

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 56.

P. A. Robinson 50-28

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 11, 1877.

NUMBER 15

The Review and Herald,

ISSUED WEEKLY BY

Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

J. CHAPMAN, Secretary, JAS. SAWYER, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One for a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 year.

Address, REVIEW & HERALD, Battle Creek, Mich.

"EVEN SO, COME, LORD JESUS." REV. 22:20.

COME, dear Saviour, come in glory;
Take thy wearied servants home;
We would bow in love before thee;
We would greet the loved ones gone.
We have waited long in sorrow;
We have toiled and struggled long;
Speed the bright, the joyful morn;
Haste the victor's shout and song.

Earth beneath the curse yet mourneth;
Plagues abound—death, misery;
List, the whole creation groaneth,—
Let it thy salvation see.
Nations all with fear are quaking,
From the dungeon to the throne;
Rise, O God, the heavens shaking;
Take the kingdom for thine own.

Sound the trump of solemn warning;
Let thy shout the saints awake;
Clad in robes of bright adorning,
To thyself thy loved ones take.
Now prepare thy saints to meet thee;
Help us each to do thy will;
Then with joy we soon shall greet thee,
With thee stand on Zion's hill.

—Sel.

The Watch-Tower.

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

THE OUTLOOK.

THE following article on "The Commune," describes the nature of a dangerous element which is in existence and growing all over the world. There are said to be forty-eight journals in Germany devoted to the advocacy of communistic principles, and one of these journals has a circulation of a hundred thousand copies. The Socialistic party is comparatively strong in other European countries. And as it is an international organization, it counts largely on America. Since the recent strike in this country with its accompanying riot, pillage and arson, it is ascertained that these troubles can be traced to the International Society of the United States, and that the great masses of American workingmen are united in this secret organization. Surely the elements are rapidly accumulating for a time of trouble such as never was. Dan. 12:1.

The articles which we publish in connection with this, are also full of significance. Read the article on "Official Plunder." What stability can there be in a government, when the great mass of its public officers are thieves and robbers. And this evil, says the article, has increased so rapidly of late, that the cases of the conscientious discharge of duty are the exceptions and subjects of remark.

Then we have the fact that the present is stamped as emphatically the "age of promiscuity." What then must be the condition of the hearts of men? for out of the abundance of the heart the mouth speaketh.

The "sad report" from the mining regions of Pennsylvania shows what the greed and oppression of capitalists are doing. Tens of thousands of men with their

families on the verge of starvation, in this land of plenty, is a fearful commentary on our social condition.

With all these facts before us, the outlook from the Watch Tower is such as to cause all thinking men to consider what these things indicate in regard to the future. In the light of God's prophetic word, only, can these signs be read aright. The end is near. U. S.

THE COMMUNE.

DESPITE the infamy with which they covered themselves in 1871, the Communists are yet secretly organized and by no means despicable in numbers. Through the *Internationale* they correspond with affiliated societies, not only in the Continental States, but also in England and America. They are recruited from the worst elements, such as have no sympathy with the existing order of things, and who desire a social as well as political revolution. They are as hostile to the Republic of the United States as to the most absolute despotism. They, in fact, hate it more than any other, as its demonstration of the possibility of self-government prevents the success of Communism. If they could destroy it they would have removed the last obstacle in their way, and would force the adoption of their own theories as the sole means of securing complete individual liberty and universal equality of property and rights. Under their system there would be no rich men, because all property would be held in common, and the earnings of each would go for the support of all. In other words, individual property would cease to exist. To any one not bereft of reason it is easy to see that this would lead to the extinction of personal enterprise, to the arrest of the progressive march of the age, to moral stagnation, and to social degradation.

Communism is in full play in Russia, and there it has had an opportunity to display its power for good and evil. It has covered that empire with a dense torpidity; it has destroyed individualism, and has kept all its members on the same level, and has checked the ambition for a higher and better state of things. The individual has been sacrificed to the community, and no one can rise, be his genius or talent what it may. A more certain mode of debasing the human species could not well be devised. It is the relentless foe of whatever has contributed to the prosperity, happiness, and development of modern States and peoples; and worse than all, it is in conflict with every principle of republican freedom of ancient and modern times. The right of the individual to the unfettered exercise of his own powers, to the gains of his industry, and to the acquisition of property, which is the essence of true republicanism, is denied by Communism. It is a standing conspiracy against progress, liberty, and Christian civilization.

