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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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SOMETIME.

SOMETIME, when all life's lessons have been learned,
And suns and stars forevermore have set,
The things which our weak judgments here have
spurned,

The things o'er which we grieved with lashes
wet,
Will flash before us and light life's dark night,
As stars shine most in deeper tints of blue;

And we shall see how all God's plans were right,
And what most seemed reproof was love most
true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see;

And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now,
Life's sweetest things because it seemeth good.

And if sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;

And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.

I we could push ajar the gates of life
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
Where we shall clearly know and understand,
I think that we shall say, "God knew the best."

—Helen Hunt.

General Articles.

CLOSING THE GATES.

Decision of the Subject of Closing the
Exhibition on Sundays.

Long and Animated Debate in the Commission—
Speeches of Messrs. Hawley, Loring, and Don-
aldson—the Gates Closed by a Vote of 29 to 10
—Exhibition Notes.

THE United States Centennial Commis-
sion met at 11 o'clock on Friday morning
at Judges' Pavilion, Centennial grounds,
Gen. Joseph R. Hawley, President, in the
chair.

The roll was called, the following gentle-
men answering to their names:—

Messrs. Nelson, Ark.; McCormick, Ariz.;
Lawrence, Dodge, Ala.; McGrath, Cal.; Paul,
Cal.; Hawley, Conn.; Burbank, Dak.; Dex-
ter, D. C.; Osborn, Bernard, Fla.; Peters,
Ga.; Donaldson, Idaho; Matthews, Ill.;
Campbell, Ind.; Lowry, Iowa; Crawford,
Kan.; Lynch, La.; Nye, Me.; Latrobe, Md.;
Loring, Mass.; Collins, Grant, Mich.; Fol-
well, Minn.; French, Miss.; McNeil, Mo.;
Moody, Neb.; Haines, Nev.; Straw, N. H.;
Beckwith, Kimball, N. Y.; Goshorn, Griffith,
O.; Durfur, Or.; Corliss, R. L.; Gurney, S.
C.; Parsons, Texas; Haydon, Utah; Chase,
Vt.; Evans, Abernethy, W. Ter.; Boteler,
W. V.; Atwood, Wis.; Carey, Wy.

A large number of visitors were present,
conspicuous among whom were members
of the Committee of Thirteen, and repre-
sentatives of various religious organiza-
tions, some of whom were busying them-
selves in the distribution of tracts on the

necessity of keeping the Sabbath inviolate
among the members of the Commission.

Mr. Nye, of Maine, presented a petition
from the Maryland State Temperance Alli-
ance, asking the Commission to adhere to
their resolution to keep the grounds closed
on Sunday; also a remonstrance from the
Temperance League against the sale of liq-
uor upon the grounds. Received and filed.

THE SUNDAY OPENING.

Mr. Donaldson, of Idaho, introduced a
resolution providing for the opening of the
exhibition every day in the week, and pro-
viding that no steam be used on Sunday,
and that no exhibitor be compelled to be
in attendance on that day.

Mr. Loring, of Massachusetts, moved, as
a substitute for this resolution the follow-
ing, in substance similar to that introduced
by Mr. Latrobe, of Maryland, on Thurs-
day:—

"The United States Centennial Commis-
sion have heard with great respect the
statements that have been made to it on
the part of those who desire the opening
of the grounds and buildings of the Ex-
position under their charge on Sunday, and
fully appreciate the sincerity and earnest-
ness with which they have been pressed
upon the Commission. Nor have they been
unmindful of the memorials to the same
effect that are now upon the table. Never-
theless, the Commission are of opinion that
their action heretofore in this connection,
on the strength of which they do not doubt
that many have been induced to contribute
their means and the products of their skill
and industry to make the Exposition what
it is, ought to be regarded as a pledge to
the public, which, in good faith, they are
bound to keep; and so believing, the Com-
mission must respectfully decline to make
any change in the rule that closes the
grounds and buildings upon Sunday."

Mr. Donaldson submitted that his resolu-
tion was much shorter and to the point,
and contained, besides, definite provisions
for the regulation of machinery and the at-
tendance of exhibitors on Sundays, and in-
sisted that the Commission first proceed to
vote on his resolution.

The Chair ruled that Mr. Loring's sub-
stitute was first in order.

On motion, the speeches were limited to
ten minutes on the side.

Mr. Loring, of Massachusetts, then took
the floor with a strong speech, in advocacy
of keeping the grounds closed on Sundays.
He said he did not think there was any ne-
cessity for the opening of the Exhibition
on Sundays. The views of the people, as
manifested in the great amount of discus-
sion on this subject, were strongly in favor
of keeping the gates closed on Sundays.
This demand was the most natural and
strongest ever made by the American peo-
ple since the Declaration of Independence.
The Sabbath sentiment was one of the
strongest in the American character, and
the representatives of all other nations,
when they became inhabitants of this coun-
try, always became naturalized first by the
adoption of our language and our customs.
He acknowledged there were a few who
were inclined to more liberal views, but
they were running counter to the ways of
our forefathers planted firmly in American
soil, transmitted from generation to gener-
ation, and adopted by the strangers who came
to share with us the blessings of American
citizenship.

It was a bad policy, in an economical
point of view, to open the grounds on Sun-
day. It would send a shock through the
whole country that would deter millions of
Sabbath-loving people from coming at all
to the Exhibition. Mr. Loring was willing
to admit that the Exhibition was a power-
ful educator, both in a moral and an intel-
lectual sense, but was unwilling to have its
influence set aside by side with the churches.
As for the operative classes, he thought
their employers ought to have the liberal-

ity to send them free of cost and free of de-
duction of wages, instead of compelling
them to work all the week, leaving them
Sunday alone for a visit to the Exhibition.

Mr. Donaldson—Yes; but they don't do
it.

Mr. Loring affirmed that in his State it
was the common custom for employers to
treat their workmen to excursions to the
State exhibitions.

FROM THE SUBLIME TO THE RIDICULOUS.

The speaker concluded by stating that
he was the president of one of the leading
agricultural societies in Massachusetts.

Mr. Donaldson—Horse trots?

Mr. Loring—Yes, horse trots; and sup-
pose that Thursday, and Friday, and Satur-
day were racing days, and he should take
that excuse to open the horse trot on Sun-
day, what would the boys of Massachusetts
do?

Mr. Donaldson—Guess they would all
go.

Mr. Loring—Yes; they would go and
tear down the fences and annihilate the
disgraceful show.

THE OTHER SIDE.

Mr. Nelson, of Alabama, then rose for
the side in favor of opening the grounds.
Mr. Nelson showed, from ancient history,
that after all Sunday, about which there
was so much contention among Christians,
was not a Christian institution at all, but
had come to us from the heathen Egyp-
tians.

Mr. Loring—It's a good thing to keep
up, anyhow.

Mr. Nelson said there was a great amount
of contention among professed Christians
even on this day. The orthodox medioc-
rity usually took the ground that anything
like the liberal acceptance of the day was a
violation of the Christian Sunday. There
were some men who read the Bible every
day, but who did nothing else but read the
Bible on Sundays. There were others,
generally the leading religious minds of
our age, who like David, Elijah, Jesus
Christ, and Martin Luther, ate good food,
put on their best raiment, took down their
harps, and were rejoicing on that day. He
contrasted this with the helpless narrow-
mindedness of those who thought sitting
straddle of a fence, or kissing your wife on
Sunday was Sunday-breaking.

Mr. Donaldson—That was the law in
New England. (Laughter.)

Mr. Nelson—Great men of modern times
have had grave doubts as to whether the
New England acceptance of Sunday is the
most correct, and, indeed, many consider
it directly anti-Christian and anti-scriptural.

Mr. Nelson was followed by Mr. McNeil,
of Missouri. Mr. McNeil said that the bat-
tle against the restrictive laws had been
the great legislative race of the country
ever since the Declaration of Independ-
ence. From point to point these old blue
laws had been fought. The conveniences
of the people must be subserved. Progress
must have its right of way.

Mr. Loring—Will the gentleman tell us
what laws of Massachusetts it has been ne-
cessary to repeal in order to advance civili-
zation.

Mr. McNeil—Why, bless your soul, all
your early laws. One, for instance, that a
man could not travel more than ten miles
on a Sunday. (Laughter.)

Mr. McNeil concluded with the follow-
ing eloquent words: I would like to have
seen this Commission, of which I felt a
glowing pride to have received my certi-
ficate of membership—do something—take
one step in favor of the religious liberty
which is vouchsafed to America by her
Constitution. Nothing would have been
more sensible, nothing more patriotic, noth-
ing more Christian. I do yet entertain a
faint hope that my brothers, when they
cast their votes on this most solemnly im-
portant measure, will bear in mind that the
Sabbath is made for man and not man for

the Sabbath, and Him who made this di-
vine utterance.

GOING BACK ON HIS OWN.

Mr. Morell, of Pennsylvania, arose in
advocacy of closing the Exhibition. He
said he would not touch the moral or re-
ligious aspect of the question. He thought
it unjust to exhibitors and stockholders to
open the Exhibition on Sunday, because the
general understanding was that the fair
should be closed on Sundays.

[We do not see how Mr. Morell can
maintain this position in the face of the pe-
tition of 540 stockholders to open the Exhi-
bition.—EDITOR of the Item.]

Mr. Morell concluded—The members of
the Commission who are in favor of clos-
ing upon Sunday would leave for home if
the ground were opened.

USING FALSE ARGUMENTS.

Mr. Loring again secured the floor, and,
speaking of running horse cars on Sunday,
said it was quite different from other days
of the week—it has been reduced down to
the minimum of absolute public ne-
cessity.

Mr. McCormick, of Arizona, read the fol-
lowing extract from the proceedings of the
Commission, published by authority of Con-
gress, in 1874: "During this period (from
May 10, to Nov. 10, 1876) the Exhibition
shall be open to the public daily, except
on Sundays, between the hours of 9 A. M.
and 6 P. M."

Mr. Latrobe, of Maryland, thought it
was nothing more than common honesty
toward exhibitors and stockholders to carry
out this provision.

Mr. Nelson—This was not an agreement
between the Centennial authorities and ex-
hibitors and stockholders. It is not on the
bonds.

OLD WOMEN WITH BROOMSTICKS.

Mr. Boteler, of Virginia, said that in the
first meetings of the Commission in 1870
this question was settled, and has always
been so considered by them. If he voted
to open upon Sunday there is not an old
woman in his place but would hunt him
down and drive him out with a broomstick.
(Laughter.)

Mr. Donaldson—You say it was nomin-
ated in the bond that the Exhibition should
be closed on Sunday. I say it was not,
and I will prove it. Mr. Donaldson then,
referring to the regulation read by Mr.
McCormick containing the words, "Except
on Sundays," read the following proviso to
the same, omitted by Mr. McCormick:
"The Centennial Commission reserves the
right to explain or amend these regulations
whenever it may be deemed necessary for
the interest of the Exhibition." (Immense
applause from the members and bystand-
ers.)

REPARTIES.

Mr. Nelson—They are afraid to let it go
to the Board of Finance.

Mr. Boteler—We are not afraid to take
the responsibility of deciding the question.

A PLAIN TRUTH.

Mr. Nelson then took the floor for the
second time. He claimed that his oppo-
nents were a set of politicians who had in-
gratiated themselves into the good favors
of certain religious communities, and dared
not vote according to their better judg-
ment. He expressed his astonishment that
Mr. Loring should so stultify himself as to
compare this vast university—the Exhi-
bition—with all its elevating and educating
influences, to a horse race.

Mr. Kimball, of New York, said he was
not a politician, and, consequently, he had
nothing to fear from his constituency. He
was in favor of closing.

AN ACKNOWLEDGMENT.

He thought if the matter were put to a
vote in New York, there would be a tre-
mendous majority for opening. Yet he

dared to stick to the side he thought the right one. He didn't want the question sent over to the Board of Finance. He wanted it settled by the Commission, and if it was not settled in the right way tomorrow, 3,000 newspapers and 20,000 pulpits would cry out against the Commission and its members, in tones of indignation and denunciation.

A CRY OF "COWARD."

Mr. Nelson—I told you you were afraid to face the question.

"THE MOST UNKINDEST CUT OF ALL."

Mr. Kimball, excitedly—I allow no man to impugn my courage, either publicly or privately. I fought against the rebels in the late war, and if the South rebels again, I shall do the same as I did before.

Gen. Hawley then made a speech, Mr. Morell in the chair. He said it was the law of God to rest one day in seven. Besides, it was a natural law, and applicable to the physical constitutions of both man and beast, and, as some claimed, also to machinery. It was not for him to demand that any one should violate his conscience on his account, and it was far from him to impose anything of the kind on his fellow-man. But when the Exhibition was opened on Sunday the consciences of millions of citizens of this country were violated. The Commission had no right to touch this venerable American custom. Touch the American's customs and you touch his feelings in the tenderest spot. *Politicians know that.* If any one takes away from a people a venerated moral principle, without giving them something better in return, he commits an act as dastardly and inhuman as can be thought of.

This is what was proposed to be done. This was a most important vote; one of the most important ever cast since the Declaration of Independence. If it went the right way, it would form a bulwark to religion and morality for centuries to come; if the wrong way, it would give an upstart to liberalism that would send a mighty billow of irreligion over the continent that might not end in anything short of atheism, and the dissolution of our cherished Christian government. He was not afraid of man in anything, but he was afraid of God to vote otherwise than against opening the Exhibition. It was observed that the great petition of 65,000 asked for the opening only from 12 o'clock. Why was that? That was (with a shudder) in deference to the seven millions of Catholics, who were obliged to attend mass in the morning.

Mr. Hawley concluded by depicting at length and with great force the torrents of denunciation that would be let loose from now until November and long, long after it, upon those voting for the opening.

Mr. Donaldson, of Idaho, then took the floor to close the debate on the opening side. Mr. Donaldson's speech was one of such stirring, magnificent eloquence that we feel it our duty to give it to our readers in its entirety. He said:—

When I look around me here, I look for the Archbishop of Canterbury, or the Archbishop of York, or the Vicar of Bray if you please. This Commission seems to have resolved itself into a college of Ecclesiastics.

The opinion has been stated by my friend from Massachusetts (Dr. Loring) that there would have been no Centennial if the religious sentiment had not been respected by the American people. I beg leave to present to the consideration of the gentlemen that if the forefathers of that good old Puritan country, from which Dr. Loring emanates, had had their wills, there would have been no Independence Hall—there would have been no Philadelphia. Did they not persecute those of a different faith? Did they not banish the Quakers from their country? Did they not burn witches? The great masses of the people have righted that in time.

