

The Advent Review

AND SABBATH HERALD.

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

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THE AGE OF STEAL.

Former ages poets, good and bad,
Assaulted vice—their aim the public weal.
The Iron Age its rhyming censors had,
Why not—it needs them more—this Age of Steal?
In the dust commercial honor lies,
Stark knavery sways the scepter in finance,
Selves to statesmen bribery supplies,
And wealth and virtue only league by chance.
Suits the times even epithets we alter—
Treasury thief's no thief, but a "defaulter."

Like to label scoundrels with their names,
Robbers or swindlers, as the case may be;
Print to crown them with their several shames,
To the bard a genuine luxury.
Your bank-parlor is a bandits' den,
Why, call its inmates villainous, I say;
And when the State is fleeced by railroad men,
Pronounce them till-thieves on the 'wholesale

"lay."
Why make for rogues a virtual apology,
Transcendentalizing crime's technology?

A half-naked pauper steals a coat,
The retail wretch no pitying Christian bails;
If a banker fleeces millions—note!—
He's not arrested, for he only fails.
To my mind, the burglar at his trade,
Breaching, at fearful risk, a barred stronghold,
Tilt the scales of justice, fairly weighed,
Against him who safely steals 'intrusted gold!
Unto bankruptcy one goes, scarce winning,
As other's tried, condemned, and goes to Sing

Sing.
Thinks some well-dressed persons walk the
streets,
May, drive fast teams and shine as sporting
stars,
No, but that trickery justice oft defeats,
Would, in striped vestments, gaze through prison
bars.
Slaves and orphans, brought to grief by fraud,
How well the glib-tongued, oily rascals know,
No, making Plutus here their only God,
May sup, at last, in Tartarus with Pluto.
How scarce would be at home, those false Philis-
tines,
Led in a Christian paradise with Christians!

Amor to piety! May every soul
That strives for Heaven in earnest, thither win;
Much I fear each church's muster-roll
Includes some members hand-and-glove with sin.
Only on "stated preachings" these attend,
Hoping thereby their sordid schemes to aid;
By play at worship for a venal end,
And value prayers as capital in trade—
The outward semblance of religion
Fraud's decoy, hypocrisy's stool-pigeon!

The Age of Steal lacks bards with honest pens,
To tell its villains in plain words the truth;
App satire's caustic on its sores and wens,
And tear its masks off without fear or ruth.
Meanwhile its countless graduates in crime,
Each day, each hour, more bold and lawless
grow,
And Satan chuckles in his own dark clime,
O'er human imbecility and woe,
We still hope—or is it a chimera—
And such scenes, for the "millennial era?"
—J. Barber.

The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16:3.

FLORAL MIRACLE IN DAYLIGHT.

Is the following, which a friend sends
from the Boston Sunday Herald, of
July 2, 1876, a reliable statement? Is the
evil giving to the manifestations of his
under-working power in these last days
is enchanting form, and paving with flow-
ers the path to his last great deception?
We do not see why not. It is headed, "The
Floral Miracle in Daylight."

"A Philadelphia letter of the 19th of
June, from Melon M. Barnard, in the Ban-
ner of Light, says, 'On Sunday morning, at

the residence of S. P. Kase—a wealthy gen-
tleman of this city, who entertains with gen-
erous hospitality mediums, many of whom,
like Christ of old, have not where to lay
their heads—during breakfast, while the
family were still seated around the table,
Mrs. Thayer, who has found a happy home
within this household, complained of loss of
appetite, and feeling quite unwell arose to
leave the table, when she discovered by
the peculiar, shivering, nervous tremor that
precedes her floral dispensations, that there
was no use to attempt to vacate her place;
for the agony was fairly on her, and she
must yield to its culmination.

"This was early in the morning, without
premeditation or expectation. Presently,
we felt something falling about our feet.
On raising the cloth, there, under the table,
were a dozen or more beautiful white pond
lilies, interspersed with pinks and rose-
buds. Then a pineapple dropped on the
plate beside Mrs. Kase, much to the be-
wildering of all present, who could not
see any more of the mystery explained, of
how or where the flowers are brought, than
when the same is done in darkened rooms;
it was only a flash in the air, and suddenly,
without notice or preparation, they fell as
noiselessly as do snow flakes from the
leaden winter sky.

"After this manifestation, the family ad-
joined, filled with the spirit, like the party
of old, to whom the disembodied spirit of
the Master came, to 'an upper room,' the
servants were called up and all joined
around the family altar in songs of prayer
and praise. While thus engaged, there
dropped at the feet of Mrs. Kase, brushing
her dress in its flight, a magnificent half-
blown magnolia, set in a crown of ten wax-
like leaves, completely hiding from view
the nestling blossom within. It was a
magnolia from the extreme South, such as
do not grow in this latitude, and are not to
be found in our greenhouses. It seemed
to bring with it the sphere of dreamy, hazy,
Southern skies, the land of beauty and
wealth of bloom. All in the room saw it
fall, and also saw that Mrs. Thayer was
sitting with folded arms some distance
from the spot where the instantaneous crea-
tion of this flower seemed to have taken
place."

THE DRAGONIC SPIRIT.

THE following shows from their own
lips the spirit that still reigns in the Cath-
olic Church. Give them the opportunity
and the power, and they will exhibit its
diabolical fruits in our own land:—

"Felix Martinez, Protestant Mexican, be-
gan not long ago to read the Bible to his
neighbors. For this, and this only, a num-
ber of Catholic Christians broke into his
house at night, and in the presence of his
wife, who plead in vain, knocked him
down with a club, then shot him dead, and
ended by hanging the body in the wife's
presence. Harper's Weekly, referring to
the case, called the murdered man a mar-
tyr; whereupon the New York Tablet [Ro-
man Catholic] says:—

"Martyr! If a man were to outrage my
wife or daughter, and I were to slay him in
a moment of uncontrollable indignation,
would he be a martyr? As much so as
this Felix Martinez. 'What is the meaning
of this nonsensical cant about his 'becom-
ing interested in the Bible and interesting
his neighbors?' So some Mexicans shot
him because he 'was interested in the Bi-
ble.' What is this pitiful, unctuous euphe-
mism for a man's insulting the religion of
the people, wounding their profoundest re-
ligious convictions, and insulting all they
hold most dear, but a hypocritical false-
hood? The people were not wise to exe-
cute summary vengeance on him; but peo-
ple are not wise when all the tenderest
feelings of their hearts are wounded.
Lynch law is a barbarous remedy; but

lynch law is not confined to Mexico, and if
it could ever be justifiable, it is when, in a
country devoted to the Catholic faith, a
blaspheming infidel, having become 'inter-
ested in the Bible,' proceeds to interest his
neighbors."

THE ROMISH CHURCH AND THE VOTE FOR THE PRESIDENCY.

THE Southern Catholic, of Memphis,
the official organ of the Romish Church in
the South contains an article which lays
down the programme as follows:—

"There are two very essential steps to
be taken in order to win the next presiden-
tial race. It is scarcely necessary, I trust,
to urge our fellow-Catholics to assemble
everywhere around the Democratic colors;
for they are all, by choice or necessity, ex-
ternal to the Republican party, and it is in-
credible to believe that any Catholic who
has a modicum of self-respect and love for
his church can co-operate with that party.
If hitherto he has done so, the time is at
hand to abandon an organization which is
confessedly, and without longer disguise,
at war with our holy religion."

A reporter comments on this paragraph
as follows:—

"The Southern Catholic has torn the
mask from the face of the Romish Church,
and made it stand forth in all its hideous
deformity as a political body allied with
the worst element of American politics.
Such bold and defiant assertions as that
the self-respect of the Roman Catholic
American will not allow him to co-operate
with the Republican party, and more, if he
loves his church he cannot do so, seem a
vile slander on many citizens. But be that
as it may, the truth as to the Roman hier-
archy in this country is out and undis-
guised, and its attitude known; and doubt-
less a free people, proud of their freedom
and general intelligence, and understand-
ing their duty, will not fail to perform it.
Let the information here given reach every
town and city and hamlet in the land.
Let the people know that the Romish
Church has risen up against their political
power. And let every citizen who loves
his country and its free institutions prepare
to resist the influence of the Romish priest-
hood in their infamous attempt to interfere
with the freedom of the suffrage of Ameri-
can citizens."—Reporter, Windom, Minn.

A COMING CONFLICT WITH THE PA- PACY IN THE UNITED STATES.

WE have all along believed, from a close
observation of the signs and drifts, that a
coming conflict with the papacy in the
United States, at no distant date, is one of
the events before us. The traditional
policy of the papal church, its history, its
ever hostile attitude toward free govern-
ments, its alliance with the Democracy, its
intermeddling with our public schools, the
avowed utterances and threats of its ad-
herents, are all the visible signs of the con-
flict now inaugurating, and force us to this
conclusion, nor do we stand alone in this
opinion; scores of both foreign and Ameri-
can writers have warned America on this
head within the past twenty years, and the
following are but a few publicly recorded
recent opinions of distinguished divines
and writers, who maintain the same view,
and sound the trumpet of alarm.

The National Standard, of August,
1875, says:—

"There is a battle impending in this
country, over the same issue that is being
fought abroad. What has been so far is
only skirmishing and preparation. Rome
makes war against the Bible. America is
pre-eminently the land of Bibles. It is up-
on American soil that the final struggle
will take place. All signs indicate this,
and we shall do well to be prepared."

The Religious Telescope, of Dayton,
Ohio, August 25, 1875, says:—

"All our convictions arising from ob-
servation, and a study of the word of God,
point out to us that the system of Roman-
ism is an unholy worldly monster, having
for its aim the subjugation of all the na-
tions upon the face of the earth to its tem-
poral dominion."

Rev. Robert M. Hatfield, D. D., in an
address at the Chautauqua Convention, N.
Y., 1875, says:—

"The growing influence and power of
Romanism in this country is one of the
greatest perils of the hour. The Church of
Rome has been the inveterate and constant
foe of civil and religious liberty, and would
to-day padlock every American citizen, so
that all should be brought under its power
and control. While we have been crying,
There is no danger from the Church of
Rome, she has been with consummate tact
uniting and marshaling her forces, and
moving steadily on to the accomplishment
of her hellish purposes. I predict that the
war of the ages will take place in this coun-
try between Protestantism and Romanism."

The Christian, New York, 1875, says:—

"There is a power that is fixing its fangs
upon our body politic, and uniting its ef-
forts to bind us hand and foot; that power
is endeavoring to wipe our public schools
and Bible out of existence, and creating its
cardinals and archbishops in our midst.
Do Protestants realize the danger? Are
Americans on the watch? There is danger
impending, are we prepared to meet it?"

The Rev. Father Stack, of Williamsport,
Pa., himself a Catholic priest, but opposed
to the class autocracy of the Roman bish-
ops in the United States, in one of his se-
ries of articles contributed to Harper's
Weekly, in July, 1875, that attracted so
much attention over the country, thus
speaks of the "menacing dangers of our
institutions" from this bishop power, and
warns the nation. He says: "The Catho-
lic Church in America, under the class
power of the bishops, is an empire within
the republic, and the bishops are its su-
preme rulers, requiring the most unquali-
fied obedience of their 'subjects,' as they
love to call one-fifth part of the American
people. The bishops are absolute feudal
lords. And Bishop O'Hara informs us, in
his printed argument to the Supreme Court
of Pennsylvania, in Stack vs. O'Hara, that
they intend to maintain this absolute power
until they are successful over all their ene-
mies in America."

He also further makes the following pre-
diction of a coming conflict in the United
States, between the papacy, the Bible, and
our institutions: "I am not anxious to haz-
ard a prophecy, but I am bold to say that I
anticipate angry contention and strife from
the relation of the Catholic Church under
the sway of the bishops to the American
republic. And though the conflict may be
postponed, it is sure to come."

This testimony, coming as it does from a
Catholic priest (though not an enemy to
our institutions, as witness his famous suit
against Bishop O'Hara for the tyrannical
use of his episcopal power), is for that rea-
son the more valuable and important.

One of our State journals on this fact
also says:—

"Bishop Gilmore, the Roman Catholic
bishop of Cleveland, Ohio, stated in 1875,
'we are Catholics first, and citizens next.'
What is this but tantamount to saying, We
obey the church first, the State after?"

Harper's Weekly, of August 21, 1875,
says:—

"If the freedom of our schools is in dan-
ger—and no one who is familiar with the
facts will deny it—the peril lies in the
servile obedience of the Democratic leaders
to the Roman priesthood, which is the
price of the Roman Catholic vote for the
Democratic party. The important point is

not what the Democrats say, but what they are doing in every state in the Union."

At the Evangelical Convention, held at Sea Grove, N. J., in August, 1875, at which were present ministers from nearly every religious denomination in the country, one of the most important subjects that came up for action was "the aggressions of the Romish Church in forming political organizations, whose aim is to obtain a share in the public school fund." The voice of warning was here sent out to the people of the United States by two hundred clergymen, to resist any and all attempts upon our institutions by this new uprisings papal-political alliance in our midst.

One of our public writers says, referring to the same subject, "That alarm is greatly felt upon this approaching danger to our country, the action of over a dozen of our State legislatures, and recent enacted laws on the subject, plainly indicate, and they are too public to escape notice."

Rev. Geo. F. Griffin, Milford, Ct., 1875, says:—

"Let not the Protestant church of America close its eyes and fold its arms in self-complacency and indifference, while Romanism marches on with silent tread to the occupation of the land."