The *Internationale* is a secret organization, with salaried officers and agents actively at work in Europe and America, the declared enemy of the political institutions of every country and every religion, atheistic, anarchical, and subversive of established notions of right and justice. When the *mot d'ordre* is given to stir up strife, to raise mobs, to kindle insurrections against governments, it must be obeyed. Its orators are specially instructed to denounce corporations, the accumulations of capitalists, the right of anybody to rule but the Communists, and to advocate the redistribution of property, the abolition of all distinctions created by individual effort, and the entire re-organization of society. One of the leading Internationalists recently boasted that the American Republic would ere long be supplanted by Communism, and that as there would then be no capital

there could be no further strife between capital and labor.

One of the members of the French Commune thus defines its objects: "Their philosophy is atheism, materialism—the negation of all religion. Their political programme is absolute individual liberty by means of the suppression of government and the division of nationalities into communes more or less federated. Their political economy consists essentially in the dispossession, without compensation, of the present holders of capital, and in assignment of the coin, land, etc., to associations of workmen."

I ask you, citizens of the greatest Republic of modern times, if you are willing to surrender your noble institutions for such a system of villainy? Are you, descendants of Washington, Jefferson, and Franklin, to unlearn all that the wisdom of your Revolutionary sages has taught you, and to become the pupils and followers of the madmen, who, in 1871, acted more like savage beasts than human beings, and attempted the destruction of the most beautiful city of Europe? Wherever the International Society is in operation it will be a foment of disorder; for its aim is, in the words of one of its most eminent leaders, "the suppression of government." It will take advantage of every commotion to widen the breach between the different classes of society, and it will enlist in its service all who are the enemies of established authority, and who, like the Communists, hope to live on the labor and earnings of others.

The Commune would not have obtained control of Paris but for the treachery and demoralization of the National Guard. The city had hardly been evacuated by the Germans before the worst elements of the Paris population came to the front. They swarmed into the center of the city from their hiding places in the batignolles, the Faubourg San Antoine, and the quarries of Montmartre, demanding bread, money, and the punishment of the aristocrats. In their speech this is a general term, meaning all decent people who live genteelly on the means they have accumulated by lives of honest industry. Their ranks were recruited from the prisons, from the lazarettos, and the haunts of crime. Having established a mockery of a government at the Hotel de Ville, they closed the gates of Paris, refused to allow the army to enter, and declared themselves the rulers of France. Commissions were organized to hunt up suspected persons, to administer justice on the spot, to shoot, to hang, and put to death at will. The ordinary forms of justice were dispensed with as too tardy in their movements. Respectable citizens were dragged from their dwellings, subjected to a few interrogatories by a gang of *sans culottes*, pronounced guilty, whether the evidence was exculpatory or not, placed against a wall, and then shot down. This done, the same ceremony was performed elsewhere with the same accompaniments. The Archbishop of Paris, Monsignor Darboy, was seized and held as a hostage at first, only, at last, to be foully murdered. Not a citizen eminent for public or private virtue whose life was not in danger from these sanguinary despots of mob rule.

Base men hate nothing so much as superior excellence. When, after a resistance of two months, they found that Marshal MacMahon, with his army 90,000 strong, was too formidable to be any further opposed, they make a last desperate stand behind barricades in the principal streets. When these defenses were no longer tenable, they determined to involve Paris in their own ruin. They set on fire the Palace of the Tuileries, the Palais de Justice, the Hotel de Ville, the Louvre, and other public buildings, the ornament and glory of Paris, masterpieces of architecture, rich in associations of historical

fame, and containing treasures of art that could never be replaced. Nothing was sacred in their eyes. Even the Napoleonic column in the Place Vendome, covered with sculptured bas-reliefs of the martial glories of France, they levelled to the ground. All that was refined, monumental, and grand was odious to them; for, like the Goths and Vandals, they warred on civilization. The magnificent range of the Tuileries was burned to the ground, the Louvre narrowly escaping a like fate. The Hotel de Ville, which had cost millions and was one of the finest edifices of Europe, became a mass of smoking ruins.

