

The Advent Review

AND SABBATH HERALD.

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

VOLUME 48.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 12, 1876.

NUMBER 15.

The Review and Herald,
ISSUED WEEKLY BY
Seventh-day Adventist Publishing Association.

ED. JAMES WHITE, PRESIDENT.
CHAPMAN, Secretary, JAMES SAWYER, Treasurer.
TWO DOLLARS A YEAR IN ADVANCE, or One Dollar for
Twenty Numbers. When paid by Tract Societies or individuals
throughout the country, \$1.50 per year.
Address, REVIEW & HERALD, Battle Creek, Mich.

"IN THAT GLAD DAY."

There is a hope more sweet than life,
That comes to soothe our sorrowing heart;
The blessed promise given,
We meet "to-morrow"—ne'er to part.
In the morrow of our days,
But in the resurrection morn,
In the light of Heaven's rays,
We seek our loved, our lost, and gone.

When, Our Saviour, blessed King!
Will be our first glad, joyous cry;
Sometimes think e'en friends of kin
Will fail to catch a loving eye.
That glad day our all of love
Will find its complement in him;
Of all our anxious thoughts will be,
To hasten to be near our King.

He who trod so long ago
Upon the shores of Gallilee,
Will he not then one glance bestow
On those who long his face to see?
O blessed Saviour! well we know
That all thy followers then will gain
A loving look, a welcome too,
To cheer them for their grief and pain.

O, sweetest joy, the King looks down,
And lost in wonder at the sight,
Gaze on him—on him alone—
Our grief is lost in Heaven's light.
The one great theme of all our thoughts,
The one sweet joy, for all our pains,
The endless songs, the endless shouts,
Will be for joy that Jesus reigns.

Mrs. WILLIAM JONES.

and du Lac, Wis.

The Sermon.

Enlarge these therefore, before God, and the Lord Jesus Christ
that judge the quick and the dead at his appearing and his
kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

SAVING FAITH.

BY ELD. J. O. CORLISS.

Text: "Have faith in God." Mark 11:22.

FAITH is an attribute of the mind capable of being exercised toward different objects and enterprises, and is defined by Paul to be substance of things hoped for, the evidence of things not seen. To illustrate: A gentleman calls on me and says, "I am about to bear good tidings to you. From my entailed estate in England, there has been deposited in the national bank at London fifty thousand dollars subject to your order," and he names the deceased donor. With great surprise I reply: "Sir, I never saw the man whose name you mention, and did not dream that my name was known outside of my limited acquaintance; therefore, I conclude you must be altogether mistaken in the person. In short, I have no faith whatever in the message, but consider it an idle tale." "But," he replies, "will you convince you that I am not mistaken; and he passes me papers with the statement officially signed and sealed by the president of the bank. But before I have faith, even in the document presented, I must be persuaded that it is genuine; I therefore make inquiry; and by so doing I learn that there is in London such a bank, the president of which bears the identical name attached to the writing.

This is all plain, yet I am not satisfied. Not being acquainted with the signature and seal used by the bank, I fear it may be forgery; but upon getting a description of the seal of that corporation, and faithfully comparing it with the one on the paper, I find they agree in every particular, which is satisfactory evidence of its genuineness. Now, although I have not seen the money, nor even the bank where it is

on deposit, yet I have good evidence it is there for me; and so exercise enough faith in the enterprise to say to my friends with a great deal of confidence, "I have a large sum of money in London which I soon expect to receive;" and I undertake the journey with a well-grounded hope of receiving the stipulated "substance."

No one fails to see that just as soon as I have acquired genuine faith in the one who holds the deposit, I must of necessity have faith in the one through whom it came. Furthermore, it was impossible for me to gain faith in the latter without first having secured it in the former, and through his statement received evidence which generated faith in the latter.

So it is in divine things. God sends to us a message through his word that a large deposit has been left with him through the death of Christ for our benefit, subject to our will and order. But before we can be induced to apply to him for that benefit, we "must believe that he is, and that he is a rewarder of them that diligently seek him;" for no one would think of calling on another for a favor in whose existence he had no faith. But we have never seen God at any time, and how do we know that he exists?

David says: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Ps. 19:1, 2. Day and night, if we take time to consider the heavens, they will reveal to us that there is a first Great Cause. By day we behold the sun, independent of us, performing his regular circuit, reflecting light and heat upon all the world; while at night we may view the numberless fixed stars, which, we are told, are suns like our own, the centers of their respective systems. These, all moving in perfect order and harmony through the great ocean of space, declare to us the handiwork and glory of One infinitely above us in power and wisdom. They also reveal to a thoughtful mind that the law which holds them there, and governs them in their course year after year, is perfect, and could emanate only from a mind of the highest type of perfection; hence, law to govern the course of man, issuing from the same source, cannot be otherwise than perfect.

My watch lies before me. I take it in my hand to examine; and the first thing that excites my admiration is its peculiar construction, which adapts it to be carried in any position without affecting its motion. I examine the fine mechanism of its wheels, that gives it that regularity and precision of movement which mark with accuracy the exact minute, or even second; and I say, the man who made this had a fine mind, and was very ingenious. I see his handiwork, which reveals this, and I admire his skill and ingenuity; yet, because his name is not attached to his work, I have no possible way to ascertain it.

So by turning our eyes in the direction indicated by the psalmist, we see everything bearing the stamp of an all-wise, omnipotent, and pre-existent Creator. We admire his supreme wisdom and skill, and feel that he is worthy of our most profound love, and long to prostrate ourselves in adoration and worship before him. But as yet he is unknown to us by name, and we anxiously look about for that which will reveal his true title, with a firm resolution to offer him the entire service of our after life.

In the first three commands of the decalogue, the supreme majesty of just such a Being is proclaimed. "Thou shalt have no other gods before me," is the injunction of the first commandment. The second forbids bowing to graven images to worship them. The third would guard the sacredness of his high and holy name, and forbids the irreverent or common use of it. But lest any should fail to know that name and

its legal possessor, he utters the fourth, enjoining an institution which would point out each week his regal title and jurisdiction, and thus reveal the superiority of his claim over all others.

He says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it." In this he proclaims himself Creator of all things in heaven and earth, by virtue of which all come under his jurisdiction, and should therefore obey him; hence he gives the Sabbath to all who believe in him, as a sign or token of their faith in his creative power. Each week as the Sabbath comes to those who observe it, the reasons for its observance appear also; and God, in his true character of Creator of the heavens and the earth, is brought fresh to their mind; and thus the Sabbath is kept in remembrance of him.

Bible writers, in teaching a knowledge of the true God and distinguishing him from all others who claim that title, have invariably borrowed language from the words of God himself. Paul says: "There be gods many, and lords many; but to us there is but one God, the Father, of whom are all things." 1 Cor. 8:5, 6. See also Jer. 10:10-12; Acts 17:23, 24.

This commemorative institution was given to Adam in his innocence, that he and his posterity might keep their faith in God alive; but in his fall, the virus of that sting which caused his death was diffused through all the human family, and soon they had forgotten their Creator. The second time, God took one man with his family to raise up a people who would honor him, and destroyed the rest; but soon the descendants of Noah became idolaters, and Abraham was separated from among them as the only one who had retained faith in God; and his family were made the depositaries of God's law.

God's family have ever since borne the honored name of Israel; and the apostle, referring to the faith of Abraham, says: "Abraham believed God, and it was imputed to him for righteousness." Rom. 4:3. His faith led him to implicit obedience to all God's commands; and although he could not always fathom the design of his Heavenly Father, yet he believed his word because he had evidence that it was impossible for him to utter a falsehood.

All, therefore, who are of faith, are blessed with faithful Abraham; for to him and his seed were the promises made, which seed, Paul says, is Christ. Gal. 3:16. Again he says: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. Therefore we see that Abraham's faith in God comprehended faith in Jesus Christ. In closing his letter to the Galatians, he calls them the Israel of God. Chap. 6:16.

To be a child of Abraham, and therefore an heir to the promises, is to be faithful in keeping all of God's commandments, and to have faith in Jesus Christ. When those who claimed to be Abraham's seed sought to kill Jesus, he tested them by saying, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. We learn that Abraham's works were to keep God's commandments. Gen. 26:5.

By taking a survey of the world's history, we find that all the way along, God has been forgotten by many; and in some cases entire nations have lost sight of him. At the present time, three-fourths of the entire population of the globe have no faith in God! Paul, in his first chapter to the Romans, says that such are without excuse; because when they knew God, they did not like to retain him in their mind, but gave the glory that belonged to him to the

things that he had created, until their hearts were darkened by superstition and unbelief. God was entirely forgotten, and their worship given to dumb idols. All these, says the psalmist, shall be turned into hell. Ps. 9:17.

Thus we see that as works decline, faith wanes; this is true of all who do not keep God in their minds. Then to preserve a proper knowledge of God and his ways, we must have works that will demonstrate it. Says John; "And hereby we do know that we know Him if we keep his commandments." 1 John 2:3. While the inanimate creation declares the infinite wisdom and glory of its Author by the perfection of the law that governs it, so man knows and declares the name of God by adhering to, and being governed by, his perfect law of ten commands.

When the first great object of faith is fully comprehended, then the mind becomes capable of receiving all its accessories; and by hearing the word of God, evidence is presented to our minds of the efficacy of the blood of Christ to remove our past sins. But, says the apostle James, "Faith without works is dead." We cannot have faith in anything without some outward act to show it; therefore faith in Christ, to be a living one, must show itself by corresponding works. To have faith in the gospel is to believe that Christ died for our sins, was buried, and rose again. The works accompanying such faith would be to die ourselves to sin, be buried in a watery grave, and rise again, thereby showing our faith in the operation of God, who raised him from the dead. Col. 2:12.

And lest any should forget the great work which Christ accomplished in his death, he shows them how to keep their faith in that great event alive. In referring to the communion instituted by him, Paul says, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. Said the Saviour, "This do in remembrance of me." Luke 22:19. In this memorial, two important things are secured,—to keep the death of the Lord in our own mind, and to show our faith in that event to others.

If we take another survey of the world's history with reference to God's people, we shall find their faith in him and his word separating them from the world, and making them appear singular in its eyes. Take the case of Lot and his family retiring from Sodom. Their faith in God's word was strong enough to make them leave all their earthly possessions behind, and flee empty-handed, across the plain to save their lives. How singular their course must have seemed to others; yet Lot's wife, after starting on the journey, dared to disobey one command of the angel, who said, "Look not behind thee," and was left on the plain, a monument of her presumptive folly. "Remember Lot's wife." Luke 17:32.

Again, take the case of the three worthies in Babylonian captivity. When the golden image was set up in the plains of Dura, and at the command of an earthly monarch the assembled multitude fell down to worship it, these noble men refused. They revered the God of Heaven; and, to retain their integrity before him, they stood erect while every one around them was bowing before the image. Why not say, "This is a small matter; everybody else is doing so, and perhaps it will make no particular difference if I do the same"? Because they knew full well that God had forbidden it, and their faith in that word led them to implicit obedience, though it should be at the risk of losing their lives.

It is an easy matter to accept and do those things that every one else practices and believes; but when we dare to move out in duty in direct opposition to the multitude, it is done by virtue of faith in the superiority of that way over the ways of the world. In the time of our Saviour's

first advent, nearly all the professed believers in God followed one beaten track, without exercising any particular faith in him. True, they worshiped, and had their forms and ceremonies; but these had become a dull, cold formality.

When Jesus healed the young man in their midst, he proclaimed his God-given authority among the Jews, while the young man in his ecstasy cried out, "Will ye also be his disciples?" They in a sneering tone replied, "Thou art his disciple; but we are Moses' disciples. We know that God spoke unto Moses; as for this fellow, we know not from whence he is." John 9: 27-29.

