper than a two-edged sword, slay the man of sin."

in writing for the press; or otherwise, the blessed results were experienced as imparting oral instruction.

In severe temptation, we could apply the word of the Spirit skillfully in warding off the fiery darts of the enemy, from the our having so many of the great and promises before our mind's eye. Our Lord set an example here, when tempted, after his long fasting of forty days. Did he say? "Get thee hence, Satan," written, Thou shalt worship the Lord God, and him only shalt thou serve." 10. Mark well the purport of the "It is written."

This hiding God's truth effectually de, and killed out forever, the least and tendency to silly, nonsensical chit-chat, talking, and jesting, about things of or no profit, so common with many members. The attempt at witticisms is vain laughter eats out the life and of true piety. Whenever you see given to light, trifling or frivolous conversation like the crackling of thorns under a ke it for granted such individuals are superficial in Bible theology, and know if anything of the marrow and fat of the gospel.

Another exceedingly important item in bringing home the spirit of the Bible to most soul was this: It killed or destroyed, and forever all relish for insipid, and ephemeral publications, the popular, and of the day, the fashion-plate and comicals, the multitudinous of the bitter and the sweet, God and on, Christ and Belial, so frequently used and puffed by religious editors. Once the truths of the Bible have taken root in the heart, and become more precious gold, sweeter also than honey and the comb, these sugar-coated poisons, snakes, grass, Satanic transformations, appear and heart-sickening, and are repulsive as the froth and scum of the pit, fit for the land nor the dung-hill. When you see persons poring over these "literary" with evident delight, you know that they have not yet learned the principles of true discipleship.

first the bushel with the wheat— with wisdom, food for souls to eat; an chaff, the fiction of the day, will find no place, and blow away."

This investigating of the writings of holy inspired men opened our eyes to see the and sinfulness of worldly conformity, equipage, church-building, the prideocracy, the uniting of Christ with Be-matrimonial connections, religious festi-did secret, oath-bound societies. When the professed disciples of Jesus follow wake of worldly popularity, receiving from one another, rest assured that word has not done its perfect work.

10. This method of searching the Scriptures, accompanied by the influence of the Holy Spirit, eradicated entirely and forever a sectarian spirit and the spirit of caste. We were led also to hate oppression in every form as God hates it, and as every holy being must hate it.

Beloved reader, are not the blessings here enumerated, which result from treasuring up God's truth in the heart by committing portions of it daily worthy of your immediate, prayerful consideration? Can you hesitate a moment from following on to know the Lord in this way, "till the day dawn and the day-star arise in your heart?" "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:20, 21.—*Guide to Holiness.*

Luther and Calvin.

The following able contrast between Luther and Calvin, is drawn from the life of Calvin, by Dr. P. Henry, of Berlin, translated by Dr. Stebbing, and an article in the *North British Review*—

"Luther was the man of the people—Calvin of the divines. Luther was drawn on to greatness in spite of himself—Calvin became great on system, by a holy energy and an intense feeling of duty. The one was bold, abrupt, impetuous—the other, systematic, accurate, severe. Luther struggled much for sound doctrine—Calvin struggled yet more for piety and holy practice. Luther overthrew—Calvin constructed. The German originated deep feeling—the Frenchman elicited profound thinking from men.

Their contrasted characters are in some degree seen and read in their portraits; Luther, bluff, jovial, and well-conditioned—Calvin, emaciated, thoughtful, piercing. Their diverse mental temperaments are exhibited in their views of Satanic agency. Luther, it is well known, thought, or dreamed, or persuaded himself, that he had frequent personal conflicts with Satan visibly—Calvin approached that awful subject with faith as firm, but with the fancy less fixed, than Luther. In this respect, as in others, the Genevese divine may be deemed the complement of the German. Calvin strove as energetically as Luther; but Luther aroused—Calvin tranquilized. The watchword of the one was war—that of the other, order.

"We do not present this contrast as if Luther and Calvin were rivals. Their mission and their spirit were one. They were alike God's witnesses and remembrancers—Heaven sent of a truth. Hence, though they never saw each other, they never felt as strangers, but entertained a mutual respect, while each expressed his belief according to his particular character."

Sunshine and Sleep.

No sirup of poppies, no tincture of opium, no powders of morphine, can compare in sleep-inducing power with sunshine. Let sleepless people court the sun. The very worst soporific is laudanum, and the very best is sunshine. Therefore, it is very plain that poor sleepers should pass as many hours of the day in sunshine, and as few in the shade, as possible. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and hearts, they were veils, they carry parasols, they do all that is possible to keep off the subtlest and yet most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get roses and color in your pale cheeks, strength in your backs, and courage in your timid souls? The women of America are pale and delicate; they may be blooming and strong, and the sun-light will be a potent influence in this transformation.—*Dr. Hall.*

Apologies.—Do not make them, dear young brethren, just entering upon the noblest of vocations—the Christian ministry. Your self-respect, respect for your audience, the high character of your office, all require that you should feel the solemnity of the occasion, the fitness of the theme, and your ability to improve the opportunity. If you have failed to qualify yourself for the service, an apology will not benefit you—it will excite distrust or commiseration, and thus rob the cause of a certain power. Better fail once, twice, many times, and let these failures teach you a salutary lesson, than to get into a habit which so ill befits the pulpit, excites too much personal interest on the part of your friends, and tempts some in the congregation to suspect your sincerity. Do not apologize, no matter what has happened. If it is your duty to be in the pulpit, it is your right to be there without a word of explanation or apology.

Our Ground of Hope.

"THE Lord will perfect that which concerneth me." Psalms 138:8.

This text promises that God will do for us just what we want done, but never can do for ourselves. The psalmist did not say, "I have grace enough; my faith is strong enough; my love is warm enough, and nothing can move me." No; his dependence was in the Lord. If we have a confidence not founded in God that confidence is worse than none. If I must depend upon myself for salvation, I am lost. Our confidence must not rest in what we have done or promised to do, but entirely in God. If we had to fashion ourselves into vessels of honor for the Master's use, we might well despair.

The psalmist said, "The Lord will perfect that which concerneth me." His confidence was for the future. I have heard people say of an individual, I will trust him as far as I can see him. That is just as far as some trust God. They believe he will provide as long as meat is on the table, but would they believe if the table was bare? No; their faith is strong when they see the ravens coming, but if no ravens could be seen would they believe their bread and water sure? May our faith be increased before the time arrives that we are to have nothing but bread and water, and have to trust God for that.

The psalmist looked through life, and for our encouragement gave the assurance that "the Lord will perfect that which concerneth us. Oh! we who tremble, let us now rest in this sweet promise. How often we look into the future, and see strange things which portend some trouble. Let us leave the future all to God. Once in my early experience, I was reproved by an older Christian because I expressed myself as having confidence that God would save us through this message. He thought I was presumptuous, but I now believe my confidence was proper. I believe the truest Christians are those who dare not doubt God. What an opportunity there was for Moses to doubt when told to hold his rod over the sea. How easily might unbelief have come in when Abraham was called upon to destroy his only son. They faltered not at God's promises, and we are permitted to read the history of the results of perfect faith and obedience. It is right to speak confidently of ourselves, but confidently of God.

"The Lord will perfect that which concerneth me." What a wonderful work! There are those who believe they are perfect. I believe that a state of perfection can be reached, but many professing sanctification are full of faults. Ministers professing sanctification war against God's holy law, and many of them declare their holiness with lips stained with tobacco juice. How must God look upon them?

I talked with a man recently who prided himself on the belief that he was sanctified. He invited me home. I expressed a willingness to visit such a man, and receive instruction from one so fortunate as to have reached such a nearness to God. I began to talk of God's rule of righteousness, the law, and his face was red with anger. Preach Christ, said he, preach Christ. I convinced him that we must see our sins by the law, then preach Christ.

Does God sanctify people, then give them holy indignation against his law? To talk sanctification and shelter themselves under it while in willful transgression of God's law is as useless as to hide under a sieve and expect protection from a shower of rain. It is a cloak that will be rent from them in the day of God, and they will be numbered among hypocrites. Oh! it is sweet to know God will perfect all his saints; but sweeter still to know we may be numbered among them, and thus his promises extend to us. And here is implied a personal work to be done by each of us.

What a noble work is toiling onward to perfection. When we begin, the cross is our battle cry. When the enemy gathers for battle, it is still the cross. The battle fought and victory won—then what? It is the cross still. Good works alone will no more carry us through than they would have held Peter above the waves. Works are essential; but to trust in them is fatal. Form is not power; but we seldom see the power where there is no form. Where is the church which has departed from God's forms that has not suffered spiritually, and lost the power? Take care, despisers of forms, despisers of the Sabbath and the ordinances of God's house, God may smite you as he did the Philistines who despised the ark. Lastly, let us all subject ourselves to God's pruning-knife, till all our fruitless branches are lopped off. Let us leave ourselves passive in his hands; for He is faithful who has promised, and will "perfect that which concerneth" us.

D. DOWNER.

Novel Reading.

EARNEST study strengthens the mind, as vigorous exercise strengthens the body, or solid food the stomach. He who avoids hard labor grows feeble; he who avoids healthy food grows sickly; and he who avoids hard study grows simple, flat, and foolish.

Many young persons read fiction till they lose all taste for fact, and pore over novels until they are unfit for anything else.

Says the *College Courier*: "Exclusive and excessive novel-reading is to the mind a kind of intellectual opium-eating in its stimulant effects upon the fancy and its stupefying and bewildering influence on the judgment. An inveterate novel-reader speedily becomes a literary rouse, and this is possible at a very early period of life. It now and then happens that a youth of seventeen becomes almost an intellectual idiot or an effeminate weakling by living exclusively upon the enfeebling swash or the poisoned stimulants that are sold so readily under the titles of tales and novels. An apprenticeship at a reform school in literature, with a spare diet of statistics, and a hard bed of mathematical problems, and the simple beverage of plain narrative, is much needed for the recovery of such insane and half-demented mortals."

Do not live on such "swash" as that. What is the use? When you have read novels a thousand years, what do you know more than you did at first? What does it all amount to? Men need facts, not fictions, and when the world is full of good books containing information, fact, history, science, and a thousand matters of interest, what a shame it is to waste time reading the lying yarns of novel writers. He that "loveth and maketh a lie" has little blessing in this world, and little hope for the next.—*Sel.*

Dark Days.