A little longer and all the sacred edifices would have been given up to the flames, and Paris itself might have ceased to exist. Trains of powder were found laid near petroleum in the sewers to blow up the city and leave it a wreck. Never in the worst times—no, not even in the bloody Revolution of 1789, did such fiends arise to disgrace the human shape they wore, and to dishonor the name of man. These infuriated demons were fought by the French army under the conduct of Thiers, Gambetta, and the Republican leaders as the enemies of France, liberty, and Christian principles. They were the legitimate successors of Robespierre, Danton, and Marat, and the men who during the Reign of Terror covered France with havoc and massacre. Foiled here, their aim is now to repeat the same scenes in Republican America, and on the ruins of your institutions to erect their arbitrary rule, with the guillotine as the instrument of their vengeance. Let the savage barbarities, the incendiarism, and the licentiousness of the Communists of 1789 and 1871 in France warn you, Americans, of the fate reserved for your now happy country should it fall into the hands of the same class of men.—*Paris Correspondence of the Phila. Press.*

OFFICIAL PLUNDER.

It seems almost superfluous to say that the most alarming symptom of corruption under the form of government with which this country should be blest, in every sense, has been the unblushing venality to be traced in so many official quarters. This is an evil which has increased upon us so rapidly that where a case of conscientious discharge of duty occurs, it positively becomes a matter of especial remark by honest people and of general clamor and outcry by the rogues. Not, indeed, that offices are generally filled by men who commence with thorough-going rascality; but one is used to hearing upon the street such remarks as these: "That place has a regular salary of \$3,000 per annum, but he can make \$10,000 out of it." Again, "So-and-so is worth \$200,000; but when he took that office, two years ago, at \$6,000, he hadn't a cent."

Honest, toiling men of industry, talent, frugality, and self-denial, heard these things with amazement and aversion at first, but, finding them continually repeated amid the smiles and not the frowns of the bystanders, who were as likely to be men of note as any others, grew familiar with the thought, and, at last, insensibly lost that keen, delicate sense of rectitude that should have been their second nature. Then came, perhaps, the pressure of sudden calamity and poverty, the taunts, the sneers, the petty contumelies

* * * "that patient merit
Of the unworthy takes,"

and, in some sad moment of forgetful despair, even a noble nature may have stumbled and fallen. Something like this may have been the history of many a heart that has been swept into the vortex of an evil time. Others, commencing with ripened knavery, and, finding little restraint either in the public conscience or in the barriers which law imposes, have not been satisfied

till they have gorged themselves with immense sums of the people's money.

We now look with amazement at the mountains of debt—State, municipal, and corporate—piled up within the last decade, large portions of the avails of which were stolen by those who had the handling of the funds. The wonder now is, *first*, how we could ever have permitted such a state of things to occur; and *secondly*, how we shall ever become extricated from the load. Doubtless it is easier to answer the first of these questions than the second; but one thing is certain, we shall never get out of the trouble unless we stop its cause. Public and official thieving must cease.—*True Citizen, Sept., 1877.*

PROFANITY.

WE are emphatically in the age of profanity, and it seems to us that we are on the topmost current. One cannot go on the street anywhere without having his ears offended with the vilest words, and his reverence shocked by the most profane use of sacred names. Nor does it come from the old or middle-aged alone, for it is a fact that the younger portion of the community are most proficient in degrading language. Boys have an idea that it is smart to swear; that it makes them manly, but there never was a greater mistake in the world. Men, even those who swear themselves, are disgusted with profanity in a young man, because they know how, of all bad habits this clings the most closely and increases with years. It is the most insidious of habits, growing on one so invisibly, that almost before one is aware he becomes an accomplished curser.—*Sol.*

A SAD REPORT.

THE plain, unvarnished tale supplied by our special correspondent now among the Pennsylvania miners, cannot be read with indifference by any just or humane man. We speak of "hard times" when it becomes necessary to forego some luxury, to deny ourselves some familiar pleasure, and to reduce our general standard of expenditure. We complain when pinched to keep up appearances, and repine at the hardship which invades our comfort. In and around the coal fields of an adjoining State, however, are tens of thousands of working men, who, with their families, are on the verge of starvation. A large proportion are unemployed; those that have work are paid so scantily that what they earn barely keeps soul and body together. The picture of squalor and wretchedness, of hunger and nakedness, is shocking enough to touch the hardest heart. It is made more painful by the fact that some of the companies add to the miseries of their people by the enforcement of the truck system. There may be reasons for suspending work in some cases, and for reducing wages in others, but the greed which prompts employers of labor to squeeze out of it the beggarly pittance through the agency of store-pay, admits of no excuse. It is an infamy which the law in other countries has suppressed.—*New York Times.*

General Articles.

SERMON ON THE SABBATH.

Genesis 2:2; Mark 2:27, 28.