It had been thoroughly demonstrated, centuries before, that God spoke by Moses, and it required no great exercise of faith to believe it then, however much it required to accept Moses in his day; but when God spoke through his Son directly to them, they had no faith in his word. So it is with many now. When God's word is presented to them, they settle down on the faith their church once had, and point back, saying, "We know that God did work for and bless our church under its founders;" and then, as did the Pharisees, without further considering the matter, they fold their arms and give themselves up to be carried along by the popular current, to learn, when it is too late, that

"He struggles vainly to maintain a part,
Who has not courage to contend for all."

Said the Saviour, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. How few today have faith to walk out upon God's precepts! How many try to evade the plain teachings of his word! "I know," they say, "it reads so, but I think it will make no particular difference; and then it is so inconvenient to obey;" or, "I know it seems to be plain there, but then who can tell just what it means?" And thus the word of God is made of no effect through unbelief.

But the world will say, We have faith in God. It is true, many have a kind of conventional faith in the existence of a being bearing that name; but they seem to act as though they thought him altogether such an one as themselves; for they deal with him as with their fellow men. Any obligation resting on them is discharged, if at all, in the easiest possible manner; and if it is to cost them any inconvenience whatever, it is entirely evaded. Yet such are tolerated in society, and even pass for good citizens. In this manner many apparently think to deal with the Supreme Ruler of the universe, who declares himself an unchangeable being.

Abraham's strong faith in God led him confidently to expect a future substance,—"a city which hath foundations, whose builder and maker is God." Heb. 11: 10. And although he died in faith without receiving the promise, the time will come, and is not far in the future, when the city of God, the New Jerusalem with its twelve foundations of imperishable stones, will be revealed to his admiring eyes, and he, with all the faithful ones, will tread its golden streets, and walk in its glorious light. It will be for those alone who have had faith in God.

And when the good of every age and clime shall be gathered there, nothing can enter to mar their perfect peace and happiness. Loved ones restored can never be lost, for death is vanquished; sorrow and pain shall be no more, for they are passed away; the last trace of weeping is gone, for God's own hand shall wipe away the tears from every eye. But that which will make the joy and happiness of every heart complete, will be to know that the tabernacle of God is there, and that he will dwell among them, and that they will be privileged to bask in the sunshine of his eternal glory forever. Reader, will you be there? *Have faith in God.*

General Articles.

THE COMMANDMENTS.—PART I.

In Exodus (Continued).

EVENTS subsequent to the rehearsing of the moral law from Mt. Sinai should be noticed here, because in very many minds the moral law, and the national "statutes and judgments," and the ceremonial law, or law of the typical service, are all gounded together, which leads to gross errors. It is found that very many, even Christian readers (and it is believed a majority of them), have never noticed that there was any clear distinction between these laws, or any distinction as to the

time or method of their being given from Mt. Sinai; and, hence, when they read, "The law was added because of transgressions, till the seed should come to whom the promise was made;" or read of a "law of carnal commandments," "having a shadow of good things to come," which "made nothing perfect," which "law was our school-master to bring us to Christ;" or read that Christ having become our great High Priest, "there is made of necessity a change also of the law;" and that Christ "abolished in his flesh the enmity, even the law of commandments contained in ordinances;" "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," as "Christ is the end of the law for righteousness to every one that believeth," they verily and honestly suppose that all these expressions have reference to the moral law, and that that was in reality abolished by Christ.

It has been a matter of surprise that so many, in other respects well-informed persons, including professed Bible scholars and ministers of the gospel, have erred in this respect, and are unconsciously floating in darkness, or floundering in mist and fog on this subject. Here, then, we will endeavor to discover,

1. The three distinct laws and other respective and concurrent ordinances and instructions given from Mt. Sinai;
2. The two distinct methods of giving and of preserving them; and,
3. The three distinct and separate periods of time in which they were respectively given.

I. The three laws.
(a) Ex. 20: 3 to 17, inclusive, contains a record of the moral law of ten commandments as enunciated from Mt. Sinai. This is general and universal, and wholly moral in its character, prescribing general precepts for all moral rectitude, of universal application, designed to protect the honor of God, the institutions of holiness (the Sabbath and marriage), and all virtues, and enjoining holiness of life.

(b) Chapters 21, 22, and 23 to verse 14, contain a record of the special civil "statutes and judgments" by which the Israelites were to be governed in Canaan, in the land which they were to go over to possess. Deut. 4: 5, 14. These civil, national "statutes and judgments" are based upon the moral law, it is true; but they are, nevertheless, as distinct from it as the session laws of our State, which are supposed to be based upon the State constitution, and designed to carry out its provisions, are distinct from said constitution.

An analysis of these chapters presents to us the following considerations:—

1. That the first great institution of holiness—the Sabbath—as instituted in Eden and protected by the fourth commandment, is here adopted as a national institution. Chap. 23: 12.

2. The second great institution of holiness—the family—as also instituted in Eden and protected by the fifth commandment, is here recognized and protected by statutes, as in chapter 21: 2-11, 15, 16.

The other special statutes and judgments are based upon the commandments, as follows:—

3. That of chap. 22: 20, upon the first.
4. That of 23: 13, upon the second.
5. That of 22: 28, upon the third.
6. Those of 21: 12, 13, 14, 18-32, upon the sixth.
7. Those of 22: 16, 17, 19, upon the seventh.
8. Those of 21: 20, 21, 33-36; 22: 1-13, upon the eighth.
9. Those of 23: 1-7, upon the ninth.
10. Those of 22: 25-27; 23: 8-11, upon the tenth.

A few of those statutes seem to be based at the same time upon two commandments; and some upon the general principles of the second table of the decalogue. The object of these statutes seems to have been to apply the general principles of the decalogue as a constitution of civil theocratic government to the government of that chosen people as a nation. But because each and all of the fundamental moral precepts were recognized and applied there, and had special statutes based upon them, one or more upon each, for the government of that peculiar people in their national character, they were not therefore invalidated and made void as such fundamental, universal, and perpetual moral precepts; nor were they therefore invalidated as such, even when those special national statutes ceased to be when the nation ceased to be, any more than our national constitution is invalidated by the special,

prudential session laws based upon it, and designed to enforce its provisions.

And this principle will apply to the Sabbath as well as to marriage, theft, murder, etc. Adopting it as a national institution and enjoining its observance by appropriate legislation for that peculiar national people, no more invalidated its design and sanctification for all men (Gen. 2: 2, 3; Mark 2: 27) than the adoption of marriage as such a national institution and protecting and regulating it and the family relation by appropriate legislation, invalidated it as a moral institution and removed it from the decalogue. That recognition of the importance of the Sabbath to that people by statute civil law, enforcing its observance by them in honor of God, no more invalidated it as a universal and perpetual moral institution, nor removed it from the moral code, from its chief place in the decalogue then, than the special and appropriate statutes protecting virtue and property and personal rights, invalidated and withdrew from the fundamental moral code the commandments against murder, adultery, theft, and perjury.

That special legislation even by God, there and then, for that peculiar nation, enforcing upon them by appropriate statute laws the specific precepts and principles of the universal constitution of God's moral government among men, no more invalidated that constitution, nor removed from it either one of its specific precepts, than the special session enactments of our State legislature, which are based upon the constitution of our general government, and designed to honor and enforce its provisions, invalidate our fundamental national constitution, or remove from it that particular provision which the special legislation was designed to enforce. Even though such special State enactment may expire by limitation, be abrogated by legislative power, or may cease by the expiration of the State, still the fundamental organic constitution and laws of the general government would still exist all the same, though perhaps they might not be everywhere enforced.

Chapter 23: 15-19, contains an account of the three annual, national festival ordinances. The passover festival was considered while reviewing chapter 12. The other two are now for the first time brought to light. Though their object was different, yet in character otherwise they were pretty much the same; and hence we pass them for the present.

Chapter 23: 20-33, contains special promises, cautions, admonitions, encouragements, and injunctions.

Chapter 24: 3-8, narrates the acts of Moses in instructing the people in those "statutes and judgments," the covenant of the people to keep them, the writing of them in a book by Moses, and the confirmation of the covenant by the sprinkling of the emblematic blood of the testator upon the book and upon the people. That book containing a statement of the national "statutes and judgments," and ordinances of the Israelites as a separate people, there, then, and thereafter, was called "the book of the covenant." And here attention is called to the fact that then when that was thus named "the book of the covenant," because it contained the statute law, the keeping of which was the object of the covenant, and at the time when the Israelitic covenant was thus confirmed by sprinkling the emblematic blood of the testator on the book and on the people, that book not only did not contain the engraven moral law of God; for such engraven law had not yet been delivered by God, either to the people or to Moses (see Ex. 24: 12; 31: 18; 44: 28, 29); but it did not even contain a transcript of that ten-commandment law as spoken to the people. That "book of the covenant," when the covenant was thus solemnly completed and confirmed by blood, contained only the special national "statutes and judgments," and the three annual festival ordinances. This fact is an important one, and should be carefully marked.

Verses 1, 2, 9-18, of chap. 24, contain an interesting narrative of God's invitation to Moses to "come up" to him "into the mount," there to receive the ten commandments from the hand of God, engraven on stone by the finger of God. Moses went up into the mount where God was, taking Joshua with him, probably as scribe, and was there forty days and forty nights, during which time he received the instruction for building unto God a "sanctuary," that he might therein "dwell among the people," and a law, and appointments, and instructions for the typical service. This first class of instructions is found in chapters

25, 26, and 27. The second class—the appointments, and instructions for the typical service of the sanctuary—is seen in chapters 28, 29, and 30; the law of sacrifices and of the typical service being especially in chapters 29, 30.

As seen in chapter 31, after God had given to Moses the law, appointments, and instructions of the typical sanctuary service, and was about to fulfill his promise to him forty-seven or more days previous to give to him "tables and a law and commandments which he had written," and send him away with them, he instructed Moses to enjoin upon the people with special emphasis that they should keep the Sabbath "holy to the Lord," and then enforced its observance upon the Israelites by the penalty of death, and then appointed it to be a sign between him and them. A sign that they might know that "I the Lord doth sanctify you," and "A sign between him and them forever" "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed;" and, 3. A sign of a perpetual covenant" throughout their generations, that God would fulfill his promise unto them. But the Sabbath was therefore, incorporated into, nor included in, the typical law. God had completed the typical law and all the appointments of the service of the earthly sanctuary in the previous chapter. This reference to the Sabbath, as seen in chapters 25, 26, and 27, subsequent to the giving of the ceremonial law, was incidental to Moses' going down from the mount to the people with the promised tables in his hands, and to encourage the people to keep the Sabbath holy. That reference, and the appointment of the Sabbath to be such a sign, neither indicated its incorporation into the typical law, nor any change in its object, character, or sacredness; it did indicate somewhat the importance of it, and God's interest and care to see its observance as an honor to him.

Appointing the Sabbath as such a sign to the Israelites throughout their limited and temporary generations as a distinctive nationality, no more made the Sabbath temporary and limited, than it would have made the sun limited as to duration and radiant power to have appointed it as such a sign, saying to them, "As often as you see the sun rise and set throughout your generations, remember that I am the Lord who hath created it and all things, and who hath covenanted with you, and that I will fulfill my promises." Such an appointment of the sun, in the absence of a better object, might have been entirely appropriate. But, if made, would it therefore any sense have changed the object or character of said sun? Verily, it could not. No more did making the appointments recorded in chapter 31: 12-17, in any respect change the original object or character of the Sabbath.

At a second interview of forty days and forty nights between God and Moses, there was a repetition by God of some of the Abrahamic covenant promises; of the injunction to observe the three annual festival ordinances, and the Sabbath; and a repetition of the moral law of ten commandments engraven on stone to replace the tablets which Moses broke. Chap. 34: 28. But at that time there was no founding of the moral law with either the others. Because as recorded in chapter 35: 2, there was a repetition of the injunction to keep the Sabbath, many have thought that the Sabbath was incorporated into the typical law. But this is clearly a mistake. The giving of the latter law was concluded during the first forty days' interview, and that reference to the Sabbath was entirely independent of that law, and was a practical injunction by Moses preliminary to setting the people to work to construct the sanctuary and its appointments, as directed by God, for the purpose of securing a proper observance of the Sabbath during that work. There were, therefore, three distinct and separate laws given from Mt. Sinai.