We respect the Christian religion for what it has done. If the gentlemen in this Commission, who have espoused its cause, are the Lord's anointed, I can only say, The Lord help the Lord for the selection of his agents. This is not a question of religion, but a question of right merely, and the will of the people should be respected in their demands. This is a free country, and the people are sovereign, and if the Commission is so foolhardy as to oppose its petty will to the sublime utterances of the people's will, there will be a retrospect to them that is terrible. This is an unreligious country. I do not say it is an irreligious country, but an unreligious country. There is no State religion here, and the time will come when all the churches shall

be compelled to pay their share in taxation for the purpose of supporting the government.

The Exhibition opened as a narrow gauge, and the power was vested in the hands of a narrow lot of men. The Exhibition should be run in the interest of the great number. You have referred to the Catholic religion, Mr. President. Say of that religion what you will (and I know it is deplorably hide-bound in many respects), this is to its credit, that it has always been known to combine the beautiful in life with the true in religion. In European countries the churches open in the morning, and all kinds of places of amusement are open in the afternoon. The theaters are open in St. Louis and the opera in New Orleans on Sunday.

You call this grand Exhibition a temple of God, but why don't you open it for the million to worship in it? Are the walls and thousand pinnacles of this "temple" to be merely looked at from the outside.

Every Sunday the grounds have been opened to workmen, and hundreds have been at work—and with the knowledge of the gentlemen of the Commission too. Is not that as ungodly as merely coming to see the show on Sundays?

SHOWING UP THE HYPOCRITE.

A few weeks ago the President of this Commission, the same sanctimonious man who is presiding over this honorable body this minute, and who has but half an hour ago averred to you in the most solemn words that he was afraid before God to vote otherwise than for closing the Exhibition on Sundays—a few weeks ago General Hawley had himself admitted five Yankees from Boston to the Exhibition and showed them through on a Sunday. It was right that he did it. I do not censure, I applaud him. I have myself taken many into the Exhibition on Sundays. This same gentleman, the worthy President of our Commission, on another occasion, at a Sunday-school where he was invited to speak, told the little ones that it was an enormous crime to go and see the Exhibition on Sunday. Then you and I are both of the criminal class, Mr. President.

CRAWLING OUT OF IT.

General Hawley (in the attitude of a wet dishrag)—I admit that I took in six gentlemen on a Sunday. I did a wrong, and I am sorry for it.

Mr. Donaldson—This Exhibition is the property of the people. It does not belong to the Commission. It is only in their trust, and in all fairness they must do as the people will.

The streets swarm with the class who spend the Sabbath in desecration, who, if they could be allowed to enter on their only idle day, would be immeasurably benefited.

There are chances enough for reforming the world to higher standards of morality. There are the slums, the rum mills, and all the many hot-beds of vice and crime, right within a radius of five miles of us, by the thousand. Why are you not there, gentlemen, doing a noble work for humanity? Why do you sit around here sentimentalizing about Sunday, and depriving the people of their sacred right of religious liberty, and of the privilege of educating themselves, by visiting the Exhibition on the day most convenient to them?

You admitted Dom Pedro last Sunday and the Sunday before, and for my part I approve of it, for the emperor is an earnest reformer, and is working for the elevation of his people to the highest standard of civilization. Yet why do you refuse American citizens the same privilege? Are they not so good in your eyes as a foreign potentate?

My friend Kimball says that although he knows that the majority of the voters of New York want the Exhibition open on Sunday, yet he will vote against it. Whom does the gentleman represent? Himself?

It is said if we open on Sunday, many of the exhibitors will go home. I say let 'em go. Suppose I bought a house in Philadelphia, on a street where the cars didn't run. Afterward tracks were laid and cars put on the street. Suppose I was much dissatisfied and refused to pay further taxes. Wouldn't you think I was insane on the subject, and wouldn't you advise me to put up with the street cars and pay my taxes, or else sell out and go? That's what I want exhibitors to do who are not satisfied with the Sunday opening.

Then, again, gentlemen, where is your consistency? You close the gates because it's "moral," and you license the whisky peddlers on the grounds because—because

its "moral." This is a fine contrast, gentlemen. You may be proud of it.

Again was that \$1,500,000 received from the government given by the Baptists, or the Presbyterians, or the Methodists? No! it is taxes. It is coined from the sweat of the poor. And now the poor come to you with their humble petition, and you turn them away. O gentlemen, have you hearts?

You tell me of the rabble that will tear down this glorious Exhibition if turned loose upon it on Sunday. Why, gentlemen, stop the gin mills, and you have no rabble. On the Fourth there were fifty thousand people at the Exhibition. Most of them were New Yorkers, and most of them of the so-called "lower classes." Yet there was no disorder, and only one case of drunkenness. I'll give you my word they will not "tear down this glorious Exhibition if turned loose upon it;" but if you do not yield to the clearly expressed demand of the people, I have my doubts that this will end peaceably. You may be forced to open the grounds.

The American people are a free people, and they have vitality enough to assert their freedom.

Mr. Donaldson resumed his seat amidst rapturous cheers from nearly two hundred people, who had been attracted to the spot by the speaking, and who were held spell-bound by the eloquence of the speaker.

THE VOTE ON THE QUESTION.

The vote was then put on Mr. Loring's substitute and resulted as follows, the ayes voting in favor of closing and the nays for opening:—

Ayes—McCormick of Arizona, Paul of Colorado, Hawley of Connecticut, Dexter of District of Columbia, Osborn of Florida, Matthews of Illinois, Campbell of Indiana, Lowry of Iowa, Crawford of Kansas, Lynch of Louisiana, Nye of Maine, Latrobe of Maryland, French of Mississippi, Loring of Massachusetts, Collins of Michigan, Folwell of Minnesota, Moody of Nebraska, Haines of Nevada, Straw of New Hampshire, Beckwith of New York, Goshorn of Ohio, Morell of Pennsylvania, Corliss of Rhode Island, Parsons of Texas, Haydon of Utah, Chase of Vermont, Boteler of West Virginia, Atwood of Wisconsin, and Carey of Wyoming—29.

Nays—Nelson of Alabama, Lawrence of Arkansas, Creigh of California, Burbank of Dakota, Peters of Georgia, Donaldson of Idaho, McNeil of Missouri, Duffur of Oregon, Gurney of South Carolina, and Evans of Washington Territory—10.

The vote was then put on the passage of Mr. Donaldson's resolution as amended, and resulted the same as above, with the exception that Creigh of California voted with the affirmative.—*The Item.*

KNOW THYSELF.

It is strange that we can so readily see all the faults and shortcomings of others, and yet remain so blind to our own. We look at the faults of others—especially if irritated by them—through the magnifying end of the telescope. Oh, how we delight to magnify them! But when we are told to look at our own faults, we turn the telescope the wrong way. Then how small they look. We think, "Why, really my faults are so very small—of so little consequence—there can be no need of any anxiety about amending them. My sins and shortcomings are such very little ones."

It would be better to reverse this—better to magnify our own faults until we detect them all, and realize the need of correcting the miserable quirks, crotchets, and defects of our own character. The true Christian is ever humble, meek, gentle, teachable—not bitter, snappish, self-satisfied. Let us seek to know self. If we have not the Spirit of Christ, we are none of his.

Humility is not more necessary to salvation than self-knowledge is to humility. "Knowledge puffeth up, but charity edifieth." Knowledge without love always puffs up; but knowledge of God will increase our modesty, awaken our caution, and dispose us to suspect and deny self. Those who are highest in God's esteem are meanest in their own. The more a man is acquainted with himself, with his own failings, the more he is disposed to make allowance for the faults of others.

Dismiss, then, all angry and wrathful thoughts; these do but canker and corrode the mind. Anger may steal into the heart of a wise man, but it rests only in the bosom of fools. Eccl. 7:9. Watch, then, against all fretful, querulous, and discontented thoughts, which do but chafe the mind,—the utterance of which only makes us hateful, proves the utter falsity of our

claim to genuine Christianity, and shows our littleness of soul, the warped bitterness of mind which induces us to thus abuse ourselves and all around us miserable, to harbor such thoughts and feelings, is to do ourselves more injury than it is to the power of our worst enemy to do us.

Knowing our liability to irritation by the utterance of harsh expressions, let us be ever prayerfully upon our guard, and especially let us set a double watch over our tongue while the fretful mood is upon us. Aggravating expressions at such a time are like oil thrown upon flames, which only makes them rage the more. When irritated, aggravated, we should think much we ourselves stand in need of patience and forgiveness, both to God and man, and make that allowance for the offender which we desire made for our own case. Let us turn our anger into pity; think how fruitless, how foolish to indulge resentment, and how torturing to ourselves.

Watch and pray—do not get angry. What! shall we willfully dethrone religion and invite the devil to take full control of us? Nay; let us rather guard against the first approach. When we are ever irritated by indulging our peevish ill-nature. Does its exercise soothe and comfort around us? Knowing our danger shall we not carry it all to Jesus, and implore the promised help to enable us to overcome. Let us heed the admonition of our Lord: "Watch and pray, that ye enter not into temptation." CHAS. B. REYNOLDS.

BURIED.

Precious treasures are sometimes buried with the filth of earth; grains of gold lie hidden deep beneath the worthless soil. Thus the vile and the worthless cover the valuable. And so it is with the truths of the Bible. Error and tradition take the place of its plainest teachings, and care and care are sufficient to bury deep the most solemn warnings.

The message to the Antediluvians rendered worthless to them by their being so much absorbed in the things of this world and so busy about them; and "knew not until the flood came and took them all away." According to the account given of the cities of the plain, the scenes were there acted over: "They ate, they drank, they bought, they sold, they planted, they builded," driving off and his truth out of their minds, until, suddenly they were overtaken by the storm fire that destroyed them and the objects of their affection and attention. What to them were their articles of merchandise, their built houses, their planted vineyards and orchards, in this hour of overwhelming destruction? None whatever. If anything they increased the flames that were sent to destroy them.

We can see what a sad mistake the antediluvians and the inhabitants of Sodom made. They buried the special messages and truths of God for them in the pleasures and cares of this life. Shall we profit by their experience? The same scenes are being acted over again. Note well what the Saviour says, "Even thus shall it be in the day when the Son of man is revealed."

In the third angel's message of Rev. 14:9-12, the last great truths for the world and the last warning of its coming day are embodied. There the coming of the Lord is brought to view, and special attention is called to the commandments of God and the faith of Jesus. The Sabbath, the fourth commandment received a burial at the hands of the papacy years ago. Tradition and custom would fain keep it buried, but the faith of Jesus, which embraces the pure, practical teachings of the New Testament, is fast being buried by the selfishness and pride of this generation. But the message is going, and, as in other generations, a few are receiving it. This should encourage us.

Is there any danger for those who receive the truth? Let Jesus answer: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." It is a superabundance of care, and a gratification of the carnal desires, that will cause some to bury this solemn message, which once received it with joy. This one fact would have you mark well: The very things that bury the truth of God to the individuals open to them his wrath. "But if that evil servant shall say in his heart, My Lord delayeth his coming [in burying the warning], and shall begin

the his fellow-servant and to eat and
with the drunken [become engaged
works of wickedness]; the lord of that
shall come in a day when he look-
not for him, and in an hour that he is
aware of [he is suddenly overtaken],
shall cut him asunder, and appoint him
portion with the hypocrites; there shall
weeping and gnashing of teeth."
They will be wholly engulfed by the
of God.

But three steps are here given from the
of truth to the portion of the lost:
"My Lord delayeth his coming." 2. To
"to smite his fellow-servants." 3. To
appoint him his portion with the hyp-
ocrites."
lest some should take advantage of these
warnings against extra care and make them
excuse for negligence, we would call
attention to such scriptures as 1 Tim. 5:8;
12:17; Luke 12:19, 20. The danger
generally is in the direction of hurry and
the gratification of carnal desires, to
detriment of our spiritual welfare. We
many will find at last that they have
at the same part that the Antediluvians
burying deep the sweet message of the
in the vain things of this life. But
is the preventive. The Saviour has
described it: "Watch ye therefore and
always." Let us heed the faithful
omition, that we may be accounted
to escape all these things that shall
come to pass, and to stand before the Son
of man.
M. B. MILLER.

Castings, Mich.

GLIMPSE OF THE ANGEL'S RECORD.

He looketh on the outward appearance; but God looketh
on the heart." 1 Sam. 16:7.

Is greatly wise to talk with our past hours,
ask them what report they bore to Heaven."—Young.

How happy, lovely, glorious, blest,
human life the Eden dawn!
The feet of innocence still pressed
The virgin soil of Paradise.

How sad, how fearful, wretched, lost,
then, tempted, sin seduced, man fell;
With exile, death—the bitter cost—
Earth, cursed with sin, his days must tell.
Soon the shouting angel choir
That heavenward fly with notes of woe,
Shewed that the unstained record there
The blot of sin and death must show.

Dark and more dark the moral night,
Man's devious way now shadowed o'er;
While farther from the heavenly light
The erring footsteps wandered more.
O God, all loving, watched him still,
Though veiled his face to mortal eyes;
Whims, in dreams revealed his will,
And treasured each repentant sigh.
The angel's record darkly gloomed
The sin's vile traces, stained with blood,
His pathway, sorrowing to the tomb,
Little knew of wise and good.

The angel scribe, still faithful, traced,
Glad or grieved, the deathless page;
God's own book the record placed
Every clime, of every age.
His guardian watcher, hovering near,
His inner life he read unseen,
And off, as things to man appear
Known to God and angels seem.

That varied scenes arise to view!
The time's fireless rounds pursue.
Princely halls a festal scene—
Some dazzling o'er a wondering throng;
A royal purple, golden sheen,
Ang loud acclaims of praise and song.

Conqueror, wreathed in laurel crown,
Bask long the meed of sweet applause;
The crowd, in worship bowing down,
Couted, "Long live the hero brave!"
Immortal honors crown thy name,

Which history's page shall proudly bear;
In thousand foemen hast thou slain,
Thy lands and treasures all thine own."
Sung the crowd, so flattery paid
The servile debt, ambition's due;

While far above the angel stood,
From truth's unclouded light to view.
Anew, beneath that laurel crown,
Which ambition, proudly vain;
Laid, on that gold-encircled palm,

Brother's blood the cruel stain.
He need delay his truthful pen
The victor's name with blood to trace.
Though honored, worshiped thus by men,
Thou murderer hast in Heaven no place."