AMONG the most blessed treasures of grace is the Sabbath, the seventh day, for a day of rest and refreshment. The toiling millions, with bended back and weary hands, look forward to the Sabbath as a day of rest, of release from toil; a day of relief from care; a day when the rough garments may be laid aside, and the clean and better be used; a day when they need not rise before daylight, but may rest all day; a day when the father may be at home with his family, and the apprentice be at home with his parents and brothers and sisters; a day of cheer, of church, of reading, of rest, and of improvement. We can conceive of the importance of this day to the toiling millions, when we consider that on account of its religious character, it has been for thousands of years respected by all nations and observed by all classes; so that soldiers had rest, and sailors had rest, and servants had rest, and slaves had rest, and the toiling millions, bond and free, had rest. Say not, They could have it without a Sabbath; we know better. Take away the reverence for the day, and capitalists would soon demand seven days' work to the week, and men with starving families

would soon offer to work seven days to the week; and more work would be done for less reward, and capitalists would be enriched and working men be made poorer, because the toilers would be robbed of the rest that God gave them. Say not that it would be preserved for recreation: that would soon cease under pinching poverty; and the toiling millions would be oppressed more and more.

In the text we have the origin of the Sabbath, and the nature of it. It had its origin with God in Eden. It comes down to us from the sinless age. It is found first as one of the three paradise laws; viz., marriage, labor, rest. In Eden God gives the Sabbath, and the command and the example of its observance. God blessed the seventh day, and sanctified and hallowed it. Thus you see that it is not a Jewish Sabbath, for it antedates all Jews. But as Jesus says, "The Sabbath was made for man,"—made in the beginning for all our race. When Israel was chosen as a church, God gave them the Sabbath enshrined in the decalogue of eternal laws. There were ten commandments set as a cabinet of jewels, a central one of which was the Sabbath. While this proves its preciousness, it by no means proves it Jewish. As well call all the rest Jewish and reject the decalogue—yea, reject Christ, and the apostles, and the Scriptures, for all these are liable to the same charge on the same principles. Appealing to prejudice to please the unprincipled is a sign of subtlety, but not of candor or fairness. And we should be careful how we unchain the lion; for the man whom we teach to-day to despise the fourth commandment may to-morrow despise the sixth to our cost.

DID CHRIST DO IT AWAY?

Jesus did away some laws, such as were peculiar to the Hebrew nation—laws pertaining to their state and kingdom, laws of the priesthood and temporal penalties; but he did not do away with the ten commandments, nor the laws of labor, and Sabbath, and marriage. Jesus said, I came not to do away the law. And St. Paul said, Do we make void the law? By no means. Yea; we establish the law. It was the custom of Christ to keep the Sabbath. Luke 4:16. Jesus said, "The Sabbath was made for man." Jesus said that he (Christ) is the "Lord of the Sabbath day."

If, therefore, we oppose the Sabbath, we oppose the Lord of the Sabbath; if we neglect the Sabbath, we neglect the custom of Christ; if we do away the Sabbath, we do away God's gift to man; but if we observe the Sabbath, we do as Jesus did, as God commands, and as the good of men requires; if we favor it, we build up righteousness; if we oppose it, we minister to sin; if we desecrate it, we desecrate what God has sanctioned, and if we do it away, we rob the race of one of the best blessings of Heaven. The words of Jesus concerning doing good on the Sabbath day, simply meant that we should keep it in its true intent, as he taught them by appealing to the example of the priest and of David; that is, he proved to them that he was introducing no new view of the Sabbath, and that he was so far from being its destroyer, that he proclaimed himself its Lord and guardian.

THE DISCIPLES.

The disciples followed the Master's "custom," and the women (Luke 23:56) would not proceed to anoint the body of Jesus, but "rested the Sabbath day, according to the commandment."

MANNER OF ST. PAUL.

As it was Jesus' custom to observe the Sabbath, so it was St. Paul's "manner" (Acts 17:2); for it is recorded that as his manner was, he preached to them every Sabbath day. This he did at Philippi, at Thessalonica, at Corinth, at Berea, at Athens, and wherever he preached. While no other day is named except a few times, we can find proof in the New Testament that the apostles preached on more than one hundred Sabbath days.

MEANING OF SABBATH.