(a) The moral law of ten commandments, as recorded in chapter 20: 3-17.

(b) The national "statutes and judgments," or civil law, as recorded in chapters 21, 22, 23.

(c) The law of ceremonies and carnal ordinances, as recorded in chapters 28, 29, and 30.

A. C. SPICER.

NOTHING is rarer than a solitary lie; lies breed like Surinam toads; you cannot tell one but out it comes with a hundred young ones on its back.—Washington Allison.

THE PRINCE OF LOVELINESS.

Following lines are too sweet, too lovely to be lost, or hid... Majestic sweetness sits enthroned Upon the Saviour's brow; His head with radiant glories crowned, His lips with grace o'erflow.

MODEL FUNERAL SERMON.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him.

are two resurrections,—one of the righteous, the other of the wicked.

But as to being with the Lord, of which he speaks in verse 17, how are we to be with him? Are we to be taken to Heaven, as is generally taught, at death? Let us see what Paul teaches. He says, in verse 17, "And so shall we ever be with the Lord."

But Paul says that we shall be with the Lord in this way: The dead are to be raised with great pomp and unearthly splendor. Verses 14 and 17 give us precisely his view of the matter, that is, as Christ arose, and with the voice of the archangel, and the trump of God.

And to close up his funeral discourse, he tells them how to comfort one another. Is it by saying to them, Your friend is now tuning his harp of gold before the great white throne in Heaven; he is no longer chained down to earth by his clayey tabernacle, but is now freed from his poor, sickly, decaying body? No! No! It is, "with these words." What words does he mean when he says, "Comfort one another with these words?" Ah! every one will see at once; it is the words we have been considering; the allusion to the grand, sublime, and glorious descent of the Lord from Heaven, in all the splendor of the advent. Amen, and amen. JOS. CLARKE.

A FEW FACTS ABOUT TOBACCO.

TOBACCO, before the discovery of America, was unknown to the civilized world. In 1492, Columbus lay with his ships at the Island of Cuba. He sent two men ashore to search out the land. On their return, among other things, they said "they saw the naked savages twist large leaves together, light the ends at the fire, and smoke like devils." It is said that centuries ago Indians on this continent worshiped devils; Indian priests got drunk on tobacco-smoke, and in this state they held communion with their deities. In agriculture, they had made some progress. With wooden instruments they broke up the surface of the ground. They cultivated maize, peas, beans, melons, and gourds. The Indians called the maize or corn pogatour. In Virginia there were silk worms as large as walnuts; grass resembling silk, of which a piece of cloth was manufactured in England; besides, there were flax and hemp. But of all the objects of cultivation, the most careful attention seemed given to the uppowac,—tobacco. This was sown in beds distinct from every other plant, as if to preserve it from the unhallowed contact of an ignoble companion; it being the favorite incense offered to their deity, and efficacious in quelling the stormy waves. They also smoked in pipes made of clay, as a potent averter of disease. It was introduced into the civilized world by a Spanish commander. From Spain it was introduced to other countries. It was introduced into England by Sir Walter Raleigh in 1584. It is said his servant saw him smoking in his room; and thinking he was burning up, got a bucket of water and threw on him. Catherine-de-Medicis, who was notorious for her instigation of the Massacre of the Protestants on St. Bartholomew's day, was the first snufftaker. It is estimated that 4,000,000,000 pounds are used annually in the world at the present time. At thirty cents per pound, it would cost \$1,200,000,000. In the United States 95,000,000 pounds are annually consumed. At ten cents per pound, it would cost more than all the bread consumed in New York City in three years. This is enough to demoralize a nation. Its effects are directly opposed to Christianity. Thousands of boys and young men are going to ruin by indulging in its use. One of the most remarkable laws in the infancy of Connecticut was aimed against the use of tobacco. It enacted that no person under the age of twenty, nor any other not already habituated to it, should use it unless he had a certificate from a physician stating that it was necessary for his health, and had in consequence received a license from the court. Those who had already addicted themselves to the use of this obnoxious weed, were prohibited from using it in any company, at their work, or on their travels, unless they were at least ten miles from a house; and then only once a day under a penalty of sixpence for each offense, of which the constable was directed to give information to the district court. A similar denunciation was fulminated in Massachusetts.

Thus we see that the use of tobacco was very offensive in those days, and there is no less sin in its use to-day. It ruins the land upon which it grows, it is ruinous to those who use it, and it is a curse to the world. R. S. WEBBER.

OUR HEARTS.

THE heart is the vital part of the human organism; in the Bible sense it is the fountain of all purity and sin; and out of it are the "issues of life." The attributes of the heart are many, and capable of infinite improvement. The character of the man is formed by his heart culture in youth.

The heart of the child is best reached through the affections. Those parents make a terrible mistake, who think it a weakness to manifest by outward acts the love they feel for their children. They may love them enough to make any sacrifice for them, and yet never seek to win their hearts by any of those little endearing acts and loving words which children so delight in.

Some parents think if they fondle, kiss, or caress, their children, it will spoil them, make them effeminate, and unfit them for the duties of life; so they move about like icebergs, and effectually chill, wither, blast, and freeze, the tender hearts of the little ones. Children have their little trials and troubles, and if encouraged, will readily pour out their griefs into the parental ear. If discouraged, they will keep their feelings to themselves, become secretive by nature, and cold and distant in their manners. When they become older, they are apt to seek elsewhere what they failed to find at home, and sometimes make friends of those unworthy of their love or confidence.

When parents lose their children by death, then, in an agony of grief, they smooth back the curly hair with tearful tenderness, fold the tiny hands with lingering caress, press warm, loving kisses upon the white, frozen lips, and give to the dumb, unconscious clay those tokens of affection they refused the living, loving child.

Parents, do not keep your kisses for that dead, cold brow. Those glassy eyes cannot soften with the light of love. Those little ears are forever closed to your endearing words. Those little white arms can no more twine around your neck in fond embrace. That dreamless rest needs no tenderness. Give, oh! give your living children the sympathy they yearn for, and express your love by many an endearing word, act, and look. By so doing, you will strengthen the cords of affection, and so effectually bind their hearts to yours that time, place, or circumstance can never estrange them from you.

God is love; hence love is divine. Jesus had his beloved disciple; therefore it is not wrong for us to have particular friends. Indeed, an unselfish love for a worthy earthly friend will crowd out of our natures a great deal of evil, make us more gentle, more sympathetic, more refined, and more like Him whose heart overflows with love for the whole human race. Therefore, my brethren and sisters, let us cultivate our heart's best affections, and imitate the example of Him who is "altogether lovely and the chiefest among ten thousand;" for the heart of flesh is tenderer than the heart of stone, and "he that dwelleth in love dwelleth in God and God in him." ELIZA H. MORRIS.

Allen's Corner, Me.

SACRIFICING PRINCIPLE.

THERE are, we may safely say, hundreds who refuse the light of the Sabbath from fear of being called unstable. "I am not to be carried about by every wind of doctrine," they say, though they may be thoroughly convinced of the requirements of the Bible in regard to this point. How often we hear it said, "Oh, yes! it looks plain; but I have always kept Sunday, and I cannot think of changing."

Who is it that really changes his principles? Let us see. Two persons experience a change of heart, and set out to serve God with singleness of purpose, fully determined henceforth to live lives of obedience to his will and word, and to perform every duty which presents itself. This is the position which every one takes who is truly converted. One after another, duties are performed and crosses borne; and the Lord blesses these persons in so doing. Finally the fourth commandment and its requirements are brought to their consciences. Both confess that the teachings of the Bible are plain and harmonious, and there is no

chance to evade them. One of them accepts the truth, obeys it, and takes up this cross faithfully and willingly. The other, feeling that it would injure his dignity to acknowledge himself in an error, refuses to yield to his honest convictions, and then prides himself on his firmness of character.

Now we ask, Which of the two has sacrificed the principles upon which they set out to serve the Lord, and which has adhered to them,—he who humbly seeks the will of God and follows the advancing light of truth, or he who will not be led by the plain teachings of God's word, lest he should be called weak-minded? There can be but one answer. GEO. C. TENNEY.

SENDING PRAYERS IN A CART.

A POOR man, who had a very large family, gave them a comfortable support while he was in health. He broke his leg and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by deacon Brown. A loud knock at the door interrupted the service. A youngster stood at the door with an ox-goad in his hand, and asked to see deacon Brown.

"Father could not attend this meeting," he said, "but he sent his prayers, and they are out in the cart."

They were brought in in the shape of potatoes, beef, flour, and corn. The meeting broke up without the benediction; nor did the poor fellow suffer during his whole confinement. The substantial prayers of the donors became a means of grace.—Sel.

MOVED BY FAITH.

NOAH was moved by faith when he warned the world of the coming flood. He showed his faith by preparing an ark. But how little had he to base faith upon compared with what Adventists have, in giving the proclamation of the near advent of the Saviour, and kindred truths. How few sympathized with Noah and believed his report, compared with the number who receive the Advent message. Noah's preaching seemed to effect no one outside of his own household. Adventists are moving the world, as it were; and though obedient converts are few, yet there is a sure and gradual increase in numbers, while thousands are made to tremble for fear, whose faith is not sufficiently strong to move them to obedience. May the Lord pity such.

True, the Lord spoke to Noah, and Noah had implicit confidence in the word spoken. But is not the same God speaking now, through the apostles, prophets, and even the Son of God himself? The way-marks to the kingdom are passed, one by one, until the next thing in view must be the kingdom itself. Many of the signs given by our Saviour as tokens of his coming, have become matters of history, and others are fulfilling before our eyes, but little remaining to be fulfilled before the Lord shall appear; and yet the multitude see nothing to base faith upon touching this mighty event. Even the chief shepherds of the flocks see no evil nigh, and the blind continue to lead the blind.

Not so with the children of the light. They have moved out by faith. Faith is sufficiently strong to lead them to action. They are walking in the light of the prophetic word, which is indeed a light to their pathway, and which will grow brighter and brighter until the perfect day. They have traveled by this light until the haven of rest is almost visible; faith is almost lost in sight. What more need the weary pilgrim to the heavenly land ask? Is he not passing the last mile-stone? and does not the glory of the eternal city already appear to his vision? Do we need more to base faith upon? No, the evidence is sufficient! Those who walk in the light are moving with confidence, becoming bolder and stronger in the truth. They know in whom they trust; and their love, zeal, and labors must and will increase until He for whom they look shall come to save them.

Brother, sister, have you but little faith? Pray that it may be increased. God will surely grant your petition. Will you turn back? give up the faith? No, never. Press forward, onward! Fight the good fight of faith; let faith move you to action, to holiness of heart, and the victory will soon be yours. J. M. GALLEMORE.

Salisbury, Mo.

THE best school for the heart is to be found in the circumstances that surround us.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 12, 1876.

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

CHRISTIAN UNION.

THERE is no sentiment in all the New Testament more strongly expressed than that of Christian union. While Christ was with his disciples, their leader and teacher, he kept them in unity and love. And when about to leave them without a visible leader, to go up to his Father, we should expect his great yearning heart of love would go out in petition for them in words expressive of true Christian union. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Verses 15-17. "Neither pray I for these alone, but for them also which shall believe on me through thy word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verses 20, 21.

Accepting the testimony of the apostles as expressing the mind of Christ as breathed forth in earnest petition for the unity of his church, we have in Paul's epistles to the churches at Rome and at Corinth a more complete idea of the subject: "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Paul exhorts to unity in the high "name of our Lord Jesus Christ," which extends farther than kindly feeling with those who hold opposing views. It reaches almost infinitely beyond the insipid idea of modern times, of the highest type of Christian unity as expressed in the words, "We will differ in love," and embraces a oneness such as exists between the Father and the Son, expressed by the apostle as being "perfectly joined together in the same mind, and in the same judgment."