And so we could extend the testimony to columns. These men sustain prophecy that describes the papal power in the last days as rising in its dying struggle to supremacy over the earth again, and in which she is represented in Rev. 18:7, as saying, "I sit a queen, and am no widow, and shall see no sorrow;" but the next verse tells us her destruction comes "in one day." We believe that the near time will show that the above warnings are true and prophetic. And this great conflict is rapidly approaching.—T. FITZSIMONS, in *Advent Christian Times*.

An eccentric Londoner, nearly ninety years of age, who has given attention throughout more than half of this period to the collection and classification of reports of criminal trials, is getting discouraged, and says, "It may be that my increasing years render the task more difficult; but my opinion is that crime of the worst character is becoming so prevalent that no one can keep pace with it. My books of murders are far in arrears; I am far behind-hand with my divorces; and my forgeries have so accumulated on my hands that I have been compelled this week to employ a young man to aid me in posting up the records."

General Articles.

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell;
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well;
Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfeigning,
And love all prevailing,
Trust in its promise of life evermore.

—Sel.

REDEMPTION GREATER THAN CREATION.

Is it not strange that first-day advocates, who claim that their faith and practice are founded on the doctrines set forth in the New Testament, and that their sole desire is to glorify Jesus and obey his teachings, should be so oblivious to his most plain and oft-repeated declarations? We read: "I seek not mine own will, but the will of the Father which hath sent me." John 5:30. "My meat is to do the will of Him that sent me, and to finish his work." John 4:34. "For I came down from Heaven, not to do mine own will, but the will of Him that sent me." John 6:38. "My Father is greater than I." John 14:28. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

Despite these and very many similar declarations by our Lord, it is gravely asserted: "Redemption is greater than creation, and therefore it was that Christ changed the Sabbath to the first-day of the week."

This is simply asserting that Christ came to destroy the eternal memorial of creation, established by his Father as the sign between himself and his children forever; that he did annul and efface that memorial;

and, further, that he instructed his disciples to trample upon and despise the sacred seventh day, so blessed and hallowed by the Father. This is teaching that all Christians should make the seventh day a day of secular work, instead of abstaining from labor upon it; and that in its place they should observe the first day of the week, a day that ignores alike the Creator and the work of creation, and by keeping which they honor and glorify the Son at the expense of the Father. Oh! well might our Lord exclaim, "Why call ye me, Lord, Lord, and do not the things which I say?"

Surely they do not stop to think—do not realize their blasphemy. "Father, forgive them; for they know not what they do."

CHAS. B. REYNOLDS.

ARE WE NEAR THE END?

Is the Judgment day, that day that will decide our cases for eternity, near? Several lines of "the sure word of prophecy" say, Yes, that day is even now near to come. Daniel, who so accurately pointed out the rise, fall, and divisions of the kingdoms of earth, places the time of the end in the present century. In chapter 7 he fully describes the papacy, saying it would persecute, and wear out the saints of God for a long time. In chapter 11:31-35, he speaks of the same power, and there declares that the people that do know their God shall fall by the sword, by flame, and by captivity, many days. He then notices the Reformation: "They shall be holpen with a little help." Yet he says, "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end."

Then, as soon as those persecutions were all over, the time of the end was reached. The persecutions continued until a few years prior to 1780, so that this year was certainly in what Daniel calls "the time of the end." What a fitting time for Christ's great sign in the sun to occur!

Christ recognized Daniel as a true prophet (Matt. 24:15), and just at the time Daniel's time of the end was reached the sun was darkened to show that the prophet was correct, and also to fulfill the words: "Immediately after the tribulation of those days shall the sun be darkened." This tribulation is the same that Daniel speaks of, at the conclusion of which the time of the end would commence; for Christ said it was to be shortened for the sake of his people. Matt. 24:22. He also said it would be the greatest that the people of God ever would experience, and greater than any of them had suffered before. Such was the character of the persecutions which Daniel predicted to come under the reign of Papal Rome.

The history of the papal power shows plainly that both Christ and Daniel speak of the same tribulation. It was verily shortened, as Christ foretold; for papal supremacy began in A. D. 538, as Catholics themselves declare, and continued till 1798, when it was lost. But did they persecute up to 1798? No; the Reformation shortened the work of persecution, and caused it to cease about A. D. 1776. Then immediately—just as Jesus said—the sun was darkened (May 19, 1780) in such a manner that all the astronomers in the world could not account for the phenomenon! (See Webster's Unabridged Dictionary, p. 1556, edition of 1869.) And now since those persecutions have all ended, and since the signs of which Christ spoke begun to come to pass immediately after they ceased, it is very evident that we are in the time of the end, and that the last great day is near at hand.

Again, Paul forbade anybody's looking for the second coming of Christ till the man of sin, the papacy, should be revealed, the son of perdition, "who opposeth and exalteth himself above all that is called God," etc. How, then, say some that Christ's coming is at the death of a saint? Did not saints die before the man of sin was revealed? Yes, Paul himself died before that time, but Christ's coming did not then take place.

A great many think that the saints all gather together unto Christ as fast as they die. But Paul says that the coming of our Lord Jesus Christ and our gathering together unto him will not take place until the man of sin has done his blasphemous work. 2 Thess. 2:1-8. At his death this saint knew he had to wait till Christ's appearing for his reward. 2 Tim. 4:6-8. What he meant by "our gathering together unto him" is shown in 1 Thess. 4:16, 17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and

the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

It is a mistake to say that death is the coming of Christ; "for as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." He is coming to wake his saints out of their sleep, not to close their eyes in death. Therefore, dear reader, do not look down to the hour of death for Christ's appearing. Look up. The time of the end has come. The signs in the heavens have been given, and our redemption draweth nigh. We may now look for the day of Christ.

Speed on, glad day! But oh! where will the sinner hide? How will half-hearted professors feel? Oh! that all men would take warning in time, and escape the wrath of the Lamb.

G. V. KILGORE.

REFLECTIONS.

How wise and merciful are all God's plans, manifested even in his most painful dealings toward us. I have heard persons say they did not wish to be saved if their loved ones were not to be, but let such reflect a little. We lay one whom we tenderly loved in the grave. Our sorrow seems insupportable; but time is a healer. Our mourning after awhile becomes less intense, and at last softens into occasional tender, sorrowful memories. Our Father has wisely ordered it thus; for, otherwise, oh, what a funeral place were all the earth!

When young we may become ardently attached to some friend from whom we soon part to meet no more till we become old people. Do you think the intervening time, with all its labors, interests, and other loves, has wrought no change in our regard for this friend? We meet in old age with scarcely a trace of the feelings of early life. Our God perfectly understands our natures. In great mercy he separates us from our unconverted friends, not for fifty or seventy years, but for a thousand. We begin this period with hearts attuned to his will and character, and as we pass down through these years, every day we learn more and more of him and of his works; and the more we know of him the more we reverence his wisdom and justice, and love his goodness. Our judgments cheerfully acquiesce in all his doings, and we grow more and more out of our earthly selves and into God. Meanwhile time separates us from those lost ones who were so dear to us in this life, and weans us from them.

Now suppose we were called, at the resurrection of the just, with our feelings toward our friends unchanged, to witness their destruction, what a shock it would be to us! But our God is wise and merciful. We can trust him with our tenderest feelings, our dearest ties, our whole hearts and lives! Most adorable Father, help me to settle into thy will and become conformed to thy holiness now.

M. E. STEWARD.

Battle Creek, Mich.

DOES IT MAKE A DIFFERENCE?

"HER priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed any difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26.

Such, we conceive, are the words of the Lord to all who say, It makes no difference which day we keep, so we keep one day in seven. Do we rightly understand them? Do they truly mean all their words imply? Do they mean to say it makes no difference whether we obey God or not? Do they mean to say we will meet his approbation and receive his blessing just the same in either case?

Such expressions remind us very forcibly of the words of a noted spiritualist, A. B. Child. In "Better Views," p. 29, he says, "Divinity is made manifest in the ten commandments, in their obedience, and also more significantly in their disobedience." Mr. Child's view will need but little modification to agree with the assertions of our friends, and none whatever to agree with their practice.

Come, my friends, let us reason together. What think you? Would the blind man whose eyes Christ anointed with the spit of clay have been healed, had he gone to the pool Bethesda and washed instead of the pool of Siloam, as he was com-

manded? Suppose he had reasoned "True, the Lord said, Go to the pool of Siloam and wash; but why go to the pool of Bethesda? For surely it has no power above other pools. As to virtue, Bethesda the pre-eminence? Are its waters troubled? Have not many been healed by its waters? And is it not convenient? Surely, I will wash here, and I shall see."

Had he reasoned and acted thus, would he have seen, when too late, that he had made a great mistake. Can you believe he would have been healed? No, he would not, simply because he did not obey.

Suppose Naaman, when he was told the Lord's prophet to dip himself seven times in Jordan and he should be healed of his leprosy, had gone to Abana or Parpar, instead. Said he, "Are not these waters better than all the waters of Israel? May I wash in them, and be clean?" Nay, he must go to that particular Jordan, and dip himself just seven times, as commanded, to be healed. Neither we expect the approbation of God nor receive his blessing unless we obey.

God is the same yesterday, to-day, and forever. He says, "I am the Lord, and I change not." He is just as jealous of his honor as ever. When he speaks it is to be obeyed. When he says, You shall keep my rest-day, we may not say, Nay, we will keep another day instead. When he made a difference between the days by giving his divine blessing upon one, we may not say there is no difference in the others. When he says, You shall keep the seventh day; we may not say, We will keep the first, because it is more convenient. Doing this would be like going to a pool to wash, or to another river to wash ourselves. It would be setting up our wills in opposition to God's will. Can we do this, and say in our prayers, No sin will, but thine be done?

It would be wise to obey God, and receive the reward promised to the obedient. These words: "If thou turn away thy face from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath delight, the holy of the Lord, honor him, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

J. M.

HOW TO MAKE TENTS.

BRO. J. F. CARMAN, of Pottersville, Me., has dictated the following instructions for the manufacture of family or church tents.

For a tent twelve feet wide, cut strips of canvas twenty-six feet long, and as many strips as are necessary for the length desired. The edges of these strips should be placed together and lap one inch, then stitch through both edges. It can be done to advantage on a machine. If done by hand both edges are overcast; but it is slow work, and the machine work is much more quickly done, and is just as good, if good, strong thread is used.

After the strips are all sewed together, find the exact center from either side, and measure from the center each way eight and one-half feet. The seventeen feet thus obtained will be the roof of the tent, both sides, of course. At this point, eight and one-half feet each way from the center, previously found, take a tuck two inches wide. This will take up four inches of the cloth left for the wall, for which calculation has been made, and this tuck must run the whole length of the tent, on both sides. Now run a $\frac{3}{4}$ rope in the lower edge of the tuck on both sides, and the whole length of the tent; stitch the rope fast to the tuck, but not to the wall; then work eyelet-holes in the tuck, just above the rope and close to it, at each of the four corners and at every seam on both sides. Ropes of the size mentioned above, and eight feet long must be tied in these eyelet-holes, with which to stake down the tent.

Now turn a hem about two inches deep on the bottom of the wall, the edge inside into this hem a rope must be drawn and eyelet-holes must be worked, the same as in the tuck, but a little larger. In these eyelet-holes, short pieces of rope may be placed with which the wall can be fastened down at the bottom, or very small stakes

ed this be driven through the eyelet-holes in the ground. This completes the roof that part wall.

For ends, measure on the edges of the cloth ten feet, five inches; this is the longest side of the longest pieces for ends, and any number of pieces will be needed of the same dimensions, two for each end of the tent. Measure the width of the canvas or cloth, as the case may be, and from the middle to which you have measured on the cloth, measure back the same distance as the width of the cloth, then cut diagonally a square mitre across to the point marked ten feet, five inches, from the end of the cloth. Recollect, the longer side of this mitre is just ten feet, five inches in length, the shorter side will lack just the width of the cloth of being so long. Having cut the cloth, it will be a pattern by which the pieces, three pieces may be cut. Be exact. Each of these pieces must now be treated in the following manner: Measure from the outer edge of the pieces thus cut down the diagonal side six inches, then cut the mitre off square with the diagonal side. The object of thus cutting off the points is to insure the coming together of the longest sides of these strips clear to the ground, as they serve as doors to both ends of the tent, and can be tied or buttoned to it. Place the point now formed on the mitre of the long strips in sewing on to the cloth exactly in the center of the roof, or so that it is to serve as the peak, the edges lap by each other as they will.

For the remaining pieces of the ends, measure the shortest side of the piece already cut upon the long side of the cloth remaining, cutting it off square at the bottom, leaving thus to do till the ends are both cut out, the long side of the second piece the short side of the first; of the third, the second, &c. Sew these ends together in the same manner as the roof and mitre, with the same width of hem at the bottom, and work eyelet-holes. The long pieces can be sewed together down from the peak about three feet, being left open the remainder of their length, and they will be in consequence of the mitre cut at the bottom, about six inches. This completes the tent. No names or mottoes should be put on them.

For a tent fourteen feet in width, the pieces for roof and wall must be cut twenty feet long, and the long pieces for ends, eleven feet, five inches. From the center of these roof strips, after they are sewed together, that is, from what is to be the peak, measure ten feet to the tuck at the wall; this tuck, also, must be taken in the wall and not the roof, but both of wall and roof are cut in each strip. In other respects this tent is made just like another.

For ends of tents, drilling or heavy sewing will answer every purpose. The length of tents will depend on the number of strips used, but experience has demonstrated that small-sized tents and more of them are best adapted to general use. March tents are qualifiedly good; family tents are far preferable. Ten oz. duck would be used, and can be obtained by any merchant.