The true meaning of the Sabbath is a day sanctified to rest and hallowed happiness,—a type of Heaven. See the fourth chapter of Hebrews. On this day there is relief from toil, as in Heaven; a resurrection from defilement, and a purification, and dressing in better garments, as in Heaven; a day with family, of meeting friends, of rest and refreshment, of cultivation of the mind and worship of God, as in Heaven. Every seventh day God gives the weary a foretaste of the rest of Heaven. The weary limbs

recline, the bent back rises, the care-furrowed countenance relapses to smiles, the weary fingers straighten, the father is at home, millions upon millions rest, millions upon millions worship. The earth is at peace; the songs of Heaven are heard, and all this blessing returns every seventh day. Beware how you rob the poor man of his Sabbath.

OBJECTION.

Paul makes no difference in days. Paul was speaking not of the weekly Sabbath, but of other days, such as are now called holy days. See the common rest-days, or sabbaths, of the Jewish religion. Men should not quote these words of Paul and apply them to our Sabbath, while they yet claim to retain some little respect for the day; that is, while they practically deny that "every day is alike."—*Rev. N. Sumnerbell, in Cincinnati Commercial.*

LYING SPIRITS.

THE spiritualist camp is in a state of ferment over an event that took place on the Lake Pleasant, Mass., camp-ground, Aug. 19, as reported for the *Banner of Light*, of Sept. 1. Mr. J. Frank Baxter is described by the *Banner* as "one of the most remarkable givers of tests now known to the world, and a reliable and worthy man." His forte is to lecture, and either in the midst of his lecture or at its close to give names, dates, and circumstances, purporting to be connected with some persons who "have passed through the change called death."

"After the morning exercises, Mr. J. Frank Baxter had described several spirits, and the manner of their death, holding the audience nearly an hour after the dinner bell, all seeming more hungry for spiritual than material food. At the close of Mr. Lynn's lecture (about 3 p. m.), expectation was again on tiptoe for a continuance of these test descriptions. Mr. Baxter had remarked in the morning that Attica, his Indian control, had told him to be 'careful.' He did not know exactly what she meant. One of the trio of singers brought forward a 'negro spiritual,' or plantation melody, to be sung at the close of the lecture. Mr. B., who is one of the singers, objected to singing it, as hardly appropriate to the time and place. But he was over-persuaded, and then joined heartily in the song. Immediately on finishing the song, he sprang to his feet and assumed the character of a negro spirit, saying he 'used to be known as A. Bunter, who used to split planks with his head for a quarter; that he lived in Williamstown, and died in 1875.' A man in the audience recognized him, and so did another, but the last man declared he was not dead. 'No,' said Baxter, 'I am alive, but alive in the spirit. I died in 1875.' The man said he knew Bunter well, and had seen him within a week. Conversation with the man satisfied Mr. Baxter that a false statement had been made by the influence controlling him. He could not explain it, and felt it to be a blow to the confidence with which his guidance of spirit friends had inspired him."

The Springfield Union, of Aug. 21, says: "In February, 1875, Abe Bunter was very sick, and his death was reported in the Williams College paper. As he was a well-known character, the Springfield papers wrote him up, stating his famous exploits at butting, and his willingness at any time to smash a plank with his head for a quarter. But alas for nicely prepared 'tests!' the college paper was wrong, and Abe Bunter didn't die then, and hasn't died since."

After the Tuesday lecture Baxter "explained" as follows: "I do not offer any explanation of the matter. Spiritualism is either true or else I am a fraud. This is the first thing that has occurred since I pronounced myself a spiritualist, that has thrown over me the least shade of doubt. I am trying with all my might and main to be true to myself, and to my spirit friends, who, I believe, exist, and I might say, know exist. The explanation of the thing is demanded from the spirit world; and I hope Attica may take possession of me and clear up the matter, because I want it for myself."

Baxter then gave five or six "tests." Then "Attica" took possession of him, and explained the plank-splitter case in her peculiar way, adding "s" to nearly every word, and speaking very rapidly. The explanation was that a party of negro spirits tried to possess Baxter, but Attica objected, lest they should make the medium dance, thinking that beneath his dignity at such a

time. After the song, however, Attica allowed one of the spirits who seemed only to communicate, and he was told by other of them to give the name of Bunter which he did. The statement of a failure to go the trip, was as much a surprise to these spirits as to the audience, one of them affirming that he read an account of Abe's death before he (the spirit) came to the spirit world. This explanation Mr. Baxter said, was a very unsatisfactory one to him.

Baxter writes to the Springfield Union: "It is possible that a lying spirit perpetrated the fraud, as in 2 Chron. 18. For myself I cannot account for the same. Never have I had one doubt of the spiritual philosophy until that eventful Sunday when surely I found myself overshadowed with a cloud of doubts."