He quickly sought his angel eye
A lovelier sight, a dearer theme;
And to the gory fields did fly,
Where dead and dying still were seen.

He noted there, unseen by man,
The feet of mercy—hands of love,
All swift to bear the soothing balm,
And point the parting soul above.

Thought was wealth, unthought of, fame;
Selfish love—unwearied toil,
Believing sorrow, want, and pain,
Stained the darkly crimsoned soil.

The benefactor meekly heard
The dying blessing on his head,
While on the angel's book appeared
The words all traced in glorious light.

The golden days, in Israel's land,
When priest and scribe, vain glorious, made
Their ample offerings, costly, grand,
A name for God, for man displayed—
The widow came, thin clad and poor,

begin

Threw in two mites—she had no more,
Though full her heart of heavenly love.
The eye of priest was dark with scorn;
Still with his lips to God he prayed;—
The Saviour to his followers turned,
And these immortal words he said—
"Verily, this widow giveth more
Than all these lords of wealth have given;"
The angel scribe repeats it o'er—
Amen! the record stood in Heaven,
And often since "the widow's mite,"
In Heaven's eternal trying scale,
Has many a golden dower outweighed,
Which trumpet sound to man displayed.

While near, the boasting Pharisee,
Self-righteous, prayed so long and loud—
The publican, on bended knee,
In true repentance deeply sighed,
"O God, be merciful to me!"
And Heaven pronounced him justified.
Thus, often, while the high-plumed prayer,
Without the buoyant wing of love,
Is only wasted on the air,
Unheard, unanswered from above,
A little artless, trusting child,
All Heaven has bowed in loving will,
Praying in accents lowly, mild,
"My dearest Father, love me still."

Behold! a gorgeous, golden throne—
A sceptered lord of many a realm;
Submissive millions ready own
His word as law, his wish their will.
And many a noble, generous deed,
Perhaps has graced his regal power;
The slave oppressed, he may have freed,
And kindly dealt with rich and poor;
Then well may fame delight to twine
Her loveliest garland for his brow,
If wealth and power with goodness shine,
So rare this triple crown is worn.
On history's fairest page shall shine,
The name earth honors, loves the best,
And after death, almost divine,
His virtues grow, his faults suppressed.
But when immortal he shall rise,
Admitted to the mansions blest,
The angel record meets his eyes,—
His earthly name in Heaven undressed,—
Uncrowned, untitled, only bright
With simple deeds of goodness done;
These radiant glowed in Heaven's pure light,
All else with earthly dross was gone,
And, in his heavenly diadem,
Mid pearls of love, not one star more,
For all the stars on earth he wore.

More strange than all—beside his name—
Scores of his subjects there enrolled,
Of equal rank!—or higher still!—
Whose deeds on earth were never told!
Of humble name, of lowly walk,
Earth's sorrowing ones they ever knew;
Knew well of Jesus' love to talk,
And, in his name, all good to do.
Some faithful heralds of the cross,
Who sought men's dying souls to bless,
Whose holy lives continual taught
The way of Heaven is righteousness.
Some, busier still, the record said,
Love's unseen ministries dispensed,
Smiles for the sad, for hungry, bread,
On mercy's errands tireless sped.
Earth's angels they, whose gentle lives
Flow out to gladden everywhere,
As silent dew the earth revives,
And wakes sweet fragrance in the flowers.
While many a noble, grand resolve,
Awaiting time, away is riven;
The constant, trickling drops of love
Have filled a crystal cup in Heaven.
Others to feast is love's best feast,
Unheeding what reward may be;
What ye have done to lowest, least—
The angel writes—"ye've done to me."
Some, loving well, have served as well,
Bearing affliction's chastening rod;
In pain and sorrow whispering still,
Thy will, not mine, be done, O God;
Others discerned the midnight gloom,
Which ignorance spreads o'er mind and soul;
Toiled hard the mines of truth to find,
Her priceless treasures to unfold.

Long was the list—the page was bright—
So many faithful ones inscribed,
Whose faults were hid in virtue's light,
So much of Heaven on earth imbibed.

Not glad the angel scribe must write
The sorrowing list of folly, crime;
The shade of sin's dark, starless night,
Still hanging o'er the home of time;
Off-tyrant rule, whose iron hand
Has forged oppressions cruel chain,
Wide scattering sorrow o'er the land,
And chilling fear, and want, and pain;
Of power that crushed the trembling weak,
Extorting unrewarded toil.
Where torn affection hopeless weeps
Such bitter tears as curse the soil.
For God doth surely hear the cry
Of helpless, unrequited wrong;
The fearful record placed on high,
Will pierce at last the heart of stone.
Of gilded traitors who, to raise
The mighty self one little notch,
A nation's life and honor pays,
Oh Heaven! what a fearful price!
But time would fail, e'en brief to scan
The angel's record—long as time;
Each deed, each word, each thought of man,
His works of love, his follies, crimes,
Accomplished deeds, and deeds designed,
All faithful, truthful, entered there.

But on that sin-bedarkened page,
None darker seemed than envy's deeds;
Abhorred on earth—engine most vile,
To crush man's joys on which to feed.
Base "conscious poverty of soul,"
That worth in others cannot bear,
But with polluting, withering touch,
Would wrench the crown it cannot wear.
Thirsting for praise, he strives to rob
True worth of praise and honor just;
Those rising glorious fame's fair heights,

Would fain drag down to his vile dust.
Unhappy he whose humble name
Attracts the poisonous arrow's touch,
Or feels the scorching, withering flame
Of slander's breath, envy's first kin.
Should fallen nature ever fail,
Make but a slip, a sad misstep,
What earthly legions, born of hell,
All ready stand to help him fall.
Record of shame to fallen man!
Delight to see a brother fall!
"Away with him! away with him!"
Never-forgiving malice cries;
"The law is right, the trespass wrong,
The guilty sinner ought to die."
The holy angel blushed to write
That guilty man cannot forgive;
While Jesus said from his pure heart,
"Go sin no more," and thou may'st live;
"Forgive as thou wouldst be forgiven."
And prejudice—dire foe of truth—
Of rumor born, yet ever strong
To blind the eye and seal the heart
To all except accusing wrong.

Thank God! in Heaven that galling yoke
Ne'er binds the struggling sufferer down;
Though failing once—there yet is hope
To win and wear the highest crown.
How many lives of usefulness,
Disheartened, crushed, to earth are lost!
How many bleeding hearts attest
The wrongs this world's injustice costs!
And all the pity of God's love
Does wronged and suffering virtue need.
Be patient still; Jesus above
The judge will be—not man, nor creed.
Take cheer, ye sorrowing ones below,
Through trials now—the waters deep
Shall wash your robes as white as snow,
And God's own book the record keeps.
When earth's account with time shall fail,
The angel's record all shall see;
And truth, eternal truth, shall tell
Thy just rewards, eternity."

S. M. SPICER.

Battle Creek, Mich.

OUR TIMES.

We live in an age of great light, yet it is
an age of great spiritual darkness. It is an
age of Bibles and good books, yet the bad
books outnumber the good a hundredfold.
Numerous learned and talented men are
devoted to the study of the Bible, yet few
of them apply its teachings, as they should,
directly to our times.

Religious teachers abound, and churches
are built in all localities. Every Sunday
joyful crowds are called to the worship
of God by the musical chimes of silvery
pealing bells, which send their sweet tones
abroad, over hill and valley and plain.
Answering to the call, the young and
the old, the sober and the gay, the rich
and the poor, assemble, when the weather
is fine, and the Bible is explained to them,
often in such a manner as to captivate and
to please.

Schools and institutions of learning of
the highest order are open to all, and the
best opportunities are offered to such as
wish to improve their minds. The rail-
road, the post-office, the telegraph, im-
proved methods of carrying on business
operations by means of utilizing steam
power, and many useful inventions, are all
combining to render this an age of wonder-
ful progress. And our own nation, which
has experienced much of the benefit of
modern improvements, has grown so rap-
idly that it seems sometimes, like Jonah's
gourd, or like a mushroom, the product of
a day and a night.

But with all this dazzling display of tal-
ent, learning, and wealth, what do we be-
hold? An age of corruption, an age of
blasphemy, and of covetousness such as
puts to the blush the worst ages of Greece
or Rome. This, the very age for humility
and gratitude to God, is one of pride and
ingratitude. This time of prosperity and
peace is spent in extravagance and luxury,
and in preparation for war. This age, rich
in its commentaries on Scripture, its ful-
fillments of prophecy, is an age abound-
ing in scoffers, who say, "Where is the
promise of his coming?"

Now, just as the world is ready to cast
out its dead, the living are preparing for a
long and permanent possession here. Now,
as the world is trembling beneath its load of
sin, as it is ready to fall, to be turned upside
down, and its inhabitants to be destroyed
—just at this time all are lulled into a feel-
ing of security by the song of peace and
safety.

Just now the ministers of ten thousand
pulpits, who should utter truths startling,
sublime, and solemn, truths which would
awaken and alarm the lukewarm, and cause
the land to tremble with repentance for its
crimes, are all silent upon the most promi-
nent Bible truths and prophecies. Silent,
I said; would it were no worse than that,
but the truth compels me to say that many,
and indeed most, of them scoff at the mes-
sage for our time. No Pharisee called
more loudly for his people to crucify their
Messiah than do these ministers for the

crucifixion of the prophecies and the truths
connected with them. Last-day reforms
and last-day revivals are in bad odor with
the popular churches; while spiritualism,
the modern form of witchcraft, is often
embraced, as an aid to the "peace-and-
safety" cry.

Great religious movements of the most
doubtful nature are hailed as the harbin-
gers of the golden age, while the truths of
fulfilled prophecy, and the solemn warn-
ings of the prophetic word, are treated
with neglect, or with open opposition or
contempt.

Is there not a call for prayer, faith, and
labor now? Shall we compose ourselves
to rest, while the world is asleep? Is this
a time to acquire wealth, or to hoard earthly
treasure? Shall the cause of truth languish
now? Who believes the prophecies, yet
withholds his hoarded store from the cause
of God? If we believe this work is of
God, let us unloose the strings of our
purses, and give while it will do some
good.

Let not the rich leave the work to be
done by the poor, and by those in moderate
circumstances. No; the work is vast. Let
the rich give like princes, and like kings.
It will not be lost. Open your hearts and
your iron safes, and send on your fortunes
beforehand. Do you believe the third an-
gel's message? No doubt you do; but do
you practically believe it?

There are men who are worth from
twenty to fifty thousand dollars, or even
more, in this faith; now who would sus-
pect it from the list of donations?

Not long ago, the farmers and others of
this county pledged twenty thousand dol-
lars in a few hours to sustain a county-seat
case. What was that suit to this cause?
A very nothing. Can you not invest in
the Lord's work?

Do not fear. Our General Conference
Committee will be careful of the means
put into their hands, and use it to the best
advantage, without per cent to agents.
God will have it entered upon your cash
account in Heaven; and you will be ten
times as likely to follow your cash, as your
cash will be to follow you.

JOS. CLARKE.

CACTUS PAPER.

DR. BABB writes to the *Herald and
Presbyter*:—

"In California there are mountains
covered with cactus—thousands of acres
that even the gnats avoid, so dense are
these vegetable porcupines. The cactus
deserts have been regarded as worth-
less. But we are learning not to judge
hastily that any thing is worthless that God
has made. Capt. Walker, of Soledad, has
just started a ninety horse-power engine,
crushing cactus into pulp for making pa-
per. He sends twenty tons of this prepared
fiber every week to George W. Childs, of
Philadelphia, the publisher of the *Daily
Ledger* in that city. Mr. Childs has a
paper mill of his own, and will use the cactus
pulp from the deserts of the Pacific
slope instead of straw. Hitherto, Califor-
nia has imported nearly all of its paper
from the East. But this discovery will
lead to the erection of paper mills here,
and the production of paper so cheaply
that it will bear shipment to the Atlantic
Coast. The supply of cactus in our moun-
tains is almost unlimited, and probably its
use may even reduce the price of paper in
the markets of the world.

"Such facts are interesting in themselves.
The idea that the wild, almost untrodden
slopes of the Pacific are to furnish the ma-
terial on which books and newspapers are
to be printed—that intelligence, genius and
learning are to depend for their diffusion
upon the desert thistles which are regarded
as a pest, is startling. But it suggests the
question—What next?"

"DEAR MOTHER," said a delicate little
girl, "I have broken your china vase!"

"Well, you are a naughty, careless,
troublesome little thing, always in mischief
—go up stairs until I send for you."

And this was a Christian mother's an-
swer to the tearful little culprit, who had
struggled with and conquered the tempta-
tion to tell a falsehood to screen a fault.
With a disappointed, disheartened look,
the child obeyed; and in that moment was
crushed in her little heart the sweet flower
of truth, perhaps never to be revived to
life! Oh, what were a thousand vases in
comparison!

ONE of the most fatal temptations to the
weak is a slight deviation from the exact
truth, for the sake of apparent good.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 27, 1876.

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

HARD TIMES.

Nobody feels the hard times more keenly than publishers, and managers of missions and charitable institutions. For as the hard times begin to close in, the people begin to economize in reading matter, and withhold their liberalities more or less. Retrenchment of expenses is almost sure to commence here, however wrong it may be, and is seldom carried out in all the expenses of life in proper proportions.

But what seems to be a very great wrong is to indulge in the extravagances of life more or less, and let our publishing houses be embarrassed for want of patronage, and the prompt payment of dues, and our missions and charitable institutions suffer for the want of that very means which becoming economy and industry, and liberality on the part of those who have more than a competency, can furnish without the least embarrassment.

We suggest that the cause of God and of humanity has high claims upon those Christians who are governed by the principles of supreme love to God, and love to their fellows such as they would bestow upon themselves. God has the highest claims upon our efforts and liberality, and the true Christian will guard the heart with jealous care against self-indulgence to the neglect of the good of others.

And as financial matters become depressed, it is the duty of all Christian workers to guard well against commencing the retrenchment of expenses at the wrong place. Let extravagances be lopped off first. Then let little indulgences, which in good times are quite easily construed into necessities, come next. And then let the battle of economy and industry be pressed hard, before yielding to the temptation to withhold needed support from the cause of God.

Our Publishing Association is embarrassed for the want of the very means which justice demands. Let it be borne in mind that the S. D. A. Publishing Association, located at Battle Creek, Mich., is a strong institution, doing a great work, and asks no donations. It asks only for prompt payment of bills, and cheerful co-operation of our ministers and people. And, that the parties concerned may have a clear understanding of what these lines mean, bills of indebtedness will be sent to them as soon as they can be made out.

