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

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"THE FORMER THINGS ARE PASSED AWAY."

FAREWELL to sin and sorrow,
Farewell to grief and pain;
Hail, bright eternal morrow,
Welcome, Jehovah's reign.

Our feet are worn and weary,
Our eyes are dim with tears;
Lo, through the tempest dreary,
The morning light appears!

Rejoice, ye broken-hearted,
In union glad and sweet,
Loved ones whom death has parted,
Before the throne shall meet.

Farewell, farewell forever,
To gloom and doubt and fear;
Behold, our glory ever,
The light of life appear!

His banner, love, is o'er us,
The Lamb who once was slain;
Raise high the glad some chorus,
Immanuel doth reign!

"God with us," ay, forever
Jehovah dwells with men;
No power his own can sever,
Nor mar their peace again.

Sin now forever vanquished,
Death's cruel reign is o'er,
His grasp on man relinquished;—
Ye mourners, weep no more.

It comes, the hour appointed;
The joyous message rings,—
Messiah, the Anointed,
Is crowned the Kings of kings!

MARY A. DAVIS.

Battle Creek, Mich.

General Articles.

THE PERSONALITY OF GOD.

BY ELDER D. M. CANRIGHT.

Text: "But to us there is but one God, the Father, of whom are all things." 1 Cor. 8:6.

THERE is but one true and living God. He is eternal, omnipotent, omniscient, omnibenevolent, just, holy, and worthy of all praise and worship. He is the Creator of all things, visible and invisible, of the heavens and of the earth. No one who reads the Old Testament can fail to notice that this is the burden of those writings; viz., to set forth and enforce in every possible manner, and on every occasion, the great fact that there is but one true God, and that he is a living, conscious, intelligent Being, possessed of feeling, affection, and sympathy. At the time when the Bible was written, nearly the whole world had adopted either polytheism or Pantheism. Polytheism taught that there were many gods, even thousands of them. Athens is said to have had thirty thousand gods. Rome had its many gods, Greece had its gods, Egypt had its gods. Each was willing to allow that the gods were just as good as its own. Every nation, every city, and even every household, had its peculiar god. In opposition to this, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was one God, Jehovah, the living God. The doctrine of Pantheism at that time prevailed largely. It teaches that everything is God,—the sun, the stars, the earth, water, fire,—everything. Put them together and you have God. But this monstrous error the Bible denounces, and sets forth in its stead the truth,—that all material things were created by a living, intelligent, personal Being, who is in-

initely above them all. This doctrine is so plainly taught in the Bible that it is scarcely necessary to argue it at length. We will quote a few of the plainest scriptures upon this point, asking the reader to notice them particularly.

"Thou shalt have no other gods before me." Ex. 20:3. All others were false.

"Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him." Deut. 4:35. This declaration is emphatic. There is no God beside the Lord.

"Hear, O Israel: The Lord our God is one Lord." Deut. 6:4. Here we strike the key-note of the doctrine of the Deity. "The Lord our God is one Lord." Not many, not a thousand, not a hundred, not ten, not three, but only ONE,—one God.

"See now that I, even I, am he, and there is no god with me." Deut. 32:39.

"Thou art great, O Lord God; for there is none like thee, neither is there any God beside thee." 2 Sam. 7:22.

"Thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." 2 Kings 19:15.

This one God is the Creator of the heavens and the earth.

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Neh. 9:6.

"For thou art great, and doest wondrous things; thou art God alone." Ps. 86:10.

"Before me there was no God formed, neither shall there be after me." Isa. 43:10. This is very strong language. "Before me there was no God formed, neither shall there be after me."

"I am the first, and I am the last; and beside me there is no God. . . . Is there a God beside me? yea, there is no God; I know not any." Isa. 44:6, 8.

"I am the Lord, and there is none else, there is no God beside me." Isa. 45:5. "I am God, and there is none else." Verse 22. No comments of ours can make these declarations plainer. There is just one eternal God and no more,—one who is the Author and Father of all things.

Turning to the New Testament, we find the same doctrine taught just as plainly as in the Old. Neither Moses nor the prophets ever set forth the unity of God more strongly than Jesus himself. He taught it and reiterated it many times. Thus he says: "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul. . . . And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he." Mark 12:29-32.

The scribe said, "There is one God, and there is none other but he." To this declaration Jesus assented. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Jesus says his Father is the only true God. "But Trinitarians contradict this by saying that the Son and Holy Ghost are just as much the true God as the Father is. Now were I, on going into a place, to inquire for a minister of the gospel, and one were to inform me that Roger Roe was the only minister of the gospel in the place, and another were to tell me that two other persons were just as truly ministers of the gospel as Elder Roe, surely the latter would contradict the former. And precisely so do Trinitarians contradict the Saviour in this text."

"There is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many); but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:4-6.

Says the great apostle, "There is none other God but one," and "there is but one God, the Father, of whom are all things." He tells us who this one God is. It is not the Holy Ghost; it is not Jesus Christ, but it is the Father. Gal. 3:20; 1 Tim. 1:17. There is, then, only one wise God. 1 Tim. 2:5; Deut. 6:4. Those who are familiar with the Bible will see that I have selected only a few of the plainest texts upon this doctrine. How the doctrine of the trinity, of three Gods, can be reconciled with these positive statements I do not know. It seems to me that nothing can be framed which more clearly denies the doctrine of the trinity, than do the scriptures above quoted.

And then the Bible never uses the phrases, "trinity," "triune God," "three in one," "the holy three," "God the Holy Ghost," etc. But it does emphatically say there is only one God, the Father. And every argument of the Trinitarian to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible. Any one who is familiar with the teachings of Trinitarians will readily see that we do not at all misrepresent them in the following statements:—

1. They place the Father first in the trinity, and the Son second, and the Holy Spirit third. If they are all equal, why do this?

2. They have a mediator between men and the Father, but not between men and the Son or the Holy Spirit. Then they do not themselves regard them as equals.

3. The Son prays, but the Father does not.

4. The Son has a body, but neither the Father nor Spirit has, according to them.

5. The Son died, but neither the Father nor the Spirit have seen death.

6. They do not pray to the Son in the name of the Father, as they do to the Father in the name of the Son.

7. The Father does not plead with the Son, as the Son does with the Father.

8. They do not offer any sacrifice to the Holy Ghost, as they do to the Father.

9. Their continual effort to prove the Son equal with the Father is virtually proof that he is not. They never try to prove the Father equal with the Son.

According to Trinitarians,—

10. Greater and less imply perfect equality. "My Father is greater than I." John 14:28.

11. The Sender and Sent are both one. "Thou didst send me." John 17:8.

12. The self-existent God has a Father. John 20:17.

13. The expressions one and three mean the same. Eph. 4:6.

14. The Father and Son are the same. Matt. 3:17.

15. Christ prayed to himself.

16. Jesus was that Father who sent him.

17. He was that God who gave him.

18. They teach that God sent himself, came out from himself, prayed to himself, thanked himself, bore witness of himself, went back to himself, sits at the right hand of himself, is his own Father and his own Son, pleads with himself, left Heaven, and was there all the time.

19. Jesus is very God and very man.

20. He is the invisible God, but was often seen.

21. He is the immortal God, but he died.

22. He is the omnipotent God, but an angel strengthened him.

23. He is the omniscient God, but did not know the day and hour of his appearing. Mark 13:32.

24. He is equal with the Father, and yet is the Father.

25. He is the Son, but is as old as the Father.

26. He is as great as his Father, though

his Father is greater than he. John 14:28.

27. He is the begotten Son, and the unbegotten God.

28. He has a Father, and is the God who has no Father.

29. Divinity and humanity were united, never to be divided (so say the creeds), yet the divinity forsook the humanity on the cross.

30. They are never to be divided; yet one was dead, the other living.

31. God has no body, yet "he took again his body."—*Creeds*.

32. God is eternal, but was "begotten before all worlds."

33. The Son has a Father, but the Father has no Father.

34. The Father has a Son, but the Son has no Son.

35. God never gives thanks, but the Son does.

36. The Father is never second, but the Son always is.

37. God does not receive his power from another, but the Son does.

38. The Father was never crucified, never forsaken by his God, and did not receive his life from another, but all this is true of the Son.

Trinitarian creeds contradict the word of God thus:—

CREEDS SAY:	BIBLE SAYS:
1. Trinity.	God. Gen. 1:1.
2. Triune.	One.
3. God is three.	God is one. Gal. 3:20.
4. God is three Lords.	God is one Lord. Deut. 6:4.
5. His name is three.	His name is one. Zech. 14:9.
6. Holy three.	Holy one. Isa. 12:6.
7. God the Spirit.	The Spirit of God. Gen. 1:2.
8. God died for us.	The Son of God died. Matt. 27:54.
9. Worship the Trinity.	Worship God. Rev. 22:9.
10. When ye pray say, "Holy Trinity."— <i>Ep. Pr. Book</i> .	When ye pray say, "Our Father." Luke 11:2.
11. The Son and Holy Ghost are Father, "that they might know as much the true God as the Father."	The Father, the only true God. John 17:3.
12. Christ is equal with God.	"My Father is greater than I." John 14:28.

The Bible says nothing about the trinity. God never mentions it, Jesus never named it, the apostles never did. Now men dare to call God, Trinity, Triune, etc. It is a great thing to name our God. We may name our horse, our child; but who presumes to name God? The child should not name its father. We should not name God.

God is self-existent, and the source and author of all things,—of angels, of men, of all the worlds,—of everything. Thus Paul says, "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." Rom. 11:36.

He is the source of all life and immortality. Thus, speaking of the Father, Paul says, "Who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:16. Notice that this glorious God is the only one who, in himself, possesses immortality. That is, he is the fountain-head, the source of all life and immortality. Even Jesus Christ, the Son of God, derives his existence and his life from the Father, for so he himself says, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." John 6:57. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26. This statement is unequivocal. The Father has life in himself, and in his great love for his Son he bestows the same gift upon him; but it will be noticed that the Father is the one from whom the gift came.

In harmony with this, the apostle says, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6. How carefully Paul distinguishes between the Father and the Son. He says, "The Father, of whom are all things," and "Jesus Christ, by whom are all things." The Father is the source of everything. Jesus is the one through whom all things are done. All the authority, the glory, and the power of Christ he received from his Father. It was given to him, he had it not in himself. "And Jesus came and spake

unto them, saying, All power is given unto me in Heaven and in earth." Matt. 28:18. A belief in this doctrine is very important. Indeed, it cannot be too strongly insisted upon. Jesus even declares that the knowledge of this truth is necessary to eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." John 17:3.

We must know the Father as the only true God. Then there is no true God besides the Father. But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the Holy Bible.

(To be continued.)

NEVER BORROW TROUBLE.

EVERY heart some secret sorrow
Has, which it cannot reveal,
And we often trouble borrow
From the woes we never feel.

Groping ever in the darkness,
Keeping out the light of day,
Struggling 'mid the thorns and briars,
When there is a better way;

Go we on thus sad and dreary,
Casting shadows everywhere,
When we should be blithe and cheery,
Making sunshine here and there.

Is there not enough of sorrow
In each hour by the way?
Take no thought what's for the morrow,
You've enough to bear to-day.

Grace sufficient for each trial
Is the promise God has made,
And he'll give us no denial
When we look to him for aid.

Then no longer borrow trouble,
Nor anticipate what's ill;
Would you all your sorrows double,
And your cup of woe well fill?

Joyful, though the way is cheerless,
Let us climb the rugged hill;
There is light amid the darkness,
Much to cheer and comfort still.

For a night there may be weeping,
Morning brings us sweeter joy;
Through the darkest cloud are peeping
Rays of light without alloy.

—Christian Woman.

FEET-WASHING—WHERE AND WHEN.

BY ELD. W. H. LITTLEJOHN.

My attention has been called to an article under the above heading in the *Herald of Gospel Liberty*.

That article purports to be a conversation between a minister and a layman respecting the ordinance of feet-washing.

I conclude that the author selected this method of presenting his views, simply because it was more convenient and forcible than direct statements would have been.

Let this be as it may, however, it seems to me that the Reverend who participates in the discussion—whether he be a real or fictitious character it matters not—reasons in a manner entirely unworthy one bearing his title; and, as I am deeply interested in the question to which the hypothetical conversation relates, I will examine in as brief a manner as possible what seem to be the real points in his argument. In doing so, for the sake of brevity I will state them in substance and in numerical order, offering such suggestions as may occur to my mind.

1. Feet-washing does not follow the communion, because John alone mentions it and does not speak of the communion.

It is true that John does not mention the Lord's supper in connection with the account which he gives of feet-washing. This, however, is by no means proof positive that the two ordinances were not celebrated on the same evening. It has been stated, and seems to be generally accepted by scholars as true, that the definite purpose that John had in writing his gospel was that of supplying certain things which the authors of the other three gospels had failed to record. This being true, it is manifest that in giving an account of the events which took place in the upper room on the evening preceding our Lord's betrayal, it was unnecessary that he should repeat the account of our Lord's supper, which had been given in full by the other three.