"THE future looks dark. How can I bear this burden on and on?"

Stop a moment. "Can you not bear your burden of to-day—this one day?"

"Oh, yes, I can get through this day."

Well that is all that is required of you. Did not the blessed Jesus say, "Take no thought for the morrow?" Try it to-day, and at night you shall lie down upon your pillow with your hand in his and sleep sweetly. How well he knew what is good for us! "He in his days of feeble flesh" was tempted as we are. The cross lay at the end of his journey, and who shall say that he had no temptation to think the way onward to be rough and hard? But he yielded not, and in the strength of his own experience he could say, "Take therefore no thought. . . . Sufficient unto the day is the evil thereof."

Besides, none ever know the infinite tenderness of the Guiding Hand but those who do implicitly trust all to the Heavenly Father. See the child at play on the carpet with its toys. How happy it is as long as its mother is at hand. But let that mother be withdrawn for a little, and it soon puts up its lip to cry. When it gets more experience the parent can leave it for a longer time, but then it must be frequently assured that mother is only in another room and will come back soon. Just so we soon grow doubtful if the face of our Heavenly Father is hidden from us. Let us take his word, and trust him in dark days as well as in the cheerful sunlight.—*Sel.*

Ebal and Gerizim.

An interesting experiment was recently tried in connection with Mounts Ebal and Gerizim, for the purpose of meeting the doubts sometimes expressed as to whether the blessings and cursings recorded in the twenty-seventh chapter of Deuteronomy could be heard in the valley below. On this point a correspondent of the London *Sunday-school Times* relates the following incident:—

"On the 22d day of March last, I stood myself on Gerizim—not on the top, but on a spur, like a platform, on its side, above the valley; and there is a similar platform opposite, on Ebal. A friend stood on Ebal, opposite. There was a congregation of from twelve to fifteen below us. My friend on Ebal first read the curses (see Deut. 27), one by one, and the people below shouted 'Amen' after each of them. I followed, reading the blessings in the next chapter, and our friends below responded to the same with their 'Amen.' Then we read several verses in the first chapter of John, the one and the other reading every alternate sentence. Not only the people in the valley below, but I myself, standing on the side of Gerizim, could hear most distinctly every word that my friend read on the side of Ebal, and vice versa. We did not measure the distance, but it was estimated by the party to be nearly a mile."

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."
BATTLE CREEK, MICH., FIFTH DAY, SEPT. 16, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, EDITORS.

The Maine Camp-Meeting.

THIS meeting was held at Richmond, Me., at the time appointed, Sept. 2-6, 1876. And as we write this heading we are almost tempted to omit the letter e from Maine, and write it "the main camp-meeting;" for it has been one of the best of the season.

Twenty tents were erected, and about two hundred brethren and sisters were present, men and women of substantial worth, as sound and solid as the granite of their native State.

Fifteen discourses were given in all, and the speakers from the first enjoyed freedom in presenting the truth. The social meetings increased in interest from the beginning to the end; but especially toward the close were they excellent. The cheering testimonies brought in, in rapid succession, showed an intelligent standing in the truth, a great appreciation of its value, and a joy in the hope of soon-coming deliverance, when the storms and trials of the way will all be past, and we shall meet the loved and lost in the kingdom of our God, a kingdom peaceful, perfect, and eternal.

The place of the meeting this year was a new place for such meetings of our people, and the announcement of it had not gone out so fully as it will go another year; yet on Sunday the crowd was large, numbering probably not far from twenty-five hundred people. Bro. and sister White had most excellent freedom in speaking to them. And in their testimony on this day, and the many other occasions upon which they spoke, a good impression was made, and much prejudice was removed. We do not believe that the prejudice raised by the low and bitter work of opposition carried on by some against sister White and her labors has been able to survive a single discourse of hers, when the person affected has been present to see and hear for himself. At any rate, we have known of many who came with prejudice and went away confessing that they had been deceived, that their prejudice was gone, and that the spirit of opposition manifested against sister White was not of God. In no State probably has her name been more meanly handled than in Maine. Hence it is especially gratifying that here she should have the opportunity of speaking for herself, that the nature of her work may be seen, and the deceptive and unchristian character of the opposition against her may be exposed.

The crowd was very orderly and attentive during Sunday, and no disturbance was experienced at any time during the meeting. The people of Richmond and vicinity are entitled to our thanks for the respect and courtesy shown to this gathering of our people.

A good number came forward for prayers on the Sabbath. On Monday two were baptized by Bro. Corliss in the Kennebec River, near by the camp-ground. This was not a large number, but as it was the first scene of the kind that has occurred in connection with the S. D. A. Camp-meetings in this State it was an item of no small encouragement.

Among the features of interest connected with the meeting the singing should not be passed by. There are good voices among the brethren and sisters here, and they gave us some rare and excellent songs of Zion calculated to inspire joy and a spirit of devotion in all our hearts.

To understand the good this meeting is calculated to produce, it is necessary to understand the state of things in this Conference more fully than those not living or laboring here can do. Quite a feeling of discouragement has prevailed here during the past year. It was evident that much was depending upon this camp-meeting. If it should prove a failure, the result would be disastrous; and on its success seemed to depend very largely the future prosperity of the cause in this State. Hence much anxiety was felt by those who have at heart the interests of the cause here, in this meeting. The relief of such at the success that has attended this effort cannot well be described. But the existing state of discouragement kept many from the meeting who would otherwise have been present. Such lost much by staying away.

It would be interesting to give the different words that were used in describing the meeting by the brethren and sisters present. One says, "It has been a smooth meeting from beginning to end." Another says, "I have always had

pretty good courage, but my courage has been greatly increased by this meeting." Another says, "They who have not been here, do not know what they have lost." Another, "This has been not only the best camp-meeting but the best meeting I ever attended." And so we might go on.

In the parting meeting at 5:30 Tuesday morning sixty spoke in the hour allotted to that exercise, all testifying to the blessing and encouragement they had received from this occasion, and that they were determined to show it in their lives the year to come.

The brethren who labor in this Conference will now take hold of the work with renewed courage, and the brethren, according to their resolution passed in Conference session, will take hold with greater interest to second their efforts. There is a feeling and hope that the cause is destined to rise in this part of the field; and the workers in Maine have this to stimulate them in their efforts, that they have as precious souls here for whom to labor as can anywhere be found.

U. S.

Did Moses Write on the Tables of Stone?

A SPECIAL effort having lately been made to prove that Moses wrote the ten commandments on the tables of stone, we are induced to write out a few thoughts on that subject. Those who claim that Moses did write on the tables of stone rest entirely on the 28th verse of the 34th chapter of Exodus, which reads thus:—

"And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

The case turns on this one question: When a pronoun is repeated without a substantive intervening, does it necessarily in each case refer to the same antecedent?

Without any regard to the context or to other texts, and with modern ideas of grammatical constructions, it would be decided at once that Moses wrote on them. But no candid student of the Bible will contend that a text must be taken without regard to the context or to other texts speaking on the same point. It should also be considered that the Hebrew is a very brief language, leaving far more to be gathered from the context than do modern languages. Learned Jewish Rabbis consider the Christian teachers greatly at fault in trying to bring down the Hebrew to the grammatical precision of Western languages. The great proportion of supplied words in many texts gives force to this objection. Without these supplied words we have barely the skeletons of sentences, to be filled out according to the connection.

What, then, was the usage of early writers of the Hebrew in regard to the pronoun? Every observing reader must have noticed that they used pronouns often when we, for the sake of greater clearness, would insert the proper name. A few instances will suffice to show this.

1 Sam. 16:21: "And David came to Saul, and stood before him; and he loved him greatly; and he became his armor bearer." It was Saul that loved David greatly, as he said of David in verse 22, "He hath found favor in my sight." According to modern ideas of grammar we must decide against the evident meaning of the text.

Isa. 37:36: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose in the morning, behold, they were all dead corpses." Here there is no antecedent expressed but the Assyrians who were slain; we are left to infer that it was the remaining Assyrians who arose and found one hundred and eighty-five thousand corpses in the camp.

Zech. 6:13: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." Although the pronouns in this text are not the same, the construction is similar, so much so that some have strenuously claimed that he and his refer to the same person. But the context shows that it is upon the throne of the Lord, the Father, that the Branch, or the Son of God, sits a priest. "The counsel of peace shall be between them both." Heb. 7 and 8 show positively that our Saviour, the King of peace, is a priest on his Father's throne. And this is in distinction from his own throne, upon which he will never be a priest, as is said in Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

This method of expression is not confined to the Old Testament. We find a striking instance

of it in Paul's language in 1 Cor. 15:25: "For he must reign, till he hath put all enemies under his feet."

Here, according to our rules of grammar, we must decide that he who reigns is the same who puts all enemies under his feet. But the context and other scriptures show that he is not. In the two preceding verses, both the Father and the Son are introduced, and the two instances of the pronoun in verse 25 apply, the first to the Son, the second to the Father, exactly as the pronouns refer to Moses and to God in Ex. 34:28. In Ps. 110:1, the Father says to the Son, "Sit thou at my right hand, until I make thine enemies thy footstool." He is now sitting at his Father's right hand from henceforth expecting till his enemies be made his footstool.

1 Cor. 15:28, shows positively that the Father puts his enemies under the feet of his Son: "And when all things shall be subdued unto him [the Son], then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son], that God may be all in all."

This verse also presents the same interchange of pronouns that we find in Ex. 34:28, and it shows that the same rule of grammar which would make Moses write the ten commandments on the tables of stone, would make the Son become subject to himself, instead of becoming subject to the Father who will put all things under him. And verse 25 stands thus:—

"For he [the Son] must reign, till he [the Father] hath put all enemies under his [the Son's] feet."

And thus in Ex. 34:28: "And he was there with the Lord forty days and forty nights; he [Moses] did neither eat bread, nor drink water. And he [the Lord] wrote upon the tables the words of the covenant, the ten commandments."

The context and other texts show that this is the true reading of the text. See verse 1 of this chapter:—

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest."

This alone fully justifies our application of the pronouns as above. But it is placed beyond all possibility of doubt in Deut. 10:1-5. We will copy entire; they are the words of Moses speaking to Israel:—

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made."

The opposers of the truth have waxed so bold as to even deny that God wrote upon the first tables except through Moses as his agent. In Deut. 5:22, Moses said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Also Deut. 4:12, 13.