This is the unity taught by the first apostles of Christ. For this they labored, and to this they exhort Christians of each successive generation since they wrote. But, oh, unhappy church of Christ! that she passed under the shades and into the mists of the great apostasy, down into the wilderness of papal corruptions of the Word, where she gathered to herself traditions and superstitions, which even the power of the great Reformation did not tear completely off. What a pity that the reformers left off reforming! The Lutherans stopped with Luther; the Calvinists, with Calvin; the Methodists, with Wesley; and so on, bringing to the present century, as represented in nearly all our cities and towns, the various denominations, presenting a grand babel of confusion of creeds, church covenants, articles of faith, and different forms of church organization and government, for which there is not a single apology in all the New Testament. But, thank God, above all this Babylonish chatter the Pauline note of more than eighteen centuries ago rings forth in all its entreating earnestness, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Nothing short of the mind of Christ, as seen in his prayer for his church, and as expressed in the earnest pleadings of Paul, is the full measure of Christian unity. Christ prays for this. The New Testament pleads for this in plainest terms, and the callings and gifts placed in the Christian church were designed to secure this state of complete unity. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of

the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

Just how this complete state of unity is to be perfected, when it will be reached, and who are to be embraced in it, is not the design of this article to set forth. But the writer may be allowed to state that one of the happiest hopes that has cheered him on in battling for Bible truth for more than a quarter of a century, has been this, that pure truth that can be read out of the Bible will call forth a people who shall be keeping the commandments of God and the faith of Jesus Christ, looking for the coming of the Son of man. Then will the two ends of the Christian age be brought round to meet, when our adorable Redeemer shall come the second time and find his waiting people standing in unity and in power, such as was the crown of glory that adorned the church at his ascension.

We hold it to be a wrong to differ with others where there are no good reasons to differ. Once an earnest sister asked the writer's opinion as to the importance of all the church coming to the unity of the faith. Being apprised of the fact that this good woman was fleeing in small matters which could be no test of Christian character, we answered, that on all important questions, such as keeping the commandments of God, we thought it very necessary that the church should stand in unity; but in such matters as whether our brethren should plant white beans or striped beans in their gardens we did not regard unity important.

Paul, standing at a period when outward circumcision had ceased, meets the mistaken zeal of those who would still urge it upon the church, with these words, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something." Whiting's translation of 1 Cor. 7:19. "If thou wilt enter into life," says the Son of God, "keep the commandments." In the divine law, and in the gospel of the divine Son, are the tests of Christian character. And it is with an ill grace that those who have been splitting up into petty sects during the nineteenth century over forms of church government, matters of expediency, free and restricted salvation, trinity and unity, whether we may sing any good hymn in church, or only the Psalms of David, and other matters which constitute no test of fitness for Heaven, now pounce upon us, and display any amount of religious horror, simply because we regard strict conformity to the commandments of God, and the faith of Jesus the only true test of Christian character.

J. W.

THE TWO BODIES.

THE RELATION WHICH THE S. D. BAPTISTS AND THE S. D. ADVENTISTS SUSTAIN TO EACH OTHER.

ON the broad platform of the divine law, and redemption from its transgression through the death and mediation of the divine Son, both the Seventh-day Baptists and the Seventh-day Adventists stand in general agreement. Here are the great tests of the Christian life, and a fitness for Heaven; and besides these there are no others.

The principal difference between the two bodies is the immortality question. The S. D. Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial here. And as the practical application of the subject of the Gifts of the Spirit to our people and to our work is better understood by our S. D. Baptist brethren, they manifest less concern for us on this account.

But the views which both bodies entertain respecting free investigation and the right to personal opinion forbid any restriction whatever to be laid upon each other in the proper advocacy of the sentiments in which both cannot at present agree. We recommend, however, that there be no controversy between the two bodies. The differences between us are of such a nature, and we have in common so broad a field of labor with those who differ with us respecting the fundamentals, upon which hangs the destiny of a world lying in wickedness, that Seventh-day Adventists and Seventh-day Baptists cannot afford a controversy on doctrines which neither regard as tests of Christian character.

Both bodies have a specific work to do. God bless them both in all their efforts for its accomplishment. The field is a wide one. And we further recommend that Seventh-day Adventists in their aggressive work avoid laboring to build up Seventh-day Adventist churches where Seventh-day Baptist churches are already established. If ministers or members from the

Seventh-day Baptists regard it their duty to come with us, under the impression that they can serve the cause of God better, we shall give them a place with us. But we see no reasons why there should be any effort put forth on the part of our people to weaken the hands of our Seventh-day Baptist brethren in order to add to our numbers from those who were before us in revering the ancient Sabbath of the Lord.

If it please our Seventh-day Baptist brethren, let the interchange of courtesies in the appointment of delegates be continued, and be conducted in a manner to secure mutual benefit. The visits of the worthy delegates from the Seventh-day Baptists, Pres. Allen, Elders Wardner, Burdick, Rogers, Hull, and Prof. Whitford, have done our people good. And if the delegates from our people to that body, Elders Andrews, Smith, Canright, and others, have failed to do that people good, it has been from want of ability and a knowledge how to work out that good which was in their hearts to do.

What God in his wise providence has marked out for these two bodies in their future labors and destiny, the future alone can unfold. But whatever that may be, it seems a certainty to us to-day, while looking with faith and hope toward that untried future, and cherishing a filial love for those whose history of loyalty to High Heaven stretches across long centuries, that no good can result to either from controversy and proselyting, and no harm can come to either from those courtesies and labors of love calculated to build each other up on our common faith.

We do not say that we have seen the proper relation between the two bodies as clearly and joyfully as we do to-day; neither do we wish to be held responsible for what some of our people have done, or may do, not in harmony with the foregoing. But that our settled convictions on the subject for more than five years may be understood, we quote from our report of the Clear Lake (Wis.) camp-meeting, which appeared in REVIEW AND HERALD for July 4, 1871:—

"At the close of the Sabbath morning service, we were cordially greeted by many who reported themselves Seventh-day Baptists, who gave our hand the very next thing to it, if not the real Advent shake. Among these was Prof. Cornwall, of the Albion, Wis., S. D. Baptist Academy, who invited us to speak to the citizens of his place. Nothing could have given us greater pleasure than to have responded to this, and similar courtesies by speaking freely to this people upon the great fundamentals of our common faith—the commandments of God, and the faith of Jesus Christ; but hoarseness, fatigue, and the labors of the Minnesota Camp-meeting the next week, compelled us to pass on without even calling on any of our S. D. Baptist friends.

"Here we may, by divine grace, enjoy a strong union; and while Seventh-day Adventists may prize very highly, and tenaciously hold, their views upon the immortality question, and may cherish as important to the glory of God and their own prosperity, their definite views of the manifestation of spiritual gifts, they will agree that it will be much better to seek for that union that may be enjoyed upon the broad fundamentals of our faith, than to sacrifice that union in urging upon the Seventh-day Baptist sentiments peculiar to Adventists."

We are happy to say here that a full statement of our views and feelings, outlined in this article, was given by the writer before the recent General Conference of the S. D. Baptists, which apparently met with a full approval from that body. It is with great pleasure that we look back to the happy hours spent with that good people, and only regret that we could remain no longer with them.

J. W.

THE SIGNS OFFICE.

THE report of the California Camp-meeting and annual Conference, given in this week's REVIEW, decides in our mind the destiny of the SIGNS Office. We had done all we could to build up that office by our labor, means, and influence upon those who had confidence in our judgment and integrity. But a spirit of fault-finding, the most unreasonable and cruel we ever witnessed, sprung up in selfish hearts, and diffused itself more or less among nearly all. The influence of this work of Satan frustrated our plans, and made it necessary that we should leave California and labor where the people would receive our testimony, and could be benefited by our counsel, until our people in that State should come where we could help them.

It is proper here to state, that there are noble souls and true, in California, who have taken no part in saddening the hearts and weakening the

hands of those who labored hard and sacrificed much to build up the cause. But for warlike experience most of these precious souls were warped more or less at the very time we were their full sympathy and help. But thank God for evidences of returning sanity throughout the entire camp, and for the lesson (though bitter learned), which will be of great value to our young cause on the Pacific Coast. Although one year has been more than lost in the building up of the SIGNS Office, yet with this instruction, the friends are now rallying to rally to the past; and we again confide in them to co-operate with us in making the SIGNS Office a complete success.

The good report of this week, over the nature of one in whom all our eastern people have confidence, one who in his youth has stood for the right under great discouragements and perplexities, will brush from the sad hearts of our willing eastern people all doubts and discouragements as to the success of the Pacific S. D. A. Publishing Association, and the SIGNS OF THE TIMES.

We here repeat, what we have frequently stated, that the REVIEW is our church paper. As such, all our people on the Pacific Coast are able to take both papers, should subscribe for the REVIEW. The SIGNS will be the paper for the Coast, and yet will be our paper wherever the English language is spoken. Will all our Tract and Missionary workers at once for the SIGNS OF THE TIMES?

Mrs. W. and the writer determine that ordinary circumstance shall deter them from carrying out the work they commenced a year ago, and from which they were driven only by the work of Satan through those who gave them up to murmuring. God has a work for us with our pens. And we ask the T. and M. Societies to give a circulation of 10,000 copies outside the Rocky Mountains. Mrs. W. will sketch her life sketches in the new volume of the SIGNS which will commence the first of December. We purpose to give in that volume the facts relative to Christ in the Old Testament, the Sabbath in the New, the connection between the law and the gospel, baptism, and redemption.

The SIGNS is offered to our people east of the Rocky Mountains, who take the REVIEW at \$2.00 a year. When paid for by friends of the cause, to send to their unbelieving friends and by T. and M. Societies, the price will be postage paid, \$1.50 a year. There is no loss to lose. The T. and M. Societies should themselves in working order at once.

THE CALIFORNIA CAMP-MEETING.

THE camp-meeting and annual Conference of our people in the State of California was held at Fairfax, Marina Co., Sept. 20-28. The following report is hastily given for the REVIEW in advance of the regular report for the SIGNS, accompanied with this statement: "The following is a plain simple statement of the facts relative to our good camp-meeting for 1876."

Our camp-meeting is now in the past, and was one of the most solemn, and finally, one of the most triumphant, meetings that we ever attended. Prior to the meeting the prospect seemed discouraging on account of the scarcity of workers. Eld. Waggoner was in Oregon, and Eld. Loughborough was the only experienced minister in the State. Eld. Healey, who was afterward strengthened to participate in the labors of the meeting, was reported to be so slowly recovering from fever that it would be dangerous for him to attend. There seemed to be no other source from which to expect material aid, and the feeling prevailed in the church that without the special blessing of God, Eld. Loughborough would be under his load of care and discouragement, and the meeting would prove, at least, a partial failure.

Earnest prayers were offered for several weeks before the meeting, asking the favor of God upon our efforts, and when the people came together it was with a sense that something must be done, and with a thorough determination to work for its accomplishment.

The committee with a large force of hands had cleared the ground in the Valley, and pitched the tents, so that on Wednesday, when most of us arrived, we found about fifty tents up, besides the large congregation tent, which was 60 by 100 feet. The work progressed rapidly until Thursday noon, when there were sixty-six family tents up, only two or three of which were taken down before the final breaking up of the camp.

The meetings were all interesting and well attended. The social meetings were marked with

d sacrifice earnestness and freedom, entirely devoid of excitement. The feeling prevailed that souls were to be a season of heart-searching and we needed prayer to God that his Spirit would re-thank and bless his people here, and that he would give them wisdom and grace to advance through the nature of the work to which all felt that the meeting should chiefly be devoted, as well as the lack of ministerial aid, he built up the effort was made to call in the crowd; and, in consequence, the outside attendance was to be less than that of last year. But the attendance of our own people was regular, there were between three and four hundred steady attenders.