It was, also, in the highest degree proper that he should do just as he has done in giving a full description of the washing of the disciples' feet by the Master, as this

a. "It is supplementary to the others." Such is the language of Prof. Stowe (Books of the Bible, p. 187) when comparing the gospel of John with those of the other three disciples.

was the main deficiency in the accounts of Matthew, Mark, and Luke.

What he says in detail respecting the passover supplies some items not mentioned by the others, and is of value in locating the time at which the feet-washing took place. To say, therefore, that because he does not mention the communion in the connection it is thereby proved positively that it did not take place, is an assumption altogether unwarrantable.

To illustrate: It is agreed that Matthew, Mark, and Luke did all of them give an account of the fourth passover supper. It will be agreed, also, that two of them speak of the circumstance connected with the supper which relates to the bearing of the pitcher on the part of the individual owning the room where the passover was celebrated, and that a third evangelist does not allude to it at all.

It will also be conceded, that, whereas Matthew and Mark both refer to what the Lord said in reference to Judas as dipping with him in the dish, Luke makes no mention of this circumstance whatever. But shall we therefore conclude that they were giving an account of two or three different suppers which occurred on different occasions, simply because each one does not make mention of all the events to which the others have called attention? Even the writer of the article, himself, would not admit that this would be a safe course, since he agrees with us that they all did write of the same time, place, and circumstance.

What, then, is the proper rule to be followed in such cases?

The answer is obvious.

It would not be safe to insist that all the particulars should be brought out by each evangelist; but simply that they should agree in a sufficient number of them to make it unreasonable to suppose that they could refer to different occasions.

Following this rule, we will hereafter show that the feet-washing and the Lord's supper did transpire on the same evening.

2. "The supper eaten in connection with the washing of feet could not have been the paschal supper, because the disciples understood the Lord to instruct Judas to purchase things for the feast; whereas the supper was already ended."

The gist of this argument seems to be that supper being ended, it could not be that the disciples understood the Lord to refer to anything to be purchased for it, inasmuch as being past already nothing could be needed for its purposes.

To this we reply:—

a. There was evidently a confusion of mind on the part of the disciples; as it is declared that while some thought that the language of the Lord had reference to the purchase of articles for the feast, others thought that it related to the giving of alms to the poor. It would not be at all singular, therefore, if, during the excitement produced by the declaration of Christ that one of the twelve should betray him, some of the number, hearing the words, "That thou doest, do quickly," might give them a wrong and inconsistent application for the time being, not recalling for the moment the fact that they were already in possession of everything which they needed.

Again, as the occasion differed somewhat from an ordinary passover supper, and as Christ's plans were larger than their plans, they might have for the moment fancied that he possibly had in his mind the purchase of something to be connected in some way with the balance of the weekly feast, not pausing to inquire whether this would be either legitimate or necessary. After a few moments, however, the confusion was all dispelled, and the real meaning of the Master was explained, and they found that the "doing" which he had in his mind was related to the betrayal.

Before any great weight can be rested upon a point of this nature, it must be shown, either that the apostles took the right view of the subject, and that the Lord did direct Judas to purchase something for the feast, or that it was not possible for them, in a moment of extreme excitement, to form an unsound judgment in regard to the import of an obscure declaration.

b. It is not really essential to the purposes of this argument to prove that the supper in question was really the paschal supper. All that will be required to answer the gentleman's objections will be to show that it, whether paschal or not, was eaten in connection with the Lord's supper and the washing of feet. That point we will consider hereafter.

3. The writer states that he was no prouder years ago, when he carried out the ordinance of feet-washing, than he is now that he has given it up.

Possibly this statement is correct. We trust, also, that the reverse may be true; viz., that he is no prouder now than he was then. But be this as it may, we think that it will not be denied that participation in the ordinance is calculated to develop humility.

4. "After washing their feet, 'he sat down' (verse 11) and talked a long time to them, as recorded in John, chapters 13 to 16, whereas, after the communion he talked very little, but they sang a hymn (Matt. 26:30), and went out to the Mount of Olives."

The conclusion drawn from the foregoing is that the conversations must have occurred at different times, and therefore that the washing of the feet, and the partaking of the Lord's supper, with which they stand connected respectively, must have transpired on different evenings.

But does not the reader readily discover the lameness of the argument?

Mark you; it is not John who says he talked long in the one case, and Matthew who states that he conversed but a brief time in the other; but it is the writer himself who makes the declaration.

But how is he enabled to arrive at this conclusion?

Simply by inferring that Matthew reports all that he said at the time in question. But such an inference is altogether unwarrantable in the absence of any declaration to that effect on the part of the evangelist. The most cursory reader of the gospel knows that such a system of interpretation could not stand a moment when put to the test.

Nothing is more common than for the sacred writers to vary materially in this particular in their accounts of the same transaction. One often presents a single point or two in a discourse or interview, and then passes directly to the consideration of other matters; while perhaps another, in recording the same event, will bring out additional facts and declarations which the other did not see fit to mention at all. This statement is so obviously true that the intelligent reader need not be furnished with instances illustrating its correctness.

5. "Here in Matthew is a plain account of the institution of the communion, and Jesus was betrayed the same night. But on the other night Judas sought opportunity to betray him—went to the priests, fixed the price, etc. (See Matt. 26:14-16.) So I saw that feet-washing could not have been the same evening of the last supper."

It has seldom been our fortune to witness a more egregious blunder in any controversialist than the individual styled "Rev." has made in the foregoing quotation.

His error consists in confounding two meetings which were separated in both time and place.

The meeting from which Judas went out to bargain for the betrayal of Christ was the one where the head of the Lord was anointed by the woman with the expensive ointment of spikenard. This took place some time before the period of the passover had been reached, and transpired in the house of Simon the leper, in Bethany, a little town outside of Jerusalem (see Matt. 26:6-16); whereas, the supper eaten in connection with the washing of feet which is spoken of by John in the thirteenth chapter of his gospel, was partaken of in the city of Jerusalem itself, on either the 14th or 15th of Nisan. (See the five coincidences mentioned below.) When the writer shall discover this fact, he will perceive that there is no inconsistency in the statement that Judas went out on the occasion of the administration of the Lord's supper, as spoken of by Matthew, for the purpose of betraying the Lord, agreeably to the bargain which he had previously made at the time of the gathering spoken of in Bethany, where nothing occurred in any way resembling feet-washing.

6. "There is no account in the Scriptures, either that the woman spoken of by Paul in Corinthians had partaken of the Lord's supper in connection with the washing of feet, or that any of the early Christians did so."

To this we reply in a word that we shall not be held responsible for what God has not caused to be recorded, but simply for that which is written.

When the Master said, "Ye also ought to wash one another's feet," the presumption is that the faithful apostles, and with them the early Christians, carried out the injunction of the Lord. That presumption cannot be broken by the absence of an historic statement; for God has never promised that such a statement should be made, and it was not important that it

should be made, since the record of *exam-ples* is unnecessary where positive *precept* is at hand. To illustrate: The gentleman himself will admit that the Sabbath was binding and was kept by the Jews from Moses's time to that of David, a period of five hundred years; and yet it is not once mentioned in all the history of that period.

7. "I conclude that feet-washing is a work of love, and teaches general kindness and acts of humanity in serving one another."

Such, in substance, is the admission of the writer, and surely it ought not to be construed into antagonism to the ordinance itself; for an institution which is humanitarian in its character, and calculated to demonstrate to the world the love which the disciples of Christ have for one another, is worthy of the highest commendation.

Our friend is mistaken, however, as we have shown in another place, in supposing that it was administered by our Lord at the time in question for the purpose of cleanliness. The grand idea which it was calculated to illustrate was the humility of the Master. He sought an occasion for its administration when, according to the Jewish custom, the disciples had already been in the bath. He commanded us to follow his example, not for the sake of physical purification, but that we might demonstrate before our own eyes as well as before the eyes of others, the great condescension of our Lord, thereby being impressed as we could be in no other manner, with the humility which should mark our lives and conduct toward all men.

Finally, as the whole discussion turns with the gentleman upon the point whether the Lord's supper and the feet-washing were administered on the same evening, and as we have shown that his reasons for supposing that they did not were altogether unsatisfactory, we now turn to contemplate the subject from the positive standpoint, affirming that they *did*.

In confirmation of such an assertion we offer the following coincidences in circumstances and place:—

1. The Lord's supper and the ordinance of feet-washing were both instituted at the time of the passover. John 13:1; Matt. 26:17, 26; Mark 14:12, 22; Luke 22:7, 10.

2. They were both instituted in the city of Jerusalem. John 18:1-13; Matt. 26:18; Mark 14:13, 14; Luke 22:10, 11.

3. They both originated on the night of the betrayal. John 18:1-4; Matt. 26:34; Mark 14:30; Luke 22:34.

4. In connection with the institution of both, the Lord remarked, "One of you shall betray me." John 13:21; Matt. 26:21; Mark 14:18; Luke 22:21.

5. At the supper which was eaten in connection with both, he pointed out Judas as the one who should betray him. John 13:26; Matt. 26:23; Mark 14:20.

Here, then, we have five specifications, all of which go to prove that the passover supper partaken of by the Lord just before his crucifixion was the one at which he originated the sacraments of the communion and feet-washing.

To reason otherwise, and to insist in the face of these facts that the supper mentioned by John was different from the one mentioned by Matthew, Mark, and Luke, would make it necessary for the individual so doing to bring himself to the point of believing that the Lord and his disciples partook of two suppers at the time of the passover, in the city of Jerusalem, on the night of the betrayal, and that at each of these suppers he declared that one of the twelve should betray him, and pointed out Judas as the individual who should accomplish the work in question.

But the candid reader will readily perceive that such a conclusion is too violent to be entertained for a moment. He will immediately decide that it is in the highest degree improbable that the accounts given by Matthew, Mark, and Luke could have referred to any other occasion than the one of which John also speaks, since it is altogether incredible that the same persons should have been present at the two suppers, in the same city, on the same night, and that on both occasions the same words, in substance, should have been spoken, and the same things enacted over again.

Having reached this decision, he will find that all the arguments which the gentleman whom we are reviewing has brought forward against the perpetuity of one of the most solemn and impressive ordinances left by the Lord to his church, have been disposed of, and that it now only remains

b. See article entitled, "Passover," in the American Tract Society's Dictionary. See also tract published at the Review Office, entitled, The Rejected Ordinance, and comment of Adam Clarke on John 13:10.

for him, as an individual, to decide whether or not he will carry out the duty imposed upon him by the divine Son of God when he said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

ITEMS.

AN excellent sacrifice is one in which there is no reserve.

The Father spared not his only Son.

There must be a voluntary sacrifice of self in every Christian, as well as of Christ himself.

Man would be of but little importance, were it not for the immense price paid for him.

If the cost of fine finish and high steeples were given to help the poor, the gospel would win greater victories.

The more a vine bleeds under the pruning-knife, the more beautiful it is, and the more luscious its fruit. The Christian who would share in the glory to be revealed, and reap a rich reward, must suffer with Christ.

If scaling a statement with one's own blood is an evidence that it is true, the putting of people to death for their opinions is an evidence of guilt on the part of their murderers.

He who has the truth can afford to be calm, patient, and reasonable; while he who loves a lie acts a contrary part.

The devil is always zealous in advancing his kingdom; but his servants sometimes go farther than he sends them.

When in God's own providence, the time has come for his work to be done, all the malice of men, the ingenuity of demons, and the engines of hell, cannot prevent its accomplishment.

Death is not the effect of nature, but of sin; therefore it is as much an infringement of nature as is a miracle.

Conscience can no more satisfy the soul without a revelation, than hunger can the body without bread.

All faith is historical. Faith is in advance of knowledge, and all true knowledge is the fruit of faith.

Ignorance, superstition, and religious intolerance, are fit companions, and enjoy one another's society in the cellar; while love, joy, and peace bask in the smiles of the Son, dwelling upon the housetop.

R. M. KILGORE.

FAMINES.

THE suffering in India caused by the drought is, it appears, not all that that unhappy country has to suffer. A Calcutta dispatch says that the government of Madras has telegraphed for extra famine officers immediately, because of the ravages of locusts. The *Statesman* tells us that in Morocco, on the African coast, famine is being felt in its most terrible form. Three millions of people are affected by it. The towns are thronged with sick fugitives from the horrors of starvation, while many are unable to reach them, and fall by the way. The crops are a complete failure, and no relief in the way of rain can benefit the starving population for many months. Relief committees are at work in London, Gibraltar, and other towns nearer the scene; England and France have sent grain; the appeal of the London committee is full of touching incidents described by eye-witnesses, among whom are Sir Drummond Hay, the British Minister at the Court of Morocco, and the consul at Mogadore; both have been working in order to solicit aid, and both are superintending relief. Their reports are sadly supplemented by last week's report of the United States Consul at Tangiers to the State Department at Washington; he remarks that the "suffering is terrible, that the cattle are dying by thousands, want of rain being the cause of the distress and famine."—*Religious Intelligence*.

RICHES.