So far from its being true that Moses wrote on the tables, the Lord prepared the first tables and wrote upon them before he called Moses up into the mount to receive them. See Ex. 24:12: "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments, which I have written; that thou mayest teach them."

Accordingly Ex. 31:18, says they were "written with the finger of God." And Ex. 32:16, says: "And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

God prepared the tables and wrote upon them the ten commandments before he called Moses up to the mount to receive them. This is too plain to be denied by any candid man. They only who regard theories more than truth will deny the evident teachings of these scriptures. Unfortunately there are many in these days who strive for the mastery without regard to the contradictions in which they involve the Scriptures. They who "tremble at the word" of God will ever seek to harmonize the Script-

ures and to bring them into agreement with another. And they will also try to themselves into harmony with the whole of God, instead of distorting the word to conform to their own opinions.—J. H. *Signs of the Times.*

A Word to the Tract Societies.

THE heat of summer is past, and we are now preaching that season of the year when time can be devoted to the tract and missionary work. The officers of the various Tract Societies should be laying their plans to enter the missionary field, with renewed courage and energy. As we see the present truth extending its influence in every direction, and permeating public mind, broader plans should be laid, and executed with caution and zeal.

There never was a more important time than now. Instead of the contemptuous with which [at times in the past we have been spoken of in the secular papers,] ing us with those disorganized bodies themselves Adventists, there is a disposition to do us justice. The public generally are beginning to understand the difference between the day Adventists and those who are only setting the time for Christ to come, dwelling upon some peculiar hobby of their invention. This is owing largely to our camp-meetings, and also to the extensive circulation of our periodicals and publications, their influence upon the public mind.

We have reached an important crisis in our work. To fold our hands and slacken our energies at the present time is a sin which bring upon us a curse no less awful than which came upon Meroz. To rush madly forward without duly considering the importance of the work is a crime of no less magnitude. Plans for operation wisely laid by those who God has so well fitted for the task by their experience in this work should be cheerfully executed, and pushed forward with courage whatever cost.

The utility of the Tract Societies has been proved. Their united strength and ability accomplish almost anything they undertake. The way of spreading the truth, is a problem which has been practically demonstrated. There is no question is no longer whether or not it can be done. But the question is, How can we direct our efforts so that the greatest amount of good can be accomplished in the brief space of time we have allotted us.

Soon the Hygienic Almanac for 1876 will be ready to be placed in the hands of those interested in the principles of health reform. A hundred thousand copies is a small number, but judiciously distributed, if all united in the work. We have some ten thousand members of the Tract Society and not one of them can do nothing in this direct way. All have friends, and every family wants an almanac. One hundred and fifty thousand copies should have a Hygienic Almanac this coming autumn. It is the determination of those who have the matter in charge to have it the almanac in the world. More particulars concerning it will be given hereafter.

Then there is the *Health Reformer*, which should by no means be neglected. Hundreds are rejoicing to-day in present truth to whom the *Reformer* was its pioneer. We have a knowledge of facts which justifies us when we say that there is no health journal which is as acceptable to all classes as this. It is religious, not sectarian. It offers health and happiness to the thousands who practically embrace the wholesome principles which it contains. The conducting it are men who fear God, and understand well how to meet the reading market.

The *Signs of the Times* and the *Review and Herald*, our weekly denominational periodicals should find not less than a hundred thousand interested new readers this coming season. The *Youth's Instructor*, also, should not be forgotten by the missionary workers. There are many day-schools to-day that welcome its monthly visits, and hundreds more would be glad of it, if it properly presented before them. There are families, too, in every community that would deem it a privilege to pay the small subscription price for the wholesome instruction it contains.

And there are the *Tidende* and the *Hälsö*, which each successive month find their way into different parts of the world, wherever Swedish, Danish, or Norwegian language is spoken. Their circulation should be increased. In the missionary work no barrier of nationality or color exists. All are invited to become members of the Tract and Missionary Societies, and to co-operate for the advancement of the cause of God. God "hath made of

all nations of men for to dwell on all the of the earth." "Have we not all one? Hath not one God created us?" There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond free; but Christ is all, and in all." To save confusion at the Office, the business should be done through your State secretaries, and special arrangements are made by the Societies to have it done otherwise. Then mistakes occur they can easily be rectified. All business done in this manner the Tract Society becomes responsible. The secretary should have a stated time (not less than once or than twice a week) when all business should be sent to the Office. The money received can be paid by the members of each district to the director of the same, and he will see that it goes to its place of destination. For the regulars of officers' duties see the *True Missionary*, bound, which every Tract Society should have on hand for its officers and members. To all our old members we say, Be sure you have the armor on in season, and see how many individuals who have recently embraced the truth can be brought into working order. Presbyterians have embraced the truth by reading, by the tent labor in different parts of the country and also in other portions of the world during this past season. They should be invited in the missionary work, and invited to share in the benefits of the Tract Societies, as well as in its sacrificing labor. The great Sabbath truth is extending to every part of the globe as never before. People are turning for our publications both at home and abroad. And now is the time for us to act upon warning the world. Our influence should be upon the right side. We should examine our hearts, ever keeping in mind that this is God's work, and that it is those who have pure hands and pure hearts that God makes instrumental in doing good.

S. N. HASKELL.

Wait on the Lord.

WAIT on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, the Lord." Our cause is with the Lord. He knows our hearts better than any other. Whatever takes place with us, if not by his direct and special providence, is nevertheless by his permission, and if rightly received, will work for our good. Enemies may seek our harm; friends may be taken and err concerning us, but the Lord knows our cause and seeks not our harm, is not deceived or misled, but only seeks our good. It is always safe to wait for and trust in him. Trust in the Lord, and do good; so shalt thou prosper in the land, and verily thou shalt be fed. Right thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him." Only wait patiently, and wrongs will be rectified and errors corrected. The Lord will direct those who truly trust in him. "The steps of a good man are ordered by the Lord and he shall not slip in his way. Though he fall, he shall be utterly cast down; for the Lord upholdeth him with his hand." Our every cause is in his hands. The judgment will be right. Wait on the Lord, and keep his way, and he will exalt thee to inherit the land." Truly, keeping the Lord's way, and the reward is great.

R. F. COTTELL.

Last-Day Tokens.—No. 1.

For men shall be . . . covetous, . . . lovers of pleasure." One of the far-famed thousand islands of the St. Lawrence River has been fitted up, by an international association formed for that purpose, a camp-ground on which to hold meetings for the promotion of holiness and salvation, and a meeting has been held there the present season for the ostensible object. But judging from reports emanating from the ground and brought by those returning, it has more the character of a place of resort for pleasure and pastime than anything else. The covetous tendency of those having control of the ground is well illustrated by an incident of recent occurrence. A union Sunday-school excursion and picnic was gotten up in the section, and as a boat was employed that had an agreement with the association to land and S. parties on the ground free of charge, at the meeting was not in session, it was ad-

vertized that they would visit the ground. But when the steamer rode up to the landing with about six hundred on board, the temptation was too strong, and they were refused admission without paying a fee. After a brief consultation, as the party controlling the ground was inexorable, they hauled in their lines and left in disgust.

S. B. WHITNEY.

Evil-Speaking.

Who can tell its evils? Who can estimate the injury the tongue has effected in the earth? Great nations have engaged in war from the angry word of its chief ruler; families have been ruined by the idle rumor of thoughtless tattlers, whose imaginations have furnished food for the gossip of communities, and many fair reputations have been tarnished by its foul contact.

The tongue is an unruly evil, full of deadly poison. Alas! that it should be so. People do not think of the reputation of their contemporaries, nor do they generally care as they ought. Israel criticized Moses, which shows how natural it is to find fault with and criticize the best acts of the best of men.

Dear reader, are you free from this charge? Is your tongue free from this kind of poison? Can you and I say we are free? I have no doubt there are those who will read this who are in a great measure, perhaps wholly, free from this sin; but they are few. The sin of evil-speaking is one of universal practice, and perhaps not one in a million of earth's inhabitants is clear.

None but those who have felt the poisonous tooth of slander can realize how much harm can be done by a word.

You perhaps wish to be useful to your neighbor; but you find the slanderer has anticipated you, and your influence is injured, and you must give up for that time at least.

Oftentimes good people speak unadvisedly, and the influence of those who could be useful is weakened and injured.

I have often thought that in the church people are more free to speak evil than in the world, for this reason: If they speak evil of a man of the world, they would be in danger of the law; but they know their good brother will not sue. This is a strong assertion, but in very many cases it is certainly true.

Oh! it is a great thing to bridle the tongue; it is also a good thing to put a good construction upon what we hear said by our contemporaries, whether brethren or not.

Some are trained to criticize; they look you from head to foot. If a button is off, these persons observe it, and make remarks; and in time, they grow to be disagreeable and unhappy; and their criticisms take on the same type.

How different those who are trained in an opposite direction, and how different the influence.

JOS. CLARKE.

Sanctification of the Sabbath.

On the sanctification of the Sabbath, Mr. Baird is self-contradictory. He says:—

"A preacher parading a Hebrew Bible and Lexicon before a popular audience, and attempting to show that the statement in the second chapter of Genesis, with regard to God's hallowing the seventh day, is equivalent to a positive enactment regarding the Sabbath, shows nothing so plainly as he shows his utter ignorance of Hebrew."

By this we are led to believe that Mr. Baird considers himself capable of deciding who is and who is not ignorant of Hebrew. Of this we will soon enable the reader to judge for himself. Yet it is quite certain that the words quoted above are a mere flourish, to ward off the force of a plain truth. Gen. 2:3 says God sanctified the seventh day. Ex. 20:11 says he hallowed the rest-day, which is the same thing; for sanctified and hallowed are from the same word, and the seventh day is the rest-day. Of the Hebrew original, Gesenius says it signifies "to sanctify, to make holy, to appoint, to consecrate." Dr. Clarke says it "signifies to consecrate, separate, set apart a thing or person from all secular purposes to some religious use." Of the English word sanctify, Webster says: "To make sacred or holy; to set apart to a religious use." Also, "To secure from violation; to give sanction to."