On Wednesday afternoon, Sept. 20th, the meeting opened with a discourse by Eld. Loughborough, setting forth the object and design of the meeting, and giving the church some whole-some advice as to how they could best reap last- all do benefit from it. In the evening Bro. J. L. spoke from the second chapter of Daniel. Thursday morning at six, many assembled in a large tent and spent half an hour in prayer. Morning meetings throughout the week were devoted to singing and prayer. Thursday afternoon Eld. Loughborough spoke upon the subject of Thessalonica, showing that, as the apostle and faithfulness of that church were used to provoke others to faith and works, so the increased activity of our brethren in certain parts of the field should inspire us with new zeal and earnestness in the pursuit of truth. In the afternoon Bro. Wood spoke from the prophecy of Daniel, carrying out the line of his first discourse. Thursday evening Eld. Loughborough read a Conference Address, in which he gave an outline of the history of the rise and progress of the cause on this coast, with a summary of the ministerial efforts expended, and of all means applied to the support of this mission, whether raised or received from the East. The Address set forth the mistakes made by the brethren in the past, particularly at their camp-meeting, and exhorted them to faith, confidence and united, earnest action on the work given us in these last days, and to stay up the hands of those whose souls are entirely devoted to this work.

Friday morning the social meeting was of great interest. Several testimonies were borne by those who had but just come into the truth. One brother stated that while he was visiting a friend, he accidentally picked up a copy of the Bible, intending to prove by the Scriptures themselves that the doctrines taught in the paper were false. But after searching for some time in the vain hope of finding some text to overthrow the doctrines he had read, he was convinced of their truth, and embraced the Seventh-day Adventist faith. They then been keeping the Sabbath about one week. Another brother immediately rose and stated that he too first became interested in the faith by reading. While watching at the bedside of his sick brother, he saw a copy of the Signs, as he expressed it, "picked it up carelessly, laid it down carefully;" for while reading he became convinced that the seventh day was the Lord's Sabbath. Since that time he has been trying to keep it sacred.

On the Sabbath meetings were also of a practical nature and exceedingly interesting. At the close of the afternoon discourse the Conference Address was read by Dr. M. G. Kellogg, as quite a number of those present had not heard its first reading. On closing, Bro. Kellogg made some remarks indorsing the Address and stating that the spirit of forbearance instead of rashness had been entertained at the last camp-meeting, great joy, and would have been avoided.

At the close of the afternoon discourse, those present were determined to renew their consecration to God, and to live devoted, self-sacrificing lives, manifested their desire by coming to the front seats, and in many cases by giving their most precious testimonies. Afterwards, those just becoming a Christian life separated themselves from the rest, and sincere prayer was offered in their behalf. Deep feeling pervaded the whole congregation.

On Sunday forenoon Eld. Loughborough presented the position of the United States in the light of Prophecy. In the afternoon he introduced the subject of the Third Message, showing the relation which the Sabbath bears to it. From one thousand to fifteen hundred persons were present, and all listened attentively to the preaching. The meeting at 5 P. M. was devoted to the children, who were all gathered in two tents. The meeting was opened and conducted by a few elder persons who encouraged the little ones to speak. There seemed to be a general desire among the children to elevate their young lives to the path of duty, and during the remainder of the camp-meeting their conduct proved the sincerity of their words. Twice during the camp-meeting a half hour was spent in singing Sabbath-school songs with the children, who took a lively interest in the exercise.

THE BUSINESS MEETINGS

The meetings of the Conference were short and very interesting. Twelve churches were represented by delegates, and two by letter. Twenty-one delegates were present. The officers elected for the ensuing year were as follows: J. N. Loughborough, President; Wm. Saunders, Secretary; Geo. G. Manuel, Treasurer. John Morrison and W. C. White were appointed to act with the President as Conference Committee.

The following resolutions were adopted by a rising vote, the whole Conference requesting the privilege of thus expressing themselves:—

Whereas, It has pleased our Heavenly Father, in answer to the earnest petitions of his people, to bless us with clearer views of duty, and,

Whereas, Eld. Loughborough was appointed to prepare an Address to the Conference, in which address he has clearly set forth wherein we have failed in the past; and, in a brief history of the cause on this coast, has shown us those who have labored unselfishly, and in whom we should have confidence, therefore be it

Resolved, That we heartily indorse said Conference Address, believing that the facts stated therein are in strict accordance with the truth, and we recommend that it be published in the SIGNS OF THE TIMES, in connection with the report of the proceedings of the Conference.

Resolved, That in view of the facts stated in the Conference Address, whereby we perceive that Eld. White has, by his means and influence, helped the work on this coast as no other man could, and has always labored unselfishly for the best interests of the cause, we do heartily deplore the spirit of murmuring that has rendered his labors extremely arduous among us, especially during his last visit, and we do cordially extend to both Bro. and Sr. White our fullest sympathy and confidence, to which they are justly entitled; and we invite them to spend as much of their time with us as is consistent with the general interests of the cause.

Resolved, That our thanks are due to the General Conference for their watch-care and tender regard in sending some of their most efficient laborers to us, and we desire to show our appreciation of their kindness by hearty co-operation with them, and giving them that ready support to which their arduous and unselfish labors entitle them at our hands.

Resolved, That we hereby express our thanks to the Camp-meeting Committee for their efforts in fitting up the grounds and otherwise aiding to make the meeting a success.

Several urgent calls were made for labor in important and encouraging fields. Credentials were renewed to Elds. J. N. Loughborough, W. H. Healey and M. G. Kellogg, and Brn. J. L. Wood, R. A. Morton, John Judson, Andrew Brorsen, J. E. White, Isaac Morrison and B. A. Stephens received licenses.

The payment of Systematic Benevolence during the past year has been unusually prompt and full. Over \$2500 had been raised, which, after paying all dues, left a little more than \$300 in the treasury. The Auditing Committee recommended that the San Francisco church should pay the Conference at their earliest convenience the \$1000 loaned them one year ago. It was proposed to make an appropriation to the General Conference; but as the sentiment ruled that they should be just before they were generous, the Conference voted \$1100 to Eld. White for actual time spent laboring in this State.

At a session of the Conference on Wednesday, the publishing work was considered. A statement was made showing that while the Office building and lot had been paid for so nobly, and the necessary machinery and material so liberally donated, there was yet a debt upon the stock of paper and books, and the Publishing Association was sadly cramped for means to increase its stock by publishing large editions of

books, the sale of which would result in considerable profit. The Auditing Committee recommended that the Conference take measures to raise \$5000 in stock of the Association, and thereupon a subscription was started, which in about an hour resulted in raising the specified sum. Since then an additional \$100 has been pledged, making a total of \$5,100 new stock in the Pacific Seventh-day Adventist Publishing Association. \$1200 was then raised toward clearing the SIGNS from debt, and a considerable portion of this sum was paid on the ground.

The Missionary Meetings, indicated an awakening interest in the work. Several discourses were addressed to the missionary workers, and if the way in which they loaded up with books and tracts is any indication of what they will do, the next three months will show a better report than the whole past year.

W. C. WHITE.

THE ILLINOIS CAMP-MEETING.

FRIDAY NOON we found ourselves on the Illinois Camp-ground, about three miles east of Kankakee. The brethren had hired the Methodist Camp-ground. It was, for warm weather, a fine location, being situated upon the east bank of the Kankakee River and in a beautiful grove of small trees. But the weather was very cold all the time, so that we needed fire more than shade, and warm houses more than the cold wind from off the river. Fortunately, there were several houses on the ground, so that, with good fires, most of the people were comfortable.

But the cold weather kept the crowds away, so that the outside attendance was very small. Every reasonable effort should be made to have our camp-meetings near the railroad and within walking distance of the city. Then we can always have a crowd. The brethren find it much the cheapest to hire a ground all fitted up like this one. It saves money and hard labor. Another good thing Eld. Colcord did here. He hired an excursion car to come to the ground on Thursday and return on Tuesday. By so doing most of the brethren came to the ground early and remained till the close of the meeting; and it reduced their fare from nearly \$10 to \$4—less than half fare. I have seen this tried before with the best success.

There was a good turnout of our people,—larger than ever before. All seemed to be of good courage. Several new churches were added to the Conference; and many scattered Sabbath-keepers attended who had only kept the Sabbath a few weeks or months. This is always cheering. There was also a large attendance of the French brethren. Bro. Morin held special meetings in the French tongue for them. At this meeting this dear brother was solemnly ordained to the work of the ministry. Then he baptized several of his French people. Probably he will soon return to Europe to aid in the mission there.

Bro. B. F. Merrit was also ordained at this meeting. For a few years past he had been in some trial of mind and had not thrown himself fully into the work; but now this is all removed and he takes hold earnestly to lift with the rest in this closing work. All were rejoiced at this.

Considerable improvement has been made in the Conference the last year both financially and otherwise. The officers of the Conference are fully determined to bring things up still further this year. A lack of coming up financially is what has crippled and dwarfed this Conference in the past. There are wealthy men here who do next to nothing for the cause. God cannot prosper such a course.

Our social meetings were good. The time was always well filled up. Sabbath afternoon, when Sr. White invited the people to come and seek God, some seventy-five came forward for prayers. Bro. White spoke several times with specially good freedom. These worn laborers have now attended every camp-meeting this year, fourteen in succession. When we consider the amount of anxiety, hurry, and wearing labor this has called for, we feel sure that God has helped them, and we are grateful that they come through it all so strong and well and cheerful in God. May the angel of the Lord go with them still.

Our indispensable reporter, Miss Mary Clough, was also on hand with her genial good nature and ready pen, keeping a half-dozen copyists busy sending the reports of our meetings to papers in all parts of the State. If any one in the Northern States doesn't know who Seventh-day Adventists are by this time, it is not because the papers haven't done their duty in the case!

So closes another camp-meeting season, by far the best we have ever had. A new impetus has been given to the work, a much larger attention to this solemn message has been secured from the public. In all this we recognize the opening providence of God; and our hearts are filled with gratitude, and our souls with new courage. D. M. CANRIGHT.

St. Louis, Mo.

A WORD TO THE TRACT SOCIETIES.

WE have now reached the autumn season, and the long winter evenings are before us. There is no time in the year when missionary effort can be more effectually put forth than during the fall and winter months. The hurry of the summer is past, and intelligent families fix upon some course of reading for the winter season; while many others would direct their minds to some particular course of reading if they had their attention called to it.

Then the reports of the camp-meetings during the past season have produced an effect. These reports have been read by hundreds of thousands of people, and have been the means of largely increasing the circulation of some of the papers publishing them. One agent remarked, at the New England camp-meeting, "I have obtained two hundred subscribers already; and had your meeting held one week longer, I would have been satisfied; for then I should have obtained as many more." The paper for which he was agent had a circulation of 112,600. The universal testimony of newspaper men was, that there had been an unusual demand for the paper since the reporting commenced.

It is therefore evident that the public have read these reports with interest. Hence there never was a more important time. There never was a wider door open for the Tract Societies. Shall we take advantage of these circumstances, and obtain readers for our publications and subscribers for our periodicals? Now is the golden moment, and we should not let the present opportunity slip. The work should be entered upon at once. Each Tract Society should be in haste to lay plans wisely. Do not do it hesitatingly, as though there was an uncertainty in the matter. The cloud has arisen, and the providence of God says, Move forward. That pioneer paper,

THE SIGNS,

should not be neglected. In all the Conferences, especially in New York and New England, money has been raised to relieve the various Tract Societies from their embarrassment, and to obtain subscribers for the SIGNS OF THE TIMES. It was not the object at that time to have a separate fund for the SIGNS or REFORMER, but to so help the Tract Societies that a special move might be made with the SIGNS.

Efforts should be made to circulate all our periodicals. Not one of them should be neglected. Then, too, the Health Almanac, our health tracts, and denominational works, demand attention. All should move together; for they are all specialties in the Tract and Missionary work. This is the season of the year in which the most can be accomplished, and it is especially the time for distributing the almanacs. And inasmuch as the providence of God has thus opened the way before us, such a move should be made in the missionary work this fall as never before.

All along the line from Maine to California, one general cry should be raised, Forward march! Let drowsiness and stupidity be shaken off, and let there be a general coming up to the help of the Lord against the mighty. The certainty of the success of our cause is expressed in Isa. 55:10, 11: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

S. N. HASKELL.

If only Prepared.