WHAT proverbs we have on the subject of money. "Money is power," "money makes the mare go," "money is the root of all evil," and so forth, and so on, each one of which contains a mine of truth.

Money is not only power, materially and physically, but it is power influentially. "A money man" is the envy and delight of all persons, however intellectual or how ever degraded they may be.

"I wish I had his money," says the young, stout, hearty, able-bodied man, as he sees the millionaire pass him in the street,

not thinking, or, at all events, not caring for the sinew and enterprise that he himself possesses, to build up fortune, fame, and influence. And thus, in wishing, the manly fellow devotes so much valuable time to castle-building that too little is left to working, and old age slips upon him ere he is aware, and finds him still wishing for the riches of the more industrious than himself, and envying their estate.

"I wish I had his money," sigh the healthy young maiden and her lover, never pausing to draw a comparison between their several fortunes.

The rich man's money looms up like a beautiful cloud before them, hiding innumerable cares and anxieties from which these young people are free; keeping out of sight those bodily ills which luxury breeds, and all the horrors of ennui and satiety—the fear of death that wealth fosters, the jealousy of life and love from which it is inseparable.

Let none wish for unearned gold. The sweat by which it is gathered is only the sweet by which it is preserved for enjoyment; for in too literal a sense is it true that "it is easier for a camel to pass through the eye of a needle than for the rich man to enter into the kingdom of Heaven."

Wish for no man's money. The health and strength, and freshness, and sweet sleep of youth are yours. Young love by day and night encircles you. Hearts unsoiled by the deep sin of covetousness beat fondly with your own. None, ghoul-like, listen for the death-tick in your chamber; your shoes have value in men's eyes only when you tread in them. The smile no wealth can purchase greets you, living; and tears that rarely drop on rosewood coffins will fall from pitying eyes for you, dying.

Be wise in being content with competency. You have enough to eat, to drink, and to wear. Then you have all that the rich man has. John Jacob Astor used to say, with all his wealth, that he got for his immense labors and responsibilities only a good bed to sleep on, good clothes to wear, and sufficient to eat and drink. Who that will work gets less?

Perhaps, envious young reader, the millionaire's raiment is more costly than yours, and he fares more sumptuously. But what of that? God loves him none the more—nay, less, if he abuses his wealth by too sumptuous living. His life is shortened, his pains and aches increased, his extravagance punished by sorrows and despairs.

If you have not as much money as the rich man, nature is still as good to you in all her glory as to him; her hills and valleys, fields and flowers, rocks and streams, and her holiest places, know no desecration in the step of poverty, but welcome ever to their wealth of beauty rich and poor alike.

Be content! Labor and be strong in the best of what you have, wasting no happy opportunities in idle wishes for things that burden those who own them, and which would not bless you, if you possessed them, so much as the gifts already bestowed by a Wisdom that never errs.

Being content, the poorest man is rich, while he who counts his millions has little joy if he be otherwise.

There is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes, to few from Heaven sent,
That much in little—all in naught—content!

—George Harris.

THE COURAGE TO LIVE.

WE need not preach the courage to die—that is common enough—but the courage to live; to be honest in spite of poverty and neglect; to be true though all is dark except where God shines in; to be faithful, though heavens fall, and hearts break, and friendships turn to gall. Yes; we must teach men to dare to be unpopular, to be misapprehended, to be ahead of the times, to follow the voice of God though it leads into the wilderness, to tell the devil to his very face that he lies, and also to give him his dues—an act which requires the supremest courage at times.

I wouldn't give a farthing for the triumphant faith of the death-hour, unless it comes from that triumphant faith that makes our life full of noblest daring, that is ready to fling aside honor, wealth, the praise of friends, rather than impair for one moment the soul's integrity. Oh, for such a courage,—the courage to think, to act, to tell harsh truths, to overthrow splendid falsehoods, to disown sweet lies, and to banish tenderest associations rather than check in the least the free movements of the sovereign soul. We all must die with more or

less equanimity, but we cannot live in the full splendor of our being except by courage and determined exertion.—*The Guide*.

THE NEBRASKA CAMP-MEETING.

DEAR BRETHREN: The time is fast approaching for the third Nebraska camp-meeting to be held. Those who have attended these meetings in the past, and have learned something of their importance, do not need to be urged to be in readiness this year; but, by the blessing of God, though favored with but little ministerial labor, seventy-five, through new church organizations, have been added to your number during the past year. To these dear brethren I want to say, You cannot afford to let this feast of tabernacles pass without sharing in the spiritual feast. You have just reaped a bountiful harvest; now sell some of your first-fruits, and make immediate preparation for this annual gathering of the saints of God.

Do not say, "I will wait till next year, and then be better prepared to attend." Time will soon close. Very soon "He that shall come will come, and will not tarry." Bring some of your interested neighbors with you. Do not leave your children at home. Make some sacrifice. Let them see that to be prepared for the soon-coming Saviour is the all-absorbing theme in your mind; they will catch the spirit, and with them you will be blessed and drink of the well of salvation here on earth.

The expense will be but little; you can come with your own teams and bring your own provisions. Come in season. Get your tents pitched so as to have the benefit of the first meeting. This may be the very discourse you most need.

Leave your cares at home, and come prepared to stay till the close of the meeting. It was at the last of the feast that the wine prepared by the divine Master was passed to the guests.

CHAS. L. BOYD.

Ord, Valley Co., Neb., Aug. 14, 1878.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XII.—THE FAITH OF ABRAHAM.

QUESTIONS.

1. WHEN Abram was ninety-nine years old, what did God do for him? Gen. 17.
2. What special promise did the Lord make him at this time? Verses 16, 19.
3. Did Abraham believe the promise? Rom. 4: 18-22.
4. How was his faith counted to him? Rom. 4: 3.
5. How was it necessary that Abraham's faith should be proved?
6. What did the Lord say to Abraham after Isaac was born? Gen. 21: 12; Heb. 11: 18.
7. What did the Lord require Abraham to do with Isaac? Gen. 22: 2.
8. What did Abraham proceed to do? Gen. 22: 3-10.
9. What did he believe God would do? Heb. 11: 19.
10. Did God allow Abraham to take the life of his son? Gen. 22: 11, 12.
11. What did he say to him through his angel? Verse 12.
12. In both these trials of faith, what was Abraham required to believe?
13. Was it for Abraham's benefit alone that it was recorded that his faith was imputed to him for righteousness? Rom. 4: 22-25.
14. On what conditions will our faith be imputed to us for righteousness? Rom. 4: 24.
15. For what was Christ delivered to die? Rom. 4: 25.
16. For what was he raised?
17. Who will be blessed with faithful Abraham? Gal. 3: 9.
18. To whom will righteousness be imputed as well as to him? Rom. 4: 11.
19. What is this righteousness called? Rom. 3: 22.
20. What have we all done? Rom. 3: 23.
21. If we should live a perfect life hereafter, would that atone for past sins?
22. What have we broken? 1 John 3: 4.
23. What does that broken law demand? Eze. 18: 4; Rom. 6: 23.
24. Unless the demands of the law are met, can God forgive us and be just? Rom. 3: 26.
25. How are the demands of the law met? Rom. 3: 24; 10: 4.
26. Does God accept him in our stead? Rom. 3: 25.
27. What do we obtain by faith in him? Verse 25.
28. Having obtained forgiveness for past sins, what must we do in order to be saved?
29. What must we do if we sin again?

SYNOPSIS.

When Abram was ninety-nine years of age, the Lord appeared to him, and renewed his promises and his covenant. He also changed the name of Abram to Abraham, and of Sarai to Sarah. He said that Sarah should be a mother of nations, although she was then ninety years old. Abraham believed this promise, and it was counted to him for righteousness. Rom. 4: 3. It was necessary, however, that Abraham's faith should be proved by works. In due time Isaac was born, according to the promise, and the Lord said to Abraham, "In Isaac shall thy seed be called." Gen. 21: 12. But when Isaac had grown nearly to manhood, the Lord told Abraham to offer him on Mount Moriah as a burnt offering. Read Gen. 22.

Abraham proceeded at once to obey God, be-

lieving that Isaac would be raised from the dead; but the Lord stayed the hand of Abraham, as he raised the knife to slay his son, and said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Gen. 22: 12. In both these trials of faith, Abraham was required to believe what was naturally impossible. Read Rom. 4: 18-22; Heb. 11: 17-19.

In Rom. 4: 22-25 we read of Abraham's faith as follows: "And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed; if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification."

Those who have such faith as Abraham had will be blessed with him. Gal. 3: 9. Righteousness will be imputed to them as well as to him. Rom. 4: 11.

This righteousness is called the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Rom. 3: 22.

We have all sinned. Rom. 3: 23. If we should live a perfect life from this time on, it would not atone for our past wrongs. We have broken God's law, and justice demands our life. This demand must be met or God cannot forgive us and be just. Christ has given his life for us. God accepts him in our stead. By faith in him we have forgiveness for sins that are past. Then, if we keep all God's commandments, we shall be saved. If we sin again, we must again seek pardon through Christ. Read Rom. 3: 22-26.

LESSONS FOR BIBLE CLASSES.

LESSON XII.—PAGAN AND PAPAL

DOMINION.

QUESTIONS.

1. WHAT period of the world's history is covered by the vision of Dan. 8?
2. For what part of this time was paganism the prevailing religion?
3. At what time did the papal religion gain the ascendancy, and suppress the pagan forms of worship?
4. When was the papacy fully established?
5. How long did it continue to exercise both spiritual and temporal power?
6. What took place at the end of this time?
7. In what year was this?
8. When was another pope placed in power?
9. What may be said of his temporal power since that time?
10. What scripture has thus been fulfilled?
11. How long will the papacy continue?
12. How will it be destroyed?
13. What do we mean by "pagan Rome"?
14. What by papal Rome?
15. In the vision of Dan. 2 is there any distinction made between pagan and papal Rome?
16. What distinction is made in the seventh chapter?
17. What does the little horn itself denote?
18. How is pagan Rome represented in Rev. 12?
19. How is papal Rome represented in Rev. 13?
20. How are the pagan religion and forms of worship represented in Dan. 8: 11-13?
21. What may be said of the word "sacrifice" as found in this passage?
22. In the same passage, what term is applied to the papacy?
23. How is the suppression of the pagan forms of worship represented?

SYNOPSIS.

The vision of the eighth chapter covers that period of the world's history embraced by the kingdoms of Medo-Persia, Grecia, and Rome.

Paganism was the prevailing religion during the reign of Medo-Persia, of Grecia, and of Rome till A. D. 508. At this time the papacy gained the ascendancy, and pagan forms of worship were suppressed. In A. D. 538 the papacy was fully established, and continued to exercise not only spiritual but temporal power for 1260 years. At the end of this time the pope was taken prisoner and died in captivity. This was in A. D. 1798. Two years later, another pope was instated, but from that time the temporal power of the pope has been gradually taken away. Dan. 7: 26. The papacy is to continue till our Lord comes, when those who adhere to it will be destroyed by the brightness of his coming. 2 Thess. 2: 8.

By *pagan Rome*, we mean the Roman kingdom during the earlier part of its history, when the pagan religion prevailed, and was sustained by the government. By *papal Rome*, we mean the Roman kingdom under papal rule, when the papacy was upheld by the civil power.

In the vision of Dan. 2, no distinction is made between pagan and papal Rome, but in that of the seventh chapter, pagan Rome is represented by the fourth beast in its first form, before the little horn came up; while papal Rome is represented by the same beast in its second form, after the little horn came up, the little horn itself denoting the Roman church, the papacy. In Rev. 12: 3-6, pagan Rome is represented by the great red dragon; and in Rev. 13, papal Rome is represented by the leopard beast.

In Dan. 8: 11-13, pagan Rome, or rather the pagan form of worship, is represented by the term "daily sacrifice," or, more properly, the "daily"; for the word *sacrifice*, like all other italicized words in the Bible, is not found in the original, but was supplied by the translators.

In the same verses, the papacy is called the "transgression of desolation."

The suppression of pagan worship is represented as "taking away the daily." Verse 11.

G. H. BELL.

The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

SYSTEMATIC BENEVOLENCE.

THE object of this article is to answer the inquiry frequently made, "How much should we give for the support of the gospel?" We unhesitatingly say, A tithe of all our income. This does not mean a tenth of our annual increase of property after the cost of food, clothing, and other expenses is met, but that nine parts of our income are to meet all the expenses, while a tithe of our income is the Lord's, to be sacredly devoted to the support of the ministry. We regard the plan of pledging a sum equal to one per cent annually on our property defective in several respects:—

1. It does not give a tithe of our income. We know a brother who, supposing that his property and that of his wife was worth twelve thousand dollars, pledged ten dollars each month, which would amount to only one hundred and twenty dollars a year. But when he became convinced that the plan was defective, and that the only pledge he should give was a tithe of all his income, he found that his figures were greatly increased. He receives six hundred dollars a year as preacher, editor, and general manager. A tithe of this is sixty dollars. His income from other sources is six hundred more. A tithe of this also is sixty dollars, making one hundred and twenty dollars. His wife receives six hundred dollars for her labors as a preacher, a tithe of which is sixty dollars, and she has also an income from other sources to the amount of six hundred dollars, making her s. b., according to the correct plan, one hundred and twenty dollars. This, added to that of her husband, makes two hundred and forty dollars, instead of one hundred and twenty dollars, according to the defective plan. And this is not all. They receive on the books they write, a tithe of which would swell their s. b. to three hundred and sixty dollars. So we see that acting on the defective plan their s. b. would be only one-third as much as they now pledge to give, acting strictly upon the Bible plan. But it is just to say that this brother and sister have given to the cause ten thousand dollars the past five years, which is four times the Lord's tithe of all their income. It is our conviction that our people have robbed God of one-half of the tithes which are his, while acting upon the defective plan of paying s. b. to the amount of only one per cent per annum on their property.