D. H. LAMSON.

OUR SABBATH-SCHOOL WORK.

THE work of the Sabbath-school is to teach young persons, as well as those who are older, what God's will is concerning us, and to lead them to God, in short, to show them a narrow way from this world to the next one. The first thing to be considered is, perhaps, the best method or methods of imparting, receiving, and retaining this valuable information. Our text book is just what it should be—prepared expressly for the purpose, perfectly adapted to our wants, exactly suited to our capacities. It was written by men of old, who wrote as they were moved by the Spirit of our Heavenly Father. It needs no improvement—is not susceptible of any. But oh, for teachers to properly use this blessed Book of books!

The teacher must realize the greatness of his work. He must see that its results are eternal, leading into a never-ending eternity; and that the future weal or woe, life or death, each pupil depends, in a great measure, on himself. Do not those who "feed the sheep" need to study to show themselves workmen that need not to be ashamed, but who are dividing the word of truth? Any school, whether Sabbath or week-day, is just what the teacher or teachers make it. Our Sabbath-schools compare favorably with the Sunday-schools of the land; but they are not the standard by which we measure. Our ideal school be perfection's self; let us keep working toward the standard.

Think all the week as to the best way to interest and instruct your class. The Lord helps those who help themselves.

Years of earnest study are required of the teacher who aspires to a place in the graded schools of our cities. He must become so familiar with his subjects that he will always be ready to explain them. Compare this with the hasty half-hour that some Sabbath-school teachers devote to a surface examination of the most important lessons—lessons that Jesus came all the way from Heaven to bring them.

But you haven't time to properly prepare these lessons. The Lord of glory, although he had a whole universe to attend to, "took time" to bring these Sabbath-school lessons to you; will you not, then, take time to master, not the subjects only, but the best manner of presenting them to your classes?

J. LAMONT.

Council Grove, Kan.

THE BIBLE AND BAPTISM.

MORE than eighty times is baptism referred to in the New Testament. As an ordinance, therefore, it is of no small importance. By a careful study of all the instances where it is commanded, observed, or referred to, we shall be able to learn what our Lord intended us to do in the premises. The surest way to correct our errors, and come to the knowledge of the truth, is to carefully study the word of God. We would advise every inquirer to read all the passages of Scripture which refer to baptism one by one, and mark each verse that gives any clue to the act the Saviour requires us to perform. If a verse is found that favors sprinkling, record the fact; if any favor pouring set them down; if any indicate that immersion was the law of Christ and apostolic custom, mark those down; and when the list is complete, when every text is examined, the truth will be plainly revealed, and the path of duty will be obvious. Having pursued that course, we find no statement, allusion, example, or intimation favorable to sprinkling, or pouring; but in all cases where the form of the act is, to any degree, specified or implied, immersion is that form.

We will cite a few examples. Mark 1: 5: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." This is a record of John's baptism, which he performed "in the river Jordan." In verses 9 and 10, we have an account of our Lord's baptism by John in the same river: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him."

The example of our Saviour should have great weight with us; it is blessed to follow in his footsteps wherever we find them. Remembering that *baptizo* means to immerse, there is perfect harmony between this word and the act of our Lord; he was baptized "in the river Jordan," and consequently not sprinkled, nor poured upon, but immersed. As he was baptized, he commanded all who believe on him to be baptized.

In Acts 8: 38, we find a description of an apostolic baptism. The Ethiopian eunuch believed on Jesus, and requested baptism. Philip acceded to his request, and the Spirit records what he did: "And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more." There is no reference to this rite in any other part of the New Testament, which in any way favors, hints at, implies, or renders probable, any other form of baptism besides immersion. If we should read that persons were baptized on the housetop, out of a bowl, or with a spoonful of water, the case would be different. But we find no such instances; every record of the observance of the rite which gives any clue to the real act done, suggests and, indeed, necessitates immersion. Is not that conclusive?

A query is raised in regard to the baptism of the 3,000 on the day of Pentecost. It is supposed that so many could not be baptized in one day. The supposition is the merest shadow; there was no more difficulty in baptizing 3,000 than 300. It is by no means certain that they were all baptized in one day. The fact is recorded that they were all baptized, but several days may have transpired before it was done. The essential point of the narrative is, that they believed, gladly received the

word, and were baptized on their faith. Yet their baptism on that very day could have been easily performed. There were seventy disciples, and twelve apostles, making eighty-two administrators in all, ready to perform the duties of the hour. Divide three thousand into eighty-two parts, and we have less than thirty-seven candidates to each man. An administrator can baptize one a minute without haste, so that the three thousand could have been baptized in less than forty minutes.

In the epistles, baptism is referred to as a burial, and never under the figure of sprinkling. Rom. 6: 3-5: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The description of the baptism of the Romans will apply to all Christians. They were buried, planted with Christ. Biblical scholars, from the earliest ages of Christian history, with only two or three modern exceptions, have agreed that this passage refers to the primitive act of baptism, and accurately describes it. Christ Jesus was buried when he was baptized, and believers were buried with him, buried in the same manner in water, following his example, and obeying his command. Again, in Col. 2: 12, the same statement is repeated: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Thus we may search the New Testament, examine every verse that alludes to this rite at all, and the allusions, descriptions, and attending circumstances, all imply, require, or are perfectly consistent with, immersion, and in no case do they imply, suggest, or point to any other mode. With a sincere desire, therefore, to obey the Lord, and walk carefully in his precepts and example, we should certainly go "down into the water," and be "buried with Jesus Christ in baptism." We urge this, not because much water is better than a little water, but wholly because this is the way our Saviour has appointed, and therefore the way his disciples should be eager to walk. It is not form, but obedience, that is important.—*Baptist Union*.

SPEAK SLOW AND LOW.

"A SOFT answer turneth away wrath, but grievous words stir up anger."

One of the most successful commanders ever connected with the American Merchant Marine, one who had had a wide experience in many waters, as well as of many years, often said, "Carelessness is the cause of all the shipwrecks and accidents on the ocean." That some one has failed to "speak slow and low," would probably be found to be the cause of a large majority of the quarrels in the world. That difficulty which grew into a lawsuit, costing thousands of dollars, would have been prevented if either of the contending parties, especially the one most aggrieved, had so in patience possessed his or her soul as to speak slowly and in gentle tones. Another trouble which resulted in bloodshed would have left those involved resting under the blessing promised to "the peacemakers," instead of the curse on the murderer, if some one had learned to "speak slow and low."

We could give many cases in point illustrative of this subject, which are among either our experiences or our observations; some of them thrilling ones. Among the latter is the following:—

A young German professor of languages and mathematics, who had been an officer in the Prussian and also in the American army, had been thrown out of employment for political reasons. There was nothing against his ability, character, or faithfulness. By acting as security for another, he had lost his slender accumulation of money. Chiefly because he or his wife had not practiced speaking "slow and low," in times when there was danger of misunderstandings, the troubles above recited, together with meddlesomeness on the part of others, had resulted in their separation. Their babe was in a public nursery, and neither father nor mother had means to care for it; and as he sat beside us in our office, he told us he had been compelled to fast the last two days. He further told us plainly that he had decided to get out of it all by committing suicide! He said it very quietly,

ly, but there was a look in his eye that showed he was thoroughly in earnest.

Rationalistic principles, of which his mind was full, prevented the highest reasons we could present from being effective, but after accepting our invitation to dinner, he returned in better spirits. He then opened his heart in relation to his early history. His father had been a prominent Protestant clergyman in Germany, as likewise four of his maternal uncles, one of the latter a missionary to South America. He also read us a portion of a letter recently received from his widowed mother, living in Pomerania, near the shores of the Baltic. The letter showed him to be the son of a Christian lady of a high order of mind and culture.

We induced him to write a kind note to his wife, inviting an interview there the next day. She accepted the invitation, but unwisely added terms of reproach for their trouble, which decided him not to meet her. We succeeded in overruling the decision, and that eventide had the pleasure of giving up our place of business to them for a conference alone, with the earnest injunction—aside to him—that "no matter what she said, he should 'speak slow, and speak low.'"

We allowed the half hour promised them to treble; and when we returned they were seated close to each other. They were speaking in the language of *la belle France*, her native tongue, and we could not understand a word they said; but the tones were such as those to which the angels love to listen, and the looks on their faces such as spoke of the happiness found only in the bowers of the Prince of Peace.

The following day we received a letter from him saying, "I am saved. I am reconciled to my wife. God bless you."

He and she had learned to "speak slow and low"—learned to use one of the keys to the treasures of "peace on earth, good will to men."—*Pres. Journal*.

I HAVE read of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed the gospel of Christ, and proved their faith by works. A courier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in, with colors flying and fifes piping shrill defiance. They looked around for an enemy, and saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowded around to hear the music, and the boys ran out to see the pretty trainers, with feathers and bright buttons, the harlequins of the nineteenth century.

Of course, none of these were in a proper position to be shot at.

"Where are your soldiers?" asked they.

"We have none," was the brief reply.

"But we have come to take the town."

"Well, friends, it lies before you."

"But is there here nobody to fight?"

"No; we are all Christians."

Here was an emergency altogether unprovided for by military schools. This was a sort of resistance which no bullet could hit, a fortress perfectly bomb proof. The commander was perplexed.

"If there is nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town as this."

So he ordered his horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as when they entered, and perchance somewhat wiser.—*Sel.*

JUDAISM.

THE following paragraph from the St. Louis *Christian*, headed "Judaism," shows on what class of arguments Sunday-keeping is based:—

"We have received a 'Remonstrance from the West,' against running Sunday excursion trains to Philadelphia. It has a great deal to say about 'Sabbath-breaking,' the 'decalsogue,' the 'fourth commandment,' and refers to 'Leviticus,' and 'Nehemiah,' but says not one word about Jesus Christ, his resurrection from the dead on the first day of the week, the Lord's day and the gospel. We shall never succeed in getting the Lord's day respected by talking about the 'Sabbath,' the 'law,' and the 'decalsogue.' Let us leave Judaism and come to the gospel."

MAKE the truth very disagreeable, and there will be found plenty of men ready to tell it.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 20, 1876.

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

OUR PUBLICATIONS.

OUR publishing work is the right arm of our strength in spreading abroad the last message. True, but little could be done in building up the cause by the publications alone; and it is as true that our ministers would build up very slowly without the publications. But when our ministers unite with their ministry the commendable work of colporteurs, and solicitors of subscriptions for our periodicals, it is then that they increase their usefulness and their strength to build up the cause of truth ten-fold. Under these circumstances our publications become the right arm of our strength.

With these facts full in view, we set at work a few years since to hold out every inducement for our people to engage in the circulation of our periodicals, tracts, and books. We have regarded the tract and missionary work as one of the very noblest and best, and have done all in our power to encourage it, by heavy discounts on publications, and in offers to send out the larger portion of our periodicals at times at half price.

But our motives have not always been understood, and our efforts have not been fully appreciated. We have put our periodicals to the poor, and to those who are investigating, at half-price, when paid by tract societies, or by the friends of the cause to send to their friends, to encourage our people to cheerfully pay full prices for themselves, and to obtain all the full-paying subscribers possible. We did not expect that our unparalleled liberality would be the cause of greatly reducing the lists of full-paying subscribers.

But not a few have looked only on the selfish side. And by different means many are paying half-price for our periodicals who have in time past paid full prices. And there are no good reasons why this change should take place. The selfish means used, and the small bare-faced tricks practiced by some, to take advantage of our liberal offers are a trifle disgusting. One man writes: "Here are fifty cents for the REFORMER to my brother one year. And you may stop my REFORMER, as I live so near to my brother that I can read his."

Now this blessed man does not seem to comprehend the fact that the means by which we are able to send his brother the REFORMER at half-price is that he also takes the journal at full price. When we had 5,000 full-paying subscribers we could afford to send out the second 5,000 at half-price. But as our lists of full-paying subscribers have become very much reduced for want of proper co-operation by the professed friends of the REFORMER, we are deprived of the pleasure of offering this journal to the tract and missionary workers, and to those who wish to send it to their friends, at half-price.

During the period that the REFORMER has been furnished to Tract Societies, and to other parties, for half-price, we have published the journal at financial loss. At the last settlement, in April, the figures showed that expenditures for less than one year had exceeded receipts nearly three hundred dollars. At our request, and with the understanding that this half-pay should cease, the trustees of the S. D. A. Publishing Association took the journal off our hands, and had the liberality to go back in the settlement nearly one year, and assume the three hundred dollars loss, and not let it fall on us. This is the result of working so many of our full-pay subscribers into half-pay. We no longer publish the REFORMER. We have given that journal to our Publishing Association. And as President of the Association take the matter in hand to secure its support.

The REFORMER, at corresponding prices of other health journals, would be \$1.50 a year. Our price is \$1.00. With 5,000 full-pay subscribers it could just live at fifty cents for 5,000 more. But when full-pay is less than 4,000 and half-pay 6,000, and postage paid at that, the journal cannot live. We are grieved and humiliated that our liberality has not inspired a corresponding liberality in our patrons.

Much that we have said in the case of the REFORMER is also true respecting the REVIEW, INSTRUCTOR, and books. We engaged in the enterprise of widely circulating our periodicals and other publications with full expectation that all our friends would stand by us. In this

we are sadly disappointed. The book fund is so far drained that we can give but one-fourth from it to the T. & M. Societies, and that only on tracts. And the largest discount we can give on the REVIEW, SIGNS, REFORMER and INSTRUCTOR to any party, is one-fourth; excepting on the REFORMER, where special agents are employed, and the REVIEW on four months trial.