"The Sabbath was made for man." Man was to be the observer of the day, and of course it could not be set apart, consecrated, appointed to be sacredly used, secured from violation, and sanction given to it, except by commanding man to refrain from secular labor upon it. A day cannot be appointed for man's observance, and

guarded from violation, and sanction given to it, and man not be informed of it. Instances might be given to show its use in the Bible, but it is not necessary. They all correspond to the following, in Joel 2:15: "Sanctify a fast; call a solemn assembly." A fast could only be sanctified, or appointed, by informing the people and directing them to observe it. He who says the sanctification of the Sabbath was not its appointment for observance shows himself ignorant, not only of the Hebrew, but also, of the English as given by Webster.

But Mr. Baird contradicts the position he assumes against "a preacher." On page 8, speaking of their knowledge of weeks as shown in Genesis, he says:—

"The blessing and hallowing of the seventh day, spoken of in the second chapter of Genesis, refers to the making that day a blessing to mankind, by setting it apart as a day of rest and sacred observance."

Of course this could not be done and man not be informed of it. And when man was informed that God appointed, or "set it apart, as a day of rest and sacred observance," that information carried with it the obligation to so observe it. The reader will now be ready to justify our assertion that his declaring "a preacher" ignorant of Hebrew was a mere flourish to cover up the truth; a truth, too, which he elsewhere virtually confessed.—*Waggoner's Review of Baird*, pp. 17, 18.

Church Debt.

THE Boston Transcript enters protest against the prevailing habit of religious denominations of "going in debt" for fine church edifices. It is admitted that few churches, except the Roman Catholic, have been recently constructed in Boston without incurring liabilities far from justifiable; and that these have proved to be enormous burdens upon the congregations, restricting all holy influences, and too often causing ill-feeling between pastor and people. When these vast and elegant structures are built and the debt incurred, the necessity follows that they must be crowded with rich people, who can buy pews at great prices, pay high taxes, and give largely toward the liquidation of the debt. Hence the necessity for a pastor who can draw! The pulpit is put upon the same standing as the stage of a theater, and whether actor or preacher, he is the best man who can in the quickest time and the more continuously draw his house.

This wretched habit (for it seems to have become such in large cities) of getting into debt seems to stand by itself among the unrighteous things of the world which are permitted to increase without suitable reprehension. A merchant, a bank, or any public institution, gets into debt and must immediately fail. A poor man or woman goes beyond his or her means and meets the consequences in public disdain or odium. But churches are permitted to be built, and to linger on under a load of debt and unfulfilled promises to pay. We do not see any heeded warning taken from previous precedent. In fact, incumbents of parishes, even, allow them so to be built, knowing all the time how far the excess of expenditure will exceed the means of payment. Where is the clergyman who will have the courage to say to any building committee, "Gentlemen, I will preach to you if you will build the church without a debt. If you go one cent beyond your means I shall not be your pastor."—*Sel.*

Changes of a Century.

THE nineteenth century has witnessed many and great discoveries.

In 1809, Fulton took out the first patent for the invention of the steamboat.

The first steamboats which made regular trips across the Atlantic Ocean were the Sirius and the Great Western, in 1830.

The first public application to practical use of gas for illumination was made in 1802.

In 1813, the streets of London were for the first time lighted with gas.

In 1813, there was built in Waltham, Mass., a mill, believed to have been the first in the world which combined all the requirements of making finished cloth from the raw cotton.

In 1790, there were only twenty-five post-offices in the whole country, and up to 1837 the rates of postage were twenty-five cents for a letter sent over four hundred miles.

In 1807, wooden clocks commenced to be made by machinery. This ushered in the era of cheap clocks.

About the year 1833, the first railroad of any considerable length in the United States was constructed.

In 1840, the first experiments in photography were made by Daguerre.

About 1840, the first express business was established.

The anthracite coal business may be said to have begun in 1820.

In 1836, the first patent for the invention of matches was granted.

In 1845, the first telegram was sent.

Steel pens were introduced for use in 1803.

The first successful trial of a reaper took place in 1833.

In 1846, Elias Howe obtained a patent for his first sewing-machine.

The first successful method of making vulcanized Indian rubber was patented in 1839.—*Sel.*

Indictment of King Alcohol.

THE history of King Alcohol is a history of shame and corruption, of cruelty and crime, of rage and ruin.

He has taken the glow of health from the cheek, and placed there the reddish hue of the wine cup.

He has taken luster from the eye, and made it dim and bloodshot.

He has taken beauty and comeliness from the face, and left it ill-shaped and bloated.

He has taken firmness and elasticity from the step, and made it faltering and treacherous.

He has taken vigor from the arm, and left flabbiness and weakness.

He has taken vitality from the blood, and filled it with poison and the seeds of disease and death.

He has transformed this body, fearfully and wonderfully made, God's masterpiece of mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain, the temple of thought, dethroned reason, and made it reel with folly.

He has taken the beam of intelligence from the eye, and left in exchange the stupid stare of idiocy and dullness.

He has taken the impress of ennobled manhood from the face, and left the mark of sensuality and brutishness.

He has taken cunning from the hands, and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship, and planted the seeds of enmity.

He has made the kind, indulgent father a brute, a tyrant, a murderer.

He has transformed the kind and affectionate mother into a very fiend of brutish incarnation.

He has made obedient sons and daughters the breakers of hearts and the destroyers of homes.

He has taken luxuries from off the table, and compelled men to cry on account of famine, and to beg for bread.

He has stolen men's palaces and given them hovels in exchange.

He has robbed men of valuable acres, and given them not even a decent burial-place in death.

He has filled our streets and highways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing houses of correction and penitentiaries.

He has peopled with his multitudes our poor-houses.

He has straitened us for room in our insane asylums.

He has taken away faith, hope, and charity—yea, all that is lovely and of good report—and given despair, infidelity, enmity, and all the emotions and deeds of wickedness.

He has banished Christ from the heart, and created hell within it.

He has wrecked and enfeebled the bodies, shattered and destroyed the minds, imperilled and damned the souls of our fellow-men.

These are counts of the indictment. Let the world judge of the truth.—*Sel.*

NEW SECT IN INDIA.—A remarkable movement, headed by a native, says *The Friend of India*, has set in among the people of Eastern Bengal. The leader has a number of followers who read the Scriptures and endeavor to live after the example of the apostles and the early Christians. They are vegetarians, and discard the use of medicine, seeking the cure of sickness by prayer to Christ. Such movements, outside of the church, and mingled as they are with error, show how the gospel influence is growing strong in India, and is awakening men's attention to its truths.

REST ELSEWHERE.

Life is the battle field;
No stay of strife is here;
Press on till victory you obtain,
There will be "rest elsewhere."

Life is the harvest field;
'Tis toil, and sweat, and care;
Reap down the grain—the fruits bring in,
There will be "rest elsewhere."

Life is like the ocean voyage—
A storm, a calm, a fear,
Look to the chart, the compass watch,
And you will "rest elsewhere."

Press to the mark—hold fast the truth—
On Jesus cast your care;
On him the soul may sweetly rest,
Till borne to "rest elsewhere."

—Sel.

Progress of the Cause.

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

Tent-Meeting in Vermont.

THE outside interest was such at the close of the Vermont Camp-meeting that it was thought best for me to remain and follow it up. So we pitched the old tent in the village of Essex Junction, about half a mile from the camp-ground. It is a new railroad town of about six hundred inhabitants. Brn. Hutchins and Whitford remained to help me.

We found the people very friendly. They took us to their homes, and brought into the tent an abundance of food, so that our expenses were very light. We met no opposition; but the people turned out well and gave good attention. I have not seen so good an interest this summer. It remained good to the end. The last day we had more out than any time before.

I remained just two weeks, and was then compelled to leave to reach the Kansas Camp-meeting. We sold over ten dollars' worth of books, obtained four paying subscribers for the REVIEW, and a dozen took a decided stand on the truth. These, too, are good, reliable persons. Many more confessed the truth, and seemed almost persuaded to obey it. Bro. Hutchins remains to carry on the work. He will hold meetings in the Union House.

The last Sabbath we had a good meeting. About thirty brethren and sisters came in from the adjoining towns and took part in our meeting. Several of those who had just received the truth spoke with deep feeling and tears. This did us good. We expect now to see a good church here.

But the old tent is used up, or, rather, rotted out. It is some twelve or fifteen years old, and is about as strong as so much paper. One evening, just as we began meeting, there came a little gust of wind with a heavy shower. The ropes broke and let the tent down upon us. No one was hurt, but all were thoroughly wet, and our meeting was broken up. I now expect to return to Vermont in a few weeks and labor there a year or so. If so, we must have a new tent. I see no reason why new churches cannot be raised up in Vermont as well as elsewhere. At any rate, our short effort this time has encouraged us much to hope so.

D. M. CANRIGHT.

Akron, Erie Co., N. Y.

PITCHED the sixty-foot tent in the public park in the village of Akron, evening after the Sabbath, July 10, 1875. Commenced meetings first-day morning, and continued them every evening (except Aug. 12), and on Sabbath and first-days morning and afternoon, until Aug. 29.

The tent was very badly mildewed and riddled with holes, yet not one meeting was prevented by rain. From the tent entrance, we could look out upon six churches, Methodist, Free Methodist, Baptist, Presbyterian, Lutheran, and Catholic. The opposition was fierce, persistent, and, in some instances, malignant. We not only had to meet the opposition and attacks of ministers in the village, but a no-day Adventist was sent for. He preached two evenings, and declared that "it was an insult to offer God's law—a code of ten commandments—to any true Christian, as a code to govern, or rule to live by." Next came a Disciple, who fully explained the difference between the two covenants. "Under the old covenant, which was the ten commandments, there was no law against drunkenness; but there was against Sabbath-breaking. Under the new and better covenant, there was no law

against Sabbath-breaking, but there was against drunkenness."

First-day, Aug. 29, baptized five. Twelve signed the covenant to keep all the commandments of God and the faith of Jesus. Two of this number embraced the Sabbath under the labors of Eld. N. V. Hull, of the Seventh-day Baptists, during his pastorate at Clarence, some twelve or fifteen years ago. Eld. Hull stopped to see friends here on his return from our General Conference, and, in compliance with our solicitation, delivered a most powerful and effective discourse before a very large gathering. The tent was crowded to its utmost capacity. His subject was, "Sunday is not the Sabbath," and he most effectively answered every point raised by a minister who had delivered a sermon on "Sunday is the Sabbath" in the Presbyterian church that morning. Eld. Hull is much loved and respected by all classes of people throughout this section of the country, notwithstanding his "keeping Saturday for Sunday."