2. The words of Paul touching this subject—"as the Lord hath prospered him"—are in strict harmony with that system in the Old Testament which claims one-tenth of all the income of the Lord's people as his. The following we regard as a Scriptural and proper pledge for all of our people to make:—

We solemnly promise, before God and to each other, to conscientiously pay to the Systematic Benevolence Treasurer a tithe of all our income, to be paid on the first Sunday of each one of the four quarters of the year; namely, the first Sunday in January, the first Sunday in April, the first Sunday in July, and the first Sunday in October.

3. By the defective plan, those who had little or no property, and at the same time had considerable income, in some cases robbed the Lord of nearly or quite all of the tithes of their actual income. By the Bible plan, one dollar of every ten earned is secured to the Lord's cause. This alone will make a difference of many thousands to be cast into the Lord's treasury for the support of the cause of God. And we cannot see reasons why our institutions, such as publishing houses, schools, Sanitariums, and State Conferences, should not put into the treasury of the Lord a tithe of all their income. These are indebted to the Lord and his servants for their existence and prosperity. As these receive the support of the General Conference, their tithes should be put into the General Conference treasury. The annual sum to be collected from our institutions at Battle Creek alone would not be less than four thousand dollars, a handsome sum indeed to cast into a treasury which is not only empty, but actually in debt. And if our State Conferences also pay a tithe of their income into the General Conference treasury, a want will be supplied that has long been felt.

The Bible plan, conscientiously carried out, will raise the s. b. of the Seventh-day Adventists of America from fifty thousand dollars to

one hundred thousand. A tithe of this is ten thousand. Add to this the sum which should be paid by all our institutions, and the annual amount will not be less than fifteen thousand dollars. This will place the financial condition of the General Conference where it should be. But this is not all. The Lord by his prophet makes this solemn charge against his people who live just prior to the burning day, that they have robbed him "in tithes and offerings."

Here reference is made not only to the tithe, but offerings also. Anciently, when the people of God enjoyed tokens of the especial favor of God in deliverances and other blessings, they would make thank offerings to the Lord. There were also sin offerings, peace offerings, and trespass offerings. The prophet, doubtless, has reference to these in setting forth the duty of the people of God in our day. The deliverance of the Patriarch Noah from that disagreeable year in the ark and the offering he made well illustrate the subject.

When Noah and his family came forth from the ark, their hearts swelling with gratitude that they could set their feet on *terra firma* again, it was not enough that this righteous man should lift his voice in thanksgiving for his deliverance and past mercies and blessings, but he must there give more tangible evidence of his gratitude than words could express. He must make a burnt offering of a seventh part of his valuable stock unto the Lord, as it is written, "And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet savor." Gen. 8:20, 21.

The sacrifices of Noah had been very great. He had been a preacher of right-doing one hundred and twenty years. He had invested a fortune in the ark, and we venture the assertion that this boat way up on the top of Ararat was not worth, when the family of eight left it, one per cent of the capital invested. The patriarch's boundless farm was poorly stocked with useful animals, for which he had provided at great expense during the time they were shut up in the ark. And more, under these circumstances for him to burn up one-seventh part of the clean beasts and clean fowls was a sacrifice of property which hardly has a parallel. If modern religionists had been there, they would have looked upon that waste of property with horror, and would have suggested to Noah that, as he needed all his precious stock, it would do quite as well for him to take his wife and children round on the shady side of the ark, and hold a prayer and conference meeting in which they could make a thank offering. And if at any time their meeting should become dull, Noah could urge them to pray and speak by saying to them, as is frequently done by the leaders of social meetings, "Bring in your tithes and offerings, and fill up the time."

We do not object to Christians holding social meetings and filling up the time with prayer, singing, and bearing testimony to the goodness of God and the precious truth of his living word, but we do protest against the application of what the Lord says by his prophet Malachi of our tithes and offerings to the duties of a social meeting, without one sensible reason for such an application. When men and women are rescued from the darkness of error and are brought to the light of present truth, they should show their gratitude to God by making an offering of a portion of their means to take to others the light and truth which has been a great blessing to them. Are their children and friends converted to the Lord and his truth? Or, are members of the family rescued from sickness and death? Here are occasions for them to give more tangible expression of gratitude than talk, by making a thank offering unto the Lord of a portion of their property. Such offerings should be put into the treasury of our General Conference, as that has charge of all our missions at home and abroad, and from its treasury they should be supported.

There are hundreds of brethren among us who will be convicted by the facts we present before them that they have robbed the Lord of his tithe, or in Scripture language, (see Lev. 5:15, 16,) have committed "a trespass and sin through ignorance" in withholding a portion of the Lord's tithe. Now it is not enough for them to adopt the Bible system, as though that would atone for the past. A trespass offering is required of them, which is nothing less than to put into the treasury of the Lord the entire amount they have kept back, adding a fifth to it. Therefore, if on reviewing the past, a brother sees that he has through ignorance or otherwise, robbed the Lord of five hundred dollars since he became a Bible Christian, his duty is clear to add one hundred, mak-

ing six hundred dollars that he should put into the Lord's treasury. If he has robbed the Lord of one thousand dollars, he should put into the treasury twelve hundred dollars; if of one hundred, he should put in one hundred and twenty; if of five dollars, he should put six dollars into the Lord's treasury.

But if he neglects to do this, now that he sees the matter in its true Bible aspect, his sin is equal to that of the man who sees the true plan and neglects to act upon it. Both rob God, and will realize his crime in that way the Lord chooses to chastise.

(To be continued.)

FAITH AND FEAR.—NO. 1.

SAVING faith knows nothing of fear, excepting to fear God and keep his commandments. In Christ's sermon recorded in the twelfth chapter of Luke, faith is held forth in contrast with fear. We call attention to the following points of great interest in this remarkable chapter:—

1. This close, practical sermon was addressed to the disciples in the presence of a vast assembly. This fact should teach us that theory alone will not meet the wants of the people. The chapter opens with these words: "When there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all." Verse 1.

2. However important this practical sermon may have been to Christians of each successive generation from the time it was delivered down to the present, one fact stands out very plain upon the sacred page,—that the plain, cutting, practical lessons contained in it have a special application to those who are waiting for the return of the Lord at his second coming. He says: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Verses 35, 36.

3. He warns us against covetousness. "And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Verse 15. The circumstance which called forth this warning is recorded in the immediate connection, in these words: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Then follows the warning against covetousness, which he illustrates by the following figure: "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Verses 16-21.

The rich man in the parable had nothing only that which he had received of the Lord. And as a faithful steward of his Lord's goods he should have given of the abundance of the products of his lands to feed the poor and to support the cause of God. The folly of this foolish rich man consisted in coveting that which was the Lord's, in pulling down barns which were large enough, and in building those that would hold all the products of the soil with which God had blessed the labor of his hands. He had abundance for many years, while the Lord's poor were suffering for daily food. He consoled his soul with plenty. He lived to eat, drink, and take his ease. His case forcibly illustrates the conduct of those who devote their lives to laying up earthly treasures and are not rich toward God.

4. In contrast with the life and end of the covetous rich man, our Lord exalts a life of faith, and points forward to the immortal kingdom as the reward of those who show their faith by good deeds. He points to the ravens, "which neither have store-house nor barn, and God feedeth them." If God feeds the birds that fly in the heavens without a care, will he not feed and clothe those who trust in him? "How much are ye better than the fowls?"

He also cites the lilies of the field, or reposing upon the bosom of the lake, clothed in garments of beauty, and states that "Solomon in all his glory was not arrayed like one of these," and adds: "If, then, God so clothe the grass, which

is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?" Verse 28. He continues, in making a practical application of the figures of the birds of the heavens and the lilies of the field, for which God cares, to give them food and their beautiful garments, in these words: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you." Verses 29-31.

The men and women of the world live for this life only. They tax brain, bone, and muscle to lay up treasures in this world. Their minds are burdened with care and anxiety concerning what they shall eat, what they shall drink, and where-withal they shall be clothed. "All these things do the nations of the world seek after." But the trusting followers of Jesus Christ are to pursue a course directly opposite. "But rather seek ye the kingdom of God, and all these things shall be added unto you," is the utterance of faith from the lips of the Divine Master.

But we seem to hear the voice of unbelief say, "I dare not risk it. I fear to venture the future, my future welfare and that of my family, without laying up a liberal competency for age. What should I do in case of sickness or misfortune? I must 'provide against a rainy day.'"

Well, brother, the Lord knew that you would feel just so, that you would fear and tremble for want of saving faith, and has, for your comfort and strength, added in this connection these words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also." Verses 32-34.

Men of the world may lay up treasures here, and set their hearts upon them to the neglect of the kingdom of God, and they may be swept from them by fire or flood in an hour. The thief may steal or the burglar may rob their hoarded wealth, and their god perish from them in a single night, and they be left destitute and broken-hearted. Some in their insane madness commit suicide when their earthly treasures are taken from them.

But those who in faith send their treasures before them, and make deposits in the bank of heaven, are doing a safe business. There are no losses there. And it is a comforting thought that such are laying up treasures for themselves. May God lead his dear waiting people, and give them of the spirit of the next life, that they may lay up their treasures for that immortal life that runs parallel with the life of God.

SUNDAY AMONG THE BAPTISTS.

LAST week Bro. Cottrell called attention to the need, among Sunday-keepers, of a convention to settle upon some line of argument in defense of their tottering institution. The need of this is made still more apparent by the doings of a Baptist convention which has just held a session in Ceresco, Mich. From an eye and ear witness we give the following, touching a resolution on the Sunday question:—

"At their last meeting, among other resolutions was the following, offered by the pastor of the church in Kalamazoo:—

"Resolved, That we, as a church, try, by our example and preaching, to promote a better observance of Sunday, or the Lord's day."

"On the offering of this resolution, Mr. Snashall, of Marshall, immediately arose, and said that he would amend that by putting in 'Sunday of the fourth commandment,' instead of 'Sunday or Lord's day.'"

"Dr. Dodge, of Ypsilanti, a leading man among them, arose and said he thought they had better take safe grounds; for Sunday could not be proved by the fourth commandment; and that was a class of Adventists who would break the ranks every time on those grounds; and that they had to prove Sunday from, was the resurrection of Christ, and he thought they had better call it 'Sunday Lord's day,' and let it go."

"Mr. Snashall then said that if it could not be proven by the commandments, the old dialogue, they had better not have any Sunday; for it never could be proved because Christ arose that day."

"The Baptist minister from Otsego, Mich., Buck, arose and said that it (Sunday) could not be proved from the Bible, and he would defy any Baptist minister to do it; that he could not prove it, nor any one else."

"They were so divided that a compromise was offered and carried."

The foregoing is a fair sample of the condition of the religious world on this vital subject of a day of rest to be devoted to religious uses as the Sabbath of the Lord. If these different views had been proposed by so many different denominations, it might perhaps be attributed to denominational differences. But in this case only one denomination is represented. And here are the religious teachers of the same denomination gathered in convention, not from different quarters of the globe, but from contiguous counties and from neighboring churches, yet taking positions which completely devour one another. How can they expect to impress upon the world any obligation to regard the first day, while they are, in reference to the reasons for its observance, in such confusion among themselves? If on anything the friends of the Bible Sabbath have reason to congratulate themselves, it is that the evidence for it is clear and well defined; the line of argument is plain, straightforward, harmonious and unchanging; and over it all there gleams in beauty and power, that from which there is no appeal, a divine "Thus saith the Lord."

THE INDIANA CAMP-MEETING.

This gathering is now a thing of the past. It was held near the city of Kokomo, between Aug. 14 and 19. The occasion was one of very deep interest, and, we trust, of lasting benefit to all who participated therein. All the meetings were characterized by deep feeling, and yet there was nothing in the direction of extravagant demonstration which could have offended the most fastidious. This was not a little remarkable when we remember that this Conference has quite recently been seriously afflicted with a class of individuals who have not been content with pressing their ultra-holiness ideas upon their brethren at home, but have been so far deceived in regard to their real situation that they have carried their views into other Conferences and have sought to urge them at other camp-meetings, regardless of every principle of propriety. It is due to the churches of Indiana, however, to state that they have no sympathy with these fanatical demonstrations, and that they manifested their disapproval of them in the recent camp-meeting by withholding a license from the individual who has figured the most conspicuously in this most unfortunate affair.