1. There are from five to ten thousand dollars due the Association for books which should be paid immediately. Those who have asked publications of the Association on trust, and have received them in this way by the kindness of the managers, and through their anxiety to spread the truth abroad, and now withhold the pay, are taking upon themselves a responsibility which they are invited to view in the light of the Judgment. God calls no man to engage in his cause in a manner to render it impossible or impracticable for him to meet just claims against him. While it is a virtue to be liberal with one's own means, it is a sin to be liberal, or to take undue license, with the means of others. We urge that each and every bill of indebtedness may be met with a prompt response of some kind. Payment in whole or in part at least will be the most acceptable.

2. The Publishing Association let the Educational Society have \$10,000 and took the unpaid pledges to the College, amounting to \$15,000, as security. Most of those pledges are still unpaid, leaving the Publishing Association embarrassed to nearly the amount first borrowed. Instead of the proposed Supplement this week, bills of indebtedness will be issued to delinquents, stating the sums of their delinquencies on their pledges. We ask an immediate response to the bills. Those who cannot pay the amount of their pledges at once, are asked to state their circumstances, and say when they will pay.

And those who have not taken stock in our College are urged to take shares, from one to one hundred. Mrs. W. and the writer take one hundred each. These stock shares are only \$10, and almost every brother and sister can take one or more. We shall go through the camp, and make a grand rally at all our camp-meetings.

Because Mrs. W. and the writer objected to unqualified calls, and means from the poor, some of the more wealthy are withholding. What astonishing blindness comes over the

minds of some men and women! Be it understood that we have objected to only those general, unqualified calls which greatly move the poor, and slide off from the wealthy as water from an oiled goose's back. Most of our more wealthy people can stand almost any amount of these general calls, while the poor wilt under them at once, and from their small purses begin to cash over without delay. Our plan is to go right into the camp with personal labor, and keep back the willing poor from doing too much, and carefully and faithfully see that the more wealthy do not do too little. Less than \$50,000 has been paid in for our College. We have not the slightest idea of letting this matter rest short of \$100,000.

But what is especially urged just now is the payment of pledges by all who can raise the money easier than the Association can do without it, and that all those interested, who have no unpaid pledges, shall take stock in the school according to their ability and that, too, without further delay. Our friends have a double inducement to cash over just now, in that while they are doing their duty to our School, they are also greatly relieving our Publishing Association.

3. Our periodicals greatly suffer for want of liberal patronage. As stated last week, we have been greatly disappointed that our liberal offers of discount should fail to awaken corresponding liberality on the part of our people. The full-paying lists of all our periodicals have become greatly reduced in our efforts to send out as many copies in addition at half price. It is astonishing that many who have professed to work for God in his great cause have seemed to act as if what they got out of the publishing department was clear gain. In the case of our periodicals it came to this, that at a certain point we were sending out at half price of the VOICE OF TRUTH, and of the REVIEW, about 11,000 copies, and of the REVIEW at full price, about 4,000 copies. After adding to this the payment of postage, the financial strain upon the Office was very great.

At the same time we were sending out 7,000 copies of the HEALTH REFORMER at fifty cents a year, and paying postage, and a little more than 3,000 copies at one dollar a year, postage paid. We had put \$1,200 into the hands of a young man to complete his medical education, which he has done with honors, and he has paid it back to us in editing the REFORMER three years.

In this case the strain has not come upon the Publishing Association, but upon the writer, who being ignorant of the real facts in the case, how the lists of full-pay subscribers were being undermined, appropriated \$600 the last winter from his own purse to meet the expenses of three of our young men as medical students at Ann Arbor, Michigan, in the delusive expectation of profits on the REFORMER. But it turned out nearly \$300 loss on the REFORMER alone for less than one year.

Now, with these facts before us, the reader will please imagine our feelings of disgust at the course of the professed friends of health reform who seek to obtain the REFORMER one year, post-paid, for fifty cents; or the person who has been benefited greatly healthwise by the teachings of the REFORMER, and now graduates, and stops the REFORMER to save one dollar a year; or those ministers, and other persons, who can act as agents for the REFORMER without additional expenses, but ask premium of one-half. These persons are fully uninformed as to the efforts and sacrifices we have made for the HEALTH REFORMER, the Health Institute, and the Health Reformation, and of their importance; this is the only excuse we can frame for their stingy course. And now that the editing and publishing of the REFORMER are off our hands we feel free to state the facts in the case in plain English.

All who know anything of the INSTRUCTOR, in its present size, excellent matter, able manner in which it is edited, and beauty of stock and typographical execution, will unhesitatingly pronounce it the very best youth's paper in existence. And yet for want of proper co-operation it has a circulation of only 6,000 copies, a large share at half price, and cheaper even than this to Sabbath-schools, postage-paid.

There should be 5,000 subscribers each paying fifty cents. Then it could be offered to Sabbath-schools, and to Tract Societies, and to individuals to send to their friends at half-price. We recommend

1. That our ministers preach one discourse on the subject of patronizing our periodicals at full price in all our churches, showing the importance of this in order that our papers can be

sent out to the unbelieving world at one-half price.

2. That these ministers to a man act as agents for our periodicals, pressing them in everywhere possible at full price, under a full sense that our periodicals and publications add to their labors in building up the cause nine-tenths; and that the more full-paying subscribers they forward, the more help the tract and missionary workers can have, from our Offices of Publication.

3. That our ministers set a good example of free labor, and care, and deep interest, in pressing our publications upon all our people at full price, to our Tract and Missionary workers who labor in the missionary field, to the expense of time, and often traveling expenses, without any pay.

What if the times are hard? Then we must all, in sympathy with all branches of the work, press the battle with more energy. Hard times indeed are coming when we shall be ashamed of our present excuses for withholding our means, and of our lack of energetic action in behalf of the suffering cause of truth.

And it should be borne in mind by all those connected with our institutions, and by all laborers in the gospel field, that hard times for money make cheap times for board and clothing. The existence of the hard times alone demands of them economy, and putting up with reduced wages; but when cheap times be added, the case is very clear that justice demands reduction of pay. More about this next week.

J. W.

THE SANCTUARY.

Thirtieth Paper.—Between the Cherubim.

AND still another attempt is made to find an objection to the view we advocate, that Christ commenced his ministry as priest in the first apartment of the sanctuary in Heaven when he ascended up on high. It is framed on this wise: God is spoken of as dwelling between the cherubim. These cherubim were on the ends of the mercy-seat which was the cover of the ark; and the ark was always in the most holy place, or second apartment of the sanctuary. This, therefore, being God's fixed location, when Christ ascended up to the right hand of the Father on high, he of necessity entered where God was, into the most holy place, and hence did not commence his ministry in the holy place.

The passages which contain the expression, "Between the cherubim," are the following: Ex. 25:22; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19:15; Isa. 37:16; Ps. 80:1; 99:1; Eze. 10:2, 6, 7. It will be noticed that all are from Old Testament writers. The first four refer directly to the ark of the tabernacle. Of the remaining passages, two refer to the one expression made by Hezekiah in his prayer, and two are used by David, the three being evidently borrowed from the sanctuary service. The passages from Ezekiel record what he saw when he had visions of God.

Before these passages can be made available for our opponents, it must be shown,

First, That God immovably fixed himself to that position between the cherubim on the ark, and did not meet or commune with his people from any other place. But this is contrary to the record; for at times he met both with Moses and the children of Israel at the door of the tabernacle. Ex. 29:42, 43; 33:9, 10. And again, was God dwelling between the cherubim of the ark when the sons of Eli rashly took it out to battle, and it fell into the hands of the Philistines? It must be shown,

Secondly, That even though God did meet and commune with his servants from between the cherubim of the ark here below, so much so that it is spoken of as his dwelling-place, it must also be so in Heaven. But this would not inevitably follow; for in his intercourse with men this might be the best mode of procedure, but not necessarily so in Heaven. It must be shown,

Thirdly, That the cherubim between whom God dwells on high are the cherubim of the ark. But this cannot be shown; for it appears from Ezekiel's vision of God and his throne, in Eze., chapters 1 and 10, that the throne of God itself is a living throne, supported by the most exalted order of cherubim. And the most appropriate representation of this fact that could be given here on earth was to designate the locality between the cherubim over the ark, as his dwelling place in his ordinary intercourse with the human race. It must be shown,

Fourthly, That God's throne in Heaven is immovably fixed to one place. But this cannot be shown; for in Ezekiel's vision above referred

to it is represented as full of awful life and approachable majesty, and moving whither ever the Spirit was to go. And as in the earthly tabernacle, so here, it sometimes stood at the door of the Lord's house. Eze. 10:18, 19. must be shown,

Fifthly, That the declaration that Christ ascended to the right hand of the throne of majesty in the Heavens, signifies locality, rather than position in respect to exaltation and power. But this cannot be shown; for even when Christ appears coming in the clouds of heaven, he is said to be sitting on the right hand of power. Matt. 27:64.

Thus the argument of our opponents fails them at every step.

We have seen from Ezekiel's sublime description that God's throne is in itself a throne of life and motion. The Creator of the universe the Upholder and Ruler of all this vast realm is not immovably confined to any one locality. And yet he dwells between the cherubim, because his throne itself is upheld by those wonderful beings. We now have evidence to show that when Christ commenced his ministry above on the throne of his Father, that throne was the first apartment of the heavenly sanctuary.

1. John says, in the 4th chapter of the Revelation, "After this I looked, and, behold, the door was opened in Heaven." He thus introduces us, not merely into Heaven, but into an apartment in Heaven. Therein he saw the throne of God, in all its majesty and glory, before the throne he beheld seven lamps of fire, which are, beyond question, the antitype of the candlestick with its seven lamps, which had its position in the holy place or first apartment of the sanctuary. Christ is then introduced into the scene, described both as the Lion of the tribe of Judah, and as a lamb as it had been slain, signifying at once his sacrificial work as priest, and his position of exaltation as power with God; and he takes the book sealed with seven seals, and begins to break the seals, and unroll the book for the benefit of his people. And the first seal opens with the first apostolic church. Thus the scene opens with the commencement of Christ's ministry, and that time the throne of God was in the first apartment of the sanctuary, where the antitype of the golden candlestick was seen.

2. This view of the matter is rendered true by the testimony of Rev. 11:19, which declares that the temple of God where the ark is, the most holy place, was not opened till the sounding of the seventh trumpet, near the end of the earthly kingdoms. The scene of Rev. 4, where John first beheld the throne of God, was therefore certainly not in the most holy place.

3. The opening of the investigative Judgment is brought to view in Dan. 7:9, 10. It is said that at that time "the Ancient of days did sit." The word here rendered "did sit" signifies both in Hebrew and in the Greek of the Septuagint, according to Gesenius, Liddell and Scott, "to sit enthroned," or "to sit in judgment." Had not the Ancient of days been seated upon his throne before? Certainly; but the language clearly indicates that he here took a new position for a new purpose. Some move is therefore made on the part of the Father when the Judgment opens. He then occupies a position which did not occupy before.

4. The relation of Christ to this move on the part of the Father, is indicated in verse 13: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and was brought him near before him. And there was given him dominion, and glory, and a kingdom." &c. This is not Christ's second coming to earth; for the Ancient of days is not here, but he came to the Ancient of days in Heaven, and came to receive dominion and a kingdom which he will receive at the conclusion of his work as priest, but will not receive till then. This therefore brings to view a scene to transpire near, and at, the conclusion of Christ's work as priest. We have seen Christ on his throne with the Father in the holy place, and we have seen the Father changing his position and opening a new scene, a scene of Judgment. To do this he must first move to the place where this scene is to transpire. Then Christ, as the second essential actor in the scene, is seen by a multitude of heavenly beings, surrounding him like clouds of glory, into the presence of the Ancient of days in his new position, according to Dan. 7:13. On the supposition of change of ministration from the holy to the most holy place of the Heavenly Sanctuary, the close of Christ's work therein, all the statements and movements have their appropriate

and unplace and explanation; but on no other
itherso and can they be harmonized or explained.
e earthus it becomes more and more apparent that
d at theview that Christ entered the most holy
19. Ifwhen he ascended, is at every step at war
both reason and Scripture; while every
rist.asaction to the view that he commenced his
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; rather, least touch; for God can dwell between the
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U. S.

VERY IMPORTANT.

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VERY person in Ohio who has any love for
cause of God under the third angel's mes-
cannot but feel some interest in the success
the soon-coming camp-meeting. Such a
thing should give new spiritual life and hope
courage to believers, and a new impetus
the cause in our Conference. To this end, I
a suggestion to make to our good people
Ohio, which will, I am sure, if heeded,
be a great blessing to us individually and
collectively.
leader, whether you now purpose to attend
important meeting or not, the suggestion is
you. It is this: Take Testimony for the
ch, No. 20, turn to article entitled, "Camp-
ings," and read carefully and prayerfully,
a view to individual profit. Please be en-
d not to neglect this. I feel very certain
ay prove a blessing to you. Perhaps the
will insert the above-mentioned article in
REVIEW, that all may have access to it.