The twelve who comprise the little company at Akron are all heads of families, persons of mature judgment, who fully realize that the way they have chosen is the way of the cross; but they have determined to walk in the light, looking in humble love and confidence to the promised help of Jesus to enable them to overcome and gain the victory. "The Lord is high unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him."

CHAS. B. REYNOLDS.

Waterloo, Iowa.

By request, I have given five discourses in this place. One has commenced to keep the Sabbath; others are convinced, yet halting. In our last meeting, ten covenanted to meet regularly for worship on the Sabbath, and others who were detained by sickness will join this number. I think the difficulties which have stood in the way of God's work here are in a large measure removed. The Spirit of God seems to be moving upon the hearts of those who love the truth, and the way seems to be opening for a more skillful and experienced laborer.

In answer to the many calls which I have received to labor in different places, I would say, My circumstances are such that it will be necessary for me to desist from further public effort for the present, but your letters will be sent to the proper parties for consideration. I love this work. May God's blessing rest upon it.

O. M. OLDS.

Indiana.

AFTER the close of our good camp-meeting at Battle Creek, in company with Bro. Harvey I returned to Indiana. We pitched the tent at Albion, the county seat of Noble Co. Sabbath, Aug. 21, I met with the friends at Ligonier. Here is quite a company of Sabbath-keepers who embraced the truth while the tent was there in June last. Had a good meeting with them. We felt that the Spirit of the Lord was with us. Sunday, Aug. 22, commenced meetings in the tent at Albion. Have now given twelve discourses. Our congregations are not large, averaging from one to three hundred, but there is a good interest to hear manifested on the part of those that attend.

Bro. Lane has spent a part of the time at La Grange, to strengthen the few that have but recently embraced the truth at that place.

I never felt like devoting my whole being to the service of God as I do at the present time. The affliction I have been so recently called to pass through I mean shall prove a blessing to me. While I try to draw near to the Lord, and consecrate myself more fully to him, I think I have some indications that he is drawing near to me. I wish to labor in the good cause of the Lord until the battle shall be over, and the victory gained, and then I hope to be among the favored few who shall share everlasting life in the kingdom of God.

H. M. KENYON.

Albion, Sept. 1, 1875.

Howard Co., Mo.

CAME to this county with the tent at the solicitation of some desiring to hear. After remaining twelve days, took down the tent to slip for the camp-meeting. As the result of our labors, some twelve or more are keeping the Sabbath. All the country is deeply stirred; we purpose returning after Conference awhile.

At Salisbury six decided for the truth. Three were baptized. Many are halting on the Sabbath question there.

J. H. ROGERS,
L. R. LONG.

Nebraska.

I AM glad to be able to report some degree of success for the truth in this part of the field. I came to Nebraska about eight weeks ago. Found Brn. C. L. Boyd and G. V. Kilgore engaged in a series of meetings in the tent, which was then pitched at Seward. There was some interest manifested, and but little opposition. I remained with them a few days, and then went to Crete, intending to give a series of lectures there, but the way did not seem to open in that place, and after an effort of one week, somewhat discouraged, I returned to the tent.

I then went to Salem, Richardson Co., where I commenced a series of lectures, July 21, with a full house. I gave thirty-two lectures in all, and sixteen manifested a determination to keep all the commandments of God. The blessing of the Lord was with us, and our meetings seemed to be attended with the solemn influence of the Holy Spirit. The interest was good until the last. I had but little opposition. The presiding elder of the M. E. church replied to my discourse on the state of the dead. He treated me very unfairly, and made many assertions, but he utterly failed to prove his points. I do not think he made any converts or many friends, neither did the truth sustain any loss by his effort.

I came to Falls City, Aug. 25. Have given seven discourses. The interest is good, and I am in hopes some good may be done here. I go back to Salem to-morrow to hold meetings over Sabbath and Sunday. I expect to resume my lectures here Monday evening, and to continue as long as the interest may demand. My health is better than it has been for years, for which I feel very thankful. I believe that it is only through the aid of the Great Physician that I am able to have a part in the last message.

MATTHEW WING.
Falls City, Neb., Sept. 1, 1875.

The Way Opening.

It was the desire of my heart before I left Battle Creek last spring to have the truth in some way presented to the people of this island. A few numbers of the *Voice of Truth* and *Advent Tidende* have been sent to this place by the Michigan Tract Society. I think that they have done good in leading some to investigate present truth. I am thankful for what I have seen of the workings of the Spirit of God since I came here, although I do not know that any one has yet taken a stand for the truth; but hearts have been made tender by it, and as I have tried to use my influence in its behalf the blessing of the Lord has rested upon me and others.

God has opened the way before me, both in the public meetings and in the private circles, and freedom has been granted me to present the truth to the people. There are meetings conducted here in both the English and Danish languages. I have tried to use my influence in both as the way has been opened. I have also tried by the help of God to treat others with courtesy and respect, and have received the same in return. The people are very friendly to me, and I love to go out among them to tell them of our soon-coming Saviour, and how to prepare to meet him. But to do this is not always convenient; for this is comparatively a new country, and the best way to travel here is on foot.

There are some Danish individuals here who are very much in favor of the truth. The publications given out in that language have been well read; some of them have gone from house to house, until they are almost worn out. I understand that there are but few here that have not in some way heard the truth. My sister and myself are the only ones that have tried to spread it here. I have the hope that there will, not very far in the future, be a church raised up here that will glorify God in keeping all of his commandments.

I need some Danish tracts. I need but a few; and these I must have—not so much for the Danish people—but there is another nationality here that I shall try to reach by them—the Icelandic. There are people living not very far from here who are well educated both in the Icelandic and in the Danish. From them I shall try to get directions to people in Iceland who may read the Danish. I shall then send them some publications, and write them

letters, telling why they have been sent. I am not yet acquainted with any of the landers, but my heart has been burdened for them. I have taken it to the Lord in prayer, and he has given me the assurance by his Spirit that there are some among them that will love the truth more than tradition. I do believe that the time soon come that the sober-minded people of old Iceland will have the present truth in their own language. May the Lord make the time is my prayer.

ANNA J. CARLSTEDT
Door Co., Wis., Aug. 15, 1875.

The New England Conference.

THE New England Conference held its sixth annual session in connection with camp-meeting at South Lancaster, as appointment in REVIEW. The President in the chair. The delegates being for, eighteen responded representing churches.

Voted, That the company in Maine, N. H., be received under the watchman of this Conference and that Sr. Seaman received as a delegate.

Voted, That the company in Iowa, Mass., be received into the Conference with Bro. Israel to represent them.

A letter was read from the friends of New Jersey and vicinity, whereupon it was voted that they be received into the Conference. Minutes of the previous meeting read and accepted.

Voted, That Brn. White, Smith, and all the brethren present who are in good standing with any church of Seventh-day Adventists, be invited to a part in the deliberations of the meeting.

Voted, That the Chair appoint the general committees.

The following were appointed: On Resolutions, Eld. U. Smith, Eld. P. C. Rodman, and L. W. Hastings. On Credentials, Licenses, C. W. Comings, J. T. Ashby, M. Wood. On Nominations, L. W. Hastings, C. W. Comings, C. K. Farnsworth. Auditing Committee, C. W. Comings, Samuel Twining, D. R. Leighton, Frank Gould, C. L. Davis, H. A. Weston.

At this point Bro. White made some interesting remarks. Adjourned to the Chair.

SECOND SESSION.

Prayer by Eld. E. B. Lane. Committee on Nominations reported the following officers for the ensuing year, which were unanimously elected: President, Eld. S. Haskell; Secretary, Miss M. L. Hunt; Treasurer, H. B. Stratton; Executive Committee, Josiah Webber and J. C. Todd. Camp-meeting Committee, J. C. Todd, S. Martin, and C. W. Comings.

Committee on Credentials and Licenses recommended that the credentials of S. N. Haskell and Eld. P. C. Rodman be renewed, and that licenses be granted L. W. Hastings and D. A. Robinson. It was voted to grant credentials and licenses to the above-mentioned individuals.

Voted, That a committee of three be selected by the Chair, who, with the Conference Committee, shall advise with the receiving credentials and licenses.

Voted, To donate two hundred dollars to the General Conference.

Adjourned to call of the Chair.

THIRD SESSION.

Committee on Resolutions reported the following, which, after interesting remarks, were unanimously adopted. The fourth and sixth resolutions were adopted by rising vote of the congregation.

Whereas, The Lord has come near to bring light and freedom in a great measure into this meeting,

Resolved, That we hereby express our gratitude to God for his interposition in our behalf.

Resolved, That we gratefully recognize the instrumentality of which he has made use in this matter, the earnest labors of Bro. and Sr. White and Bro. Smith, who have borne their faithful and instructive testimony to us.

Resolved, That we will endeavor not to let slip the important lessons and admonitions we have received, but will live them out, and thus improve upon the blessing God has given us.

Resolved, That we hereby express our interest in the remarks of those of our Seventh-day Baptist brethren who have favored us with their presence and testimony at this meeting.

Resolved, That we recognize in the presence of brethren from California, Michigan, New York, Vermont, Maine, and

England Conference, all cordially in the truth, and speaking the same an index of the unity of this work world over. Therefore,

olved. That in the progress of the in Europe, on the Pacific Coast, and wonderful openings presenting them in all directions, we rejoice as heartily though these tokens of good were all lost in our own Conference.

olved. That in view of the openings the providence of God before this mes- we pledge ourselves to renewed exer- in the work of promulgating this for the year to come.

Ed. S. N. HASKELL, Pres.
WOOD, Sec.

Distribute the Tracts.

Last winter I began to feel that I was a lost sinner, and that I must do something for salvation or make my bed in the cold, grave of a condemned man. I attended religious revivals in the popular churches, but no hope at these meetings. All seemed to be a mass of contradiction and confusion. I asked my Heavenly Father to direct his chosen people, that I might learn of my duty, and receive of them instructions to assist me out of the gloomy wilderness of error. I desired to find that straight narrow path in which none but God's people ever walk. My prayer was answered. In looking over some old papers waste basket, I found one leaf of a tract. Reading it I became interested upon the path question, and in searching for another I found the tract, "Who Changed the Path?" In this tract I found food for my weary soul. Except the Holy Bible, this tract has been of vastly more service to me than all other religious books or papers I had ever perused. It revealed to me the broken down-trodden commandments of the great law. It has brought to light God's law people, who have the commandments and the faith of Jesus. This one tract opened the way, and others have become needed.