The Indiana Conference is one of the smallest of those belonging to our denomination, because of its youth; but we predict that the time is not far distant when in point of numbers it will equal, if not excel, some of our Conferences which have been established a much greater length of time. The basis of this prediction is found in the strong faith and zealous labors of the great majority of its members for the advancement of the cause throughout the State.

The following statistics are of interest in demonstrating rapid growth, and economy on the part of ministerial laborers, as well as a liberality on the part of the public which cannot be too highly commended:—

1. Twenty-three counties of the State were represented.
2. Delegates were in attendance from nineteen churches.
3. Five churches, with an s. b. fund amounting to over \$300.00, were added to the Conference.
4. Two companies came under the watchcare of the Conference, without s. b.
5. Two large tents are properly manned and in the field for service the present season.
6. The receipts of one of these tents has exceeded its expenditures, and those of the other have not fallen short more than ten dollars.

The grove in which the camp-meeting was held this year is said, by those who have attended our annual gatherings in the different States, to be superior to anything of the kind which is to be found elsewhere. The trees are of the beech variety, and of large growth. Immediately in front of the stand it would seem that Nature herself had designed to create a power for the especial benefit of a large congregation, by presenting a space comparatively free from trunks of trees, while the limbs above are so interlaced as to furnish a shade as perfect as is grateful on the hottest days.

In all, there were upon the ground forty-one tents, two of which were sixty feet in diameter. These tents, as is usual on such occasions, were tastefully pitched in a circle.

On Sabbath and Sunday about seventy-five persons came forward for prayers.

On Sunday afternoon nearly three thousand

people were present, although the rain had fallen in torrents in the forenoon and during the night previous.

On Monday morning fourteen persons were baptized in a stream which ran hard by the camp-ground. At this time, also, Bro. J. M. Reese was ordained to the ministry by the laying on of hands, Eld. S. N. Haskell giving the charge. The occasion was exceedingly solemn, and as the ministers kneeled around the candidate, a wave of deep sympathetic feeling passed over the congregation, leaving pretty much the whole of them in tears.

A feature of no small interest during the meetings was the vocal and instrumental music supplied by Bro. C. W. Stone. This brother not only has a fine voice and excellent musical talent; but his selections are made with judgment and apparently sung in the spirit.

Eld. S. H. Lane, who was formerly from Michigan, and who may properly be said to be one of the spiritual fathers of the cause in Indiana, was re-elected to the position of president of the Conference.

The committee selected to assist him in the administration of matters appear to be men of judgment and great earnestness in the work.

Other features of the meeting which were of great interest will be found in the report of Eld. S. N. Haskell, who in another place, speaks of the manner in which the tract and missionary work was pushed forward during the meeting.

W. H. LITTLEJOHN.

T. AND M. WORK IN INDIANA.

OUR missionary effort at the Indiana camp-meeting was a success. When we made the suggestions in REVIEW No. 6 about "Missionary Work at our Camp-meetings," it was under the solemn conviction that very much more could be accomplished at our camp-meetings in the missionary work than we as a people have ever realized. The fact that there would be an aggregate attendance at all our camp-meetings of one hundred thousand people, and this at twenty different points in the country, led us to feel that at these meetings something should be done especially to call attention to present truth, besides simply the preaching. Therefore making a specialty of obtaining subscribers for periodicals at the Indiana camp-meeting was an experiment. This being a young Conference, the necessity of a systematic missionary effort has never been fully realized, and circumstances were such that we were unable to devote that time to giving instruction upon this point that we should otherwise have done; yet we have never visited a Conference where the brethren had more of a mind to work than they have here.

Brethren and sisters were appointed to canvass for the various periodicals, some for the REVIEW, others for the SIGNS, REFORMER, INSTRUCTOR, and COLLEGE RECORD. The aggregate number of subscribers obtained for these periodicals was over one hundred. This, considering the circumstances, was doing well. These subscribers were mostly obtained Sunday afternoon.

The report of the tract society showed that more than three times the amount of missionary labor performed any previous year during the history of the society had been accomplished during the past year. The plan of raising a six-hundred-dollar fund for tract and missionary purposes was cheerfully entered upon, and in less than twenty minutes from the time that pledges were asked for, \$327 was pledged. When the brethren take these papers home and give each individual an opportunity to do according to his ability, the fund will be easily raised. It is not by the large amount done by any one individual that a great work is accomplished, but each one must do his respective proportion.

Another feature of their tract society was the courage with which they spoke of the Annuals. They ordered five thousand this year, one thousand more than they have ever ordered before. This is doing well for Indiana.

S. N. HASKELL.

THE CAMP-MEETINGS.

VARIOUS circumstances have made it necessary to make changes in the laborers suggested for the different camp-meetings. Sr. White, being impelled by a strong sense of duty, has come across the plains to attend the Eastern camp-meetings. She now designs to be in Massachusetts, Maine, and Vermont, at their camp-meetings. Elds. E. W. Farnsworth and U. Smith will also be at these meetings. Eld. Haskell attends the Massachusetts meeting, thence goes to Missouri, Wisconsin, Iowa, and Nebraska. Elds. Canright, Waggoner, and Stone

will be at the Ohio camp-meeting; and Eld. Littlejohn at Illinois.

It should be unnecessary to suggest to our camp-meeting committees that these laborers need a good tent, well furnished, ready pitched for them when they come on the ground. The burden of the meeting comes upon them, and they are expected to labor incessantly and effectively; yet we have frequently seen them come upon the ground with no preparation made for them. They are posted around from one tent to another; they take breakfast here, dinner there, and are left to shift for themselves.

Their tent should be pitched near the speaker's stand the very first thing, so that when they come they can immediately have a place in which to rest, so as to get ready for the meeting.

Brethren, don't be negligent in your duty toward those who do so much to help your meeting.

D. M. CANRIGHT.

THEN.

WHEN? At the time of our soon-coming camp-meeting, shall we see a general turnout of our brethren and sisters? For three years past we have been favored at our annual meetings with the labors of Bro. and Sr. White, and other brethren from abroad, for which we are thankful. This year the General Conference promise us the presence and labors of Sr. White and Brn. E. W. Farnsworth and U. Smith.

Will not our brethren in all parts of the State and in the Province of Quebec make the sacrifice needful to come up to this annual gathering? The servants of the Lord will have important truths to proclaim to us, and important duties will come before the State Conference and T. and M. Society.

Morrisville is easy of access for Canada and all Northern and Central Vermont, and with the present arrangements with railroads to carry to and from the meeting for fare one way, all are much favored who wish to take cars as far south in the State as Manchester or Bellows Falls. There is no prospect that such a meeting will be held again in Lamotte county. Then we hope to see many of the brethren, with their children and friends, here to participate in the blessings of the meetings.

Then we hope all dues to our T. and M. society, will be paid, and all s. b. will be paid, if possible, up to the close of the last quarter. It will be expected then, that the books of the Conference, and T. and M., and s. b. treasurers will be audited, and the librarians' books will be examined.

Come, then, dear brethren and sisters, up to this annual convocation of the saints of the Lord. Come as earnest seekers after the blessing of Heaven. Come to do good where the way may open for work. Come, not as spectators, but as those whose hearts overflow, to get good and impart good. Come to carry home the good spirit of the meeting to the aged and feeble who cannot meet with us, and others necessarily detained at home. If it seems like a sacrifice to any to come, think of one of the old Vermont brethren who drove his team some three hundred miles this year to get to the Minnesota camp-meeting, a brother seventy-five years of age.

A. S. HUTCHINS.

TO THE MICHIGAN T. AND M. DIRECTORS.

We think there should be a district quarterly meeting in each district before the State meeting which will be held in connection with the October camp-meeting; and efforts should be put forth by each director to pay up the indebtedness of his district, so as to commence the next year's campaign free from debt. This is the best time of the year to do this work, and there are several reasons why it should be done. 1. The money is needed by the offices of publication; and 2. It is much more pleasant to be out of debt. We suppose all feel anxious to have our indebtedness paid up, so we expect each director to put forth an effort to accomplish this end.

Those districts that will attend the first camp-meeting can hold their meeting Sept. 14, 15; and those that will attend the second camp-meeting can hold theirs Sept. 21, 22. This will give time for all reports to reach the State secretary in time for the State meeting in October. We hope all our brethren will act promptly in this matter, and do all in their power to relieve themselves from debt. This is an important work in which we are engaged, and all should be in earnest.

J. FARGO.

To the Minnesota Sabbath-School Workers.

At our last camp-meeting, steps were taken to advance the Sabbath-school interest in our Conference. A State Sabbath-school Association was organized, and officers were elected. The committee of the S. S. Association have arranged to have a general meeting of the Sabbath-school workers in each T. and M. district in the Conference after the tent season is over. But time is short, and the good work should begin immediately.

The committee have chosen Sabbath-school agents in the several T. and M. districts throughout the Conference. Their duty will be to visit the churches in their districts and organize Sabbath-schools where none exist, and to set in order and encourage those already in operation. Where there are only two or three families, they should be encouraged to meet together on the Sabbath, to study the Scriptures and teach them to their children. We have, through the mail, notified these agents of their appointment, but fearing that some may not receive the notice we give their names and residences through the REVIEW, as follows:—

T. J. Cross, Shelbyville,	Minn.
F. W. Morse, Estherville,	Iowa.
A. H. Van Kirk, Concord,	Minn.
I. Z. Lamb, Pleasant Grove,	"
Elizabeth Whitlock, Hutchinson,	"
John Valentine, Wadena,	"
Fred Lashure, West Union,	"
Samuel Fulton, Beldenville,	Wis.
William Little, Agency,	Minn.
John Norstrum, Stark,	"

The agents will find valuable information in regard to Sabbath-school work in back numbers of the REVIEW. If any do not have them, no doubt they can get them by sending to the Office. We hope they will begin their work of looking after and helping the Sabbath-schools without delay, and report to L. Curtis, Hutchinson, McLeod Co., Minn., as he is secretary of the Association. We hope also that ministers and all interested in Sabbath-school work will bear a helping hand. Dear brethren, let us move in this matter all along the line. Let us all pull and pull all together, and with the Lord's blessing the work must go forward.

Due notice of the general meetings will be given in the REVIEW.

W. B. HILL,
ANNA FULTON, } Committee.
T. J. CROSS,

To the Church Clerks of the Michigan Conference.

THE annual session of our Conference is to be held this year in connection with the camp-meeting at Battle Creek, beginning Oct. 2. This time is fast approaching, and brings with it certain duties for the church clerks to perform. It is the duty of each clerk in the Conference to send to the Conference secretary, a church report, giving number of members at the commencement of the Conference year, additions during the year by letter or baptism, losses by death or apostasy, present number of members, and number of S. S. scholars; also a financial report and pledge of the church for the coming year.

I would earnestly request that each clerk in the Conference attend to this in season, so that I can make a report of the standing of the Conference, to the General Conference. In past years less than half of our churches have reported their standing to the State Conference. Shall it be so this year? Shall we not hear from every church clerk this time? Send your reports to me at the REVIEW Office, Battle Creek, Mich.

A. B. OYEN, Conf. Sec.

Notice.

TO DIST. NO. 9, KANSAS.

I wish to obtain the name and address of every Sabbath-keeper in this district, which comprises Butler, Cowley, Harvey, Greenwood, Sumner and Sedgwick counties, and the territory west. Please write me at once, and state whether you belong to the tract and missionary society or not. We want all to get into working order, that we may see the work of God moving forward. Now is the time to prepare for the winter campaign. The time is short. Let us labor while the day lasts.

Address me at Clarion, Sedgwick Co., Kansas.
H. C. MAIN, Director.

P. S. Is there any one taking the REVIEW in McPherson, Rice, Ellsworth, or Russell counties? If so, where? Answer by card.

H. C. M.

Each day when part leaves the number less.

THE STREAM OF LIFE.

O stream descending to the sea,
Thy mossy banks between,
The flow'rets blow, the grasses grow,
The leafy trees are green.

In garden plots the children play,
The fields the laborers till,
The houses stand on either hand,
And thou descendest still.

O life descending into death,
Our waking eyes behold,
Parent and friend thy lapse attend,
Companions young and old.

Strong purposes our minds possess,
Our hearts affections fill,
We toil and earn, we seek and learn,
And thou descendest still.

—Arthur Hugh Clough.

Progress of the Cause.

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

IOWA.

Bonaparte, Aug. 15.

Our meetings are still progressing, with good interest. Some have decided to obey. The dragon spirit is being aroused, and we are challenged for a discussion by a Presbyterian minister. We will attend to this at the close of our lectures, if necessary. Pray for us.

L. McCoy.

Crawford Co., Altamont, and Elk Horn.

SINCE my last report, I have held meetings with the Swedish friends in Crawford county, and with the Danes in Altamont and Elk Horn. At Elk Horn two Americans joined the church by baptism.