THAT it makes no difference to us when the Lord comes, if we are only prepared, is a quirk appearing so perfectly logical that it is always presented with an air of triumph, as if to say, There is no use of talking of the signs of his coming. But the Lord gave signs, and when they shall have appeared, he bids his people know his coming is near, even at the doors. Matt. 24. Shall we be prepared without doing what he commands us to do?—without faith, and without obedience? R. F. C.

WORK FOR JESUS.

I ASK but to work for the Master;
 'Tis this, only this, I implore;
 And I'll choose not the service—contented,
 Be it only to wait at the door.
 But oh! let me work for the Master,
 I love him and this is my need
 For all the rich mercies he showered
 On me in my darkness and need.

'Tis all I can do for his goodness,
 That has followed me all of my days.
 He has led me, and succored and chastened;
 And forever I'd bow and give praise.
 Then oh! let me work for the Master,
 I care not though menial the toil.
 There is naught in his service but honor;
 And 'tis work, that the dark foe will foil.

Let me work, let me work, for the Master,
 The service time soon will be gone,
 The sunlight seems now to be waning,
 Soon the sheaves will be all garnered home.
 And oh! what a glad shout will echo
 Creation's vast arches all through,
 When the Master shall call home the workers—
 Will he call, then, my brother, for you?

Oh! swiftly the time fieth onward,
 And would we then join the glad throng
 Who will sing to the praise of King Jesus,
 We must have learn the key to their song.
 And oh! as those white-robed, bright harpers
 Shall then their Redeemer behold,
 Methinks as each sweet strain floats upward,
 And each hand sweeps those harp strings of gold,

That each voice that shall rise in the chorus
 Will seem to re-echo the words:
 "It was living and doing for others,
 That taught us the key to these chords."
 Then oh! let us work for the Master,
 Ne'er choosing the labor or field,
 Content if at last our poor service
 Some fruit for his garner may yield.

M. J. BAHLER.

Progress of the Cause.

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

IN THE FIELD.

HAD an interesting meeting with the church at Olcott, Sabbath, Sept. 23. Four were baptized and united with the church. Am now at Great Valley, Catt. Co., N. Y. Am to begin a series of meetings to-morrow evening, Sept. 29. Would be glad to have correspondents address me here.

R. F. COTRELL.

VERMONT.

SINCE our camp-meeting I have baptized five, four of whom were added to the Irasburgh and Charleston church, giving an addition to this church of ten (with those added previously by baptism) within eleven months.

We have held some very encouraging meetings in Orleans Co. The visits of Bro. C. L. Boyd and the meetings which he held in this county last summer while visiting his widowed mother and other friends, were a help to the church. The brother who embraced the Sabbath when he was here, is strong, and rejoices in the increase of light and of spiritual blessings. Truth is onward.

A. S. HUTCHINS.

A BROTHER writes from Gallatin, Mo.:—
 "We have Sabbath-school, and prayer and social meetings weekly. Four have taken a stand with us from reading tracts and papers. Others are interested."

DUPLAIN, MICH.

By urgent request, I spent Sabbath and first-day after our camp-meeting with the church in Duplain. I spoke four times and attended the ordinances. Our social meetings were good. Quite a number came from Ovid to this meeting. First-day evening I came six miles to Ovid, and with an hour's notice we had a good-sized room well filled with attentive hearers, mostly outsiders, who listened with interest while we spoke to them an hour from Acts 1:11. I have never felt the truth of greater importance than at these meetings. Brethren are urgent in every direction, saying, "Come and help us." I feel like trusting in God and moving forward.

J. BYINGTON.

Oct. 4, 1876.

WINSLOW, MO.

I HAVE been holding a tent meeting in this place a little over four weeks. The interest and attendance have been good throughout. A large majority of the people in this vicinity for miles around are convinced that we have the truth. Some have decided to obey, and we hope for others to take a stand with us. The Disciples

pressed us for a discussion, but when their man came he had many excuses to make and finally backed out, after writing me that he came well endorsed both as to character and ability. I have faith in God to believe the truth will triumph. I ask the prayers of God's people that the truth may prosper in our hands.

J. G. WOOD.

NORTH-EASTERN MISSOURI.

THE tent labors in this part of the State were brought to a close at Bible Grove on last Sunday night with the largest congregation of the season. During the season the tent has been pitched three times, and more than a hundred discourses delivered, and a large quantity of reading matter sold and given away, until this whole region has either heard or read of the Advent and Sabbath, and a great number are convinced on both subjects; many of whom will yet act, as they have assured us. Eighteen have taken stand with us, and there are now thirty-five Sabbath-keepers, where, last March, there was only one, and last July, only seventeen.

At Bible Grove there is a real revolution wrought in the minds of the people. The opposition here has been general and somewhat bitter. But the tide is turned, and the better part of the community are with us in faith, and soon will be, in practice, we believe. A minister's labors could not well be more efficient and acceptable than Bro. Long's were here. He did most of the preaching, Bro. Rogers having been called away, to the sorrow of his many friends in this country. May the Lord be praised and thanked for all his mercies.

Bro. Long left with the tent yesterday to hold a general rally meeting in Daviess Co., in company with the other ministers of the Conference.

H. WREN.

Bible Grove, Mo., Sept. 27, 1876.

MORRIS CO., KANSAS.

WE closed our series of meetings at Elm Creek Sunday night, Oct. 1. Sabbath meetings and a Sabbath-school are established at this place. There had been no S. D. Adventist preaching here until this summer; and there was but one Sabbath-keeper in the county—sister Keifer, from Alma, Mich. There are now about forty who honor God's holy day. Thirty-five of these have covenanted to "keep the commandments of God and the faith of Jesus."

J. LAMONT.

Oct. 3, 1876.

MO. T. & M. SOCIETY.

QUARTERLY meeting of Dist. No. 1 convened at Prairie Valley, Oct. 1, 1876. Called to order by the President. Opened with prayer by L. R. Long. Report of previous quarter read and accepted. Reports from the several societies read, which showed the following results:—

Number of families visited,	63;	letters	written,	34.	
No. of new subscribers:	IN-	STRUCTOR,	6;	REFORMER,	3.
Copies sent to friends on trial:	REVIEWS,	2;	SIGNS OF	THE TIMES,	2.
Periodicals distributed,	359.	Tracts and pamphlets distributed,	41,760	pages.	
Rec'd for membership,	\$2.00	" by donations,	11.11	" from book sales,	4.00
" for widows and orphans,	.25				
Total,	\$17.36				

Remarks on reporting were made by Brn. Evans and Long. President spoke of the need of a new tent. Interesting remarks were made by Brn. Mallory and Long. A call was made for those who were willing to pledge \$10 each, to be paid by the first of April next. Ten immediately responded. A brother came forward and offered to pay five dollars, which was received.

The president presented the necessity of each family's having the periodicals, especially the REVIEW, REFORMER, and INSTRUCTOR. A call was made for funds to pay for such, to those not able to provide them. Eleven dollars pledged and one dollar paid. Five new members were added to the Society. Meeting adjourned.

P. R. DEFORD, Director.

H. M. VAN SLYKE, Sec.

THE SUFFERINGS OF JESUS.

DEAR brother or sister in tribulation, are you weary from exhaustive toil, heavy through manifold temptations, suffering bodily pain or mental anguish? Think of the weariness of Jesus as he went about

doing good. Think how he was tempted in all points like as we are, "yet without sin." Recall his anguish in Gethsemane, his agony on the cross. Truly, he can sympathize with you in your pain and grief. Be faithful, endure to the end, and you shall receive the crown of life, the crown of righteousness and glory.

Returning wanderer, do you doubt your Father's tender love, your blessed Saviour's heart-yearning for your victory over sin, your triumph in glory? Repair to the cross. Think what love and pity were Christ's, as he volunteered to forego the blest enjoyments of Heaven, to be without place to lay his head, to be called Beelzebub, to weep with "strong crying and tears," to hunger and thirst, to sweat great drops of blood, to be crowned with thorns, spit upon, smitten, buffeted, scourged, to die—and all for you. If you would not crucify him afresh, do not longer doubt his love. With sweet, confiding faith rely on his promises. "Return unto me, and I will return unto you." Return to your first love. Walk henceforth in Christ's footsteps, with unwavering faith. Endure, as seeing him that is invisible.

Dear fellow-wanderers, let us grieve God's Holy Spirit and his faithful servants no longer, but become co-workers with Christ. How slight the comforts and the sinful pleasures of which we are to deny ourselves for him, compared with what he gave up for us! How light our load of grief and agony compared with his!

Oh! let us prove our heirship by sharing henceforth meekly, patiently, yes, joyfully, his sufferings; and at his blessed appearing we shall share his joy and glory, the delightful company and sweet fellowship of each other, of all the redeemed saints and holy angels, forever.

N. W. VINCENT.

IMPORTANCE OF WATCHING.

DO WE realize that we are daily drawing nearer to the closing scenes of this world's history? that the day of the Lord cometh, and it is nigh at hand? Alas! how many are closing their eyes to the signs of our times, and to the fulfilling prophecies, which show with certainty that we are living amid the perils of the last days. God has revealed his will unto us, and if we take the trouble to examine his word for ourselves, we shall not be left in darkness. If we are overtaken as by a thief in the night, we shall be without excuse; for the sure word of prophecy is to us line upon line, line upon line, bringing us down through the succeeding ages of the history of this world until the present time, clearly showing that the next great event is the dashing in pieces of all earthly governments, and the setting up of God's everlasting kingdom. This is so clearly portrayed in some nine or ten different chains of prophecy that the careful observer needs only to examine them to become impressed with the same conclusion.

Again: we need only to open our eyes to see events of frequent occurrence which are as much the precursors of the coming judgments of God, as the vivid lightning and the roaring thunder are indications of an approaching storm. The earth reeling to and fro; the frequent earthquakes, which are increasing to an alarming extent; the sea and the waves roaring; the remarkable tidal disturbances, causing the destruction of hundreds of vessels yearly; waterspouts and whirlpools on the sea, and unprecedented storms, both on sea and land; the bright glare of the aurora borealis,—a wonder only of late occurrence; the earth waxing old, like a garment, so that in many places it will not produce a tithe of the product of former years; the great army of destructive insects attacking almost every variety of the product of the soil,—these are but a few of the many signs that God has sent to warn the world of its approaching crisis.

Many of the most thoughtful and active of the age are watching these phenomena, and tremble for fear of those things which are coming upon the earth. Yet in the face of all this, while many of God's servants are giving meat in due season to the household of faith, how many, alas! lulled into a state of carnal security, are passing the warnings by, unheeded. The siren song of peace and safety is sent out far and wide upon the breeze. It is heralded from the pulpit and the press. But what has the Lord to say of them? "For when they shall say, Peace and safety, then sudden destruction cometh upon them."

Nearly forty years have passed away since the proclamation was heralded to the world, "Fear God, and give glory to him;

for the hour of his Judgment is at hand. There was not a nation nor a man on the earth that did not hear the sound of its warning voice, and responded to the call. But was that the last message, the closing scene for there followed another angel: 14: 8. Another proclamation was showing that God's professed people were not in a condition to meet the great day of eternity; that the confusion of Christianity was far below the requirements of the great Judge of the earth. "Babylon, is fallen, is fallen." This message followed quick succession. There was a general lament throughout all Christendom, "the sad state of the churches." The harvest ready for the Reaper, and then thrust in his sharp sickle? No, still lingers. God, in his unbounded love for poor, fallen man, sends forth a note of warning. A more solemn proclamation is not to be found in the word of God than the third angel's message, the commandments of God and the testimonies of Jesus are held up as the great standard around which the people of God are to rally where they will be shielded from the mingled wrath of God, which is to be upon the shelterless heads of the wicked.

This solemn message is now going to the world. The next scene brings view, not an angel of mercy, but the Harvester, coming to reap the harvest of the earth. We are in the day of God's reaping. The closing scenes of earth transpiring, the warning voice is sounding, and how will it be with the great multitude of mankind? Our Saviour, speaking of the time, said it would be as in the days of Noah. As Noah went out to proclaim truth relative to the flood, the world's allurements attracted the attention of people, and they put off the approach of deluge, or denied it altogether, until they were swept away with inevitable destruction.