H. A. ST. JOHN.

yle, Ohio.

the following is the article referred to:—

ere can be no influence so detrimental to a camp-
ing, or any gathering for religious worship, as
visiting and careless conversation. Frequently
and women assemble in companies, and engage
conversation upon common subjects which do not
belong to the meeting. Some have brought their farms
them, and others their houses, laying their plans
building. Some are dissecting the characters of
others, and have no time or disposition to search their
hearts, to discover the defects in their own char-
acters, that they may correct their wrongs, and per-
fectness in the fear of God. If all who profess to
followers of Christ would improve the time out of
living in conversing upon the truth, in dwelling up-
on the Christian's hope, in searching their own
hearts, and in earnest prayer before God, pleading for
blessing, there would be a much greater work ac-
complished than we have yet seen. Unbelievers, who
accuse those who believe the truth, would be
shamed because "of their good conversation in
it." Words and actions are the fruit which
bear: "Wherefore by their fruits ye shall know
them."

gave direction to the Israelites to assemble be-
him in the place which he should choose, and ob-
special days at set periods, wherein no unneces-
work was to be done; but the time was to be de-
d to a consideration of the blessings of God be-
d upon them. At these special seasons they
to bring gifts, free-will offerings, and thank-offer-
ings unto the Lord, according as the Lord had blessed
them. They were directed to rejoice—the man-serv-
and the maid-servant, the stranger, the fatherless
widow—that God had by his own wonderful power
light them from servile bondage to the enjoyment
freedom. And they were commanded not to ap-
pear before the Lord empty. They were to bring
of their gratitude to God for his continual mer-
and blessings bestowed upon them. These offer-
ings were varied according to the estimate which the
Lord placed upon the blessings they were privileged
to enjoy. Thus the characters of the people were
developed. Those who placed a high value
on the blessings God bestowed upon them, brought
offerings in accordance with their appreciation of his
blessings. Those whose moral powers were stupefied
and numbed by selfishness and idolatrous love of the
world, received, instead of glowing with fervent love for
their bountiful Benefactor, brought meager offerings.
The Lord's heart was revealed. Besides these spe-
cial religious feast-days of gladness and rejoicing, the
Jewish passover was to be commemorated by the Jew-
nation. The Lord covenanted that, if they were
faithful in the observance of his requirements, he
would bless them in all their increase, and in all the
fruits of their hands.

and requires no less of his people in these last days,
sacrifices and offerings, than he did of the Jewish
nation. Those whom God has blessed with a compe-
tency, also the widow and the fatherless, should not
be unmindful of his blessings. Especially should
those whom he has prospered render to God the
offerings that are God's. They should appear before
him with a spirit of self-sacrifice, and bring their offer-
ings in accordance with the blessings he has bestowed
upon them. But many whom God prospers manifest
no ingratitude to him. If his blessings rest upon
them, and he increases their substance, they make
no bounties as cords to bind them to the love of
their possessions; and they allow worldly business to
interpose between their affections and their entire
devotion, and neglect devotion and religious privileges.
They cannot afford to leave their business cares and
go before God, even once a year. They turn the
blessings of God into a curse. They serve their own
temporal interests, at the neglect of his requirements.
Men with their thousands remain at home, year after

year, engrossed in their worldly cares and interests,
and feel that they cannot afford to make the small sac-
rifice of attending the yearly gatherings to worship
God. He has blessed them in basket and in store, and
surrounded them with his benefits on the right hand
and on the left; yet they withhold from God the small
offerings he has required of them. They love to serve
themselves. Their souls will be like the unrefreshed
desert without the dew or rain of heaven. The Lord
has brought to them the precious blessing of his grace.
He has delivered them from the slavery of sin and the
bondage of error, and has opened to their darkened un-
derstandings the glorious light of present truth. And
shall these evidences of God's love and mercy call
forth no gratitude in return? Will those who profess
to believe that the end of all things is at hand be blind
to their own spiritual interest and live for this world
and this life alone? Do they expect their eternal in-
terest will take care of itself? Spiritual strength will
not come without an effort on their part.

Many who profess to be looking for the appearing of
our Lord are anxious, burdened gain-seekers for this
world. They are blind to their eternal interest. They
labor for that which satisfieth not. They spend their
money for that which is not bread. They strive to
content themselves with the treasures they have laid
up upon the earth, which must perish. And they neg-
lect the preparation for eternity, which should be the
first and only real work of their lives.

Let us all who possibly can attend these yearly gath-
erings. All should feel that God requires this of them.
If they do not avail themselves of the privileges God
has provided for them to become strong in him, and in
the power of his grace, they will grow weaker and
weaker, and have less and less desire to consecrate all
to him. Come, brethren and sisters, to these sacred
convocation meetings to find Jesus. He will come up
to the feast. He will be present, and he will do for
you that which you need most to have done. Your
farms should not be considered of greater value than
the higher interests of the soul. All the treasures
you possess, be they ever so valuable, would not be
rich enough to buy you peace and hope, which would
be infinite gain, if it cost you all you have, and the toils
and sufferings of a lifetime. To have a strong, clear
sense of eternal things, and a heart of willing obedi-
ence to yield all to Christ, are blessings of more value
than all the riches, and pleasures, and glories, of this
world.

These camp-meetings are of importance. They cost
something. The servants of God are wearing out
their lives to help the people, while many of them ap-
pear as if they did not want help. For fear of losing a
little of this world's gain, some let these precious priv-
ileges come and go, as though they were of but little
importance. Let all who profess to believe the truth
respect every privilege that God offers them to obtain
clearer views of his truth and his requirements, and
the necessary preparation for his coming. A calm,
cheerful, and obedient trust in God is what he requires.

You need not weary yourselves with busy anxieties
and needless cares. Work on for the day, faithfully
doing the work which God's providence assigns you,
and he will have a care for you. Jesus will deepen
and widen your blessings. You must make efforts if
you have salvation at last. Come to these meetings
prepared to work. Leave your home cares, and come
to find Jesus, and he will be found of you. Come with
your offerings as God has blessed you. Show your
gratitude to your Creator, the giver of all your bene-
fits, by a free-will offering. Let none who are able
come empty-handed. "Bring ye all the tithes into the
store-house, that there may be meat in mine house,
and prove me now herewith, saith the Lord of hosts,
if I will not open you the windows of Heaven, and pour
you out a blessing, that there shall not be room enough
to receive it."

The objects of camp-meetings are to separate from
business cares and burdens, and devote a few days of
time exclusively to seeking the Lord. The time should
be occupied in self-examination, close searching of
heart, and penitential confession of sins, and renewing
our vows to the most high God. If any come to these
meetings for less worthy objects, we hope the charac-
ter of the meeting will be such as to bring the minds
of all to the proper objects of the meetings.

Some are sufferers through extra labor in prepar-
ing for camp-meeting. They are liberal-souled people,
and want nothing done with stinginess. Some make
large provisions, and are thoroughly wearied out when
they come to the meeting, and as soon as they are re-
leased from the pressure of work, exhausted nature
causes them to feel that she has been abused. Some
of these persons may never have attended a camp-
meeting before, and are not informed in regard to
what preparations they are required to make. They
lose some of the precious meetings they had purposed
to attend. Now these make a mistake in making so
large preparation. Nothing should be cooked or taken
to the camp-meeting, unless it be the most healthful
articles, cooked in a simple manner, free from all
spices and grease.

I am well convinced that none need to make them-
selves sick preparing for camp-meeting if they observe
the laws of health in their cooking. If they make no
cake or pie, but cook simple graham bread, and de-
pend on fruit, canned or dried, they need not get sick
in preparing for the meeting, and they need not be
sick while at the meeting. None should go through
the entire meeting without some warm food. There
are always cook-stoves upon the ground where this
may be obtained.

Brethren and sisters must not be sick upon the en-
campment. If they clothe themselves properly in the
chill of morning, and at night, and are particular to
vary their clothing according to the changing weather,
so as to preserve proper circulation, and strictly ob-
serve regularity in sleeping, and in eating of simple
food, and eat nothing between meals, they need not be
sick. They may be well during the meeting, and be
able to appreciate the truth with clear minds, and may
return to their homes refreshed in body and in spirit.

Those who have been engaged in hard labor from

day to day now cease their exercise, therefore should
not eat their average amount of food. If they do, their
stomachs will be overtaxed. It is the brain power we
wish to have especially vigorous at these meetings,
and in the most healthy condition to hear the truth,
and to appreciate it, and to retain it, that all may prac-
tice it after their return from the meeting. If the
stomach is burdened with too much food, even of a
simple character, the brain force will be called to the
aid of the digestive organs. There is a benumbed
sensation experienced upon the brain. There is an
almost impossibility of keeping the eyes open. The
very truths which should be heard, understood, and
practiced by them, they lose entirely through indispo-
sition, or because the brain is almost paralyzed in con-
sequence of the amount of food taken into the stomach.

I would recommend all to take something warm into
the stomach every morning at least. You can do this
without much labor. You can make graham gruel.
If the graham meal is too coarse, you can sift it.
While the gruel is hot you can add milk. This will
make a most palatable and healthful dish for the camp-
ground. And if your bread is dry, you can crumb it
into your gruel, and it will be enjoyed. I do not ap-
prove of eating much cold food, for the reason that the
vitality must be drawn from the system to warm the
food until it becomes of the same temperature as the
stomach before the work of digestion can be carried on.

Another very simple yet wholesome dish is beans
boiled and baked. A portion of them may be diluted
with water, add milk or cream and make a broth; the
bread can be used the same as in the graham gruel.

I am gratified to see the progress many have made
in the health reform, yet am sorry to see so many be-
hind. If any become sick upon our encampments, in-
quiry should be made as to the cause, and note should
be taken of the case. I am not willing the reputation
of our camp-meetings shall suffer by being reported
as the cause of making people sick. These meetings
can be made a blessing to the bodily health, as well as
to the health of the soul, if a proper course be pursued
at these important gatherings.

THE SABBATH FOR MAN.

MUCH breath has been spent, much ink shed
and paper wasted, to disprove the declaration
that "the Sabbath was made for man;" yet it will
be found in the end that the Saviour spoke the
truth.

The following is a specimen of the logic used to
prove that the Sabbath is an institution exclu-
sively Jewish.

1. The Sabbath was made for man.
2. The Jews are men.
3. Therefore, the Sabbath was made for the Jews.

Having thus proved conclusively that the
Sabbath was made for the Jews, they take this
conclusion as the basis, or major premise, of an-
other argument. Thus,

1. The Sabbath was made for the Jews.
2. But the Jews are a separate and distinct class.
3. Therefore, the Sabbath was made for the Jews exclusively.

By the same form of argument it could be
proved that the Sabbath was made exclusively
for any other distinct nation, people or church
under heaven. The only position left for hon-
est men is to take the Saviour's words at par
value, admitting the truth that "the Sabbath
was made for man," and acting accordingly.

But there is another class, large and respect-
able, who hold that the Sabbath was made for
man, for the whole human race from first to
last, without distinction; but that the day of
its observance has been changed from the sev-
enth, to the first day of the week. And having
"no scriptural direction for the change," as
they are obliged to acknowledge, their first and
best argument in its support is that the Sabbath
commandment is indefinite, as it respects the
day—that any one day of rest after six of labor
fully meets its demand. A change of the day,
they argue, is not the slightest change of the
commandment.

According to their exposition, the Jews were
required to keep a seventh part of time, no
matter which day of the seven, and Christians
are required to do precisely the same thing.
How is it, then, that the day has been changed?
According to their own showing, there has been
no change of the day whatever. Why talk as they
do of a "Jewish" and a "Christian Sabbath"?
It is all one—any one day of rest after six of
labor. Their very foremost argument for a
change of the day of the Sabbath, if good and
true, proves that there has been no change at
all. Yet this class, like the no-Sabbath men,
will tell you that the "Jewish Sabbath" was
abolished at the cross, and that all now ought
to keep the "Christian Sabbath," ignoring the
fact, and forgetting their own acknowledgment
of it, that the Sabbath was made for man, the
whole race without distinction. And what is
this "Christian Sabbath" of which they speak,
and for which they plead? It is a definite day
the world over, the first day of the week and
that only. No other day will do. It would be
Judaism, as they view it, for one to use the

right the commandment of God gives him, by
choosing the seventh day of the seven for his
day of rest and worship.

And such are the men who desire a "religious
amendment" of our national Constitution, which
shall give the power to "enforce" upon all the
observance of a definite day; the first day of the
week! Had Paul murdered logic as these men
do, well might Festus have claimed that he was
mad. To set out to justify a change of the day
by an assertion which, if true, inevitably leads
to the conclusion that a change of the day is an
impossibility, since the commandment never re-
quired more or less than the keeping of an in-
definite day—any one day in seven! Can sane
men believe that God ever gave such a loose
law to men? But they design to improve it, so
as to enforce a particular day. And it would
be a real improvement, provided the law of God
were of such a character as they slanderously
represent it to be.

R. F. COTTRELL.

TO THE N. E. CONFERENCE.

At the Conference quarterly meeting held at
Washington, N. H., it was decided by a unani-
mous vote to change the location of the camp-
meeting the present season. Some of the rea-
sons for changing the meeting to Groveland are
as follows:—

1. That a new class of hearers may be reached.
The present location is surrounded by cities as
well as by smaller towns. Haverhill and Brad-
ford are but three miles distant. It is eight
miles from Lawrence, ten from Newburyport,
and seventeen from Lowell. The camp-ground
is easy of access from all these points, by pub-
lic as well as private conveyance, and Haverhill
and Newburyport by water as well as by rail.

2. Throughout this section of country, there
are different bodies of Adventists whose influ-
ence has been prejudicial to the truth. They
have used, as weapons against us, misrepresent-
ations of our views upon the subject of spiritual
gifts.

3. The brethren living in Ipswich, Mass.,
during the past year have been quite active in
distributing our publications, especially, the
SIGNS. As a result of this effort there is quite
an interest manifested on the part of the peo-
ple to know about these things for themselves,
and particularly to hear Bro. and Sr. White.

There are reasons why there should be a gen-
eral rally of the friends of the cause throughout
the Conference at this meeting. The cause of
truth is rising everywhere, and we feel that
advance steps should be taken at this camp-
meeting, that we may the more successfully
work for God. It is the mind of the Confer-
ence Committee that every effort shall be made
to call the attention of the public to our views
at this time by the use of secular papers and
by advertising in other ways. Through the ad-
vice and assistance of the General Conference
Committee, we believe that a more extensive
effort can be made, and a more successful step
taken, in this direction than has ever before
been done in this Conference. We, as a people
and as individuals, need such counsel and help
as can be given us by the servants of God who
have had long experience in this work, and
these servants are expected at this meeting.

Let none remain away thinking the expense
of coming to this place will be greater than to
South Lancaster. The expense from South
Lancaster to Groveland is only one dollar and
seventy-five cents, and none would come through
Lancaster except those coming from Worcester,
Mass. Those coming from Rhode Island, by
taking the early train from Providence via
Mansfield and Framingham, will reach Lowell
at 9 A. M., and make close connection with the
Boston and Maine R. R., which will bring them
directly to the camp-ground. Those coming
over the Cheshire, Vermont, and Massachu-
setts railroads, also those coming from Worces-
ter, will change cars at Ayer Junction for Low-
ell. Those from Manchester and Nashua, N.
H., will change cars for Groveland, at South
Lawrence, Mass.

We hope our brethren everywhere will pro-
cure family tents as far as consistent, as it is
thought advisable not to have the large preach-
ing tents occupied by families, as heretofore,
but by brethren only.

Those wishing to rent or purchase tents will
please order at once of M. Wood, corner of K.
and Emerson St., South Boston, Mass., who
will see that they are delivered upon the ground.
Prices will range about as years before.

Finally, we would say to all of our friends in
New England, Commence immediately to pre-
pare to come up to this feast. Bring your un-
converted children, friends, and neighbors, and
come with a heart to seek God, as never before,
and you will see his salvation.

S. N. HASKELL.

HOPE.