It is a living shame that our liberal offers and sacrifices to spread the truth should have the effect to dampen the interest of our preachers and officers of our churches in obtaining full-pay subscribers. Our ministers have their small salaries, which in most cases are a liberal competency, and their expenses are paid. Under these circumstances, and with the facts before them that the Press is the right arm of our strength, it is right to expect of them, as fellow-laborers in the cause of Christ, that they will urge our papers upon the people everywhere at full prices, which, considering the fact that postage is paid by us, are very reasonable. And reasonable men and women will not ask them for less than the small sums named as the subscription prices, after they have become acquainted with their merits.

And we will here repeat what we have before stated, that the REVIEW is our church paper, while the SIGNS OF THE TIMES is designed for a pioneer sheet. The two papers will be prepared for these two distinct fields. We urge those who are able, to take both. The REVIEW will contain matter not so well suited to new fields, and we therefore urgently request our people, for the highest good of their friends to whom they would send one paper, that they do not send the REVIEW, and that they send the SIGNS OF THE TIMES, published at Oakland, Cal. While we are attending camp-meetings it is not possible for us to furnish sketches of Mrs. W.'s life, and other important matter which we have promised for the SIGNS. These will be resumed for the benefit of that paper as soon as possible.

Let it be borne in mind that the SIGNS OF THE TIMES is offered to the Tract and Missionary Societies for \$1.50 a year, and that it is designed expressly to go abroad everywhere to those who have yet to learn the facts relative to our views and our people. The REVIEW AND HERALD is our church paper, and will contain matter to meet the condition of the church, which will not be fully understood and appreciated by the outside world.

It has been urged by several of our laborers that the REVIEW and also the SIGNS should be offered to the people in those localities where interests have been raised by lectures given in tents or elsewhere for a short period, at a reduced price. We here state conditions, giving the parties interested their choice in the papers. We should, however, prefer the SIGNS, as that paper is giving a series of consecutive articles on our faith and hope and will be greatly improved in this respect in a few weeks. We offer the REVIEW or the SIGNS, postpaid, four months for fifty cents, as long as these terms can be confined to the labors of our preachers in new fields.

The Michigan Publishing Association has sunk thousands in its liberal discounts on periodicals and books, for want of corresponding liberality on the part of our patrons. And as we rally to regain our footing we appeal to our ministers and the officers of Tract Societies and churches, and to all our friends, to do all in their power to assist us in reviving our lists of full-paying subscribers. When this shall be done and such lists can be maintained, then our Association can furnish a limited amount at reasonable discount. But the plan to furnish our periodicals at half their low prices, postage paid, without the most watchful and vigilant co-operation of all our ministers and people is one that we are forced to abandon in order to avert financial ruin. We have been obliged to go to the banks for help since this year commenced, for the first time in twenty years, and we now re-adjust matters with the design never to be compelled to take this step again.

JAMES WHITE, Pres. S. D. A. P. A.

MINISTERS' REPORTS.

No part of the REVIEW AND HERALD is read with more lively interest than the "Progress Department." Indeed the majority of our patrons read those columns first, and prize them most. Therefore, all concerned, both editors and writers, should do all in their power to make this precious portion of our good paper what it should be.

The "Progress Department" is one of religious news. And when viewed in this light the importance of fresh matter will be understood. All reporters of progress should write frequent-

ly, and make their reports brief. Items of interest are wanted from each laborer weekly, or, at most, once in two weeks, instead of that spun-out, formal column containing the history of a minister's life for the past three months. We can hardly conceive of anything more absurd than these reports covering from one to six months. This kind sounds to us nearly all alike, as if run in the same mold. We have not been able to read one in ten of them, from beginning to end, during the last four years.

There should be at least twenty-five brief, pithy, cheering reports in our good paper each week. The secular journalist calls for fresh news. He selects fresh news. And should some one send him a thin sketch of common incidents, covering several weeks, he would consign it to the moles and the bats. It is very seldom we see items of news in a weekly secular paper more than a few days old.

The object of the "Progress Department" is to give fresh news in the most readable form, and not that the minister may make a consecutive display of his circuitous routes, and the many towns in which he has preached the gospel, and so impress the reader with the great amount he is doing for the Lord by exhibiting on a large scale once a quarter.

We see no reasons why every live minister should not report as often as once in two weeks. A few lines, from two to ten or more, every week would be better. And we make the unqualified request that each tent be reported weekly. We do this in behalf of the many thousands that read our paper, and especially of those who cheerfully give of their means to support tent labor. And we here recommend, as a preventative of these old stale reports, that nothing be put into the "Progress Department" that is more than two weeks old, excepting when grown old, on its passage from Europe, or from distant parts of the Western Continent. We plead that the sheep and lambs have fresh feed.

J. W.

THE SANCTUARY.

Twenty-ninth Paper.—Within the Vail.

WE offered last week conclusive proof that Christ commenced his ministry in the first apartment of the heavenly sanctuary, and answered some objections which are offered against that view. A few more points remain to be noticed.

Paul's testimony in Heb. 6:19, 20, is quoted to prove that when Christ ascended he entered into the most holy place: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

The claim here instituted is that "the vail," within which Christ has entered, signifies the vail dividing between the holy and most holy places; and if Christ entered within that vail when he ascended, or if he was there when Paul wrote, he was in the most holy place.

If we grant this claim, some conclusions follow which demand consideration. If there is a vail dividing between the holy and most holy places, which the foregoing claim admits, then there is somewhere a holy place as well as a most holy. But if the most holy is all Heaven where Christ has entered, then what and where is the holy place? It must be something outside of Heaven. Then what is it? Is it this earth, as some contend? If it is anything outside of Heaven it must be; for this is the only place with which we have anything to do this side of Heaven. Then what is the vail dividing between earth and Heaven? Why are not our opponents thoughtful enough to give us some light on such points as these?

But, further, the holy place in the sanctuary was twice as large as the most holy; and if the earth is the holy place of the true sanctuary, and Heaven the most holy, it follows, the proportion being maintained, that this little diminutive earth, of which it would take three hundred and fifty-two thousand to equal the bulk of the sun, is twice as large as all Heaven!

And, still further, in fulfillment of the type, Christ must perform a portion of his ministry in the holy place. If this is the earth, he should have performed a portion of his ministry here. But Paul says explicitly that he could not be a priest upon earth; for there was another order of priests appointed to do all the work of this kind that was to be done on the earth. Heb. 8:4. And he says again that while the earthly tabernacle stood, while any service of that kind was performed here, the way into the holy places, both the holy and the most holy

of the heavenly sanctuary, was not made manifest or laid open. Heb. 9:8.

We have already seen how this idea of Christ entered into the most holy place, ascension, and commenced the work of the sanctuary, disarranges the period of days, that great central pillar of the prophetic system. It throws the whole system of prophetic pretation into inextricable confusion. It destroys the Messiahship of Christ by the 70 weeks far back into the former dispensation. If these two pillars, the 70 weeks, 2300 days, can be wrenched from their positions in the temple of truth, as Samson the pillars of the Philistine temple, the structure falls, and Biblical interpretation every school are involved in the ruin.

And what is the reason for all this? Simply to avoid the conclusion that the Lord is doing any special work either in Heaven or earth at the present time; for if the sanctuary is not now being cleansed, the position of our Lord differ in no respect from what they have been the past 1800 years; and the past advent movement is all a failure. There is nothing to the past movement, certainly nothing to the present. The labor hard to give the devil the whole field exhibit themselves as the victims of the nest of all delusions.

We inquire, then, Does the word vail in Heb. 6:19, mean the second vail? We answer, and this we will prove to the satisfaction of every candid mind. There are but two words used for vail in the New Testament. The *καλύμμα* and *καταπέτασμα*. The first occurs only, in verses 13, 14, 15 and 16 of Heb. 9, referring to the vail over Moses' face. The second is used six times, once each by Mark and Luke, all in reference to the vail of the temple which was rent in twain when it expired upon the cross, Matt. 27:51; Mark 15:38; Luke 23:45; and three times by Paul in the book of Hebrews: 6:19; 9:3; and 10:20. Is there anything peculiar in Paul's use of the word in Hebrews? Yes; when he means the second vail he specifies it. Heb. 9:3: "after the second vail, the tabernacle which called the holiest of all." Now if the "the vail" was used to signify invariably the second vail, why did Paul use the term *καταπέτασμα*? Why did he not say, here, simply, "And the vail?" Because a second must imply a first, and he well understood that there was the entrance to the tabernacle a hanging, which was just as much a vail as that which divided between the holy and the most holy; and to set out his purpose of instruction in reference to the sanctuary, which is one of Paul's objects in the book of Hebrews, he accurately distinguishes between the two, and when he means the second, he says the second.

This word, vail, *καταπέτασμα*, is defined in Robinson's Gr. Lex. of New Testament as follows: "A covering, vail, which hangs down." In Sept. a vail, curtain, of the tabernacle temple, of which there were two, viz., one at the entrance of the outer sanctuary, Heb. 9:3. *καταπέτασμα*, Ex. 26:36; 40:5. John 1:5. 5. 4; and the other before the holies, separating it from the outer sanctuary.

Here is good testimony that the same word was used to designate both hangings, the one at the door, and the other in the interior, of the sanctuary. In the Hebrew, in Ex. 35:12; 39:40:21; and Num. 4:5, both the terms are used for hanging and vail are joined together to designate the inner vail before the most holy place, and it is called the vail of covering. The Cyclopaedia of Biblical Literature by McClintock and Strong, under the "Hanging," says:—

"The hanging was a curtain or covering (the word radically means, and as it is sometimes rendered) to close an entrance. It was made of variegated stuff wrought with needlework (compare Esth. 1:5), and (in one instance at least) was hung on five pillars of acacia wood. The term is applied to a series of curtains suspended before the successive openings of entrance to the tabernacle and its parts. Of these, the first hung before the entrance to the court of the tabernacle (Ex. 27:15; 38:18; Num. 4:20); the second before the door of the tabernacle (Ex. 26:36, 37; 39:38); and the third before the entrance to the most holy place, called the vail of the covering. Ex. 35:12; 39:40:21."

We have now before us sufficient evidence that the covering of the outer entrance to the tabernacle was a vail, as well as that which hung before the most holy place. The same Greek word, and the same Hebrew word, are applied to both.

The point now to be ascertained is, In what sense does Paul use the term the veil? All the answers to the question, as he is the one who makes use of the language now under examination. As we have seen, with the exception of the three references by the evangelists to the veil on the day of the crucifixion, Paul is the only New Testament writer who uses the term. And in accordance with the accuracy with which he is writing he finds it necessary to discriminate between the two. And as much as he once specifies the second veil found when he refers to that, we must understand him as referring to the first veil when not thus specified. To understand otherwise, is to charge Paul with a degree of looseness in his writings altogether unpardonable in a man of his ability and education, and altogether unaccountable in one who wrote moreover by the inspiration of the Lord.

We therefore assert that it matters not how other writers use the term. The evangelists by the veil may mean the second veil, as they doubtless do; and if other writers had used it in the same sense a thousand times, it would in no wise affect the case in hand; for Paul has shown us plainly how he uses the term, and that is all we have to know to understand his writings in reference to it. And when he means the second he says the second, and when he does not specify, he means the only remaining veil, which is the first.

Now to show finally and conclusively that this is so, we quote Heb. 10:19, 20: "Having therefore, brethren, boldness to enter into the holiest [Greek, holies, plural,] by the blood of Jesus, by a new and living way which he has consecrated for us, through the veil, that is to say, his flesh." Paul here assures us that Christ by his flesh, his sacrifice, has consecrated a new and living way for us through the veil, and into what does that way through the veil lead? Into the holy places, plural, both of them, the holy as well as the most holy. Therefore to go into the holy place or first apartment is to go through or within the veil, as Paul uses the term. And this passage is exactly parallel with Heb. 6:19, 20. Christ, our forerunner, is entered within the veil to make a living way for us into the holy places. But Christ does not minister, nor open the way for us in both of the places at once. This would destroy all order and do violence to the type. He ministers in the first apartment till the prophetic days expire, then goes within the second, which to accomplish the last division of his so-called work, which is to cleanse the sanctuary, and to make once for all a disposition of the sins of those who have sought pardon through his blood.

Here are harmony, reason and Scripture, when these three, and the greatest of these is Scripture. Why will persons willfully shut their eyes to the light? U. S.

OUR NEW PAPER.

The larger part of the matter for our first number is now in type and made up into pages. We think it will be a choice number. We had thought to publish a sheet of the same size as the REVIEW before its enlargement, but have gladly accepted the generous advice of the General Conference Committee and shall issue a sheet of the present size of the REVIEW and the same number. Our printer has a stock of paper of suitable size for such a sheet as we thought to publish; but not large enough for the sheet we before thought to issue. It therefore becomes necessary to order paper from the mill and the manufacturer could not fill our order for some ten days. Perhaps the delay is no greater than necessary for our part of the work; for very great labor and care are demanded, under the circumstances, on the part of those who prepare the matter and correct it as it comes from the printer. We have not a moment of leisure, and in fact we feel so deep an interest in this sacred work that we desire no leisure, only as we would find time for other important duties.

If the providence of God favors our effort, we will have a quantity of our sheet at Battle Creek by, or before, the 10th of August next. No doubt errors will be found in the work and failures in the matter of good taste. Still while some of these will be because of our deficiencies, others will be occasioned by the impossibility of obtaining at the present time some of the things which we should choose to use. We are grateful for the long patience of our brethren in America, while waiting for us to make this important advance in the work. We are also grateful for the excellent counsel of the General Conference Committee and for their generous assistance.