We cannot all become preachers, but God provided a work for us all. I know many souls who never attend church and never hear the truths of the gospel unless preached to them at their homes. Because they live in shabby hovels, preachers will not visit. Preachers seem to think they have no business in such dismal-looking dens. In this error. All who are working for God and cause alone should make it a point to enter humble homes, to visit and seek out the lost sheep that has strayed so far from flock, remembering there is great joy in heaven over even one sinner that repenteth. All who are able would do all they can to visit the poor with our publications, they can perhaps do vastly more good than they can if they do not. If you cannot yourself go around distribute tracts, remember that there are many who would make the best possible use of a few of our publications were they able to purchase them. Who will not do all we can for the advancement of this glorious cause? Let each one of us ask, Am I doing all I can? We have but a few more years in which we can work. Then let us up and doing, knowing that our Lord will come and call for the talent he has given.

J. R. PURINTON.

Let us Be more in Earnest.

Of all professed Christians, Seventh-day Adventists ought to be the most earnest and devout. So far as our knowledge of God extends they are; but shall we not be rising higher and higher in the knowledge of Christian perfection? Christians are and will grow in the love and knowledge of our Lord and Saviour, and in the knowledge of the truth. With the important truths intrusted to us, and the light that is shining upon our pathway, there is a fearful responsibility resting upon us. There is very much required of those to whom much light is given than of those who, as yet, have not been permitted to see this light. As a denomination, we are firm in the belief that the proclamation of the third angel's message, given to mankind just prior to the second advent of our Saviour, to redeem his people, is entrusted to us. This message is sounding louder and louder, and there is every evidence that the word of the Lord is in the work. As we are assured that the message is now being given which must ripen the world either to destruction or the kingdom of God, the conclusion follows that the last generation is now on the stage of action. If the last generation is not now living, the mes-

sage is being given too soon; for it belongs to that generation which must witness the closing scenes of our dispensation. So, then, if the message is right, it is also a fact that there are those now giving the message, and those hearing it, who must live until the Lord shall appear; hence time must be short.

As a people, do we realize the responsibility resting upon us? May the Lord enable us to realize it more and more, and may we grow more deeply in earnest in the cause. Living, as we have every reason for believing that we do, in the hour of God's Judgment, in the time of the atoning and cleansing work of our great High Priest, how solemn, how earnest, how prayerful, how watchful, and how diligent, we ought to be. Remember, we are waiting in the outer courts for the Lord to come and crown his watching, anxious, and toiling people, with the gift of eternal life.

J. M. GALLEMORE.

Salisbury, Mo.

Forgot his Broom.

SOME years ago there was a crossing-sweeper in Dublin, with his broom, at the corner; and, in all probability, his highest thoughts were to keep the crossing clean, and look for the pence. One day a lawyer put his hand upon his shoulder, and said to him:—

"My good fellow, do you know that you are heir to a fortune of ten thousand pounds a year?"

"Do you mean it?" he said.

"I do," was the answer. "I have just received the information. I am sure that you are the man. The man was convinced. He left his corner, he walked away, he forgot his broom, and he made haste to seek his inheritance. Like the woman of Samaria, who 'left her water-pot' by Jacob's well, and hastened to the city to proclaim the presence of the Messiah whom she had seen, so this poor man, filled with strange thoughts of wealth and plenty, forsook his labors and forgot his broom.

But are there not many who talk of their title to a heavenly and eternal heritage, who yet hold fast the broom, and cling to all the cares and trifles and follies of this wretched world? O man of earth, look up! God has provided some better thing for mortals than worldly gain or worldly good. Drop your muck-rake, forget your broom, and seek an eternal heritage, a never-fading crown.—Sel.

Work and Play.

WHOEVER has had experience with children must have observed how much work they can be induced to accomplish if it is only presented to them under the name of play. In drawing light brush to burn, a gang of boys will do a great deal of work, if they have faith that the performance is all fun; but if called upon to pile on the sticks as a matter of duty, the fire loses its heat of enthusiasm and bright hues of pleasure, and only the ashes of dissatisfaction fly before the young lads' eyes.

The same fact is observed in school work. The same operation will be performed with different spirit according to the way in which it is presented—whether as a piece of work or play. "All work and no play makes Jack a dull boy." And all play and no work makes Jack a lazy boy. The judicious teacher will present a task as work or amusement, according to the effect he wishes to produce on his pupils' minds. It is not enough to tickle the child's fancy with the novelties of learning; nor is it enough to arouse in him the spirit of inquiry or a passion for books. The bulk of mankind make their living by drudgery; so while giving the child a little of the self-forgetting enthusiasm of the philosopher, or imparting to him a touch of the fine frenzy of the poet, the teacher should not neglect to cultivate in him some of the perseverance of the plodder and the patient faithfulness of the drudge.

The time comes to everybody when work cannot be disguised in the garments of pleasure, and the school should not send children into the world unprepared for such an event. We would advise teachers in this matter as follows: When you want simply to have children acquire the greatest amount of information in the shortest time, let lessons be a pleasure; but when you want to train them to habits of industry, let work be presented to them as work undisguised. Alternate the monotonous grind of duty with well-directed mental dissipation, and Jack will be neither a dull boy nor a lazy one.—National Teachers' Magazine.

DON'T FIRE TOO HIGH.—Speak to men in language they can understand. A few days since, a gentleman made one of a little company of spectators at a velocipede exhibition. He turned to a plain looking young man and said, "It must be very fatiguing; don't you

think so?" "I don't know what you mean," was his answer. He stumbled at the word *fatiguing*. The gentleman saw it, and said, "It must make them very tired." "Oh, yes," he quickly responded. Ministers should remember not to fire over people's heads. Truth must be put in simple language, and illustrated by metaphors familiar to all. Call the sun a *sun*—not a *luminary*. Don't call the sky "an azure vault"—call it the sky. Don't talk of the "economy of grace," for your plainer hearers will at once revert to the kitchen.

The Scotch Martyr.

33

RICHARD CAMRON, hunted like a deer upon the mountains, went by night from place to place, wherever he could find some of the scattered sheep, till he came to Hyndpottom, where he preached to a large congregation, while a guard was set to give notice if the soldiers approached. After pressing Christ upon his hearers with the most thrilling eloquence, he closed by saying:—

"We offer him to all you that dwell hereabouts; and what say ye? Will ye take him? We take as testimony these hills and mountains that we offered him to you this day. Look at them now, for they are all witnesses, and when ye are dying, they shall come before your face. And we take you to be witnesses one against another, that we have invited and urged you to come to Christ, and yet ye would not."

The whole congregation began to weep. Pausing again a few minutes, he added with great sweetness and solemnity, "Angels are going up to report before the throne what every one's choice has been this day, and will say, 'There are some in these parishes that have received the Lord Jesus Christ, and he has become their Lord;' then there will be a great shout; for this will be welcome news there."

The whole congregation wept. Strong men, as well as women and children, stood, as one said, as if their faces had been washed with a shower of rain. And many that day declared themselves on the Lord's side.

It was his last sermon. As he passed away across the moors in company with two friends, the troopers overtook them. They ran till he fell down exhausted, and as they raised him up the soldiers fired, and he fell, as they plunged into a ravine. The soldiers passed on and left him, and his friends returned. They found him alive; he knew them, and said:—

"I am dying, I am dying; but I am happy, happy, happy; and if I had a thousand lives, I would willingly lay them all down, one after another, for Christ's sake. Oh, it is sweet to suffer for Christ! Many a pleasant hour have I spent in religious ordinance; but I have never spent a happier season than that since these balls passed through my body! I shall see Him whom my soul loveth and who gave himself for me. I know that God has received me for Jesus' sake. I feel it, I feel it in my heart. He has sealed me unto the day of redemption. I now die as a witness for Christ, and what a privilege is that. Bear my love to my dear parents and sister at Marion. Tell them not to weep, but continue steadfast in the faith, and not to fear a suffering lot for Christ."

"Oh, he is near me. I think I see him. I leave my love to all my suffering brothers and sisters. I forgive my murderers. Father, forgive them, they know not what they do."

Two or three hard breaths, and he was gone. They gathered the blooming heather and strewed it in his grave—gently laid him down on the moor where he fell, and strewed more heather blossoms over his loved form, and left him alone, and went on their way, to do and suffer the like for Christ.

Oh, how far we have fallen from the vigor of that piety! Is it not possible, by a voluntary offering of ourselves to Christ, to cultivate something of such strength and energy? Now, almost universally, outward prosperity generates indolence and indolence weakness, till the very life of religion perishes from the soul and the church.—Sel.

Reverence.

35

If there is a country in the world where reverence and respect ought to be inculcated as cardinal virtues on the part of the young toward the aged, and on the part of every one toward those morally, intellectually, or spiritually superior, it is this, where all the habits, institutions and ideas tend toward a self-assertive and democratic equality, at par with the traditions in all ages of respectful homage paid by the inferior to the superior, by the low to the high, by the ignorant to the cultivated, by the helpless and dependent to their protectors and providers.

Undoubtedly in the Old-World idea of superiority there was much that was objectionable, arbitrary, and the mere result of caste

spirit; but in our eagerness to get rid of the wickedness and injustice, have we not lost sight of the underlying principle which recognizes obligation, seeks to honor goodness, and pays a just homage to nobility of purpose and action?

The man that is capable of reverence is worthy of respect. It presupposes an innate truth and appreciation which goes far to supply the possible absence of the higher intellectual powers and faculties, while, added to these, it gives the charm of modesty and unselfishness, the absence of which no brilliancy of mental gifts can atone for. But we are fast getting rid, not only of all reverence for things high and holy and sacred, but of common respect toward those to whom we are under the highest obligations. The boy who is taught that he is "just as good as anybody," and much better than anything that preceded him, scoffs at his father, bullies his mother, abuses those who are weaker than himself, and recognizes himself as no one's debtor. Is that good for the boy? Is it not better that he should be taught to respect and honor the best and the noblest—those who have lived, those who have thought, those who have written, those who have in any way sacrificed themselves for him or added to that sum of the world's achievements of which he stands as the representative, but to which he has not yet contributed anything?