In this preparatory hour the question is asked, "But who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3:2. Shall we be able to stand in that great day just before us? Do we believe it is so? Are we preparing? or shall we put off important work as did the antediluvians and the inhabitants of Sodom and Gomorrah, until the day of destruction? Dangerous; but nothing is more common in this world. Felix was only expressing the sentiments of humanity in general when he said, "Go thy way for this time, when I have a convenient season, I will call for thee." "Procrastination is the thief of time." How often man is brought to the point where death is staring him in the face, and he laments and mourns because he has put off the needful preparation until he hardly dares to ask for pardon. "I will give all I am worth for ten minutes longer to live," said a dying man who spent his whole life in the accumulation of wealth, but had no treasure laid up in Heaven.

Many are saying, "My Lord delayeth his coming," and are becoming drunken with the cares of this world. To such, the Lord says he will come in a day when they will not for him.

The reckless course of the present world is forcibly illustrated by a company of happy youths who started for a boat upon the Niagara, some distance above the falls. The day was uncommonly pleasant, the air was refreshing, and they were buoyant in spirits as they launched upon the stream. To them the scenery was charming. The sweet melody of the birds singing upon the shore unites with the songs and hearty laughter of the company until they think this the happiest time of their lives. The floating bark takes its course, while the oarsman joins with them in the pleasures of the ride.

All at once they are startled by a voice from the shore: "Hallo! friends! look out! The rapids are before you!" Quick they look around to see where they are. No rapids are in sight. Their boat quickly vanishes, and they begin to look at the one who would seek to deprive them of their pleasure. They answer, "We will take care of ourselves. We see there is danger we will pull up shore; but we are going to enjoy this awhile yet." "Let to-morrow take care of itself; sufficient unto the day is the thereof." Thus they pass on, engaging heartily as ever in the pleasure of their ride, until again they are warned by a man who sees their danger, and rushes down to cue them, crying, "Young friends, look out! This way; the rapids are before you!"

is com- mission- ot hear- that to- ene? N- gel. T- people w- great de- equire- "Babylon- followed- general- om, by- ristian, o- s." Is- nd does- No; m- unded; m- th anoth- mn pre- the word- sage. T- his faith- at standa- om to ral- me the- o be pou- the wick- going fo- brings- t the gre- vest of t- od's pre- earth- at mass- ing of o- e days- oclaim- rld and- ion of- approach- until th- le desti- e solemn- abide th- hall stat- Shall- ay that- ut is ne- ut off th- deluvian- and Gome- Delay- e comme- expressing- eral wh- on, I w- on is th- is brou- ng him- eparati- rdon. I- a minut- who ha- ulation- id up- layeth h- ken wit- the Lor- they lo- ent wor- npany o- boat rid- above th- pleasa- were, a- d out o- nery wa- the bird- the merr- company- s its ow- with th- y a voice- ds! th- Quick- they are- eir fear- to laugh- deprive- answer- . When- l pull- this rid- ke care- the evi- aging- the ride- man who- n to res- ds, ahoy- e you!

and the pennies, and soon we shall be able to give to God's holy cause hours and dollars.
M. J. BAHLER.

HE GIVETH MORE GRACE.

If we have ever so little sincere desire to serve God and to be his, is it not absolutely certain, from the whole tenor of his words and deeds, that he will meet us more than half way, and bring us on in the right path with more than a mother's tenderness? He requires from us a very arduous standard of sentiment and duty. Granted. But does he demand anything which he is not ready to supply? Is he a Pharaoh, who, while he requires us to build a pyramid, bids us get straw where we can find it? Truly, no. For every responsibility which we have to meet, he offers to qualify us. For every height which we have to climb, he furnishes an inward strength. So that whatever be our faithless forecastings before we fairly come up with our burdens, it is extremely questionable whether, while we are bearing them, the heavier seems more oppressive than the lighter. For the feeling of a burden's oppressiveness must of course, be proportioned to our strength. And if with a double burden the Lord supplies a double strength, it is exactly the same to our experience as if with half a burden he had left us half the strength. Isaac leads a quiet life; and it is not recorded that any great revelation was made to him. Jacob is tossed with troubles; and in the midst of them he dreams of the great, bright ladder which spanned the distance between heaven and earth. The same is the law of the Christian life; an easy pilgrimage, and no extraordinary support; a tempest-tossed career, and a strong consolation. We need not faint, then, at any prospect before us. Progress in grace may be arduous, difficult, impossible to flesh and blood—out of the question, it may be said, while living in the old world—but to all alleged difficulties there is one simple answer, "He giveth more grace."
—Church Union.

HAVE FAITH IN GOD.

DEAR READERS OF THE REVIEW: It is with a heart filled with love and gratitude to the Giver of every good and perfect gift, that I take my pen to recount some of the dealings of God with me, hoping thereby to encourage some poor, weary, suffering one to cast his cares more fully upon the Lord. I know how to sympathize with such, having myself been bound upon a bed of languishing for over two years, and at last delivered by the power of God. I feel it my duty, as well as happy privilege, to recount the goodness and great mercy of God to me.

On the 17th of Feb., 1874, the withering hand of disease fastened upon me; and, after vainly struggling against it for about four weeks, I was compelled to give up, and take my bed, to which I was constantly confined until the 17th of July this past summer. My disease was of the spinal cord. My case had been pronounced hopeless by several different physicians, beyond the reach of human skill. Remedy after remedy had been tried, but all to no avail. Month after month rolled away, and each found me still lying upon the bed, tortured in every part of my frail system by cruel pain. Hope began to sink within me. My confidence in human means was wholly destroyed, and I became settled in the conviction which had long been forming, that nothing short of the power of God would ever raise me to health. I resolved to cast myself upon his mercy, and trust alone in him to restore me to health, if in accordance with his divine will; and on the evening of that same day (the 17th of July last), it pleased God to send one of his servants here filled with faith and confidence in God, and endowed with his Holy Spirit.

He was moved to present my case before the throne of grace, and supplicate the God of Heaven in my behalf; and while engaged in earnest prayer he was moved by the Spirit to lay hands on my head, and entreat the Lord for Jesus' sake to heal me at that time. Nor was it in vain; for scarcely had we presented our humble petitions, ere the power of God descended upon me, penetrating every nerve of my system, and banishing every pain. Praise the Lord forever. I lay helpless and weak for a few minutes, but as it were in the very presence of my Saviour, when I was moved to arise and try my strength, that faith might be made perfect by works; and no sooner had I made the attempt than I felt strengthened so that I arose from my

bed and walked for the first time for over two years. From that time until the present, I have been rapidly recovering, and am now quite well. To God be all the praise.

Thus has the word of God been fulfilled which says, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. 5: 15. Yes, thank the Lord, I can feel that though my sins were many they have all been forgiven for Jesus' sake. Praise his ever-blessed name. And if faithful I hope in a little from this to be gathered with all the ransomed ones, to enjoy the rest which remaineth to the people of God. I can truly say with the psalmist, "It is good for me that I have been afflicted, that I might learn the statutes of the Lord;" for while lying upon a bed of affliction, I have been brought to see the importance of keeping all of God's commandments, including the holy Sabbath, which is the seventh day, that I may have right to the tree of life and enter in through the gates into the city.

O let us be faithful, dear brethren and sisters, and strive to know and do the whole will of God, that we may be accounted worthy to escape all the things that are coming upon the earth, and to stand before the Son of man. And I would say to the dear suffering ones, Have faith in God. Place not your confidence in man, but flee to the God of Israel for aid, who is ever ready and willing to attend unto the cry of the helpless. O claim his promises as your own, and cast yourselves upon his mercy; and you will surely find him a very present help in trouble. His promises are all yea and amen, and his word standeth sure forever. In him we may find a refuge in every storm, a friend in every time of need. Then, O ye sick and needy ones, no longer doubt his word; no longer lean upon a broken reed; but hasten to apply to the mighty Physician whose skill was never baffled, and whose ear was never closed to the cry of the distressed. For, "all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22.

HANNAH M. ROGERS.
Eaton, P. Q., Sept. 15, 1876.

LATE AT MEETING.

A BAD practice of coming late to divine service prevails more or less in some congregations. It is a practice that ought to be abandoned, as it is attended with evil consequences. It disturbs the minds of devout worshippers who do not indulge in it. It detracts the attention of persons previously assembled from the solemnities in which they are engaged. It tends to cause the services of the sanctuary to be held in low repute. It promotes the spread of slack views as to the proper nature of public worship. It seems to suggest a performance to be witnessed, rather than a solemn exercise to be participated in, or a recreation to be engaged in, in whole or in part, as inclination may dictate, rather than a duty which men are under a strong obligation faithfully to perform. Its effects upon the mind of those who habitually indulge in it must be detrimental. It is incompatible with the cultivation of that devoutness of thought and feeling, in the absence of which worship in any form is but a profitless exercise. Where it does not spring from want of punctuality, promptitude, and forethought, it is probably mostly caused by utterly inadequate views of the true character of the service of the sanctuary which we are required to render to the Most High. It is to be feared that such views obtain to an extent truly lamentable even among professed Christians of an average degree of piety. Much would be accomplished in the way of rectifying such views, were all accustomed to attend divine worship, punctual in their attendance, and earnest in their endeavors to derive the largest possible degree of benefit from use of this precious means of grace.—Sel.

OUR CALLING.

How important is the truth which we express in the naming of our work in this world our "vocation," or, which is the same, finding utterance in homelier Anglo-Saxon, our "calling." What a calming, elevating, ennobling view of the tasks which we find ourselves set in this world to do, this word would give us, if we did but realize it to the full. We did not come to our work by accident; we did not choose it for ourselves; but under much which may wear the appearance of accident and self-choos-

ing, came to it by God's leading and appointment.

What a help is this thought to enable us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any one of us. What an assistance in calming unsettled thoughts and desires, such as would make us wish to be something else than that which we are! What a source of confidence, when we are tempted to lose heart, and to doubt whether we shall be able to carry through our work with any blessing or profit to ourselves or to others! It is our "vocation," our "calling;" and He who "called" us to it, will fit us for it, and strengthen us in it.—Trench.

MOURN FOR THE MOURNER.

"Mourn for the Mourner and not for the Dead."—Hemans.

Join not to sigh with the weeping willow,
Bend not in grief o'er the loved one's grave;
For the departed has left time's billow,
No more to be tossed on life's dark wave.

Mourn not that the aged have ended all sorrow
In sweet rest, untroubled with pains or with fears;
Haste to the mourner who waits for the morrow
With heart-breaking grief and comfortless tears.

Grieve not that the youth's fair hopes were blighted,
And earth's bright visions were never met,
On a soon-coming morn will the tomb be lighted
With a blest life immortal whose sun will ne'er set.

But have you the tears for life's woes flowing,
Shed them no more o'er the homes of the dead;
But with kind words in sympathy glowing,
To the stricken household, thy footsteps be led.

There has death struck the keen blow of anguish,
And affliction rules with sad, bitter sway,
And there o'er their loss fond hearts will languish,
While peacefully sleeps the one in clay.

In that lonely household where fond ties, all broken,
Are wringing the hearts whence peace has fled;
Go, strengthen the links of hope near broken;
"Mourn for the mourner and not for the dead."
S. M. S.

PECULIAR SORROWS.

THERE is no sorrow that is peculiar to any human being. In the myriad experiences of the human family the same scenes of trial, temptation, and affliction, are re-enacted from year to year. The unnumbered human hearts, framed and formed in all their deepest sympathies by one creative hand, have in them lines and characteristics of likeness, and the joys and sorrows of any heart may find their counterpart in hundreds of thousands of others. "There hath no temptation taken you but such as is common to man." Reproach, betrayal, bereavement, affliction, desolation, the breaking of tender ties, and the sundering of loving hearts,—all these are but the common sorrows of a world that is filled with pain, and sighing, and tears.