We now expect to print our first number the first week in July, and hope hereafter to be on time each month. We shall be grateful for communications from the friends of truth in America, whether written in French or in English. Nothing will have a more cheering influence upon the cause in Europe than a record of the progress of the work in different places in America. We ask the assistance of those who love the cause of truth. We believe that God will crown our efforts with success. We feel that God is helping in our work, and we are hopeful in him.

J. N. ANDREWS,
D. T. BOURDEAU.

GERMANY.

THE lectures in Langenberg are progressing, and the Spirit of God is moving upon the hearts of the people. I have now spoken five times on the soon coming of the dear Saviour in glory, and have shown from the accomplishment of the prophecies that this sublime event is at hand. This important subject awakened a great interest to hear. The number of attentive listeners has been steadily increasing, and day before yesterday about three hundred persons were present. At my first lecture I had about one hundred and fifty hearers. Many tears were shed, and hearts were touched. It is the Lord's work; to him be all the praise.

Doubtless an article which appeared in one of the newspapers of that city, soon after my first lecture, has led some to attend. It was written by the gentleman of whom I spoke in my last report. I give the substance of it, as it may be of some interest to the reader; and if it did not speak of myself, I would be the more free to do so.

LANGENBERG, MAY 29.

"The first lecture which was held yesterday in the hall of Mr. H., in this place was favored with a large attendance. Mr. Ertzenberger, missionary, spoke about one hour and a half on the coming of Christ. The speaker tried to show by many proof-texts from the Bible that the second and personal appearing of Christ to this earth is near. He exhorted the people to be converted to God while there is yet a little time left. Mr. E. knows how to speak to the hearts, and to keep up the interest from the beginning to the end of the long lecture. Similar lectures will be held hereafter by Mr. E. in the same hall, every Wednesday at 8 o'clock and every Sunday at 5 o'clock P. M. Mr. E., a Swiss, is a missionary from a devoted Christian society in America."

After the lecture of last Sunday, I accepted an invitation from a few Christian friends, who took me to one of their dwellings. There were six men and two women there. We all took seats around a table. Very soon five of the men commenced smoking. I was much pained. What! professed followers of Christ smoking! Is this the way of sanctification as set forth in Holy Writ? Is smoking the manner in which to exemplify our divine Pattern? I bore a decided testimony against this great evil. I showed them from science and from the Bible the terrible effect of using tobacco, and its great sinfulness. I also spoke on using liquors and coffee. These friends were much impressed by the facts laid before them. Conviction struggled with them for a moment for this sinful practice, and every one at once laid away his cigar or pipe as though ashamed of its use. They even expressed their gratitude for the good instruction they received, as they said. Afterward we had a very profitable season together.

I went to another family. There I met with a dozen adults, men and women. Three men were present who had been at the other house, consequently there was no smoking. Here also we took seats around the family table, and I asked for a Bible. Before reading in it I inquired of the gentleman of the house, "Do you read the Bible each day?" to which he replied: "I read the Bible, but not each day." "But, my dear friend," said I "if you do not read daily in the Bible, if you do not seek diligently to understand the word of God, your spiritual life will suffer even as your body must suffer if you neglect daily nourishment. Now I counsel you to do better, and I exhort you all to read your Bibles diligently."

Having spoken some on the first verses of Ps. 146, I asked them whether we could unite in prayer before separating. They were willing to do so. "Do you kneel when you pray, my friends?" I asked. "We have never done so," they responded. "But why not? Is it wrong to do so?" "Oh, no!" "When we read in the Bible of several examples in this direction, and especially that Christ has done so, why not follow in this? Shall we not do the same?"

"Oh, yes, we will," was their reply. "You who are parents," said I, "ought to give your children a good example in everything. I pray you to do it, and you will enjoy the blessing. May the Lord help you!"

At my simple, "Now let us pray," they knelt, and united in prayer. It was the first time for them. But we all felt the sweet blessing of God. It was a precious season. Hearts were melted. May God be praised for his help and blessing in the lectures and in these visits. To him be all the honor. And may my feeble efforts in his vineyard bring forth fruit for life everlasting.

Although I have seen the need of visiting from house to house heretofore, yet I now realize the great importance of this more than ever in the past. Much good can be done in this way. I wish to honor my Lord! I earnestly desire to advance his precious cause. May I have grace to do his will here, and be received into glory hereafter. Pray for me.

J. ERTZENBERGER.

Vohwinkel, near Elberfeld, Prussia, June 13.

VERMONT CAMP-MEETING.

As the time draws near for this annual gathering in our State, my anxiety increases that this meeting may be one of great interest and permanent good to the cause of present truth. With gratitude to God we have read of the great success and unexpected interest which have attended the camp-meetings already held this season.

A blessing of priceless value has not only been left to the States thus favored, but joy and gladness have been sent into thousands of hearts among different nations interested in this work. Now, how shall it be with reference to our camp-meeting? Shall it come and pass by, and leave us as a Conference, as churches, and as individuals, no better than we were before? Shall the faithful servants of God come into our midst and labor with the most intense interest to advance the cause, and pass on to their next station of duty, saddened and depressed in spirits, because we are not where Heaven's blessing could consistently rest upon us? We trust this may not be so. I am certain the sentiment of the heart of every real lover of this work is, "I hope and pray for the best and most successful meeting that we have ever had."

But it should be borne in mind that while we are dependent wholly upon our Creator for every good gift and every perfect gift, it depends very largely upon our own condition whether or not we are profited as we should be at our soon-coming annual meeting. The Saviour in his public ministry did not many mighty works in some localities because of the unbelief of the people. And we may occupy a position where we "shall not see when good cometh."

Let us heed these precious words of Jesus: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3:20.

We need not sit down and fold our hands, waiting for a blessing to be brought to us. Let us rather prepare our hearts for it by active obedience. Let us set about the preparation for our camp-meeting. Let us resolve first, no providence preventing, to attend this meeting. I know quite a number east of the mountains have expressed doubts about going. But we do hope to see a general turnout from all parts of the State. Those residing west of the mountains are favored in having the meeting again in the west part of the State. We look for a general attendance from this quarter. Don't disappoint us, brethren and sisters.

Our voice is, Come up to this gathering of the people of God. It will no doubt be the last camp-meeting some of us will ever attend. We look for a good meeting. You may say, some of you, that it costs too much. But, dear brethren, a good camp-meeting is worth something. It may prove of more value to some of us than all the world could be. Come, then. Come, prepared to work for the Lord. Come, to exert your influence for the truth. Come, to receive blessings of unspeakable worth. Come, to help your dear friends. Come, in the spirit of prayer and humility. Come, to receive instruction from the servants of the Most High whom God may send to help us. Come, intent on being permanently better for the camp-meeting.

The maple grove in which the meeting is to be held, I am informed, is the most pleasant we have ever occupied for such an occasion. The Committee will do the best they can to make all feel at home. Ample arrangements will be made to accommodate those desiring provisions;

good conveniences have been secured for keeping teams near the ground.

We expect Bro. and Sr. White and Bro. U. Smith will be with us. We also look for the refreshing influence of the Holy Spirit, and expect the Lord will open hearts to receive the truth.

But few have been added to our churches for years. We have anxiously looked for some one to come and labor with us. This is certainly desirable. But are we, dear brethren and sisters, doing what we should? I fear should we read the record of our lives we should find wanting written against our names in this respect. I fear that many of us would find ourselves at "ease in Zion"—"overcharged with the cares of this life."

Without much watchfulness and prayer, much self-examination, we are liable to settle into a state of supineness—to be lulled to fancied security, and awake only too late to the deception we are under when probation has forever passed.

May our camp-meeting prove to us, as these yearly convocations have to many of the remnant church, a season of humiliation, consecration, and refreshing; a season of the presence, power, and out-pouring of the Spirit of God; arousing the church and awakening the impenitent to speedily seek salvation.

A. S. HUTCHINS.

A VOICE FROM AFAR.

A FRIEND who dates his letter "Legislative Council, Wellington, New Zealand," writes us under date of June 1, 1876, as follows:—

"Having read with interest your views on the Sabbath question, I am bound to admit that Scripture supports your argument in favor of the seventh day, notwithstanding the tradition of the elders."

AN APPEAL FOR HELP.

DEAR BRETHREN IN OHIO: Our camp-meeting draws near. The time appointed for it to begin is Thursday, Aug. 10. We greatly desire that everything may be in a good state of preparation for meetings to begin Thursday morning. In order to secure this, we appeal to you for help. Let all the delegates, and as many others as can, be on the ground Monday if possible. We want to get all the tents up Wednesday. Let those coming with teams reach the ground Tuesday if possible. You will be needed, brethren. Come one, come all, come in good season. If all is in readiness by Wednesday morning the meetings will begin.

H. A. ST. JOHN.

THE Sabbath knows nothing of sin. It existed before sin entered into the world (Gen. 2:2, 3), and will survive when sin is no more. Isa. 66:22, 23. No type of redemption was needed before man sinned; and when his redemption is completed, and he is settled in his eternal inheritance, the new earth, he certainly will have no further need of shadows.

"The Sabbath was made for man." It is for the whole human race. It knows nothing of separate nations or classes of men. It existed before any such distinction was known; and will exist when the redeemed of all nations are united in one in the new earth. To call it "Jewish," is to contradict the words of the Lord Jesus, above quoted.

R. F. C.

BOTH Houses of Congress of Venezuela have unanimously decreed the Church and State separate. Several priests have been sent into exile, and some imprisoned for disobedience to the laws. All convents have been suppressed, and in some places some of the churches have been demolished, and in others devoted to civil purposes. Schools are being established throughout the country, and the Bible is being introduced into all of them. Religious liberty is secured to every one. No nation has probably ever before attempted such an utter separation between church and State, and there are points in the decree which even bear with oppressive weight upon all forms of religion. The intelligence of the State, however, will soon correct these, and then there will be complete independence of each, without either in any way being offensive or oppressive to the other.—*Christian at Work.*

It is reported that very great activity is perceivable in the navy-yards at Cronstadt, Russia, the purpose being to prepare a large fleet for sea as soon as possible.

THY WILL, NOT MINE.

Thy will, dear Father, even though
Low in the dust I lie;
Thy will, yes, thine; tis best, I know,
Though all my pleasures die,
Though dark and toilsome grows the way,
Though slippery, steep, and rough,
Only to know thou leadest me,
Dear Father, is enough.

And if, perchance, thy face shall be
Withdrawn amid the gloom,
O help me, for the sake of Christ,
For doubts to find no room;
Helpless I bow before thee now,
O Father, hear me pray!
O make me thine by grace divine,
I will not choose the way.

Thy will, not mine; thy will, O God,
Thy will; for thine is best;
Thy will, e'en though my heart bows low,
And, weeping, finds no rest;
If 'tis thy will that takes away
The things I've learned to love,
I know there's rest in Christ for me,
And resting soon above.

I bow and kiss the rod, 'tis just
That smitten I should be;
My heart has been unlike to Christ,
But turn me not away;
O Heavenly Father, pardon now
This selfish, wayward one,
And seal me thine for Christ's dear sake;
I would be thine alone.

O help me now to mend the work
I've tried in vain to do;
I know not how, but thou, O Lord,
Canst make it fair and new.
In any way, thou knowest best,
Thy will, O God, not mine;
Thy will, dear Father, though thou slay,
Thy will, yes, ever thine.

M. J. BABLER.

Progress of the Cause.

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

MEETINGS IN OHIO.

GILBOA.

HELD meetings with this little company of believers June 13, 14. Organized a church of thirteen members; baptized five: Bro. F. H. Clymer was chosen and ordained elder, and Bro. James Radabaugh, deacon. We set things in order as well as we could. May this company strive *together* for the faith of the gospel. Only a few years ago there was a large church of our people in this place; but through apostasy, removals, deaths, etc., it lost its identity, so that for several years the Gilboa church has been unknown to our Conference. Now that the organization is revived, we trust it may let its light so shine as to form a nucleus around which may be gathered a large society. We expect one tent's company from Gilboa this year at the Ohio Camp-meeting.

MENDON.

Here we had our meetings in the U. B. church, near Bro. Van Eman's, except one held at the residence of the elder. There is some interest to hear the truth, which is manifested by the people's coming out to meeting in the day time on laboring days. There are a few souls here that we trust will soon be added to the church. At the Ohio camp-meeting we expect one tent, at least, from Mendon.

HAMLER.

Here a few persons professed the faith last winter under Bro. Butler's labors. Four or five of these appear to be growing in the truth, while others have turned away. We expected to form an organization here, but it did not seem prudent, and this was the judgment of the brethren, also. Three were baptized. Those who were ready united with the Defiance church, the nearest organization. We expect a tent's company will be at our camp-meeting from Hamler.

LEMARTS.

At this point several were brought into the truth during the latter part of the winter by Bro. Butler. We were sorry to learn that a part of this company had given up the truth entirely, in one or two cases never having kept a single Sabbath after they were baptized. Some of the number cannot read, and unless they are soundly converted to God, and learn to read for themselves, we fear they cannot stand long in the ranks of unpopular reformers. But the good seed sown by Bro. B. we think will not all be lost. There are something like a half dozen souls for whom we entertain much hope. Organization could not be effected here. Those in condition united with the Defiance church till something better can be done for them. They have Bible-class and Sabbath-meetings. We strength-

ened them what we could. Hope to see some of this company at our camp-meeting.

H. A. ST. JOHN.

Olyde, Ohio, July 7, 1876.

CANADA.