Republics are proverbially ungrateful, but the ingratitude is not alone a national characteristic; it penetrates the remotest recesses of our modern society, and clouds the better qualities which distinguish its members as individuals. Admiration for the good, recognition of service, are overtopped by jealousy and ambition, and by the efforts which each one makes to distinguish himself above his neighbor. The true republican idea of honor and credit based upon merit is lost sight of, and distinction is sought at the expense of honor and credit rather than as the natural outgrowth of them. Offset this tendency in republican ideas, then, with the exaction of respect from children toward those who are older, toward those who know more, and a reverential homage toward those to whom they are under obligations for life, and for that truest and noblest and most worthy in the past, and the present that makes life to us so desirable.

We all in our lives tender faith and trust and devotion to something or other. It may be a man or a woman, it may be a party in power, it may be an institution, it may be money-bags, ill directed or well directed it is not so much matter; the point is that all men and women are capable of it, and may therefore be trained to bestow it in the proper direction and upon worthy objects. Let us reinstate reverence, then, in its place as one of the higher virtues, and inculcate it not alone by precept but by example.—Sel.

Obituary Notices.

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

On the 28th of August, 1875, our dear sister, Sarah Wilkinson, after enduring with great fortitude several months' severe suffering from that distressing disease, consumption, calmly and sweetly fell asleep in Jesus at the residence of her brother in Sacramento, California.

Sister Sarah was born in Lincolnshire, England, in the year 1846, which place she left about eight years ago to come to this country. Soon after her arrival her mind was greatly exercised by hearing from one of our preachers this last warning message and the claims of the Sabbath. Careful and prayerful investigation soon convinced her of her duty; and, to her conscientious mind, this was enough. She unhesitatingly embraced present truth in all its parts. She ardently loved and adorned it, and was cheered and sustained by the blessed hope to the last. Her anxiety for the spread of the truth and the salvation of her relatives was very great, and by the exercise of economy and self-denial she sent from time to time our periodicals and other works to England and elsewhere, and had the consolation of knowing the blessing of the Lord rested upon her efforts. As the result, her dear father, his companion, and some others, are now keeping the Sabbath. She came to Battle Creek about four years ago, and continued a member of this church till the time of her decease. Her memory will be cherished by many hearts to which she had endeared herself by faithful, loving, disinterested acts of kindness.

Oh! let our souls be roused anew
All our duties to pursue;
So that the loss we now deplore
May prove a blessing evermore.

SUSANNAH SISLEY.

FELL asleep in Jesus, near Seneca, Kansas, Aug. 23, 1875, sister Carrie A. Tyson, daughter of Eld. Josiah Hart, aged twenty-eight years, and four months. Her disease was consumption, and she bore her sickness of eleven months with patience and Christian fortitude. She leaves a husband and one child and many warm friends to mourn their loss; but they mourn not as those that have no hope. She gave her heart to the Lord in early life, and has been a faithful member in the church. She was a firm believer in the truths held sacred by Seventh-day Adventists, in which she always seemed to take much pleasure. Her last hours were peaceful. Comforting words were spoken from Rev. 22:12, by the Congregational minister of Seneca.

ELLWOOD TYSON.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Sept. 16, 1875.

The Camp-Meetings.

MICHIGAN, at FLINT, Sept. 16-21, 1875.
CALIFORNIA, " " 23-30, "
OHIO, " " Sept. 30-Oct. 5, "
INDIANA, " " Oct. 7-12, "

Notice.

THE Camp-meeting Committee would state to those who wish to attend the Flint meeting of S. D. Adventists, that they have made arrangements with the managers of the Detroit & Milwaukee R. R. to carry passengers at reduced fare from Sept. 15-23 inclusive.

Tickets will be furnished at the principal stations on the main line between Nunica and Detroit. COMMITTEE.

The New Office on the Pacific Coast.

FOR some time our rented rooms on the corner of Twelfth and Broadway were much too small for the carrying on of the work of the *Signs of the Times* with any degree of comfort. Hence we have for several weeks been regarding with no small degree of interest the progress of the carpenters, who were erecting the new Office on Castro Street between Eleventh and Twelfth.

By an effort on the part of carpenters, plasterers, and painters, two commodious rooms were completed before the rest of the building, and pronounced ready for occupancy, Friday, Aug. 27, which day was devoted to moving material and getting ready for the work of the coming week.

Before commencing work in the new building, it seemed appropriate to invoke the blessing of the Giver of every good gift upon this branch of his work in which we are especially engaged, and to thank him for his prospering hand which has seemed to direct ever since its first establishment upon this Coast. It was started in a very humble manner in two small rented rooms on the second floor. Now, we were to commence work in perhaps the finest Office building upon the Pacific Coast.

So last Sunday morning as we were about to commence work, all hands, including carpenters, painters and printers, assembled in the type room while Bro. Charles Jones read the second chapter of Titus and offered a prayer for the blessing of God upon the work carried on, and upon the hands engaged in the work.

To us who had been accustomed to commence our week's work in this manner in the Michigan Office, it seemed like the revival of a precious season, and we went about the work of the week with the assurance that God would sustain and prosper this branch of his work, and would bless those who were conscientiously endeavoring to push it forward. We earnestly request the prayers of all of God's people upon this enterprise.—J. E. W., in *Signs*.

Success in Life.

TAKE earnest hold of life, as capacitated for, and destined to, a high and noble purpose. Study closely the mind's bent for labor of a profession. Adopt it early and pursue it steadily, never looking back to the turning furrow, but forward to the ground that remains to be broken. Means and ways are abundant to every man's success, if will and actions are rightly adapted to them. Our rich men and our great men have carved their paths to fortune, by this internal principle—a principle that cannot fail to reward him who resolutely pursues it. To sigh and repine over the lack of inheritance is unmanly. Every man should strive to be creator instead of inheritor. He should bequeath instead of borrow. He should be conscious of the power within him, and fight his own battles with his own lance. He should feel that it is better to earn a crust than to inherit coffers of gold. When once his spirit of self-reliance is learned, every man will discover within himself the elements and capacities of wealth. He will be rich in self-resources, and can lift his head proudly to meet the noblest among men.—Sel.

Verbal Vices.

INDULGENCE in verbal vices soon encourages corresponding vices in conduct. Let any one talk about any mean or vile practice with familiar tone, and do you suppose, when the opportunity occurs for committing the mean or

vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into sensuality, crime, and perdition. Bad language easily runs into bad deeds. Select any iniquity you please, suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your moral sense will lower down to its level. Becoming intimate with it, you lose your horror of it. To be too much with bad men and in bad places is not only unwholesome to man's morality, but unfavorable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy. This obvious principle, of itself, furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad associates.—Sel.

A Beautiful Custom.

IN the mountains of Tyrol, it is the custom of the women and children to come out, when it is bedtime, and sing their national song, until they hear their husbands, fathers, and brothers, answer them on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset and sing a melody. After singing the first stanza, they listen awhile for the answering strain from off the water, and continue to sing and listen, till the well-known voices come borne on the tide, telling that the loved ones are almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home, who sing to cheer him; and how they strengthen and tighten the bonds that bind together these humble dwellers by the sea! Truly it is among the lowly of this world that we find some of the most beautiful customs in practice.—Sel.

One Hundred Dollars Each.

WE here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast. Others will be added as fast as paid.

Thos. Bickle.....100	Hiram Hunter.....100
A A Bradford.....100	M Wood.....100
M J Bartholf & wife 100	S A McPherson.....100
James Harvey.....100	D R Palmer.....100
J H Bennett.....100	C W Comings.....100
N G Raymond.....100	Betsey Landon.....100
R M Pierce.....100	"A Brother".....500
B M Berry.....100	P S Marshall.....100
E H Root.....100	Wm Harper.....100
L McCoy.....100	Amy Dart.....100
Jacob Shively.....100	Isaac Zirkle.....100
J P Henderson.....100	A W Maynard.....100
T S Harris.....100	Sidney Hart.....100
James Raddabaugh 100	Dexter Daniels.....100
Geo Leighton.....100	Daniel H Gould.....100
Albert Belden.....100	Mary A Hare.....100
M. J. Olds.....100	Geo. Lowree.....100
C. B. Tower.....100	Truman Loomis.....100
Henry Hilliard.....100	Henry Crosbie *.....200
J. N. Andrews.....100	H B Stratton.....100
James H. Minisee.....100	Andrew Olsen.....100
Jacob Wilbur.....100	S. M. Holly.....100
Alfred Hobbs.....100	Wm Ings.....100
Wm E Newcomb.....100	R G Lockwood.....100
Isaac Kaufman.....100	Gustavis Barnard.....100
Newel Grant.....100	S H King.....100
H A Crow.....100	S H Peck.....100
H Brown & Son.....100	Benn Auten.....100
J. Byington & wife 100	Emily Leighton.....100

* Deceased.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand.*

* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

The place of meeting for those who observe the seventh day in Grand Rapids, Mich., is at the residence of H. C. WINSLOW, No. 407 Fountain Street. An interested community are cordially invited.

Second Michigan Camp-Meeting.

THE Camp-meeting at Flint will be held on the Whittlesey farm, south-east of the fair ground, one and one-half miles from the depot. September 16-21, 1875.

We cannot arrange with the F. & P. M. R. R. for half fare, but think they will sell return tickets at reduced rates. Those coming on that road will ask for return tickets. On the C. & L. H. R. R. they will return passengers free. WM. POTTER, for Com.

The Ohio Camp-Meeting.

THIS meeting will be held Sept. 30 to Oct. 5, 1875. The place selected is two miles north of Bowling Green, the same ground upon which it was held last year. Those coming by railroad will change cars at Tontogany for Bowling Green. The same provision will be made for the accommoda-

tion of those who attend the meeting as has been made in the past. Passengers and baggage will be conveyed from the railroad to the camp-ground free of charge. The invitation is, Come to this our yearly meeting. COMMITTEE.

California Camp-Meeting.

THIS meeting will be held at Fairfax Station, Marin Co., Cal., Sept. 23-30. A general attendance of the brethren and sisters of the State is desired at this, our annual meeting. Come, and bring your friends. Bro. and sister White are expected to attend. Reduced rates have been secured on ferry and railroad lines. COMMITTEE.