Hope is an anchor of the soul,
And one that cannot fail,
If fixed on Him who ministereth
For us within the veil.

Hope burneth like a beacon bright
When darkness gathers round;
I will guide our bark to Zion's port;
Oh! then, let hope abound.

E'en in the gloomy hour of death
The righteous hopeth still:
He who hath said, Your graves I'll ope,
That promise will fulfill.

So looking for that blessed hope,
And for our coming Lord,
We feast upon the promises
Recorded in his word.

Then, O my soul, hope thou in God;
For he thy portion is;
A rock of refuge will he be,
To all them that are his.

J. C. CLEMENS.

Allegan, Mich.

Progress of the Cause.

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

VIRGINIA.

WEDNESDAY, July 5, I went to Mt. Jackson, near New Market, Va., where Brn. Lane and Corliss had been laboring. They had just closed a tent-meeting there. The interest was very small. All my meetings with them were held in Bro. Woods' meeting-house, about four miles from New Market. The brethren began their work at New Market with a very good interest, but were soon entirely shut out from any public place of meetings. This crippled them considerably. However, about twenty remain firm for the truth. They hold Sabbath and other meetings in a private house.

Father Woods, an influential member of the Christian (not Campbellite) church, on whose farm is a good meeting-house, opened this to the brethren. Here they had a good hearing. Father Woods with many of his large family which are settled near him, and others of the neighborhood, heartily embraced the present truth. I think there are about thirty Sabbath-keepers here. Geo. Woods, a minister, has charge of two Christian churches, to which he now preaches the Sabbath and the whole truth. At my meeting, he gave up his pipe and tobacco for an English Bible presented by his brethren. A good exchange!

I began meetings Thursday night, and continued till Sunday afternoon. We had a large attendance; there was a deep interest, and I had freedom in preaching the word. I dwelt principally upon the history of our work and of our people, our customs, our institutions, ordinances, Systematic Benevolence, and the like. This was what the brethren and the people wanted to hear about. Those who hate the truth had circulated all sorts of foolish and slanderous reports concerning our people and the two brethren laboring here. It was said that they had no one to back them, that they would soon leave, that there was nothing permanent in the work, &c. Though not really believed by our friends, yet these false rumors made some hesitate and others fear; so my coming and testimony were much help and encouragement to the brethren in their work. Sabbath Bro. Corliss baptized four. Others will go forward soon.

Several things make the work hard and slow here.

1. The suspicion with which a Northern man is regarded at the South. Opponents can use this scarecrow when all else fails. But this cannot last long.

2. The Lutherans and the Dunkards are the main churches here, and they are very bigoted and intolerant. Besides, their members have no family prayers, nor do they take any part in social meetings, either in speaking or praying. It seems almost impossible to break up these old ideas and habits. Less than half a dozen out of all the Sabbath-keepers here take any part in social meetings as yet. A radical change must soon be wrought in this respect or the cause will greatly suffer.

3. Generally, the people do not read much. Many cannot read at all. This cuts off, to a great extent, our work with tracts. But of late a great improvement has been made in this respect.

Most of the people seem to be quite intelligent, well-behaved, open-hearted, and willing to hear. The Shenandoah Valley is one of the richest and most beautiful countries I have ever seen. The water is

abundant, cold, and clear; the air is pure and healthful; the soil, rich; and the mountain scenery, grand and delightful. Of course, the people are well off, having spacious buildings and all the comforts of life. Brn. Lane and Corliss have labored hard, and have gained many friends to the cause besides those who are keeping the Sabbath. A good token is that every week some one is embracing the truth. A good foundation is laid, and a good work is begun. Patient labor, and a steady holding on to the work, with a little time, will, I believe, give them a good Conference in Virginia.

As a great cry had been raised against us for our plan of s. b., and it was affirmed that we demanded one-tenth of all a man owned when he joined the church, I preached upon this subject on Sunday, stating the real facts, viz., that s. b. is one-tenth of a man's *increase*, not a tenth of what he owns, and that even this is voluntary, and no matter of compulsion. Our people were all well pleased. Those present then raised a subscription of \$82 for the brethren. Absent ones will probably raise it to above \$100.

I left Brn. Lane and Corliss, and their families, in excellent health and good courage. They have pitched the tent in a new place. They have some important improvements in their tent, of which I wish to speak hereafter.

D. M. CANRIGHT.

Rome, N. Y.

LANSING, MICH.

THE third week of the tent-meeting here is almost past. The interest has been far less than we desired to see, yet it is thought to be gradually increasing. Only on Sunday evenings have there been large gatherings of the people. Last Sunday evening many more were present than could be seated. Our week-day congregations will not average more than sixty, but these, for the most part, come to hear and give the strictest attention.

Lansing is emphatically a city of churches, there being seventeen organizations whose weekly services are noticed in the papers of the place. The meetings are thoroughly advertised, and both papers have each week offered us space in their local columns. Some of the ministers of the place have done all in their power to prejudice the minds of the people, and have, to a great extent, succeeded; yet there are some who assert their freedom, and are not affected by the cry of "fatal heresy" and "modern Sadducee." At each succeeding meeting new faces appear, and already many friends show their good will by providing for our necessities and inviting us to their homes. We hope yet by the blessing of God and due perseverance to obtain for the truth a foothold here. We have not yet touched upon the Sabbath question, but immediately enter upon it, and we shall hold Sabbath meetings each week as long as we remain.

We hope for the prayers of the sincere lovers of the truth as often as they pray, and that when they can they will meet with us. Do not forget us, brethren, at the capital of the State.

D. H. LAMSON,
E. R. JONES.

ST. LAWRENCE CO., N. Y.

SINCE my last report, I have again visited Sweden, Monroe Co., attending a district quarterly meeting at Parma on my way. I held meetings in Clarendon, adjoining Sweden, about two weeks, in two neighborhoods alternately, from both of which there were urgent calls. Several acknowledged the truth, and one decided to obey. I think several others would if I could have remained with them, and hope they may as it is. I visited the friends in Weedsport again, and found them prospering.

June 10 and 11, I attended the district quarterly meeting at Frankfort, which was very good. I came to Hermon, St. Lawrence Co., the 12th, to pitch the tent. Bro. Hall joined me the 13th. We had previously arranged to locate the tent here and had obtained a site. We put it up and started meetings the 14th; but just before night, and before we had our tent in readiness for the meeting, a terrible storm arose that pulled all our stakes on one side, and loaded our tent with water. This was but the prelude to a series of disasters; for in less than four weeks' time our tent has been blown in four times from three directions, and we have had to let it down a number of times besides, to save it from being blown in.

The attendance was very good on the start, but the weather cut it down materially, as the storms generally came just before meeting time, and for three weeks it rained every day but one or two; and since the weather has changed the hurry of hay-making has been such that we have not been able to get it back. Nevertheless, the Lord has seemed to work for us, and last Sabbath we had an excellent meeting. Fifteen were present, besides some from abroad, and seven of these committed themselves with deep emotion and apparent satisfaction upon the Sabbath.

There is considerable excitement and strong opposition in the community, but the interest seems to be deepening. We remain with them awhile longer.

S. B. WHITNEY.

Hermon, N. Y., July 18, 1876.

MARTIN CO., MINNESOTA.

WE came to this place (Fairmont) with our tent on Monday the 10th, at the earnest solicitation of the brethren in the country around, and of many of the leading business men of the town. It is the county seat of Martin County, and a stirring little place. We pitched the tent in the best location that we could find. On account of rain, we did not get a congregation until the evening of Thursday, when some seventy-five or more came in. We have since had from fifty to one hundred and fifty. Last evening's meeting was the largest. The Lord gave freedom in speaking, and a deep and solemn stillness pervaded the congregation. We cannot tell what another evening may bring forth. On Sabbath, the brethren came in from Tenhassen, and the country around, and we had a good meeting.

We are of good courage, and hope for the salvation of God to come to this people. Pray for us, brethren.

D. P. CURTIS,
F. W. MORSE.

Fairmont, July 17, 1876.

WISCONSIN TENT, NO. 1.

WE pitched the tent in Vernon Co., the 8th of July, for the purpose of finishing up the work commenced here last spring by Bro. Johnson and myself. We have an increasing interest. We shall stay here until the 24th, and then go to Viroqua, the county seat, and commence meetings there the 27th.

We earnestly request the prayers of the people, especially of those in this Conference; for I am convinced that if there was more earnest praying done by the dear brethren and sisters for those who are out with tents, and especially for those who hear preaching, and if the prayers were as earnest as those of the prophet Elijah when he prayed for rain, we should see greater results. The minister may reason ever so closely, but if there is not much earnest praying done, both by the minister and the people of God, there will be but little increase as the result of his labors.

At this time there are about fifty tents in the Lord's harvest field, and if they only average two hundred hearers each, ten thousand are hearing the truth every evening, besides those who are hearing it in school-houses. There is therefore no other season in the whole year when so many are listening to the truth for the first time. And instead of the brethren and sisters becoming slack in their devotions, they should greatly increase their zeal.

The ministers go out feeling anxious to win many souls to the Lord, but while they weep and pray, and plead with the people, perhaps their brethren and sisters at home have not time to attend the weekly prayer-meeting. Perhaps they neglect family worship a part or all the time of harvest; and of course, in such cases they do not take time to pray much in secret. Now we ask you all to pray for the advancement of the work of God, just now, with more zeal and fervency than you ever have before. When you see an appointment for a tent-meeting, plead with the Lord earnestly to bless his word and make it powerful in convicting and converting the people.

Dear brethren and sisters of the Wisconsin Conference, pray more earnestly than ever that the Lord may greatly advance his cause the present season.

I. SANBORN,
O. A. JOHNSON.

July 12, 1876.

SOUTHERN KANSAS TENT.

WE have just taken down our Southern Kansas tent, which had been pitched in Monmouth about four weeks. We have

held meetings only about half of that time as it was in the midst of harvesting. Of general interest, for the present, is past.

Opposition has been very bitter; but we have commenced to observe the Sabbath and as there are about as many more were Sabbath-keepers when we came here we expect about a dozen persons to keep the covenant to keep the commandments of God and the faith of Jesus. We remain a week or ten days, to strengthen the few, and to ward off, if possible, all of the wrath of the dragon.

J. H. COOK.

Monmouth, Kan., July 11, 1876.

THE ROME, N. Y., TENT.

WITH Brn. Buel and Wilber Whitney came to Rome, Wednesday, July 12. We found all things favorable. We secured a beautiful place for the tent, the most desirable of any in the city. We advertised in the papers, put out three hundred large posters 30x44 inches in size, and distributed three thousand hand-bills at the houses.

The brethren have taken great care, seat, light, and arrange the tent, tastefully. We also have an organ which helps greatly in our music. The weather has been fine. At our first meeting, Saturday evening, we had about four hundred and at the next meeting, Sunday night, about seven or eight hundred. I never saw a tent meeting open so favorably and with so extensive an interest as this one. But unless God specially helps us, Satan may bring many things to destroy all this.

D. M. CANRIGHT.

OHIO TENT, NO. 3.

WE closed our meetings in Plymouth last evening, July 16. There has been a spirit of indifference on the part of the mass of the people from the first. There has been no outward opposition, but a determination to let the matter alone. The first week our meetings were broken up by rains. We have had rain all the time more or less, which has interfered very much with the interest. The centennial fourth also took the attention of the people. But four worthy persons have taken the stand with us on the truth. They will hold meetings on the Sabbath, and I trust through their influence, others who are interested will be brought in. I have seen but few books, and obtained only two subscribers to the REVIEW.

The tent goes this morning to Norway to await the camp-meeting. I go, by request of Bro. St. John, to help Bro. Butler who reports himself about worn out, and long to be qualified for the work. Pray for me.

T. M. STEWARD.

Plymouth, July 17, 1876.

HOWARD CO., IND.

THE Conference gave us the old 60x100 tent, which we cut down to 45 ft., repaired and pitched in a pleasant grove near the village of West Liberty, a small place, containing about a dozen families. We commenced meetings June 2, with a congregation of one hundred and twenty-five, which has increased to an average of one hundred and fifty. The people have been very kind, boarding us, and doing us many favors from the first.

We have held fifty-three meetings. Ninety have signed the covenant, and five others promised by vote to keep the Sabbath. Many are convinced, for some of whom we have reason to hope. A sermon was preached against the Sabbath last Sunday which was reviewed before about four hundred people with good effect.

We shall remain here a week, and then go to Green Town, about seven miles from this place. We intend to hold meetings here each Sabbath for several weeks. Pray for us.

W. W. SHARR.

WM. COVERT.

West Liberty, Ind., July 18, 1876.

ROSSIE, N. Y.

SINCE my last report, I have visited Rossie. I found the church there, in the main, firm, and the interest good. I learned, reaching the place, that a Presbyterian minister had visited them and preached a course to prove a change of the Sabbath. This helped us; for he was a learned man, and the friends thought if there was any evidence to prove a change he would bring it forward. This he did not do; therefore they were confirmed in the belief that the seventh day is the Sabbath, and one more has commenced to keep it.

hat time he told them that Christ rose from the dead on the first day of the week, and that Sabbath power to change the day; therefore Sabbath could change it. But they could not agree on the simple assertions; for God has said, *Ex. 34*, "My covenant will I not break, nor alter the thing that is gone out of my mouth." Again in verse 28, "My covenant I will stand fast with Him [Christ]." This covenant they understand to be the covenant which God commanded, or the ten commandments, of which the Sabbath is a part. One of the sins of which men in the days will be guilty is covenant-breaking (*Tim. 3: 3*), but God and his beloved Son are never thus guilty.

H. H. WILCOX.

Hearns, St. Lawrence Co., N. Y., July 8.

WISCONSIN.

WISCONSIN tent No. 1 is pitched in the township, the county seat of Adams Co. We have had one meeting, and intend to re-open as long as the interest demands.

Wisconsin has four tents in the field this summer. We hope our people will make this department of the work a special object of prayer. H. W. DECKER.
Hemont, Wis., July 16, 1876.

MISSOURI TENT, NO. 1.

We pitched the tent in Memphis, Scotch Co., Mo., July 7, and so far have delivered six discourses to good audiences. This place is celebrated among spiritualists for being the residence of one of their famous mediums. But while famous abroad, sought by strangers from all parts of the country, he has not made a very great impression on this community.

The people here are friendly, and a great many seem to feel a real interest.

Attached are some notices published by the papers of the place this week. The one headed "Seventh-day Adventists" was prepared by the intelligent and gentlemanly correspondent of the *Reveille*, and the card by us was printed in all the papers, with good local notices.