However much we may deem our own condition exceptional and peculiar, or however strange our afflictions may seem to be, when compared with what has occurred in our own narrow circle of observation, yet those same experiences taken up into the broader circle that opens before the Divine mind, may be doubtless paralleled in every point by the experiences of others around us.

But if there were a sorrow or a trial which mortals had never known, yet there is this consolation,—our Master, our leader, our helper, was "touched with the feeling of our infirmities" and was "tempted in all points like as we are, yet without sin." He has passed through this weary pathway, and his footprints, marked with blood, are everywhere before us. We may come to him with tender and confiding love, and tell to him the story of our grief without reserve. He knoweth the way we take; he watches us through every fiery trial; he sits as a refiner of silver, carefully watching that which is so precious to him, until he shall see his own image reflected in the molten mass. May God grant us grace to bear our peculiar trials, and to overcome in the conflicts that are appointed us, that at last, having suffered with Christ, we may reign with him in peace and joy and blessedness forevermore.—Sel.

Obituary Notices.

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

FELL asleep in Jesus, Sept. 22, 1876, our beloved brother, Asa Hazeltine, at his residence on Sand Prairie, Richland Co., Wis., aged seventy-one years. He was one of the old veterans of the first message. I was with him the day he died. I never witnessed so triumphant a death before. He said he had no doubts. He shouted, "Glory to God," many times, and said Jesus would soon come. He leaves a wife and daughter and two grandchildren to mourn their loss. Funeral discourse by the writer.

JOHN ATKINSON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct 12, 1876.

General Tract Society.

THIS organization was designed to take the general supervision of the Societies in the several States, and to extend its influence beyond the boundaries of the State Societies.

Will They Do It?

ELD. HASKELL urges that the work of circulating the SIGNS OF THE TIMES should be done through the T. & M. Societies, instead of calling for subscribers and donations direct to the SIGNS Office.

No reading matter will do as much good for the money as the weekly visits of the SIGNS at \$1.50 per year, post-paid.

In the Advent Christian Times of Sept. 20, 1876, we find the following item: "Our issue was omitted last week. Hard times and no TIMES go together, sometimes."

The Family Health Almanac.

THE Almanac for 1877 will be furnished to the Tract and Missionary Societies on such terms that it will cost them the same as last year.

The science of telegraphy is now so far perfected that the sound of the human voice has been distinctly conveyed over a thousand miles of wire, and parties that distance apart have easily conversed with each other.

A Capital Example.

THE following item is going the rounds of the papers. We call it capital; and if the example here set should be followed by all who ought to follow it, the cause of God would find it "capital" too.

"A big-hearted Christian of Boston, when the collection for Foreign Missions was taken in his church, the other day, gave his usual amount of one thousand dollars, and then added a second because the times are so hard and the good cause ought not to suffer."

In the Advent Christian Times of Sept. 20, 1876, we find the following item: "Our issue was omitted last week. Hard times and no TIMES go together, sometimes."

Is Saul also Among the Prophets?

BISHOP COXE, of Western New York, in a letter to The Orbit of Buffalo, has taken to task in a commendable manner, Prof. Huxley, the so-called scientist, for going out of his way to offer a groundless and wanton insult to Christianity and the Bible.

"I expect to give account at the Judgment seat of Christ, and I mean by his help, to be faithful to his cause, and to his crown, and so to do my duty in an ungodly world, that is soon to be burned up."

What does the bishop mean by this last sentence? Is he looking for this world soon to be destroyed in the fires of the last day? Varying the question of old a little, we inquire, Is Bishop Coxe also among the Adventists?

Will the secretary of each State Tract and Missionary Society have the kindness to forward to this Office, at once, the name and address of both the president and the secretary of his Society?

LISTEN, BRETHREN.

THE first edition of the Health Almanac for 1877 is already issued. A second edition will be issued soon. We are hearing of some things that show unmistakably that former editions of this Almanac have done good.

Dear brethren in Ohio, we want to see five thousand Health Almanacs judiciously distributed in our good State by the first day of February, 1877. Do I not hear the response from all quarters, "It shall be done"? We can do it if unitedly and zealously we take hold of the work. I believe we will.

As we meet with you in your district quarterly meetings we want scores of young men and women, yes, and children, too, to report to me that they will canvass for the REFORMER and other periodicals, and distribute the Health Almanac.

These Almanacs will be shipped as freight to Clyde, O., to be there at the time of the State quarterly meeting, Nov. 18, 19, and from thence, by directors and members, be carried to all parts of the State.

We expect the following persons will take a real interest in the distribution of the Almanacs in their cities: L. W. Carr and I. Edgerton, Cleveland; J. T. Mitchell, Zanesville; J. G. Benton, Dayton; W. B. Davis, Norwalk; sister Elsie Gates, Springfield; while our brethren generally will look after the country and the cities within their reach.

Brethren, we notify you thus early, that you may get ready in season. Lord bless the Ohio T. & M. Society. H. A. ST. JOHN.

Secular Items.

ANY Sabbath-keeper wishing the services of a young man in any business, is requested to address, Robert Wright, Jeddo, St. Clair Co., Mich.

A SABBATH-KEEPER is desirous of getting a situation to work on a farm with a Sabbath-keeper. Address, Thomas Brown, Ravenna, Muskegon Co., Mich.

Appointments.

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

DISTRICT quarterly meetings in Ohio as follows:—

Dist. No. 1, Bowersville, Greene Co., Oct. 14, 15.

Dist. No. 2, Claylick, Licking Co., Oct. 21, 22.

Dist. No. 3, N. Bloomfield, Trumbull Co., Nov. 11, 12.

Dist. No. 4, Clyde, Huron Co., Nov. 18, 19.

Dist. No. 5, Bowling Green, Wood Co., Nov. 4, 5.

Dist. No. 6, Hamler, Henry Co., Oct. 28, 29.

We purpose to attend all the above meetings, if health and circumstances will admit. Important meetings, brethren; turn out, one and all. We may not be able to visit your section again during the winter. Let all the members report to their directors in season.

THE Ohio State quarterly meeting of T. & M. Society will be held at Clyde, Sandusky Co., Nov. 18-20. Arrangements will be made for the winter campaign.

QUARTERLY meeting at Kickapoo Center, Oct. 14, 15. Meeting to commence on the Sabbath at 10 A. M. All are invited. Bro. Atkinson is expected.

THE next general quarterly meeting of the Vt. T. & M. Society, will be held at Wolcott, in connection with the district quarterly meeting, Nov. 4, 5, 1876.

TRACT and Missionary quarterly meetings of the Vt. T. & M. Society will be held as follows:—

Dist. No. 4, Bristol, Oct. 14, 15.

Dist. No. 1, Borderville, Oct. 21, 22.

Dist. No. 2, Irasburgh, at the house of Bro. H. W. Barrows, Oct. 28, 29.

Dist. No. 3, Wolcott, Nov. 4, 5.

We hope for a report to the secretary, accompanied by a donation, from each member in the several districts. Preaching on Sabbath and first-day at 11 o'clock A. M.

PROVIDENCE permitting, I will hold meetings as follows:—

Underhill, at the house of Bro. D. Fuller, Oct. 18, 1876, at 2 P. M.

Berkshire, at the school-house near Bro. H. N. Austin's, Oct. 23, at 6 1/2 P. M.

East Richford, Oct. 25, at 2 P. M.

Hope to meet with as many of the brethren and sisters, with their children and friends, as can attend.

QUARTERLY meeting for the churches of Marshall, Newton, and Burlington, will be held at Newton, Mich., Oct. 21, 22. We hope there will be a general attendance. Some minister will be present.

If nothing in the providence of God prevents, I will meet with the friends in South Boston, Oct. 14, 15. Meetings to commence on Sunday at 2 and 7 P. M. At New Ipswich, N. H. Oct. 21, 22. Will our Amherst friends meet with us at New Ipswich? At Washington, N. H., Oct. 28, 29.

At our Boston meeting we hope to see all of our friends in Boston and vicinity, especially those who have recently become interested in the subject of the Sabbath, and those who were baptized at the camp-meeting, living in the vicinity of Boston.

QUARTERLY meeting of the church at Victory, Wis., the first Sabbath and Sunday in November. We should be glad to have Bro. John Atkinson or Eld. I. Sanborn meet with us. Other churches are invited.

QUARTERLY meeting of the church at Eaton Rapids, Mich., Oct. 28, 29. We hope there will be a good representation from other churches. We invite Bro. E. R. Jones to meet with us. If he cannot, can Bro. M. B. Miller be present at this meeting?

THE sixth annual session of the New England Tract and Missionary Society will be held at South Lancaster, Nov. 4, 5. Circumstances make this as important a meeting as ever has been held of its kind in New England.

MONTHLY meeting of the churches of Oswego Co., N. Y., at West Monroe, Sabbath, Oct. 14, 1876.

PROVIDENCE permitting, the Minn. T. & M. Society will hold a general quarterly meeting Medford, Sabbath and Sunday, Oct. 14, 1876. Meeting to commence with the Sabbath.

QUARTERLY meeting of the church at Seneca, Ill., will be held at the Serena meeting-house Oct. 14 and 15. The friends at Wedron, elsewhere who can attend, are cordially invited. A minister is expected to meet with us.

NEVADA, Story Co., Iowa, Oct. 14, 15. Organization of a church will be effected if possible. Baptism administered.

QUARTERLY meeting of the Ithaca and Adirondack churches will be held at Ithaca, Mich., Oct. 22, 1876. Hope sister churches will attend.

WEST LIBERTY (Mich.) school-house, Oct. 14, at 11 A. M., and evening. Also Sunday, A. M., 2 1/2 P. M., and evening. Would like to see friends from Spring Arbor, Jackson, and poleon.

QUARTERLY meeting of the churches at Hilldale, Ransom, and Jefferson, and of Dist. No. Mich. T. & M. Society, at Ransom, Oct. 21. Will the brethren at Adrian meet with us? us all remember that religion means business and come prepared to work. Send your report in season to A. G. Wilber, Ransom, Hilldale Co., Mich.

QUARTERLY meetings in Illinois will be held as follows:—

MONTHLY meeting of the churches of Oswego Co., N. Y., at West Monroe, Sabbath, Oct. 14, 1876.

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QUARTERLY meetings in Illinois will be held as follows:—

Keenville, Oct. 14, 15.

Ward School-house, " 18.

Greenup, " 25.

Martinsville, " 28.

Campbell (where Bro. Doyal may appoint), Nov. 1.

Bro. Bitner's neighborhood, " 4.

Oakland, " 11.

Lovington, " 11.

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A Card.

THE writer takes this opportunity to express her heart-felt thanks to the officers and members of the Michigan Conference for their thorough appreciation of her work during the late camp-meeting, and for the encouragement and co-operation which made that work a success.

MARY L. CLOUGH.

The Way of Life.

THE second edition of the Engraving, entitled the Way of Life from Paradise lost to Paradise restored is ready. This instructive Picture has been greatly improved in plan, as well as in artistic beauty. It is really a splendid illustration of the great facts of redemption through Jesus Christ. Price, post-paid, \$1.00.

Business Department

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

RECEIPTS

For Review and Herald.

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

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Books Sent by Express. A W H Millard \$10.00, O Mears 6.00, E R Jones 25, Geo Foreman 14.32, G W Colcord 59.07.

Cash Rec'd on Account. C W Bisbee \$1.00, Cal T & M Society 16.90.

General Conference Fund. C Green \$6.00, Albert Wike (s n) 3.00, W B In 23.00, Church at Bethlehem, Md., 3.00.

Mich. Conf. Fund. Kendall church per P Markillie \$4.07.

Mich. T. & M. Society. Geo E Risley, Dist 3, \$3.00.

S. D. A. E. Society. Betsy Landon \$50.00, E A Ferrin 1.00, Mrs H Root 20.00.

Danish-Norwegian Mission. A Christopherson \$6.00.

Review to Poor. Lover of the Truth 13c.