THERE is an increasing interest on the part of large numbers to hear our lectures. Last week an article appeared in the *Waterloo Advertiser*, giving the substance of our first six lectures. We have the privilege of preparing an article for each issue of that journal. The leading authorities in this village act well their part in sustaining order and quiet in our meetings. The subject this evening is the third message.

We are resolved to hold on, and to stick to the work here, until something is gained. It is only by earnest, persevering efforts that we can accomplish anything in these parts. Pray for us.

A. C. BOURDEAU,
R. S. OWEN.

Waterloo, P. Q., July 10, 1876.

MICHIGAN.

ATTENDED the Jackson monthly meeting, held in the Christian meeting-house the first Sabbath in June. There was a general attendance of the friends around. I spoke to them about an hour. We then went to the river, where seventeen were baptized, the most of them from Spring Arbor, where Bro. Daniels had been laboring. The Lord has blessed his labors there.

Bro. R. Sawyer attended this meeting, and we went from Jackson to West Liberty, where he organized a Tract and Missionary Society. We also went to Spring Arbor and did the same.

The next Sabbath I met the church in the township of Green, Mecosta Co. Here a church of twenty-four members was fully organized. An elder was ordained, and s. b. pledged for the coming year to the amount of \$64; though the members were not all present. I baptized four. Two have received letters, and two who have not united are keeping the Sabbath; so the cause is prospering in the midst of some opposition.

The following Sabbath I visited Deerfield, where I first preached some twelve years ago. A few are yet holding on to the truth. It rained most all the time, so the church did not all get together. I believe they number in all eighteen. I gave two discourses at Lake View. I staid with the elder of the church, Bro. Collard, who has been made to rejoice by seeing his family converted, under the labors of Bro. Burrill and Fargo.

The fourth Sabbath I visited Cedar Springs. Found a little company, mostly sisters. They had no leader; sister Mary Stiles holds all the offices in the church except that of elder. She is faithful in keeping the s. b. and T. & M. Society books. I baptized four who united with the church, and one was admitted by letter. They appointed a leader. There are now about fifteen members. I hope they will keep up meetings. I preached at father Richmond's house several times. I staid over Monday to visit the sick and some delinquents.

Tuesday I returned to Jackson, and learned that Bro. E. P. Daniels had the tent set up near the Free Methodist College, where they were busy in keeping all they could away from the meetings. It rained most all the time, and ended in a gale; and harvest and haying were coming on. We concluded to move into a small village called Baldwin, ten miles southwest from Jackson. We have the tent set up in a very pleasant place, and have had two meetings, with appointments out for a week ahead.

J. B. FRISBIE.

Baldwin, Mich., July 8, 1876.

KANSAS.

My last report was made April 6, at the close of our meeting in Eureka. Soon after I received instructions from the Conference Committee to go to Jefferson Co., where a large number had lately embraced the truth. I went, and spent a month there, leaving about two weeks before our camp-meeting to look after the interests of the cause at

ROCK CREEK.

I spent two Sabbaths with this church; and during the week between I helped on the camp-ground. Bro. Lamont was with me at the last meeting. We think it was a profitable occasion; six were received into the church.

ELK FALLS.

The first Sabbath after camp-meeting (June 3) I was with Bro. Stevens at Elk Falls. During our meetings here, three were baptized and received into the church. Bro. O. S. Stevens was elected elder, and Bro. John Heligass deacon. This is the largest church in the Conference, and numbers fifty or more members. Some of them are old in the cause, but many are young, both in years and in the truth. Much responsibility rests on the older members. Some difficulty exists among them, caused principally by failing to bridle the tongue; we hope this may soon be settled, and that they may continue to prosper.

The next Sabbath and Sunday, June 10, 11, was with Bro. Stevens at

CANOLA.

Seven were baptized here, and a church was organized consisting of eleven members; s. b. was raised from \$18.50 to \$48.50. Bro. O. Hill was elected and ordained elder. We enjoyed a precious season with them in celebrating the ordinances. We expect this church will prosper. I parted with Bro. Stevens after this meeting, he to go to his appointment in Rice Co., I to go to

EUREKA.

Where I spent Sabbath and Sunday, June 17, 18. Our meetings were very small, it being in the midst of harvest; but on the Sabbath the Sabbath-keepers were about all out, and we had meetings almost all day. One was baptized, and a church of ten members was organized. The s. b. pledge was \$36.64. Others are keeping the Sabbath, and we hope they may soon see their way clear to unite with us. On the following Tuesday evening, eight of us assembled and celebrated the ordinances. The next day I started to fill my appointment at

NEOSHO FALLS.

The tent was at this place last spring, and a few commenced to keep the Sabbath. A covenant was signed and for a time regular Sabbath meetings were kept up; but as they have had no preaching since, and are much scattered and few in number, meetings were discontinued. I remained here ten days. There was but one Sabbath-keeper at any of my meetings except Bro. Glover's family. The outside interest is better than could be expected under such circumstances. I think at a proper season of the year something may be done here yet. Several who attended admitted that we had the truth. One brother pledged \$20. s. b. I came from there to this place, where I join Bro. Ayers.

SMITH SHARP.

Centerville, Kan., July 4, 1876.

KANSAS, WESTERN TENT.

As the tent did not arrive at the time appointed for the meetings to begin, the Methodist brethren kindly gave us the use of their house till it came. On the arrival of the tent, we pitched it across the street, directly opposite the church we had been using. The other churches and the court-house also are in the immediate neighborhood. Our congregations have numbered about one hundred all the time, and for the most part have included the same persons who came on the first evening.

We are now in the midst of the Sabbath question. We expect to see some embrace the Sabbath as soon as the evidence is fully before them. On the day of our first meeting we had circulars printed, containing a special notice of the meeting, the subject of the discourse with its prominent divisions, an invitation to attend, and a suitable stanza and Scripture quotation. These were left upon showcases, in the shops and offices, and at nearly every dwelling in the city. And although there were gatherings at every church in the city, one of them a festival, also a political meeting at the court-house, we had a fair congregation.

We have, from time to time, as the interest seemed to demand, had recourse to the same means with like results. We have also had the usual notices in the city papers, and a bulletin-board in front of the tent giving the subject, &c., for each evening. May the Lord bless his truth.

J. LAMONT.

Council Grove, July 7, 1876.

MISSOURI.

AFTER our camp-meeting, which was in most respects a good one, I visited our young brethren in St. Clair Co., June 17 and 18. They had had great opposition from the Disciples and Methodists since I

left them six weeks before, but were still strong in the Lord and rejoicing in the truth. Two had been added to their number, and two more united at this meeting; one was baptized. I trust they will prove faithful and be instrumental in leading others to accept the truth.

I then started to join Bro. Chaffee's tent labor, according to previous arrangement; but as he failed to meet me on account of poor health, I went to Hamilton and spent Sabbath and first-day, June 25, in that place. There seems to be a good influence emanating from this church, and there is an interest among the people of the place to hear the evidences of faith.

July 1 and 2, I was with the Prairie Valley church, and assisted Bro. Chaffee in the quarterly meeting. The weather was rainy, but the congregations were good. Some came from Hamilton, and one was added to the Hamilton church and baptized with Christ by baptism. Two united with the Prairie Valley church. This is a large and strong church; and if the members live right before God and the world the influence around them. Bro. C. H. Chaffee and myself are now with the tent in the north-west part of Andrew Co. We have had four meetings. We commenced with about twenty-five hearers, which have increased to one hundred and thirty. Our address, until further notice, will be Bolckow, Andrew Co., Mo. J. G. WOOD.

Bolckow, July 10, 1876.

IOWA.

WE have been in this place two weeks to-day. Bro. Bartlett and Kilgore have given twelve discourses, and are now in the midst of the Sabbath question. Bro. Kilgore spoke on the second coming of Christ Sunday evening, July 2, to a large audience. All could not get into the tent. He proved to them that Christ would come in this generation. Some of the best informed men in the place said they never imagined such things were in the Bible, and all that we have talked with say it is the truth.

We have followed the advice given by Bro. White at our good camp-meeting to go out among the people and let them know we need the things of this life. It is encouraging to us to see them weep for joy over the glad sound of the third angel's message. Some small favor that we asked for or received has been the starting-point for them to become interested. And now we hear on all sides that "the seventh day is the Sabbath of the Lord thy God." Many are saying "Lord of Sabaoth" keep them in the light of his truth until the whole truth is presented to them.

Six of the brethren and sisters from Nebraska City came here the 7th, and staid with us over the Sabbath. In the forenoon Bro. B. spoke on repentance; text, Acts 19. We were all greatly refreshed by the words spoken. About twenty came in and listened attentively to the discourse and testimonies, and two commenced to keep the Sabbath for the first time.

One man said that he was willing his wife should keep the seventh day if she wanted to. He makes no profession, but says he never heard preaching before in his life that he liked, and he believes every word he has heard. Everything seems to indicate a good work at this place. We report as soon as we get through. For us.

JOHN W. WOOD.

Sidney, Fremont Co., Iowa, July 10, 1876.

CANADA.

MET with Bro. Bourdeau, according to appointment. We held three meetings each day, four in West Bolton and two in South Stukely. In addition to the tent meetings held here last fall, Bro. B. has held meetings in some eight or more school districts. Many of these meetings have been held under unfavorable circumstances, owing to bad weather and hard traveling. And it is certain that opposition to the truth is no less here than in the States. There are many Catholics and Episcopalians, and yet I judge that many who have heard his lectures are thoroughly convinced of the truthfulness of our views, and that they are conscious they would do well to obey these truths.

Again, Bro. B. cannot labor wholly for the French, nor for other nationalities. He must divide his time. The French have many missions among them in Canada, mainly supported from foreign resources. The hard times are felt here much, which, with other causes, hinders in selling books

were still obtaining subscribers for our periodicals. We found some sixteen or more heads of families keeping the Sabbath. All of these had one have embraced it since he went there. And it is certain that a goodly number of these friends do sincerely love the truth. Said one of the brethren in his testimony, "There is not money enough in the township, no, nor in the Province, to hire me to take the step on the Sabbath which I have taken, had I not been fully satisfied I was moving in harmony with the word of God." He was in company with others in mill property. Friends who now rejoice in the light of the Bible Sabbath and kindred truths, will find their joy increased, their health improved, and their spirituality heightened, as they see the principles of health reform and lay hold of them, and strike for victory over tobacco, to the use of which thousands are willing slaves. Baptism and organization are expected soon. The day I spent, Bro. Bourdeau, and Bro. Owen, a faithful helper, were going to Waterloo to pitch a tent for a course of lectures. He needs the prayers of God's people. Let us remember and pray for the work here.

A. S. HUTCHINS.

NEW YORK AND PENN. TENT, NO. 3.

The interest continues; the community composed of intelligent and well-to-do members—the majority of them quite healthy. July 8, we held our first Sabbath meeting; ten started to keep the commandments of God and the faith of Jesus. Our ever-merciful Heavenly Father is answering the prayers of his faithful children. We propose to remain here two weeks longer, hoping to induce others to live out what they admit to be the truth, and to help, strengthen, and comfort those who have started. To-day the weather is clear and bright. Providence is working, shall present the subjects of baptism and the Lord's supper.

CHAS. B. REYNOLDS.

Battle Creek, Chautauque Co., N. Y., July 9

A CALL FROM A NEW FIELD.

I did not know until quite recently that there was such a paper as the Review being published in our country, or elsewhere. Through the kindness of my brother-in-law, who resides in Montgomery Co., Kan., I received a copy of your paper and also some tracts, seven Reasons for Sunday-Keeping Examined, "Scripture References," and "Who changed the Sabbath?" in all of which, I came deeply interested. I am now convinced in the belief, which I have partially held for years, that Saturday is the Sabbath. I would be glad if I had more of those tracts and papers, so that I could circulate them through my neighborhood and the surrounding country. Help us if possible; the time is here when people should know the truth.

I am a Sabbath-keeper, yet I am alone. There is not another family in this country who know of keeping the Sabbath of the Lord. We need a preacher. I think the people would become interested sooner by hearing preaching than by reading. If possible, send us a preacher. I am anxious to see a church organized in my neighborhood. I will do all that I can to assist the cause, and I am sure the effect will be good. Brethren, pray for me, that I may be strengthened in the faith of Jesus, and live according to the commandments of God.

N. B. ENGLAND.

Catawba Co., N. C.

FIFTH ANNUAL REPORT OF THE MATERNAL ASSOCIATION.

The following report of the Maternal Association of the Battle Creek church, held in April last, was accidentally laid aside, and thus has been overlooked till the present time. But the friends of this important Association will be glad to see even at this late hour.—ED.]

"While, with ceaseless course, the sun Hastened through the former year, Many souls their race have run, Never more to meet us here; Fixed is their eternal state, They have done with all below; We a little longer wait, But how little none can know."

Oh, how swiftly time flies, year after year, in quick succession, passing away.

It scarcely seems possible that we have again reached the anniversary of our little Society, but so it is; and at this, our yearly gathering, a few remarks with regard to its standing will doubtless be expected.

This has been a year of changes. Twelve new names have been added to our list; though but few of these persons now remain to encourage us by their presence or their labors. This is also the case with many others who at different intervals have become members of our Society. Battle Creek, on account of the various institutions located here, is a place where many come and go in quick succession. We have done what we could to interest these mothers in this important work; many have merely become members, while others have greatly encouraged us by entering heartily into the spirit of our Society, becoming active and earnest workers, and gaining our esteem and affection, so that when Providence indicated a removal necessary, it was not without a severe struggle that we could bid them farewell.