As our annual Conference is soon to be held, I wish to impress on all our Scandinavian churches the importance of sending delegates. If those companies that are not fully organized desire to be taken under the watchcare of the Conference, that they may help and be helped, let them signify that desire to the Conference Committee. Let all the Scandinavians that possibly can, attend the camp-meeting, especially those that understand the English language. The Lord willing, there will also be services in Danish, if a sufficient number are present.

JOHN F. HANSON.

MICHIGAN.

Colon.

I WAS with the church in Colon, Aug. 17. They very much feel the loss of Bro. Quimby, their elder, who so suddenly fell in death. Though few in number, they have regular weekly meetings. I spoke to them of the promises made to the little flock that do not fear, Luke 12:32; then all took part in our social meeting.

Bro. Hiram Goodrich was appointed leader until arrangements can be made for an elder.

J. BYINGTON.

Tent No. 1, Douglas.

WE are now speaking on the nature of man, and there is a stir among the people on the subject. We have had some opposition on the Sabbath question. Last Sunday the M. E. minister gave a discourse against the Sabbath. His position was the Sunday-seventh-day theory. In the afternoon we reviewed his sermon before a large congregation, and in the evening spoke on the mark of the beast, when the people donated upwards of \$9.00 towards our expenses.

Last Sabbath, after the discourse and social season, eight more arose for prayers.

E. R. JONES.
E. P. DANIELS.

Romeo.

WE closed our tent labors at this place Aug. 11, Mrs. Lane remaining one week longer, holding meetings in the Christian church. As the result of our labors, fourteen have decided to keep the Sabbath. We shall hold Sabbath meetings with them several weeks longer.

The tent is now pitched at Utica, a small village on the Detroit and Bay City railroad. We have held four meetings, with an average attendance of one hundred. All seem deeply interested.

E. B. LANE.

Coral, Aug. 18.

WE pitched our tent in this place the 8th inst., and have held eight meetings, with a good turnout, and the best of attention is given. The place contains about six hundred inhabitants, a quiet, industrious class of

persons. There are two churches and three societies,—Methodist, Congregationalist, and Freewill Baptist.

When we began meetings here we felt somewhat worn by eight weeks' labor at Pierson, but as we gird on the armor anew, strength and vigor come, and weariness is gone.

E. VAN DEUSEN.

KANSAS.

Ft. Scott, Aug. 15.

OUR meetings in the tent still continue. The interest has not been very great at any time; but our congregations range from forty to one hundred and fifty. The ministers, so far, seem to think it wisdom for them to keep silence. Eld. Santee has gone home to commence a course of lectures near Sherman City, Cherokee county, where we have located our camp-meeting. Bro. Stover advises that this meeting be postponed till October on account of sickness in that section. Eld. Lamon is now with me.

Six have embraced the Sabbath and have signed the covenant. Nine were keeping the Sabbath before, making, in all, fifteen. We yet hope for many more in this place.

J. H. COOK.

NEW YORK AND PENNSYLVANIA.

Tent No. 2, Newfane, N. Y., Aug. 20.

WE have had another prosperous week. Several more have taken their stand with us, and among them some quite remarkable cases. About twenty have embraced the truth now. The majority of these are from the world, and nearly all of them give evidence of genuine conversion. Baptized one last Sunday and expect others to go forward soon.

Bro. Williams remained with me one week, and I found him efficient help.

S. B. WHITNEY.

East Martinsburgh, N. Y., Aug. 19.

OUR congregations are not large, but there is a growing interest to hear the word of the Lord. Some are for the first time making a start to serve God. We have had a little opposition from the subjects of the "little horn" power; but victory turned on Zion's side.

Some of the Sabbath-keepers were down from South Harrisburgh last week, and brought a good report from that field. We went to Otter Creek ten days ago, and baptized one person, and received four into the church.

J. WILBUR.

Sunderlinville, Potter Co., Pa.

THE interest here has kept up good for a farming community. Four times each week our tent is full or nearly so. We came here July 18, and now, Aug. 20, we have held forty-three meetings. Ten have taken hold of the Sabbath and are getting ready for the coming of the Lord, and as many more are convinced. We shall stay another week.

We earnestly crave the prayers of all God's dear children, that the cause in Old Pennsylvania may prosper.

J. G. SAUNDERS.
W. HUMPHRY.

Tent No. 6, Lander, Pa., Aug. 20.

THE interest here is still good. A few have taken a position upon the Sabbath; others will soon. Our trust is in God.

We have no open opposition, but an undercurrent that is hard to meet. The truth is gaining many friends.

F. PEABODY.
J. Q. FOY.

Tent No. 7, Little Marsh, Pa.

WE commenced meetings in this place Aug. 3, and are in the midst of the Sabbath question. The M. E. minister advertises to speak next Sunday on the following propositions: "1. Origin of the Sabbath; 2. Bible times when it was first observed; 3. By whom it was first known to be kept; 4. For whom it was made; 5. When the Sabbath law became a moral law; 6. Who kept it at the present time, Jews or Gentiles; 7. Importance of its observance."

The attendance at the tent has not been large, but quite steady. Money is very scarce, and times are hard, consequently our sales of books and tracts have been small.

We meet with the class at Sabinsville every Sabbath. There is a growing interest in that place, and we think others will obey.

The people here are very kind. There is a church of first-day Adventists near. One of their ministers kept the Sabbath

awhile, but fell back. He acknowledged before his church that the ten commandments are binding, the fourth among the rest. We desire the prayers of the brethren and sisters.

M. C. WILCOX.
T. M. LANE.

ILLINOIS.

Belvidere, Aug. 21.

OUR meeting here is most encouraging. Twenty-eight took their stand for the truth last Sabbath. Two discourses were preached here last first-day in favor of the Sunday institution. The Lord gave us liberty in reviewing them before an audience of over six hundred in the tent, in the evening. We never realized the need of God's help more than now; and we feel assured that the Lord has been with us thus far. Pray for us.

R. F. ANDREWS.

MINNESOTA.

Sauk Center, Aug. 19.

WE took down our tent last Tuesday, and have since been holding meetings in private houses. We have given, in all, fifty-five discourses here. Fourteen have decided to obey God.

We now go to Alexandria, twenty-eight miles north-west of Sauk Center, where we hope to begin labor Thursday evening, Aug. 22. Let the people of God remember us.

D. P. CURTIS.
N. BATTIN.

WISCONSIN.

Tent No. 1, Stevens Point, Aug. 21.

THE interest here, though not extensive, still continues. We now have the Sabbath question fairly before the people. Last Sunday evening the Methodist minister preached against the Sabbath. It was as poor an effort as I ever heard. His own congregation were ashamed of him. His main argument was the Greek word *Sabbaton*. Monday evening I reviewed him before a good congregation. His effort did us more good than harm.

Several are keeping the Sabbath.

H. W. DECKER.

Clintonville, Waupaca Co., Aug. 23.

I CAME here a stranger the evening of the 20th inst. On inquiring for Sabbath-keepers, I was introduced to Dr. Oviatt, the leading physician of the place, who kindly assisted me in making arrangements for the meetings. We have spoken twice. The image of Daniel 2 and the beasts of chap. 7 have awakened no little interest in the community, as to most of the people these subjects are entirely new. We have the church all the time except every other Sunday.

S. S. SMITH.

Tent No. 2, Clay Banks, Door Co., Aug. 19.

THE interest here is good. There never was such a stir in this community before. The people are very attentive to all our wants. Aug. 17, we held our first Sabbath meeting, which was a good one. Our brethren from Sturgeon Bay met with us, and added much to the interest. Six or more kept their first Sabbath. Many are deeply interested. We shall remain here yet awhile.

Our address is Sturgeon Bay, Door Co., Wis.

O. A. OLSEN.
N. CLAUSEN.

Weston, Dunn Co., Aug. 19.

AFTER visiting the churches at Beldenville and Eau Galle, we came to this place. Have held meetings two weeks. Five have been added to the church. We organized a Sabbath-school and a T. and M. society, and obtained three subscribers for the REVIEW. The brethren, although poor, seem to have the real missionary spirit.

Pray for us.

S. FULTON.

Tent No. 5, Avalanche, Aug. 21.

WE closed our meetings at Debello, Aug. 5. Between twenty-five and thirty commenced to observe the Sabbath, not including those who kept it before we went there. Twelve were baptized by Eld. Atkinson. A temporary organization was formed, and they promised to sustain a Sabbath-school and keep up Sabbath meetings. A house of worship is needed at Debello, and arrangements were made to erect one this fall.

We came to this place, Avalanche, Aug. 9. This is a village of about twenty-five families; most of these are Norwegians. We have spoken eleven times in Norwe-

gian, and four in English. The attendance has ranged from twenty-five to one hundred. The interest is on the increase. The people are very kind, especially the Norwegians. Many of them seem anxious to hear the truth. May God bless our work, and give us wisdom in leading to Christ.

Our address is Avalanche, Vernon Co., Wis.
O. A. JOHNSON.
P. L. HOEN.

NEBRASKA.

Palmyra, Otoe Co., Aug. 18.

WE have labored hard at this place to bring the third angel's message and its kindred truths before the minds of the people. We have now canvassed the Sabbath question. The people mostly acknowledge that we have the truth, but they do not see how they can give up the old traditions. May the Lord open their eyes that they may behold wondrous things in his word, and see that obedience is better than sacrifice. A few here are seeking after truth.

Brethren, pray that souls may be gathered for the kingdom of our God.

H. SHULTZ.
M. HACKWORTH.

MAINE.

Aroostook Co., Aug. 19.

I JOINED Bro. Hersum at Caribou, June 21, and we closed our meetings at East Washburn, Aug. 18. Upwards of fifty have decided to keep the Sabbath of the Lord, eight have been baptized, and twenty-eight subscribers to our periodicals have been obtained. A Sabbath meeting has been established, and a large field has been opened for future labor. Bro. H. and wife remain another week.

I do not know of a more encouraging field of labor than this in the Pine Tree State. We expect to see others gathered into the truth here yet. One opposition tent was pitched at East Washburn, but the Lord turned it to the good of his cause. The keep-away argument was urged by some, and false reports were put in circulation, as usual; but God gave the increase. To him be all the glory.

My address will now be Hartland, Me.
J. B. GOODRICH.

OHIO.

Springfield, Aug. 19.

THE tent-meeting closed in Springfield Aug. 18. I intended to continue two or three days longer; but was feeble and much worn when Bro. Stone left, and, failing to get help, Bro. St. John advised me to close and take a little rest before camp-meeting.

The work in Springfield very much resembles that in Newark last year. The interest is deeper and wider than the numbers attending would indicate. There is an entire absence of any excitement, but the real interest is better now than at any previous time.

We cannot yet tell just how many are decided on the Sabbath. Probably about twenty to twenty-five are firm at present, with many others convicted. Although the city was canvassed two years ago, and many of our publications scattered here, we sold over thirty dollars' worth of books during the meeting. Money is scarce, and we find it a hard time to get subscribers for our periodicals.

Bro. Cottrell will spend a full week here before camp-meeting. If the work is followed up, as it needs to be, we have no doubt a good strong church may be established in Springfield.

The daily paper shut down on our report when it came too warm on the Sunday question. The ministers also took great pains to keep the people away. The eyes of the candid are being opened by the course some of them pursue. One who is not now a pastor, but is styled "Rev." by the papers, has the "check" to assert that there is no definite article in the Hebrew a seventh day (any one) is the Sabbath, and when conversing on baptism, he affirmed that the Scriptures do not say that we are to take Christ as our example! And yet some think that such men are worthy teachers of Christianity, and blame us for saying that "Babylon is fallen."

We tried to give a plain testimony of the condition of the church and the world, and the trouble impending, and it is doing its work. May the Lord still direct all to his own glory.

J. H. WAGGONER.

LABORS IN MICHIGAN AND VERMONT.

In company with several from the Sanitarium, we met with the church at Convis, Mich., Aug. 3. After the discourse we enjoyed a good social meeting, in which the Lord seemed to come very near by his Spirit. Some in this church have a living testimony. If they continue to let their light shine, we believe others will yet be added to their number. Some of our company remarked that this was the happiest day they had seen for a long time.

After a stay of six months in Battle Creek, we reached our old home in Vermont, Aug. 9. The next day, on repairing to the house of worship, we found assembled there brethren from Berkshire, Rockford, Underhill, and Jericho. The Lord gave freedom in speaking words of comfort and admonition. During our absence a number of families have moved West. May the Lord help those that remain to live in harmony with the last message, that others, by seeing their good works and consistent course, may be led to embrace the truth.

My severe sickness and my stay at the Sanitarium seem almost like a dream until I want to use my right hand; then I am reminded that I have suffered an affliction that neither time nor nature will fully repair.

L. BEAN.

TWO DAYS WITH TENT NO. 2, VERMONT.

This tent is very pleasantly located in Marshfield, on the banks of the Winooski River. The tent company is composed of Brn. Hutchins and Whitford, with their wives, and Brn. Owen and Kellogg. They are all "workers," and improve every moment of their time. As the result of their labors in Cabot and Marshfield, about thirty have embraced the truth.