The California Conference.

THE fourth annual session of the California Conference will be held in connection with the camp-meeting at Fairfax Station, Sept. 23-30. We hope to see a full representation by delegates from every company of Sabbath-keepers in the State.

Churches that have completed their organization since the last Conference was held, should come prepared to unite with the Conference.

J. N. LOUGHBOROUGH, } Cal.
JOHN JUDSON, } Conf.
J. W. BOND, } Com.

The Ohio Conference.

THE next annual session of the Ohio Conference will be held in connection with the camp-meeting, Sept. 30 to Oct. 5. All the churches and scattered believers are requested to be fully represented at this meeting. CONF. COMMITTEE.

QUARTERLY meeting of Dist. No. 5, T. & M. Society of Ohio, with the church near Bowling Green, Ohio, Sept. 18, 19, 1875. All are invited to attend. JAMES J. BOARDMAN, Director.

PROVIDENCE permitting, Bro. Ellis and myself will meet the brethren at Hutchinson, Minn., in quarterly meeting, on Sabbath and first-day, Sept. 18, 19. Can the brethren at Round Grove meet us there? D. P. CURTIS.

THE Tract Society meeting of Dist. No. 7, Ill., will be held in connection with the quarterly meeting at Martinsville, to commence Sabbath, Oct. 2. M. L. KITTLE, Director.

PROVIDENCE permitting, there will be public worship in the tent at Allen, Hillsdale Co., Mich., Sabbath, Sept. 18, at 10:30 A. M. and 3 and 7:30 P. M. We shall be glad to see brethren and sisters from the region round about at this meeting. M. B. MILLER, JOHN SISLEY.

QUARTERLY meeting of the Greenbush church, Sept. 25, 26, 1875, at our school-house, in district No. 1, Greenbush, Clinton Co., Mich. Come, brethren and sisters, and share the blessings of God. Sister churches are requested to attend. Bro. Robbins, of Owosso, is invited and expected to attend this meeting. O. B. SEVY, Clerk.

Grove-Meeting.

WE will pitch the Western Iowa Tent in the grove belonging to Bro. C. Hathaway, six miles East of Onawa, Monona Co., Iowa. Meetings to commence October 7, 1875. The brethren from the Nebraska tent, and others, are invited. Teams will meet the trains at Onawa on Thursday and Friday.

This meeting is designed to be a general gathering for all the brethren and sisters in the western part of the Iowa and Nebraska Conference. Bro. Nicola expects to stay in this part of the State till after the meeting. Bro. Hanson is invited to be present. Brethren will bring bedding, blankets, &c. Straw and grain will be found on the ground.

J. BARTLETT,
J. W. MCWILLIAMS,
E. W. FARNSWORTH.

MAPLE WORKS, Clark Co., Sept. 18, 19, 1875.
Loyal, " 25, 26, "
Kickapoo Center, Oct. 2, 3, "
Sand Prairie, " 9, 10, "
Hurricane Grove, " 23, 24, "
Waterloo, " 30, 31, "

Members paying s. b. will please come prepared to pay the amount due, as the means is needed. JOHN ATKINSON.

THE next quarterly meeting of the S. D. A. church of Monroe, Wis., will be held Sept. 18, 19, 1875. Will Bro. Atkinson meet with us on this occasion? We invite all to come prepared to work for the Lord. O. H. PRATT.

THE next quarterly meeting of the T. & M. Society of the churches of Dist. No. 2, Wis., will be held in connection with the church quarterly meeting at Monroe, Sept. 18, 19, 1875. Let reports be forwarded to the secretary, M. S. Gillett, in time for this meeting. E. O. HAMMOND, Director.

QUARTERLY meeting for Newton and Burlington, at Newton, Mich., Sept. 25, 26, 1875. This will be a two-days' meeting. Our sister churches are requested to meet with us. Bro. M. B. Miller is requested to attend this meeting. AMBROSE WHITE.

THE next annual meeting of the Ohio T. Society will be held in connection with the meeting, Sept. 30 to Oct. 5. District directors please report to the secretary in time for meeting. O. M.

MONTHLY meeting for Dist. No. 11, N. Pa. T. & M. Society, will be held at Ramoth, the third Sabbath and first-day in September. S. THURMAN.

PROVIDENCE permitting, there will be meetings at the following places:—
Belvidere, Sept. 18, 1875.
Arcola, " 19, "
Smithland, " 25, 26, "
J. W. MCWILLIAMS.

I EXPECT to meet with the church at Meigsburg, Ind., Sept. 25; and Bunker Hill, 1875. All are invited to attend, as special matters to present. JAMES HAN.

If the Lord will, I design meeting with friends of present truth, as follows:—

Woodburn, Macoupin Co., Ill., Sabbath Sept. 24, and continuing to Sept. 29.
Aledo, Mercer Co., Ill., Sabbath eve, 1, and continuing to Oct. 10. G. W. COLLETT.

QUARTERLY meetings in Minnesota Conference as follows:—

River Falls, Sept. 25, 26, 1875.
Maiden Rock, Oct. 2, 3, "
Lake City (Tuesday), " 5, "
Arrangements have been made so that or some other preacher will attend the meetings. HARRISON GR.

Business Department.

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

A blue cross on the margin of your paper that your subscription will expire in two weeks that an earnest invitation is extended to you at once.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list is the name and number of the Review & Herald to which money received pays—which should correspond with numbers on the Pastors. If money for the paper is not acknowledged, immediate notice of the omission should be given.

\$2.00 EACH. Hannah Webster 47-23, M. B. 48-10, Caroline Brown 48-26, W. H. Ball 48-18, Terrill 48-1, Eliza Rousseau 48-1, Susanna Rogers 48-1, Julia A. Williams 48-10, Enos Leavitt 48-10, Whitney 48-10, A. T. Gifford 48-10, J. W. McFadden 48-10, H. E. Tuck 48-15, E. Macomber 48-16, Mrs. S. Z. 48-10, H. I. Farnsworth 48-10, John Leland 48-10, Caulcuse 48-1, Mical Hornaday 48-10, T. F. 48-14, R. S. Brown 48-12, Eld G. I. Butler 49-1.

\$1.00 EACH. D. F. Borden 47-10, Sylvester W. 47-1, Laura L. Cook 47-10, Mary Flagg 47-10, Holden 47-18, Alden Green 48-10, J. W. Vaughn 48-10, C. S. Dindall 47-10, D. M. & J. W. McWilliams 47-10, Davis 47-10, J. T. Ashley 47-8, F. C. Castle 47-10, Bird 48-8, Lewis Harlow 47-15, Emily Smith 47-10, Wing 47-10, Martha Trott 48-8, W. S. Park 48-10, Joanna Babb 48-8, G. W. Varney 47-14, Gardiner 47-10, Louisa Phillips 49-1, C. Leavelle 47-10, C. F. 47-10, Lydia Martin 47-10, Asa Loveland 47-8, Graves 47-10, Nehemiah Evans 47-10, O. R. Clark 47-10, Carrie Prior 47-10, H. E. Martin 48-10, H. W. 47-10, H. C. Mallory 47-15, Amanda Weatherwax 47-10.

MISCELLANEOUS. A. Albro 25c 46-23, Wm. 47-10, field \$1.50 47-5, Mrs. R. S. Whitney 25c 46-17, H. W. 25c 48-19, Geo. Cobb 25c 48-22, Mrs. Wm. 48-23, Mrs. D. B. Richards 50c 46-24, Geo. R. 49-5.

Books Sent by Mail.

Alonzo A. Haughey \$10.00, H. M. Cowles 10.00, Daniels 5.00, J. M. Jones 3.50, Laura L. Cook 10.00, Cripe 2.00, C. W. Middleton 40c, D. D. Stewart 2.00, Atkinson 2.50, Miss M. A. Smith 30c, Olive E. M. 1.00, James Borden 35c, Walter Ross 20c, Calvin 47-50c, Susan Rider 25c, Drusilla Fellow 47-50c, Sylvester W. Chedler 60c, A. B. Hough 1.00, Isaac M. D. 2.85, Hickman Miller 1.05, M. A. Gilman 47-50c, Orlando Soule 4.20, James W. Miner 2.75, Geo. 47-50c, M. C. Wood 25c, Mrs. Hattie S. Davis 10.00, L. Z. Alexander 35c, Oliver W. Pierce 8.75, E. K. 47-40c, A. O. Burrill 2.83, A. S. Hutchins 47-50c, Nehemiah Evans 50c, Abbie Radley 1.00, John 25c, P. Caldwell 2.00, Eli N. Hatt 2.75, J. V. Fass 47-50c, Mariah Knickerbocker 1.00, Wm. A. Winn 20c, Daley 10c, Thomas Stanley 10c, Edward Morris 47-50c, W. S. Hyer 25c, S. H. Lane 50c, Samuel K. Potters 47-50c, J. K. Barton 25c, Mrs. D. A. Wallace 75c, Amos 10c.

Books Sent by Express.

M. B. Miller, Allen, Hillsdale Co., Mich., 38c, Olsen, Fort Howard, Wis., 5.00, C. H. Bliss, 47-50c, Moultrie Co., Ill., 17.65, M. Wing, Falls City, Neb., 24c, M. Co., Neb., 6.00, G. W. Colcord, Jeffersonville 8.40, J. W. Miner, Pawama, Iowa Co., Mich., 6c, R. Keefover, Wilton Junction, Iowa, 5.00.

Book Fund.

M. C. Mace \$25.00, L. M. Chandler 6.50, J. H. 10.00, F. Welch 10.00, Nellie F. Heald 5.00, B. F. 25.00, J. M. Hall 5.00, L. G. Huntley 5.00, Mary 1.50.

Cash Received on Account.

Ohio T. & M. Society (Betsey Judd) \$10.17, Ill. Society per Geo. Foreman 50.00.

Shares in S. D. A. Publishing Association.

Jennie Flott \$10.00.

General Conference Fund.

G. W. Mitchell (s. b.) 20.00.

S. D. A. E. Society.

E. A. Wright \$8.00.

Mo. & Kan. Sufferers.

Mary M. Leach \$5.00.

Swiss Mission.

M. M. Edmunds \$5.00.

Swedish Mission.

John Johnson \$10.00.

Pacific Mission.

Joseph Roberge \$1.00.