Death, too, has been busy, and has taken away three of our number, two of whom were only absent from our weekly gatherings when duty demanded. We feel this to be a fitting time and place to add our tribute of love, esteem, and gratitude, to the memory of our dear sister Gardner, who, from the very formation of our Association, has been so faithful and true to its interests. For one whole year she regularly conducted our meetings, and has since, when able, taken her turn with others. The great anxiety she manifested, the earnest, agonizing pleadings she so often presented to our Father in Heaven in behalf of the different subjects presented for prayers, and also for our young mothers, that they might be awakened to a sense of their duties and dangers, "the vastness of the charge to them committed," and make some effort to meet and mingle their prayers with the maternal band, will not soon be forgotten, and we feel that her departure has left a void that cannot easily be filled.

Nor are removals and deaths the greatest discouragements we have had to contend with; for these we believe have come by divine appointment. We bow with submission and mourn, but do not repine. We know there are those among us who have superior talent and ability to make our meetings profitable and interesting; and we feel sad that they should be so overburdened with cares and duties as to feel it impossible to attend.

But what we most deeply deplore is the apparent indifference of many mothers whose children are fast growing up to maturity without a change of heart, in an unconverted, unsaved state; while the end of all things is at hand, and we know not what a day may bring forth, or how soon our working time will have passed away.

Now we would not infer that these mothers feel no sorrow or anxiety on account of their children, and no deep interest for their eternal welfare. This we believe to be incompatible with their nature, if they are Christians themselves. But we do feel that by staying away from meetings that have been appointed for the express purpose of uniting our prayers, and earnestly seeking divine wisdom to aid us in our unceasing, arduous duties, and for the outpouring of the Holy Spirit upon ourselves and our dear ones; they are depriving themselves of a great source of encouragement and strength, and are laboring and toiling alone, when they might share the sympathy of others, and perhaps be benefited by their prayers and experience. We speak warmly and earnestly on this subject; for we know by personal experience, and by that of many others, that these gatherings have often been seasons of great profit and soul-stirring interest, and that our Heavenly Father does condescend to meet with us, to hear and answer our prayers, to encourage and strengthen our hearts.

We wish, indeed, we could this year record more decided cases of conversion, and that those who commenced to run well had continued zealous in the Christian race. This might have been the case had we been as earnest, humble, and importunate, as we should have been. The fault is with ourselves, and not with our faithful, unchangeable God.

Surely, this is no time or place for indolence or inactivity. A great work is before us, and a great enemy is striving to hinder and discourage us. The cause of present truth, the dear youth coming among us to attend our school, followed by the fervent prayers and high expectation of many an anxious parent, our own households and our precious children, whose present well-

being and future usefulness and happiness are largely committed to our control and keeping,—these have all claims upon us which we cannot delegate to another, and under which we should sink disheartened if we had only our own strength and wisdom on which to rely. Oh! how truly do the following words by another apply to all, especially to mothers:—

"A sacred burden is the life ye bear;
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

Still other words from the lips of our divine Master are whispered in our ears, and find an echo in our hearts: "Without me ye can do nothing." Well may we inquire, "Who is sufficient for these things?" The answer comes from the same divine source: "My grace is sufficient for you; my strength is made perfect in weakness."

We would gratefully acknowledge the goodness of God in inclining several dear sisters to do all in their power to encourage us, by cheerfully laboring to sustain and conduct our weekly meetings; that so many have been permitted regularly to attend; and for the love and union that prevail among us. We feel of good courage to persevere, and take this opportunity of cordially inviting those mothers who have recently come to this place, and others who have not yet attended our meetings, to unite with us.

To our absent members we would say, You are not forgotten, but frequently remembered in our prayers, and we hope you do not forget us. We should rejoice to meet you again; but as this may not be, let us hear of your welfare, and the progress that you and your dear ones are making on the heavenly journey. Take courage, dear sisters, we are nearing our eternal home, where "adieux and farewells are a sound unknown;" where we shall be safe from the cruel power of the enemy—sinning, struggling, suffering all over; and where we shall see our blessed Saviour and be like him. Till then, may we faithfully, patiently press forward, sustained by his strong arm, and relying on his own precious words: "Lo, I am with you always, even to the end of the world."

The standing of the Society is as follows: Mothers belonging to the Association, 101; deceased, 4; children, 278.

SUSANNAH SISLEY, Pres.

Battle Creek, April 19, 1876.

ARE YOU GOING TO CAMP-MEETING?

THE inquiry is frequently made, Do you intend to go to the camp-meeting? and too often the answer is, "I do not know," or a negative reply is returned. The reasons assigned are generally lack of time or lack of funds.

Now let us see how this is: A. is a farmer of limited means—rents a farm. He knows it will not do to hire team-work; so he runs in debt two or three hundred dollars, knowing that if he gets a fair crop he can easily pay for his team; and if his crops are light, his team will sell in the fall for nearly what he paid for it. Here he trusts in God, and goes on in the order of providence; and, in most cases, success follows legitimate enterprise. Now, if in the fall he needs a few dollars to bear his expenses to camp-meeting, can he not as legitimately borrow a little cash if it is necessary, rather than neglect so valuable a means of grace as an S. D. A. Camp-meeting in 1876?

Again, here is a farmer who needs a house and barn. He has but little ready means. His friends encourage him; and, by incurring a few debts, he succeeds in erecting useful and commodious buildings, and very soon ways open to pay for them. Now, if he could risk his credit to the amount of hundreds for these necessary buildings, can he not risk a little to attend such interesting and useful meetings as those in question?

Now I will tell you what you had better say when any one asks you if you are going to camp-meeting; say, "Yes; I am going if I possibly can." Having said this, you will feel better, and more disposed to go; and in a few days or weeks, or in a less period of time, it is very likely that you will see your way so plainly that you will wonder how you could have been so stupid as to say, "I do not see how I can go to camp-meeting; times are so hard, and I have so much work to do; I cannot leave home so long," etc.

The fact is, you cannot afford to stay at home from camp-meeting. It is not every day that you can see the company you will meet at the place we speak of; nor is it

every day you can hear such speakers as attend these meetings. Then consider, too, that angels from Heaven, with special power from God, will be present, and if you invest liberally in your camp-meeting outfit, with a loving heart, God will repay you by reviving you at this meeting, and this will be worth to you, and to others, infinitely more than gold or stock in banks.

No, you must not look glum, and speak in a minor key about going to camp-meeting; but you must consider it a feast, a day of the church's glory, a high day, a day of jubilee. Come in humble faith, and do the best you can. If you have but little, your expenses must be less; but if you can get a nice tent do so, and arrange it as pleasantly as possible. Then be on the ground as early as you can, and it will be pleasant all the way through. Have as little care as possible; so as to get the benefit of the meetings. Soon camp-meetings will cease; the year of jubilee is at hand, when the land will rest; and then all will rest, the wicked in dishonorable graves, and the righteous in light ineffable and full of glory.

Of what value is wealth now, except to be used in the cause of God? Of what value is life, if not to be used in the work of God? And our time, whose is it but the Lord's?

Under the Mosaic dispensation, general meetings were held three times in the year (see Ex. 23:14-17); and when the people heeded these set periods of time, as they were commanded, God blessed them.

We attend these meetings, not as a duty merely, but far more—as a sacred privilege, a holy pleasure. What could make us more unhappy than to be unable, from sickness, age, care, or infirmity, to attend them? No greater pleasure have we here than such occasions as these; let us improve all our privileges.

JOS. CLARKE.

If we were so foolish as to let people laugh us out of our religion, till at last we dropped into hell, they could not laugh us out again.

Obituary Notices.

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

DIED, of consumption, in Clyde, Sandusky Co., Ohio, July 10, 1876, Martha C. Dysert, aged twenty years, eight months, and six days. Martha never united with any church, but was a firm believer in the present truth, and had kept the Sabbath with her mother for several years. In her last illness her expressions of penitence, of confidence and trust in a merciful God, and her firm assurances of faith that the Lord had accepted her, and that she would have part with the righteous, furnished a ground of hope to relatives and friends. Discourse by the writer from 1 Thess. 4:13-18.

H. A. ST. JOHN.

FELL asleep in Jesus, in Agency township, Osage Co., Kansas, our dearly beloved sister, Martha Fleak, in the thirty-fourth year of her age. Sister Fleak embraced the truths of the third angel's message two years ago, having been previously a member of the M. E. Church. Her life, since her conversion in her youth, has been one of entire consecration to God. She has ever been noted for her deep piety, strong faith, and extreme patience under the most trying circumstances. During her last sickness, when apprised of her approaching end, she expressed herself prepared to close her work on earth, if it was her Master's will, and assured her friends that she should stand at last among the redeemed. She leaves a companion, several children, and a large circle of friends, to mourn their great loss.

E. M. KALLOCH.

DIED, in Denver, Col., June 7, 1876, our dear brother, Charles L. Gates, aged nineteen years, two months, and eight days. He embraced the doctrines of S. D. Adventists at the California Camp-meeting, in 1874, and has since been a conscientious observer of the Sabbath of the Lord. At the time of his death he was traveling in the West for his health. During the past winter he was engaged in missionary work, in Omaha, Neb. We do not sorrow as those who have no hope; but we believe that we shall meet him in the first resurrection. His remains were carried to our home in Ohio for interment. Funeral services by Eld. E. S. Barnes, Congregationalist, from 1 Cor. 15.

E. H. GATES.

DIED, in Andover, N. H., June 22, 1876, Mary Baker, wife of the late Eld. Joseph Baker, in the seventy-ninth year of her age. She embraced the third angel's message about thirty years ago, and we believe she sleeps in Jesus. Words of comfort were spoken by Eld. Martin, Christian minister, from Prov. 31:28: "Her children arise up, and call her blessed."

CHARLES BAKER.

DIED, July 1, 1876, at the residence of the writer, in North Parma, Monroe Co., New York, Charles Francis, infant son of Otis and Lola Morey, aged one month and six days. Young mother, "refrain thy voice from weeping, and thine eyes from tears;" for thy babe shall come again from the land of the enemy.

CHAS. B. REYNOLDS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 20, 1876.

REMAINING CAMP-MEETINGS
FOR 1876.

OHIO, Norwalk,	Aug. 10-15
VERMONT, Milton Station,	" 17-22
N. E., Groveland, Mass.,	" 24-29
MAINE, Richmond,	Aug. 31 to Sept. 5
NEW YORK, Rome,	Sept. 7-12
INDIANA, Bunker Hill,	" 14-18
MICHIGAN, Lansing,	" 19-26
ILLINOIS, Waldron,	Sept. 28 to Oct. 3.

To Whom It May Concern.

A HUGE package of tracts, of two pounds and a half weight, printed at this Office, but sent from some other post-office, has come to us from the dead letter office, marked, "Excess of weight." The package is addressed to "George Molyneux, King Edward Road, N. Great Grimsby, England." What shall be done with them?

We would further state, that it is a law of this Office that no package of tracts or small books shall exceed twenty ounces, and that all such packages to Europe, or to distant parts of our own country, shall be wrapped with at least three thicknesses of firm paper, well secured by linen twine. The huge package afore-mentioned came to us nearly naked, held together by a string furnished by the government at Washington. If the sender of these books had put them in three or four packages, and properly wrapped each pack, the books would doubtless now be in England. That others may be benefited by these hints is the reason of this extended notice.

J. W.

THE Supplement promised last week, to appear this week, is necessarily deferred to next week.

J. W.

Tents. A New Enterprise.

We call attention to Bro. Edgerton's tent price list, as given by Bro. St. John in this number. Bro. Edgerton, in accordance with the suggestion made at the special session of the General Conference last spring, proposes to start and build up the tent-making business, so that S. D. Adventists may have a tent-making establishment of their own. He asks no advance of capital, but only the patronage of our people. We regard this as an opportunity for the brethren everywhere to provide themselves with tents on reasonable terms, and at the same time to encourage a praiseworthy and important enterprise. Bro. E. is regarded as a reliable man, and he intends to make all the varieties of tents used for camp-meeting and lecturing purposes. Address,

I. EDGERTON,
Station A., Cleveland, O.
U. S.

Twenty-Nine to Ten.

WHEN the vote of the Centennial Commission was taken on Friday, July 7, in regard to opening the Exhibition on Sunday, it stood ten in favor of opening and twenty-nine against it. We have a full and interesting report of the proceedings which is too lengthy for this number, but will appear in our next.

U. S.

Five Years in Advance.

ONE of our zealous subscribers in Boston, Mass., writes:—

"The song of hard times is sung at the Hub as elsewhere, and we are not exempt from its influence. But hard times or not, I must have the REVIEW, and to prevent its discontinuance, I inclose ten dollars to pay for it five years in advance."

The Work of the Books.

Books have done a good work, as we have had numerous proofs, in bringing people to the light of the truth without the aid of the living preacher. It seems that they are doing more than simply bringing out believers, they are even raising up preachers. Bro. J. R. writes from Ripley Co., Ind.:—

"I have never yet seen a Seventh-day Adventist preacher. I was converted by reading your works and comparing them with the Scriptures. The REVIEW and the books are the only preachers I have seen of this faith. I highly prize the weekly visits of the paper. I am trying to lecture on the Sabbath, as best I can."

Bro. R. designs to be at the Indiana Camp-meeting, next September, which purpose we trust he will be enabled to carry out.