J. H. ROGERS,

L. R. LONG,

H. WREN.

TENT-MEETINGS.

MEMPHIS, JULY 11, 1876.

MR. EDITOR: Through your courtesy we wish to say a few words to the good people of Memphis, who have already placed us under obligations by their readiness to help us in carrying the tent, and by their liberal attendance at good behavior and attention at the meetings held. We are greatly pleased with the pleasant and sociable spirit and manners of those whom we have had intercourse, and with their willingness to hear what we have to say on the subject on which, in some cases, we differ from the community held. We hope that these and many more will attend the meetings while they continue.

We would also state that it always gives us pleasure to receive visitors at the tent who may wish to converse on any Scripture subject. We desire to lay before the people many important truths. The following are some of the subjects we shall discuss: The prophecies of Daniel and Revelation; the United States in prophecy; the near approach of the second advent of our Lord Jesus Christ to this world; the Sabbath, is it Sunday or Sabbath? The soul, is it immortal? The present state of the dead; the destiny of the wicked; the origin, nature and destiny of Satan; spiritualism, and other topics of profound interest and importance at this age of the world.

TENT ELDERS.

SEVENTH-DAY ADVENTISTS.

A missionary party of Seventh-day Adventists, up an audience tent on the vacant lots near the Baptist church, in this place, last week. Elds. J. Rogers and L. R. Long, of Hamilton, Mo., are in charge assisted by H. Wren, of Knox Co. Meetings have been held nightly since their arrival, with a large attendance each evening, and it is proposed to continue the work while the interest seems to justify.

The event will naturally raise the inquiry in the minds of many, as it did in ours: "What are Seventh-day Adventists? Through the courtesy of gentlemen above named, we are able to give a brief outline of their faith in answer to the inquiry. These Adventists have arisen since 1844, following the preaching of Eld. Miller, who fixed a definite time for the coming of Christ and the end of the world, but should not be confounded with the fallacy of that day. As compared with other sects, Seventh-day Adventists differ from one another in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God, as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

In common with other Christian denominations, they believe in the inspiration of the Scriptures; in the personality of God, the Creator of all things; in Christ, the Son of God and Redeemer of the race; in repentance, faith and baptism by immersion; in the new birth as a change necessary for us for the kingdom of God; in the prophecies of the revelation of God's will to man; in the resurrection of the dead, the saving of the righteous,

the punishment and ultimate destruction of the wicked.

"Some distinguishing features of doctrine peculiar to themselves are a belief that the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy, and that these prophecies are now all fulfilled except the closing scenes; that the millennium is to follow the coming of Christ; that the time of the second advent is now at hand, even at the door, and will occur in the present generation; that the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness; that from the grave mankind are to have a bodily resurrection, the righteous having part in the first resurrection, which takes place at the second advent of Christ—the wicked in the second resurrection, which takes place a thousand years thereafter; and that, at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. At the end of a thousand years, the wicked dead will be raised on the earth yet unrenewed, and be consumed by fire from heaven, and utterly destroyed as if they never had been. Satan will also be destroyed about this time.

"The headquarters of the Seventh-day Adventists is at Battle Creek, Michigan, where the REVIEW AND HERALD, a weekly exponent of their faith, is published, with five monthly periodicals, one in the Danish language, and one in the Swedish. A number of books and pamphlets have also been issued. A weekly—the SIGNS OF THE TIMES—is also published at Oakland, Cal.

"The organization has now in the field of the United States fifty tents, with about one hundred and twenty-five missionaries, preaching daily the message they understand God has commissioned them to deliver to the world. These men are supported by the missionary fund of the church, and such contributions as may be made by individuals and communities where they sojourn.

"Their services are held in tents as a matter of convenience, to avoid intruding upon other denominations; and their object is to disseminate the doctrines of their faith, to organize churches, and to warn the world that the kingdom of Heaven is at hand."

A GOOD EXAMPLE.

BRO. N. L. COURTER, of St. Francois Co., Mo., sets an example worthy of imitation in the use he makes of his papers and tracts. Who will "go and do likewise?" This is what he says about it:—

"I have managed to have all my papers and tracts read by one or more families each. I request them to read carefully, and return. When my neighbors have read the tracts and papers, I shall send them to my friends. There are some here who believe that the seventh day is the Sabbath. I think a course of lectures on present truth would be the means of raising up a church of commandment-keepers in this vicinity."

TO MEMBERS OF THE MINN. T. & M. SOCIETY.

ALTHOUGH we do not report so great an amount of work done as some other societies, yet we have no cause to be ashamed of our efforts. When we look back to the time when we began to labor (that is, after we had, to some extent, learned how), and see how much has been done to awaken an interest in regard to present truth, when we consider the fact that many souls have been led to rejoice in the truth, although some wrong moves have been made, we can but take courage and go forward in the good work.

I find on comparing this year's report with that of last year that, in most points improvement has been made; and when it is considered that the most of this year's labor has been done on last year's ground, the improvement appears in a very decided degree. There is one other item to be considered in regard to this year's report; that is, the loss of the report of Dist. No. 4. This makes our footing much less than it would have been had the report been complete, and this will account, too, for the seeming error in the report in regard to money received. All things considered, I do not hesitate to say that, in my opinion, we of Minnesota need not have a despondent feeling in regard to the success of the T. & M. enterprise in this State.

There is yet quite a drawback to completeness on our part in the matter of reporting. I believe that fully one-third of the actual labor performed fails to come to light, just on this account. I take some of this to myself. Let us all improve in this respect, and then when next year's work is reported we may expect a far better aspect of things than ever heretofore. Let all report, and let each report all that he or she has done, be it ever so little. Remember that the littles make the grand sum total; and that, if we are so unspeakably happy as to get into the kingdom of God, we shall then see what has been effected by our little efforts.

The more I observe the workings of this branch of the cause, the more I am convinced of its efficiency and importance. Openings for the living messenger, gained through the influence of the Tract Society, are constantly coming to light, many of these, too, where he could not, in a personal effort, have obtained a hearing at all. Men and women, while reading these items of truth, find no one with whom to dispute. The advantage is all on the side of the truth, which, when written out in so kind and earnest a manner as we have it, cannot help winning in almost all instances where a candid perusal is given.

We should always make it a point to urge those to whom we present our little offerings to candidly read, and compare them with Scripture, that they may know whether they accord therewith. This will naturally excite an interest in the mind of the receiver to investigate the matter, especially if he is a religious person. And here let me say that, although I have not done all that I might in this direction, yet the more I do the more I am pleased with this plan of working.

Let us, then, with renewed courage, buckle on the armor and go forward, remembering the work will soon be finished; soon, if we are faithful in a few things, we shall be made ruler over many things.

A. H. VANKIRK.

TO MEMBERS OF MO. T. & M. SOCIETY.

It is the intention to have quarterly meetings in all the districts of this Conference, and also a general quarterly meeting, on or near the close of this financial quarter, Oct. 1. Reports will be looked for from every member and district. Now, brethren, before you can have anything to report you must do something. And you must not only do something, but you must keep an account of what you do. Each one should have a small blank book kept expressly for that purpose. If you have none, procure one at once. If you have no pamphlets or tracts, get a supply of your church librarian, or the director of your district.

Our Society owes the Publishing Association about fifty dollars. Let us make an effort this quarter to pay that up, and raise a good, liberal sum besides with which to buy more tracts. To that end, let every one hand in a donation with his report, either small or large, as he has been prospered.

For the encouragement of such as think the tract work does not amount to much, also to encourage the circulation of health publications, I give a brief extract from a letter to our district secretary from a sister in Andrew Co. She says, "Before we read the HEALTH REFORMER, we were the most sorely afflicted family in the neighborhood, but now we are the healthiest. I feel that the reform is God's work, and that we cannot neglect it but at our own peril." And she adds, "Encourage the circulation of tracts; for by this means we were brought to the truth."

The above is certainly encouraging. Brethren, let us go to work. WM. EVANS.

Hamilton, Caldwell Co., Mo., July 14, 1876.

TWO CLASSES OF CONVERSERS.

ABOVE all other distinctions, there are two great classes of conversers: Those who make you feel that you are of some account in the world, and those who have a subtle way of convincing you that you have no right to exist. The latter class is small in number; but what they lack in quantity, they make up in sting. Sometimes they are gifted with a sharp tongue and an unerring faculty of saying the most grinding things. Sometimes they are apparently suave and considerate in manner and phrase. But, in either case, you go away from them with a feeling that the world is stuffed with saw-dust,—that you yourself are an imbecile and an imposter, and it may take days for you to recover your proper standing with yourself.

Then, if you ask your soul, What fatal gift has the tormentor, which carries with it this power of making his fellow-mortals miserable? you discover that it is the gift of selfishness. The person to whom you have been talking is ungenerous. An ungenerous person adds the weight of another to your side of the scales, and down you go! But a generous man, a generous woman—you cannot come near such an one without receiving something that makes amends for your own disappointment with your own ill opinion of, yourself.—*The Old Cabinet, Scribner for July.*

LINES.

Dedicated to Bro. and Sr. N. M. Jordan on the death of their little daughter, Etta M. Jordan.

PEACEFUL in the grave-yard's bed,
Etta sleeps among the dead,
Free, forever free from care,
Sorrow cannot reach her there.

Sweetly will the flowers bloom
O'er thy little Etta's tomb,
There the violets will spring
And the wild birds love to sing.

Would'st thou call thy loved again
To this dark and stormy main—
Call her from her blessed rest
To a world with woe oppressed?

No, but kiss the chast'ning rod,
Own the mercy of thy God;
Humbly bow to his decree
Who is wiser far than we.

Soon to earth the Lord will come,
Then will take his jewels home,
Then will this dear gem of thine,
Ever in his kingdom shine.

THIRZA M. FOSTER.

Vienna, Wis.

A CHILD OF SHADOWS.

MONTHS ago a Detroitier was sent to the House of Correction for habitual drunkenness. The wife, a hard-working woman, and sorely afflicted in health, managed to provide food and fuel for herself and child until the other day, when death came to end the struggle. The little girl, hardly eight years old, was all alone in the house when her mother died. The event occurred at dark, and at midnight the child was heard singing in the darkness. A pedestrian who halted heard her say:—

"Mother, wont you wake up and light the lamp? If you will I will sing some more!"

Suspecting what had happened, he roused some of the neighbors, and as they went in the child sat in the darkness, holding its mother's cold hand and singing:—

"The Lord will lead a little child,
And teach me how to pray."

A dark room, death on the bed, poverty, hunger and cold to make her situation more desolate, and yet the child of shadows was not afraid. She said:—

"I kept still a long while to let mother sleep. Then I sang all my songs to keep me awake. Then I looked out of the window and didn't move so that the angels wouldn't be afraid to come and talk to her and make her smile! I wish God had made more daylight for poor folks."—*Detroit Free Press.*

ABOUT HATING.

HATE nothing. It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts. What if this man has cheated you, or that woman played you false? What if this friend has forsaken you in time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go to the undiscovered country? A few more smiles, a few more pleasures, much pain, a little longer hurrying and worrying through the world, some hasty greetings and abrupt farewells, and our play will be "played out," the injured will be laid away and ere long forgotten. Is it worth while to hate one another?—*Self.*

The blush of modesty is Nature's alarm at the approach of sin, and her testimony to the dignity of virtue.

Obituary Notices.

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

DIED, in Springport, Jackson Co., Mich., June 16, 1876, sister Diantha Wood. Sister W. was born in Fairfield Co., Ct., March 4, 1802, and was therefore a little more than seventy-four years of age. Sister Wood, better known as the mother of sister L. A. Bramhall, had been in declining health for some time. Her long-cherished hope was sufficient to sustain her in her last hours, and her words of patient trust will never be forgotten by her daughter and other friends who heard them. One daughter in Connecticut did not see her eyes closed in their last sleep, but all of her grandchildren except one were present at her burial, and also three great grandchildren. Of her it can truly be said, "Her children arise up, and call her blessed." Words of comfort were spoken by the writer to the mourners and assembly of sympathizing friends, from John 14: 18.

The mother of sister Wood, Mrs. Ann Smith, died in Genoa, Cayuga Co., N. Y., June 5, 1875, in the ninety-first year of her age.

D. H. LAMSON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 27, 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

We have just received word by private letter that our aged brother, O. Nichols, of Dorchester, Mass., died at 5 P. M., July 13. Particulars will doubtless be given hereafter.

Where Is the Confusion.

In the July number of the *Bible Banner*, under the heading, "Confusion of Days about the Sabbath Observance," I. K. Lombard answers a correspondent respecting a change of the day in circumnavigating the earth. It is the old question in reference to a man's keeping pace with the sun around the world. In the present case the question is, If a man commences to travel west Friday noon, and keeps pace with the sun, where would he first be told that it was Sabbath? Eld. L. then expatiates largely on the difficulty and facetiously argues that a Sunday-keeper and a Sabbath-keeper, by traveling in different directions, would find themselves on the opposite side of the globe keeping the same identical day, and yet each one enjoying his preference for his favorite day.

Evidently neither Mr. L. nor the correspondent whom he attempts to answer, ever read the little work, "The Definite Seventh Day," by Eld. J. N. Andrews, published at this Office, in which, years ago, this question of the definite day on a round world was demonstrably settled in a scientific manner. The "confusion of days about the Sabbath observance," does not exist in the nature of the subject, nor in any necessary practical application of it, but only in the minds of those who have not thought, or studied, to the bottom of the supposed difficulty.

U. S.

TO CORRESPONDENTS.

In No. 17, last volume of the *Review* is a statement in regard to what Philip Smith in his "History of the World," says about the Chaldaic origin of the Zodiac. The reference is Vol. i., p. 211. This is a mistake. Please state the volume and page in the *Review*.

M. I. P.

The quotation was correctly given from the edition we have. Our correspondent probably has another edition which would account for his not finding it in the same volume and on the same page. Our edition is that published by Appleton & Co., New York, 1870. But as the arrangement of chapters is undoubtedly the same, we will add that he will find the quotation in chapter 9, which treats of the "Chaldean or Old Babylonian Monarchy."

1. Is it right for S. D. Adventists to attend 4th of July celebrations for the sake of recreation and amusement for the children?

2. Did God observe the Sabbath in taking Jericho? Josh. 6.

3. How do you reconcile Gen. 32:30 with Ex. 33:20? s. s., of Iowa.

To the first question we answer, that there are certain general principles laid down in the Bible which should govern our action in this respect. The propriety of attending any particular occasion must be determined by an enlightened conscience in the light of these principles.