The singing is conducted by Bro. Whitford, who, with the aid of his organ, adds much to the interest of the meeting.

One sister here, who, for the last fifteen years has faithfully lived out the truth, now sees her prayers answered, some of her children being brought into the light of the truth. Truly the Lord is with this company, and is blessing their efforts.

CHAS. K. DRURY.

THE TEXAS MEETING.

Rockwall, Aug. 8-13.

Though it was announced that this would be a general meeting, it took the form of a camp-meeting. We had previously erected an arbor on the south side of the large 28x70-foot tent, which served to protect from the scorching rays of the sun. This was well filled with campers; others camped in their wagons, while a few were provided with tents. In this respect this meeting was an experiment. Those who attended now see and realize what they need at future camp-meetings to protect them from rain storms and the heat of the sun.

Tuesday evening the brethren from Cleburne arrived, those from Dallas came Wednesday, while those from Peoria and Terrell did not arrive till Thursday, and some did not come till just before the Sabbath. We think those who came so late lost a blessing by not being present to share in the first meetings.

Those who attended this meeting showed commendable zeal, many of them coming from eighty to one hundred miles. Some left sick friends at home in the care of others; some were afflicted themselves; and still others were warned by their pretended friends not to attend the meeting, as they would surely be sick should they do so. Many of our brethren in different parts of the field were kept away on account of sickness, and for other causes. Notwithstanding, the attendance was greater by far than we expected. Between one hundred and twenty-five and one hundred and fifty Sabbath-keepers were assembled. At our Sabbath-morning five-o'clock prayer-meeting over a hundred Sabbath-keepers were counted.

For more than two weeks previous to the meeting I had been prostrated with the bilious fever, which was not broken till Monday, Aug. 5; yet I was enabled, by the blessing of God, to attend all the meetings but two or three. Bro. Caldwell, who had labored excessively previous to the meeting, was taken sick Sabbath evening, and was not able to be at his post until the closing meeting.

Although the ministers were so weak physically, and their labors were so ineffi-

cient, the meeting proved to be a success. The brethren all took hold with a will to build each other up, and to gain all the strength possible for themselves, and the Lord manifested his power and willingness to bless. Each meeting seemed to grow better. The searching Spirit of God was present in the prayer and social meetings. Perfect freedom on the part of brethren and sisters was manifested; frequently three and four were on their feet at the same time, waiting to say a word for Jesus. I tried to close one of these meetings on time but was utterly unable for thirty minutes.

And what makes this most wonderful is the fact that so large a majority of these workers have embraced the truth within a year. It was the universal testimony that this was the best meeting they ever attended. One old gentleman who came eighty miles said, "I have lived eighty years; and I have attended many camp and other meetings, but I never saw such a meeting as this."

The bitter prejudice on the part of so many in the community, was in vain, and the untiring efforts of the ministers to keep the people away, were a failure. The outside attendance was better than we had reason to hope. When we called for those who desired an interest in the prayers of the servants of God to come forward, a number of these separated themselves from the congregation, and, with tears, came, seeking the Lord. More than twenty, in all, came forward.

As the result of the lectures and this meeting, by the blessing of God, we are happy to report thirteen who have declared themselves on the side of truth, and determined, by the grace of God, to keep all his commandments. Two of these are young men, partners in business. They were baptized and joined the Dallas church for the present.

On Monday p. m., with a procession of nearly fifty teams and with about eighty persons on horseback, we repaired to the lake, where we baptized sixteen willing souls in the presence of about five hundred people. It was indeed a solemn scene.

The T. and M. work received its share of attention. About \$70 were pledged to help relieve our debt, also steps were taken toward a State S. S. organization. Some very instructive essays and interesting letters were read at these sessions, and many interesting incidents and experiences were related. The subject of the Dime Tabernacle was presented, when nearly all present eagerly sought the opportunity to have a share in that edifice.

Just before the Sabbath, the REVIEW containing the notice that Bro. and Sr. White intend to visit Texas, and the appointment of another camp-meeting for 1879, was received; this sent a thrill of joy and gratitude throughout the entire encampment. They will receive a hearty welcome from the friends of the cause in Texas.

A camp-meeting committee consisting of Brn. J. C. Cole, A. Swaden, and Emory Rust was appointed. The camp-meeting for 1879, and the organization of the Texas Conference, are events to which all look forward with pleasure, and we are even now talking about getting ready for them.

By the advice of my brethren, I am now at home to rest for a few days before entering on another series of meeting with the tent.

R. M. KILGORE.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

North Pacific Tract Society.

The following is a summary of the report of the North Pacific Tract Society, for the quarter ending July 1, 1878:—

No. of districts.	3
" " members,	115
" " reports,	25
" " families visited,	65
" " letters written,	47
" " subscribers obtained for	
periodicals,	41
" " periodicals distributed,	319
" " pages tracts and pamphlets distributed,	12 476
" " " books & pamphlets loaned,	9,013
" " " Annuals distributed	24
Rec'd by membership,	\$ 3.00
" " donations,	10.35
" " book sales,	7.75
Total,	\$21.10

The above is but a partial report, as Dist. No. 1, probably on account of the sickness of the director, had no report this quarter.

Eugene City, Oregon.

AUG. 6, twenty-eight discourses had been given at this place. The interest has been

good. Some have decided to obey the truth, and others are almost persuaded. Eld. Jones reports two opposition discourses, which have been reviewed. As is usual, the positions taken were inconsistent and contradictory.

BRO. JOHN W. JOHNSTON writes from Boggsstown, Shelby Co., Ind., as follows:—

I have been thrown among your people at Lafayette, Ind., by the sickness of my wife. I thought when I went there I would learn all I could about the treatment of the sick; but before I was aware of it I was interested in reading some tracts on the Sabbath and the prophecies. I became fully convinced of my error in keeping the first day of the week as the Sabbath, and determined, at all hazards, to obey God and keep his commandments.

My wife's health has improved, so that we have returned home. We are trying to keep the Sabbath, and I want a good farm hand, also a housekeeper that understands all kinds of housework, who are Sabbath-keepers. I would like to have some of your ministers come and labor with us a while; for I am all alone here, and the people are greatly prejudiced.

THINGS WORTH HEEDING.

We have in mind the business detail of the tract society work, which, as it is properly or improperly attended to, lightens very much the labors of all those through whose hands it passes, or involves the work in confusion more or less perplexing and hopeless.

Very much depends upon the individual workers. In the matter of reporting there has been, and still is, a great lack in our Conference. It is often the case that the individual, instead of promptly handing his report to the librarian, waits for him to inquire, "Bro. A., where is your report this quarter?" "Oh, I haven't any." "Haven't you done any missionary work?" "Well, yes; I have sent off some papers, and distributed a few tracts; but there was so little of it that I didn't make any account of it." And thus much is lost; for these little, if gathered up, would add much to the report, and represent more truthfully the real amount of work done. Besides this, the individual, failing to report, loses courage and does still less the next quarter, until the spirit of labor dies out entirely or maintains but a fitful existence.

The more frequent the reports, the more labor is accomplished. The effect of weekly reports, as seen in the operation of some of our vigilant committees, is excellent. In some churches where it was difficult to get a true report of even the little that was done previous to the organization of such a committee, a good report is now gathered from the labors of the sisters alone.

Report, then, brethren and sisters, even if you have done but little, for the sake of forming the habit of working in harmony with the system, if for nothing else.

Report promptly, so that the aggregated reports of the librarians and the district and state secretaries may not be hindered or sent on incomplete.

Be careful to do your work accurately. Let the librarians fill out the space designed for "No. of Members," not from old records, but from actual knowledge of the number of members at the time of reporting. Give also the number of members reporting, so that the proportion that the workers bear to the whole membership may be known. If the librarian neglects this, the director cannot, without considerable delay, attend to it; and the report reaches the state secretary incomplete and unsatisfactory, and the report for the whole State is marred. Be especially careful that the financial part of the report be correct. Not a quarter passes but there has to be more or less correspondence with some of the directors or district secretaries with respect to this matter. Others, and we are glad to say their number is increasing, send their reports in such form that a glance is sufficient to a complete understanding of the whole matter.*

The money reported should cover all that has been received during the quarter. If any has been paid into the treasury, or used for tract society expenses, it should be stated when paid, how much, and how it was to be applied. Thus the amount previously paid or used, with the money accompanying the report, will agree with the amount reported. There is always space on the back of the blanks for anything not provided for on the face, or for explanatory remarks.

Another thing intimately connected with the work of the tract society, is the periodical business. Plans have been suggested in the REVIEW, that, if heeded, would save much time and perplexity in this branch of the work. Many copies of the SIGNS are taken, singly and in clubs; many new subscribers are being obtained for our various papers, with and without premiums. This means work for all the tract society officers. Do not be afraid of being too careful to state the business clearly and plainly. Do not think that because you have been explicit in one letter it is not necessary to be so in all subsequent ones. Do not think that because you are somewhat acquainted with the persons to whom you are writing you may be less explicit than in writing to a stranger. It may occasion quite a delay if the secretary's memory doesn't happen to retain all the particulars.

Letters do not often come without date or signature, though we have received such containing money; but it is a matter of almost daily occurrence to receive letters ordering peri-

*The blank reports which have been prepared, and which are advertised in last Supplement, will help librarians much. All should have them.

M. L. H.

odicals which omit to state the price at which the paper is to be sent, or some other equally important item. For instance, a brother writes: "Please renew my SIGNS. Will pay the money to our director." Which SIGNS, brother, the single copy you are taking at \$2.00, or the club of eight? Another says: "My paper doesn't come. Please see to it." When did you order it? Had you given the date, one moment would have sufficed to look up the matter on the secretary's books. As it is, in both cases, the list of subscribers for months past must be patiently looked over; for if the matter isn't properly and promptly adjusted somebody finds fault just as freely as though the fault were really where they lay it. My dear brother or sister, when a few strokes of your pen and a little forethought on your part would settle the matter beyond a doubt, is it not better for you to do so than to ask others to spend so much time in looking it up, and perhaps necessitate further correspondence about it? Here is a list of subscribers for the INSTRUCTOR, with nothing to indicate whether they are new subscribers or old; whether the premium is expected or not, or if it is, whether it has been delivered or is desired to be sent. Much time, and postage, and delay might easily be saved by careful attention to these points.

When periodical business comes into the hands of librarians or district secretaries, let it be entered in full upon the periodical book; stating from whom received, when, and what; at what price, and, if for less than a year, the time; if with premium, state it, and whether the premium has been delivered. When you forward the business, let it be a copy of the record on the book, and enter upon the book the date of sending.

Another important matter is with regard to papers sent by friends to individuals, or transferred from clubs. Too frequently these subscriptions are left to run out, and if any attention is paid to them it is left for the various officers of the society, though they are often entire strangers. It would be far better for the individual who first procured the name to ascertain before the time expires whether the paper is appreciated, or should be discontinued. In most cases the individual first obtaining the name will succeed better in getting a renewal of subscription than a stranger would.

As the truth spreads, the labor of the T. and M. society increases, and even more care is needed now in transacting business than formerly. But it is a welcome increase, and every heart that loves the truth is made to rejoice at the omens of good all around us. The harvest is waiting for the reapers; the ripe heads of grain seem to fall almost at the touch of the sickle when we compare present efforts with the long, toilsome ones of the past. Let us be faithful, friends,—faithful in sowing the seed and nursing its growth, and faithful to work in harmony with the excellent system devised for us.

E. H. WHITNEY,

Sec. N. Y. and Pa. Tract Society.

PRAYING THAT IS NOT PRAYING.

THERE is a good deal of this praying which is not praying at all. Men piously ask the Lord to undertake works by the score which they are too lazy or too penurious to do for themselves. Prayer becomes a cloak for laziness, and piety a mask for avarice. In this point of view, missionary meetings are the saddest places a thoughtful man can sit in for an hour's meditation. He finds himself often wondering in them, not that the heathen are not converted, but that there are any Christians left. Men meet and pray, and exhort, and turn the whole business over to the Lord's hands with an air of pious resignation, contributing a dollar or two, as they leave it, as their share toward the enterprise.

How learn to know yourself? Not by contemplation, but action. Strive to do your duty, and you will soon discover what stuff you are made of.

Obituary Notices.

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

DIED in Salem, Vt., July 11, 1878, Bro. Willard McClenathan, aged 75 years. Bro. M. was one of the first to embrace the Sabbath in Vermont; and was a member of the Johnson and Eden church.

Funeral discourse by Eld. A. Stone
A. S. HUTCHINS.

DIED, at Rockford, Ill., July 22, 1878, in the sixty-third year of his age, our dear brother, Ira C. Wilmarth.

Bro. W. embraced the "present truth" under the labors of Elds. Ingraham and Steward during their effort at Rockton, Ill., some twelve years ago. The church at Rockford will miss him much. He was an unassuming, humble, upright man, and died in hope. He leaves a feeble companion and two daughters to mourn their loss. The writer spoke on the occasion of his funeral from the words of Christ, John 11:25. "I am the resurrection, and the life."