U. S.

We have sometimes thought it would be necessary to open a "Liars' Department" in the REVIEW, in which the wretched falsehoods of that class mentioned in Rev. 22:15, might find a fitting grave. But if we may judge from the following, we shall have to call it the "Fools' Department," as well as the liars'. This is what a person signing himself "Anti-Adventist" says in *The Triumph*, of June 2, 1876, published at Ottawa, Kansas:—

"He thinks there are others who are taking a great deal of trouble in regard to these Adventists. There is, the reason is because they are such an annoyance to the community; they do more work on Sunday than any other day of the week, and have caused some who used to regard Sunday, to now work on Sunday as on any other day, and also setting a bad example by breaking into a house that was locked and preaching that they were going to kill all the anti-adventists as soon as they got strong enough."

True.

THE *Christian Statesman*, of June 17, 1876, says:—

"It will be an interesting study to watch the shifting of party lines, the disintegration of present political organizations, and the re-crystallization of elements around new centers and in new forms, during the four years now before us. There is a near and momentous future for the National Reform party of the United States."

Family Tents.

THE brethren in Ohio write to me about tents. Bro. I. Edgerton makes the following figures. He will make you a number one tent. Order immediately.

SIZE.	WALL.	W't of Duck.	Cash Price.
10x12 feet.	3 feet.	8 oz.	\$17.00
10x14 "	3 "	8 "	20.65
12x14 "	4 "	8 "	25.20
14x14 "	4 "	8 "	28.55
14x16 "	4 "	8 "	30.00
14x20 "	4 "	8 "	36.00

These tents are made of good, new material, roped and keyed, and delivered on the camp-ground, if ordered in season.

Address, I. Edgerton, Station A., Cleveland, Ohio.
H. A. ST. JOHN.

Wisconsin Tents.

As there are doubtless many who would like to know how our tent labor is distributed, we give the following statement:—

The new 50 ft. tent, to be known as No. 1, manned by Eld. H. W. Decker, A. D. Olsen, and J. P. Jespersen, will be pitched at Friendship, Adams Co.; No. 2, Eld. I. Sanborn and O. A. Johnson at Mt. Pisgah, Monroe Co.; No. 3, Eld. C. W. Olds and O. A. Hegg, at Hixton, Jackson Co.; No. 4, G. C. Tenney and S. S. Smith, in the vicinity of Mauston, Juneau Co.

We trust the brethren will remember these companies in their prayers.

GEO. C. TENNEY.

European Press.

We, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite fifty-nine others to join us in raising \$10,000.

James White.....\$100	E. H. Root.....\$100
John Morrison.....100	Wm. Ings.....100
Geo. I. Butler.....100	C. Comings & wife 100
Newel Grant.....100	E. W. Whitney.....100
August Rasmussen 100	R. G. Lockwood...100
An Iowa Brother...100	W. H. Hall.....100
Emily Leighton....100	Betsy Landon.....100
S. A. McPherson....100	S. N. Haskell.....100
"A friend in N. E." 100	C. K. Farnsworth...100
"W. P. A. M.".....100	M. Wood.....100
Chas L. Boyd.....100	Mrs. Getman (deceased).....100
Mrs. E. Temple.....100	A. H. B.....100
Freeman Nichols...100	A. T. Stickney....100
D. A. Owen.....100	Mrs. J. L. James 100
Wm. B. Mason.....100	A. La Rue.....100
J. N. Loughboro' 100	B. N. Berry.....100
J. S. Wicks.....100	D. M. Canright & wife.....100
Renel Stickney...100	M. J. Bartholf...100
C. Clark & wife...100	A Bro. in Minn....100
W. A. Pratt.....100	
C. McNeil.....100	
H. C. Stone.....100	

A Question.

I HAVE several times noticed the assertion in the REVIEW that the ten commandments were written before any other portion of the Bible, and that that law was the first written document in the world. Will those who have made this assertion, or some one else, please give us the proof for it? SMITH SHARP.

Secular Item.

Two farms to rent, situated in Osborn Co., Kansas; soil good. None but Sabbath-keepers need apply. For particulars, inquire of,
N. P. Dixon,
Bethany, Osborn Co., Kan.

Appointments.

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

Ohio Camp-Meeting.

THE Ohio Camp-meeting for the centennial year will be held at Norwalk, Huron Co., Ohio, Aug. 10-15. The camp-ground is easy of access, being situated just outside of the city limits, about one mile south from the depot. Ample provisions will be made for man and beast. Bro. and Sr. White, Bro. U. Smith, and other speakers, are confidently expected. Two or three large tents will be on the ground. Come with your small tents, brethren, from every direction. Let the lonely and the poor who cannot get tents come any way. Come one, come all, hoping and praying for a refreshing season.

H. A. ST. JOHN.

Ohio Conference.

THE Ohio Conference will hold its fourteenth annual session in connection with the camp-meeting to be held at Norwalk, Aug. 10-15. Let all churches make their pledges to the Conference, and, if possible, bring one-half of the money to the camp-meeting. Delegates will be expected from every church, with credentials, church reports, and financial reports.

H. A. ST. JOHN, } Ohio
W. T. CARSON, } Conf.
H. H. VAN CAMP, } Com.

Ohio T. & M. Society.

THE Ohio T. & M. Society will hold its fifth annual meeting in connection with the camp-meeting, at Norwalk, Aug. 10-15. Secretary, treasurer, directors, and members, this is a call for you.

H. A. ST. JOHN.

T. & M. S. State Quarterly Meeting.

THE State quarterly of the Ohio T. & M. Society will be held on the camp-ground at Norwalk, Aug. 9, the day before the camp-meeting begins. Secretary, treasurer, and all the directors are expected.

H. A. ST. JOHN, Pres.

DIST. No. 1, Mich. T. & M. Society, will hold its next quarterly meeting with the church at Hillsdale, July 29, 30, 1876. Hope to see a good representation from other churches. Will Bro. Root meet with us?

S. D. SALISBURY, Director.

Vermont Conference.

THE Vermont State Conference of S. D. Adventists will hold its next annual session in connection with the camp-meeting to be held near Milton Station, one station north from Essex Junction, Aug. 17-21. We hope each church will be represented by a full delegation. Every church numbering twenty members or less, is entitled to one delegate; and one additional delegate for each fifteen members over twenty.

All church clerks should report to the State secretary the number of members in their respective churches and their spiritual standing; also each S. B. treasurer should see that all dues of this kind are, if consistent, paid up to the middle of the present year, and duly reported in good season to the State secretary and treasurer. Bro. Stone will probably call attention to these items and send thanks for reports.

CONFERENCE COMMITTEE.

Vt. T. & M. Society.

I WOULD recommend that Tract and Missionary quarterly meetings be held as follows:—

Dist. No. 1, East Richford,	Aug. 6.
" 2, at Brownington,	Aug. 13.
" 3, at Johnson,	Aug. 6.
" 4, at Bristol,	July 30.
" 5, at Jamaica,	Aug. 6.
" 6,	July 23.

Though the present quarter is short, and it is a busy season of the year, I hope the reports may show some work done, and some good accomplished in this direction. It is to be hoped that every member of this society will make some donation each quarter to keep our funds in a healthful condition. Every district now has a financial basis which should be guarded and kept alive and prospering. In connection with these meetings, we expect Sabbath meetings will be held the day previous. I may attend some of them.

A. S. HUTCHINS, Pres.

THE Vt. T. & M. Society will hold its next State quarterly meeting in connection with our camp-meeting to be held Aug. 17-21, 1876. Hope to see all the officers of the Society present.

A. S. HUTCHINS, Pres.

MEETING of Dist. No. 3, Mich. T. & M. Society, at Parkville, July 29, 30, 1876. Librarians, please report to the secretary, J. Warren Wright, Battle Creek, Mich., in season for this meeting.

I. A. OLMSTEAD, Director.

PROVIDENCE permitting, I will meet with Bro. A. C. Bourdeau in Canada, as he may appoint, Aug. 5, 6, 1876.

A. S. HUTCHINS.

QUARTERLY meeting of the S. D. Ad church at Eaton Rapids, Mich., July 1876.

E. T. L.

QUARTERLY meeting of the Mich. T. Society, Dist. No. 7, at Ithaca, July 1876. Librarians, please send in your report to F. Squire, Pompei, Gratiot Co., Mich.

F. SQUIRE, Dir.

MEETINGS in Kansas as follows:—
Rock Creek, Osage Co., Aug. 3-6.
Richland, Shawnee Co., " 8-13.
Jefferson Co., where Bro. Kennedy is point, Aug. 17-21.
Palermo, Doniphan Co., " 25-29.
Seneca, Nemaha Co., Sept. 1-5.
Meetings to commence at 8 p. m. There be an opportunity for baptism at each meeting, the Lord willing. The Jefferson meeting is designed to be a general meeting all the Sabbath-keepers in the county.

J. N. AY.

QUARTERLY meeting of the Ravenna at the Enterprise school-house in Ravenna, Muskegon Co., Mich., July 29, 30, 1876. cordial invitation is extended to the friends of Wright and Blendon. The presence of Root and Edgar is desired.

DAVID T. STAFFORD, Sec.

QUARTERLY meeting at Leon, Wis., Saturday and first-day, July 29, 30, 1876. Bro. Kinison is expected. Brethren from La Co. and Mt. Pisgah are invited.

T. B. SNOW, Sec.

MONTHLY meeting at Estella, Mich., July 23, 1876. Meeting will commence evening before the Sabbath. We hope the church will be well represented. Come prepared to care of yourselves as far as possible.

E. HUTTON.

Business Department.

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

THE P. O. address of Eld. I. Sanborn at A. Johnson will be Viroqua, Vernon Co., until further notice.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the name and number of the REVIEW & HERALD TO which the receipted payment—should correspond with the Number. If money for the paper is not in due time added immediate notice of the omission should be given.

\$2.00 EACH. John Reisman 50-1, D N Woods Mrs Judith A Davis 50-2, Mary Bingham 49-4, Bingham 50-1, Martin Phillips 50-4, Mrs Wm Fag L P Bailey 50-1, Francis Curtis 50-4, J Lamont Mrs W A Hubly 49-26, J T Belden 49-10, Peter fenstein 50-1, N W Emery 50-1, Eld A S Hutton 11, Mrs O D Washburn 50-1, Henry Somers 50-1, S M Tryon 50-1, O Burr 50-1, D A Wetmore Thompson Lowery 49-26, Mrs S D Howard 50-1, Piepmeyer 49-20, James Marvin 49-25, Mary H Susan A Ennis 50-1, Janette M Davis 50-1, C S 50-1, U Affolter 51-1.

\$1.00 EACH. A L Burwell 49-4, A B Hought Fenner 49-1, A D Love 49-3, N S Brigham 49-1, Smalley 49-1, I E Hool 49-7, Frank Crandall 48-1, rrus Taber 49-1, J H Bates 49-1, C A Bates 49-1, Collier 49-4, E L Bascom 49-1, Dan Miller 49-4, Wakefield 49-2, Mrs Cora Thayer 49-9, John 49-1, John Sweet 49-10, W McClenathan 49-1, Andrews 49-1, Horatio V Green 49-4, Mrs D 49-19, Thomas Brown 49-4, Henry Raymond 49-1, Louisa Caldwell 49-1, J Iden 49-9, H W Reed 49-1, M A Reed 48-24, Isaac Whisler 49-1, T A Marvin Wm Caviness 49-2, Lewis Wilson 49-1, H N H 1, Doran Warren 48-14, Lydia Brown 49-1, D B 48-1, Geo Bickle 48-25.

MISCELLANEOUS. Frank J Holman \$1.50 49-16, Backus 1.50 50-3, Wm Butler 50c 48-16, Mrs J A 50c 48-17, Hattie T Sanborn 50c 48-24, J S Tr 1.50 50-1, Marinda Litchfield 1.50 50-1, J N B 50-1, Geo W Bennet 50c 48-16, C A Washburn 13, W H Logan 60 48-24, H C Mason 60c 48-24, Powers 60c 48-24, John J Lincoln 50c 48-13.

Books Sent by Mail.

I L Townsend 20c, John K Rollins \$1.00, Mitchell 30c, Mary Olmstead 30c, D Gaylord Spencer Palmer 1.00, John Snyder 50c, N W Allen S D Salisbury 35c, Vienna Maine 20c, S Battin Hamilton 1.00, H L Cook 25c, D E Logan 35c, J gan 15c, D E Powers 18c, J P Logan 1.37, Thos 1.25, Daniel House 40c, Bettie Coombs 80c, John erts 1.10, J J Lincoln 50c, Annie Teague 2 25, Jensen 60c, T G Dennison 10c, L Ouderkerk 40c, Williams 50c, A J Ritan 11c, John F Hanson 40c.

Books Sent by Express.

J S Van Deusen \$3.50, Geo Tenney 11 81, D H son 24.02.

Books Sent by Freight.

S N Haskell \$248.83, A S Hutchins 48 57.

Cash Rec'd on Account.

A J Storer \$5.00, Cal T & M Society per J N L Minn T & M Society per James White 312.42, Tenney 10.00, Maine T & M Society 58.00.

Gen Conf Fund.

Francis Curtis \$3.00.

Mich. Conf. Fund.

Tuscola \$5.00, Greenbush 20.00, Blendon Land 9.25, Ithaca 85.50, Parkville 20.00, Locke 14.00.

Book Fund.

An Iowa brother \$50.00.

Mich. T. & M. Society.

A W Jensen (membership) Dist 3 \$1.00.

S. D. A. E. Society.

An Iowa brother \$100.00, J T Mitchell 25.00, John Wood 10.00, J H Morrison & wife 70.00, L McCoy 00, Geo I Butler 20.00, Richard Atkinson 10.00, S A Stem 20.00.

Pacific Mission.

U Smith \$11.50, Geo I Butler 28.00, Susan H Y 11 50.