2. We suppose the second question to mean, Did the Children of Israel keep the Sabbath? We think they did, as they were doing simply what God commanded. It is no violation of the Sabbath to do his bidding. It is our own work we are commanded to refrain from.

3. Gen. 32:30 records the words of Jacob simply. If he thought it was Jehovah he had met, we must attribute it to the excitement of that occasion. But the prophet afterward speaking of the event, says it was an angel. Hos. 12:4.

Do Matt. 18:3 and John 3:3 refer to the same thing? If not, when are we born again? s. s. H. of Iowa.

We think Matt. 18:3 is included in John 3:3, this latter text being much more comprehensive. We regard the new birth as a process reaching its completion, when, quickened by the Spirit we enter upon a new and immortal life. Conversion is the beginning, a Christian life is the growth, the crowning blessing of immortality is the completion.

My attention has been called to Matt. 20:26; Mark 14:22; 1 Cor. 11:24, on which I would like some information. Do you understand the sentence just as it reads: "This (the bread) is my body?"

A. CHRISTIANSEN.

ANS. We take the words to be symbolic. "This is my body:" this is a symbol of my body. The discussion on this passage between Luther and Zwingle, as given in D'Aubigne's History of the Reformation, is instructive. In striking contrast with the obstinacy of Luther, as he hung without reason on the bare words, "This is my body," Zwingle showed that the word "is," is frequently used in the sense of "signify"; as "John is Elias," "the rock was Christ," "I am the vine," &c. Moreover Paul quotes these words, "This is my body which is broken for you," 1 Cor. 11:24; and Christ says of the cup, "This is my blood of the new testament which is shed for many for the remission of sins." But Christ's body had not then been broken, nor his blood been shed. Therefore his broken body and spilt blood could not have been really present in the sacrament. From which it follows that the Romish doctrine of the real presence, or transubstantiation, unfortunately retained by Luther and the Lutherans, is superstition, not reason nor Scripture.

How prove you that Paul is the author of the Epistle to the Hebrews? H. W. Beecher says the authorship is unknown. O. D. WASHBURN.

ANS. Dr. Lardner enters into an exhaustive examination of this question, and gives conclusive evidence that Paul is the author of this epistle. This is quoted at length by Dr. Clarke in the introduction to his commentary on the book of Hebrews, in reference to which he says: "It is not going too far to say that few readers will be found who will draw conclusions different from those of Dr. Lardner from the same premises."

ANSWERED BY LETTER. H. A. St. John, J. M. Berry, J. P. Logan, A. Christopherson, J. Lamont, H. C. Goodrich, Wm. Drummond, C. K. Drury, S. A. Gilley, D. C. Hunter, C. K. Drury, H. J. Hunt, J. V. Wible, G. W. Davis.

U. S.

Vermont Camp-Meeting.

It is of the utmost importance that every quarterly report of S. B., every church report, and every other report, be sent to me before our camp-meeting. If they are not, the business of making a summary will be brought into our meeting time, hindering not only secretary and treasurer, but the whole meeting. If you have not already, you will soon receive from me blanks to be filled for each quarter. Please fill and send them to me at once at Richmond. Let us get all business so planned and executed that we shall take little time from the religious exercises of the meeting. C. W. STONE, Sec.

Richford, Vt., July 18, 1876.

A Voice from Ramah.

NEW YORK, July 20.—The protracted heat has had the effect of producing a frightful and unparalleled mortality among the children in this city. In three weeks no less than 2,036 little ones, all under five years, and a large proportion under one year of age, have perished. The board of health have appointed, in addition to the present medical corps, fifty physicians, whose duty it is to look after the children of the poorer classes in the city.

The Midsummer Holiday Scribner.

THE publishers of *Scribner's Monthly* propose as their special contribution to "the glories of the Centennial year," the publication of the most beautiful number of a popular magazine ever issued in the world. The ambition is a laudable one, the promise is made in good faith, and the power to fulfill the promise will hardly be doubted by those who have watched the history and progress of the Scribner Magazines.

This special number of *Scribner's Monthly*, which will be entitled *The Midsummer Holiday Number*, will comprise one hundred and sixty pages, contributed by the most eminent writers; among these are Bryant, Stoddard, "H. H.," Sidney Lanier, Bret Harte, E. E. Hale, Col. Waring, John Burroughs, T. B. Aldrich, Celia Thaxter, Tourgueneff, the Russian novelist, Gail Hamilton, Henry James, Jr., and others only less distinguished. The illustrations will be profuse in number, and specially notable as specimens of the designer's, engraver's and printer's arts. All that culture and skill, developed by a fruitful experience, can do to make this number of the magazine attractive, will be done. The edition will be 75,000 copies. The contents of the *Midsummer Holiday* number of *Scribner* will be light, as midsummer reading generally should be, but some of the contributions will be extraordinary. Mr. Bryant's poem of one hundred and sixty lines, produced at his advanced age, will fairly dispute the claim to eminence with some of his earlier and best known poems. Stoddard's *Hesperus Civitatis* is the longest, most ambitious, and best poem he has written for many years. Mrs. Burnett begins her serial, *That Lass o' Lowrie's* and Bret Harte ends *Gabriel Conroy*. *Hide-and-seek Town*, by "H. H.," is a notable sketch, with lavish wealth of illustration, and Miss Bridges makes her first appearance as an illustrator in Mr. Burroughs' characteristic article on *Birds*. The *Midsummer Holiday* number of *Scribner's Monthly* will be issued about the 20th of July, and cannot fail to attract very wide attention, not only from our own people, but from our intelligent visitors from the other side of the water. Dealers should send in their orders at once.

SCRIBNER & Co.,
743 Broadway, New York.

To Directors of Wis. T. & M. Society.

WILL the following directors send me their P. O. address in full, as I wish to correspond with them? Thomas Bickle, Alma Dreulard, Wm. Egar, A. Patton, S. D. Smith, E. J. Rice, O. Hawley, J. Hanson, and Walter Reed.

E. R. GILLET, Sec.

Monroe, Green Co., Wis.

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.

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.

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

A. S. HUTCHINS.

MONTHLY meeting of the church at Jackson, at Bro. H. H. Bramhall's in Springport, Mich., Sabbath, Aug. 5, 1876.

E. P. GILES, Elder.

QUARTERLY meeting for Newton and Burlington at Newton, Mich., July 29, 30. Sister churches are requested to meet with us. Can Bro. H. M. Kenyon or Bro. M. B. Miller be present?

AMBROSE WHITE.

QUARTERLY meeting for the churches at Oakland, Little Prairie, and Johnstown, at Johnstown Center, Rock Co., Wis., Aug. 5, 6, 1876. We hope to see all the members of the Johnstown church at this meeting, and we invite those from other churches. Let us have a good meeting.

G. S. SMITH, Clerk.

No providence preventing, I will be with the church at Jamaica, Vt., Sabbath and first-day, Aug. 12 and 13, 1876.

N. ORCUTT.

MEETING at Woodstock, Maine, Sabbath and first-day, July 29, 30. We expect to attend to the ordinance of baptism.

J. B. GOODRICH.

QUARTERLY meeting of the church at Patricksburg, Owen Co., Ind., Sabbath and first-day, Aug. 5 and 6. As this is the last quarter before camp-meeting, we hope all the brethren and sisters will be present, that we may settle all s. B. pledges and make necessary arrangements for camp-meeting.

N. CARAHOOFF.

DIST. No. 2, Mich. T. & M. Society hold its next quarterly meeting with the church at Springport, Aug. 6, in connection with monthly meeting. It is hoped every member of this Society will donate something each quarter to keep our fund in a healthful condition. Librarians or scattered members will send denuded reports and all money or business matter to sister L. A. Bramhall, Springport, Mich., in time for this meeting. Let no member fail to report.

R. SAWYER, Dir.

QUARTERLY meeting of Dist. No. 5, Mich. & M. Society, at Greenwood, Oceana Co., Sept. 2, 3, 1876. Librarians, be in season your reports. Send them to E. Higley, Co. ville, Ottawa Co., Mich., at least one week before the time of this meeting. We request the pledges and all other indebtedness to Dist. No. 5, whether from persons, or societies, be previous to this meeting, as it is the last quarter in the year, and we wish to leave a clean slate to our successor. Bro. Root, and others, may be expected.

J. S. WICKS, Dir.

MEETINGS in Kansas as follows:—
Rock Creek, Osage Co., Aug. 3-6.
Richland, Shawnee Co., " 8-13.
Jefferson Co., where Bro. Kennedy meets point, Aug. 17-20.
Palermo, Doniphan Co., " 25-27.
Seneca, Nemaha Co., Sept. 1-3.
Meetings to commence at 8 P. M. There is an opportunity for baptism at each meeting. Bro. Sharp or myself will attend the meetings, the Lord willing. The Jefferson meeting is designed to be a general meeting all the Sabbath-keepers in the county.

J. N. A.

Business Department

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

THE P. O. address of J. E. Morin is La Salle Co., Ill.

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 pays—which should correspond with the Numbers Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. C. Fleming 51-1, Mrs. Anna Tabor 50-6, T. L. Gilbert 50-6, Amos Nye 50-4, J. S. Wicks 50-6, Cinda Haskins 50-1, Mary Harlow 50-4, Frederson 50-4, L. P. Baldwin 50-4, John Jones 50-17, L. rington 50-3, E. Lewis 50-4, Asa Burrows 50-4, Bond 50-4, Eliza Griffith 50-1, D. A. Babcock 50-4, Avery 50-3, S. T. Rogers 51-14, Jacob Huber 50-4, vina LaDow 50-4, Sophia Gerould 50-7, Chas. J. 50-4, Sophia Post 49-6, H. C. Loomis 50-4, J. S. 50-4, Mrs. Wm. Daniels 50-4, H. Crowell 50-4, J. W. 50-4, Mrs. B. Hale 50-14.

\$1.00 EACH. J. Porter 49-4, Mrs. A. C. Birdsall 49-4, M. Davis 48-18, Mrs. M. Sullivan 49-13, C. G. 49-13, Mrs. M. Woodard 49-13, Mrs. C. Wilson 49-4, A. Pasco 49-4, Pebele L. Cornell 49-13, T. T. W. 49-4, Alfred H. Benjamin 49-13, T. M. Palmer 49-4, G. W. White 49-4, Mrs. L. L. Putnam 49-4, M. B. 49-6, Orpha Brown 49-4, T. H. Purdon 49-4, T. H. 49-6, W. E. Stillman 49-4, Ruth Nichols 49-1, Eld. 49-13, Isiah Allen 49-13, Nasen Hoyt 49-17, J. C. 48-28, A. Hopkins 49-3, L. L. Langer 49-2, H. T. Spear 49-4, Emily C. Day 49-4, Mrs. J. A. Lackey 49-4, Lydia 49-4, Mr. John Greenleaf 49-4, Mr. Newell Bristol 49-4, Mrs. Geo. Thayer 49-4, Mr. Richard Hughes 49-4, J. 49-4, Betsy M. Hibbard 49-4, B. F. Smith 49-4, Z. Southwick 49-4, R. W. Freer 48-9, Helen W. 49-4, Mrs. M. P. West 49-6, Sarah Eldridge 49-4.

MISCELLANEOUS. Mrs. A. A. Thornton 50c 49-1, Eastman 75c 49-4, Crosby Horn 50c 48-13, O. L. 49-5, Sophia Babcock \$4.00 50-1, D. R. Leighton 50-4, Isaac Palmer 1.50 48-13, Louisa Russell 50-4, Wm. Stiff 50c 48-16, M. E. French 1.50 50-4, Cobb 1.50 50-4, Elisha Gardener 1.50 50-4, M. H. 50c 48-16, Amos Oldham 40c 48-17, John Wm. 48-17, P. L. Burch 40c 48-17, Martin Creasy 70c 48-17, P. T. Percott 50c 48-19, W. J. Brame 50c 48-18, Leach 50c 48-16, Ella C. Auten 75c 49-4, Amanda 87c 49-16, Mrs. W. P. Gardner 50c 48-13, N. B. 1.50 50-4, Ruby Oderkirk 50c 48-18.

Books Sent by Mail.

J. B. Stillwell 15c, Mrs. A. Birdsall 60c, E. H. H. 25c, Mrs. H. H. Gawnay \$1.25, G. B. Daniels 20c, Thirkilsen 2.00, A. Pambala 25c, M. A. Pearl 2.00, Winebrenner 50c, Frank Arnold 20c, S. N. Haskel 2.00, R. Thompson 15c, A. Johnson 65c, Mrs. A. Ross 75c, Sands 1.10, G. A. Gilbert 3.50, A. Holland 50c, Drury 25c, A. P. Lawrence 55c, A. H. Barth 25c, Chalmers 3.00, Amy E. Dart 60c, Mrs. J. W. Brown 2.50, S. Richards 31c, A. Hall 50c, G. V. Kilgore 10c, Milne 8.00, J. Macara 10c, Wm. Hoy 25c, Lizzie 10c, 10c, A. Persing 25c, S. Rider 50c, Isiah Ryder 10c, W. McReynolds 2.00, I. M. Matthews 55c, A. L. Nelm 10c, M. Wing 50c, J. S. Morin 35c, N. B. England 75c, Bavit 10c, M. J. McCheyne 10c, D. Johnson 10c, Buffum 1.50, Wm. W. Collins 4.00, R. H. Davis 1.50, M. Jones 1.50, U. Briggs 2.50, H. A. Rush 1.50, J. Kups 2.50, Moses Stevens 2.50, P. G. Carter 1.50, Dunshee 1.50, H. M. Smith 50c.

Cash Rec'd on Account.

Ill T. & M. Society (per Geo Foreman) \$10.00, M. 5.00, Lewis Bean 9.18, C. L. Palmer 7.00, A. O. 10.50.

Gen. Conf. Fund.

A A Coney \$20.10.

Educational Aid Fund.

Mrs. Isabella Moore \$6.10.

Swiss Mission.

Jane Roland \$50.00.

Mich. Conf. Fund.

-Sarance \$11.10, Gowen 23.20, Mattawan per Richards 5.00, Ravenna 45.00, Otsego church 19.00.

S. D. A. E. Society.

M A P W \$100.00.

Books Sent by Freight.

A J Stover \$15.75, A J Stover 39.47.

Books Sent by Express.

Lloyd Caldwell \$5.45, Matthew Wing 13.55, Honeywell 6.47, E. N. Hatt 5.58, H. A. St. John 4.50, Sanborn 18.03.