R. F. ANDREWS.

VERNON C. TICHERNOR, son of Edward L. and Clara E. Tichenor, died at Sheridan, Mich., July 1, 1878, aged one year and two months, after an illness of only six days. We live in the hope of soon meeting our darling. Funeral discourse by Eld. Mills, of the M. E. church in Stanton.

CLARA E. TICHERNOR

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 29, 1878.

REMAINING CAMP-MEETINGS FOR 1878.

ILLINOIS, Bloomington, Aug. 27 to Sept. 3.
OHIO, Tiffin, Aug. 28 to Sept. 3.
MASS., Ballard Vale, Aug. 28 to Sept. 3.
MAINE, Waterville, Sept. 4-9.
MISSOURI, Sedalia, " 4-10.
VERMONT, Morrisville, " 11-17.
WISCONSIN, Grand Rapids, " 11-17.
MICHIGAN, 1, Orion, " 18-23.
" 2, Battle Creek, Oct. 2-
NEW YORK, Sept. 18-23.
IOWA, Oskaloosa, " 18-23.
NEBRASKA, Seward, " 25-30.
CAL., 1, Yountville, Aug. 29 to Sept. 5.
" 2, Grangeville, Sept. 10-16.

Reading Matter.

BACK NUMBERS OF THE REVIEW, REFORMER,
TIDENDE AND HAROLD.

WE call the attention of our brethren, especially the tract and missionary workers, to the fact that there is a large amount of reading matter lying idle at the Office, which should be put in circulation. It consists of back numbers of the REVIEW, the REFORMER, and the Danish and Swedish papers. It may be said that this old reading matter is not as good to circulate as tracts more recently written, and that a great mistake was committed in printing these surplus copies. To this we reply:—

1. It is very possible that too many extra copies of these good papers were printed; but that a large amount has been invested in them is a mistake. And we would like to see that publisher who, in building up a rapidly increasing patronage, would never make a mistake of this kind.

2. Almost all the matter that is in our tracts has been printed in these back numbers, and there is no form in which reading matter can be printed as cheaply as in papers and magazines.

3. After the paper is edited, the type set, the engine fired and the press is in motion, nearly all the expense of these extra copies is the white paper and the press-work; so these extra copies cost but little, while they are of great value to circulate, as they contain a variety of matter and are an advertisement of the very periodicals of which they are copies.

4. The objection that these are old numbers is of no force, when it is understood that they are no older than our tracts, and advocate the same sentiments. Seventh-day Adventists have not changed their positions, rendering their past teachings of as little value as last year's almanac. No; their published matter of ten years since is as pure and as well calculated for circulation as that of 1878.

These back numbers are bound in paper covers, and will be offered at the following prices:—

REVIEW and HERALD, when volumes are complete, at the rate of 20 cents a pound; single copy, post-paid, 50 cents; bound volumes, not complete by reason of the absence of one or more numbers, at the rate of 15 cents a pound; scattering numbers, 10 cents a pound.

The REFORMER, in paper covers, when volumes are complete, is offered at the rate of 25 cents a pound; single copy of a complete volume, postage paid, 50 cents; scattered numbers of the REFORMER are offered at the rate of 15 cents a pound.

The Danish and Swedish monthlies in paper covers are offered, when volumes are complete, at the rate of 30 cents a pound; single copies of complete volumes, post-paid, 50 cents; scattered numbers, where volumes are not complete, are offered at the rate of 15 cents a pound.

We know of nothing as good to circulate in neighborhoods where honest people have neither money nor religious reading as these volumes of the REVIEW, REFORMER, and the Scandinavian monthlies. Here candid people will find a rich variety of the reasons of our faith and hope, religious experience, and the important facts relative to the progress of the cause. Calls have been made by our ministers who labor in new fields, especially in the South, for old papers which our people have read. These are sent by mail, or otherwise, at considerable expense. We question the utility of this, for these reasons: First, these papers are generally worn and soiled, and are nearly worthless; and second, our patrons should preserve perfect files of all our periodicals, as far as possible. The back numbers we offer are well preserved, clean, and whole, and present a much more inviting appearance than those that are soiled and perhaps torn. And as the cost of transportation is no more on

these than on those which are nearly worthless, we regard it as decidedly a poor scheme to pay out one-half as much for the transportation of nearly worthless matter as that which is as good as new costs.

We earnestly invite our tract and missionary workers to take hold of this matter, and let this good reading that is now lying idle, be, as were our Master and his apostles, going about doing good. Those laboring in new fields, particularly those in the South, where religious reading of the right kind is very scarce, should be furnished by the General Tract and Missionary Society. Send your orders to REVIEW and HERALD, Battle Creek, Mich. All such orders received before the second of October will be considered by the General Conference.

GENERAL CONFERENCE COMMITTEE,
JAMES WHITE, Chairman.

According to official estimates, the deaths from the famine in India were not far from 1,350,000.

We have received a 16-page tract from the SIGNS Office, Oakland, Cal., it being a review of the California Christian Advocate on the Sabbath question. As soon as space will permit, we purpose to give some of its good points in our columns.

The College.—Bible Lectures.

BEFORE this paper reaches the majority of its readers, the fall term of the College will have commenced. The prospect is encouraging for a full attendance. We would remind those who are interested in the Biblical lectures of the change which has taken place in the time when these lectures are to be given. They are now placed in the fall and winter terms, instead of the winter and spring terms, for reasons which have heretofore been assigned. We shall not be able, however, to begin the lectures this season with the beginning of the term. It having been thought best that we attend the Eastern camp-meetings, the lectures will not commence till the fourth or fifth week of the term.

To Church Clerks.

WE think it hardly worth while to present through the REVIEW requests to the absent members of the churches to send in their quarterly reports to the church, for this reason: When a member leaves a church without leaving his address, and does not keep his brethren informed of his whereabouts, and does not present his quarterly report to his church according to present regulations among this people, there is no probability that such a person has interest enough in the cause to take the REVIEW, and therefore any notice in the REVIEW for his benefit would entirely fail of its object.

Christ not a Lawgiver.

In the Christian Union, of Aug. 21, 1878, is an article headed, "Christ a Teacher, not a Lawgiver," in which we find the following statements of plain facts, which we commend to the attention of those who claim that there is no lawgiver but Christ, and no law but the gospel:—

"Christ is not a lawgiver, but a teacher. He does not lay down principles of action, but points them out to us as already existing. He does not make, but interprets law. He never made anything to be right and wrong, but told us what is right and wrong."

Whoever will read the New Testament record of the sayings and doings of Christ with especial reference to this subject, cannot fail to see the entire truthfulness of these statements.

To Correspondents.

B. F. TRUAX: Matt. 1:16 and Luke 3:23 were explained and harmonized in REVIEW Vol. 51, No. 21, in Answers to Correspondents.

D. T. JONES: See late work on the Sanctuary for answer to your inquiries on the ark, and harmony between 1 Kings 8:9 and Heb. 9:3, 4.

BOOKS RECEIVED.

A PROMPT notice under this head of all books received, giving title, the name of the author and of the publisher, and the price, when known, will be considered by us an equivalent to the publishers for the same. A more extended notice may be given whenever we consider that the interests of our readers would be subserved thereby.

ANDREWS' PROGRESSIVE SLATE DRAWING BOOK, containing drawings of a variety of objects in white lines on a dark ground, suitable for reproduction on slates, in schools or families.

The drawings are of an outline character, easily traced, and calculated to educate the eye and hand in this useful acquirement. Price 15 cts. A. H. Andrews & Co., Chicago.

"THE SWITZERLAND OF AMERICA," a complete Guide Book to the White Mountains and other New Hampshire Scenery, with a chapter on Montreal and Quebec. By W. C. Gage. The title shows the nature of the book, but not of the attractive illustrations with which it abounds. Pages 116, price 25 cts. T. W. Lane, publisher, Manchester, N. H.

Camp-meeting Tickets.

For the information of those desiring to attend the Morrisville (Vermont) camp-meeting, Sept. 11-17, 1878, I would say, that the Passumpsic, P. and O., Vermont Central, and Burlington and Lamolille, railroads will pass passengers over their respective roads to and from Morrisville, for fare one way.

On the P. and O. and B. and L. roads round-trip tickets will be furnished. Therefore, on purchasing tickets for the camp-meeting, please state this fact and call for free return checks.

For those coming over the Passumpsic and Vermont Central, free return checks will be furnished on the camp-ground.

Closer connections are made between the Vermont Central and B. and L. roads at Burlington by the early morning trains than at any other hour in the day. Hence those coming over the Central, or roads under its control south of Burlington, would do well to take the early train.

A. S. HUTCHINS.

Wisconsin Camp-meeting.

THOSE coming to the Grand Rapids camp-meeting on the Wisconsin Valley road will pay full fare one way, and will be returned at one-fifth of regular fare. Those coming by way of Madison will change cars at Valley Junction.

H. W. DECKER.

APPOINTMENTS.

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

Iowa and Nebraska Conference.

THE fourteenth annual session of the Iowa and Nebraska Conference will be held in connection with the Iowa camp-meeting, Sept. 18 to 23, 1878, at Oskaloosa, Mahaska Co., Iowa.

E. W. FARNSWORTH, } Iowa
H. NICOLA, } Conf.
J. H. MORRISON, } Com.

Missouri Conference.

THE fourth annual session of the Missouri Conference will be held in connection with the camp-meeting at Sedalia, Mo., Sept. 4-10. We hope that every company and church of Sabbath-keepers will be represented at this meeting. Every church is entitled to one delegate. All churches having thirty-five members are entitled to two delegates, and one for every additional fifteen members. We want all the delegates on the ground, so as to have a session of the Conference Wednesday. Let all churches send reports of their standing to the secretary, or bring them. All accounts against the Conference should be handed in at the beginning of the meeting.

GEO. I. BUTLER, Pres.

Missouri T. and M. Society.

THE fourth annual session of the Missouri Tract and Missionary Society will be held in connection with the camp-meeting at Sedalia, Mo., Sept. 4-10. Eld. Haskell is to be present, and we want a general rally of the workers of the society; for this will be the most important meeting for the tract work ever held in the State. We want a session of the society at the first of the meeting. Come in season.

GEO. I. BUTLER, Pres.

The Vermont State Conference.

THE annual session of the Vermont State Conference of S. D. Adventists will be held at Morrisville, in connection with the camp-meeting, Sept. 11-17, 1878, for the election of officers and the transaction of such business as may come before the meeting. Let every church be represented by delegate and letter, agreeably to the constitution. It is desired that all s. b. pledges should be paid up to the close of the past quarter.

Vt. CONF. COM.

Vermont T. and M. Society.

THIS society will hold its seventh annual session at Morrisville, in connection with the camp-meeting, Sept. 11-17, 1878, for the election of officers and the transaction of any other business which may properly come before the meeting. It is hoped all the officers of this society will attend.

A. S. HUTCHINS, Pres.

I WILL meet with the company of believers at Terrell, Kaufman Co., Texas, Sept. 7 and 8. Organization of the church will be effected, and baptism administered. Meetings commence with the Sabbath.

R. M. KILGORE.

I WILL meet with the church in Spring Arbor, Mich., Aug. 31, the Lord willing.

J. BYINGTON.

THERE will be a general meeting at the tent in Douglas, Mich., Sabbath and first-day, Aug. 31 and Sept. 1.

Friends from Allegan and all within a reasonable distance are invited to attend. There will be baptism on Sunday.

E. R. JONES.
E. P. DANIELS.

Business Department.

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

ANY one wishing to engage in farming work for another season will please call upon the subscriber at the Rowley tent at the New England camp meeting.

T. S. GREENWOOD.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and HERALD to which the money received pays—which should correspond with the Numbers of the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. A. L. Casebeer 54-9, Asa Burrows 54-9, Luther Upson 54-16, E. S. Lane 54-4, A. W. Lou 54-7, Mrs. John Stark 54-7, Chas. Seward 54-9, W. W. Sharp 54-12, Mrs. A. S. Bartlett 54-2, B. F. Carpenter 54-7, Wm. LeBaron 54-2, A. N. Allen 54-1, Wm. Treadwell 54-7, Mrs. J. F. Hardiman 54-11, J. A. Hardy 54-25, Susan Crandall 54-9, Albert Horr 54-10, Carey Smith 54-6, Mrs. Geo. Dimmick 54-9, Gabriel Lloyd 54-10, Wm. E. Evans 54-9, Sarah M. Lowell 54-7, Wm. T. Hutchinson 54-6, David Arnold 54-9, N. C. Walsworth 54-10, E. C. Loughborough 54-11, Dr. J. Grover 54-9, Hiram Witter 54-7, Emma Frost 54-7, J. L. Edwards 54-7, James B. Forrest 54-9, Abram Kiser 54-9, M. S. Simmons 54-9, James Walker 54-9, Zerah Brooks 54-7, Frank A. Hall 54-9, Mrs. Sarah Cook 54-9, Prudence D. Flood 54-9.

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