The spiritualists of this section are anxious concerning their philosophy, its conflict with the word of God. Take courage, and press the work.

L. CALDWELL.

Darlington, Ind.

HAVE WE A MIND TO WORK?

THE record of success, which, under adverse circumstances, was attained by Israel of God under the leadership of Nehemiah in rebuilding the walls of Jerusalem is replete with interest and encouragement for us to-day, showing, as it does, what can be done by feeble instrumentalities in the very greatest difficulties, if only people have a mind to work, to patiently continue in well doing, to work in harmony, and under the direction of the Spirit of God.

God is no respecter of persons. God we love is the same God as of old. He is just as ready and willing to help us, and to bless, and in the hour of extremity to manifest his miraculous power, and give us strength and grace, to-day as in the days of Nehemiah.

Man's necessity is God's opportunity. He is an ever-present help in time of need. When we do all we can, then God's blessing makes our inefficiency a full efficiency. We have ample evidence of this in our history as a people. Think of the great discouragements under which the work of proclaiming present truth commenced. What a mighty work was to be done—to repair the breach in God's law, to educate the people up to the great and solemn truths of the third angel's message. Friends so few! Resources so limited! Oh, how seemingly hopeless the task! Think of those brave, noble-hearted men, in the work, in their little chambers, which was alike office and home. They were destitute of necessities, and obliged to exercise all their skill and industry in making each poor article of furniture serve a multiplicity of purposes.

Like the apostles of old, they had their Herculean task, only their poverty, their obscurity, their weakness; but blessed be God! like them they had the truth. Like them, too, they had hearts of faith and zeal, and love to God and their fellow-men,—a faith to believe that God is able to do all things, and that he is a rewarder of those that diligently seek him, a faith that daily grew in daily exercise, and that has buoyed them up under every trial, perplexity, opposition, and discouragement, to the present hour. They had a mind to work. They used all they had, little though it might be. Trusting in God, they worked through the darkest clouds, persecutions, and contumacious opposition. Midst hope and fear, in joy or sorrow, they never faltered, never gave up, never despaired. They did all they could, all the time. Even in severe sickness they went forth, trusting in Israel's God. They had a mind to work, and therefore God helped them, sustained, blessed them.

They did not give up because as the work grew it made greater, more continuing, heavier demands upon them; but as they increased in strength and experience, they increased their labors. All the way they have realized their insufficiency, the inadequacy of the means at their command with which to perform the work assigned them; but, like the apostles of old, they were commanded to feed five thousand with five loaves and two fishes (not really enough for themselves), they gave their little all to Jesus. He has accepted, blessed it; then they have used it, and as they have used it, it has increased, and proved an abundance.

Well might the enemies of God's truth say, in the language of those of old, "Will these feeble Jews? Will they form themselves? Will they sacrifice? Will they make an end in a day? Will they

he stones out of the heaps of the rubbish which are burned? . . . Even that they build, if a fox go up, he shall break down their stone wall." Neh.

te of Sanballats and Tobiahs, who harassed and tried to hinder, even to resent hour, how wondrously God prospered the work in the hands of faithful ones! Why? Because they had a mind to work, because they have itly continued in well doing, because have loved God, and their eyes have even upward, gazing at the proffered re- To them Jesus has been no ideal im- ag, but a reality, a tried, trusted friend, whom each hour they love to hold converse. They have labored on, ag the cross through many and many sleepless nights of intense anxiety, wearied frame and sorrow-laden, ach- heart, ignoring self, making every de- d sacrifice, leaving home, friends, their dear children—sacrifices not the ard to make because made promptly, ap- lainingly. How wondrously God essed their labors! and now they can ee what the Lord hath wrought.

hope to share with them the "Well Do we believe God is a God of ? Can the sacred lips of Jesus de- of us, "Well and faithfully done?" just and righteous Saviour bid us me, declare us blessed of his Father, share the reward with these faithful, ing laborers in his cause?

re we, like them, a mind to work for or do we evince a mind to work lf? Wherein have we done well? in have we proved faithful? How stones have we sought for, raised the rubbish, helped to fit for the Mas- se? God help us to examine our con- and see just where we stand. The on is not, What are we giving of our e? but, What are we *sacrificing* e work?

we rejoicing that the wall is being idly built? Are we giving grateful to God for the glorious progress of ause? This is well. But what are ing to help the work? While the al leaders lay broad plans, are we those who cavil, find fault, and r because calls are made on our and means? Do we aggravate the iness of withholding by talking dis- cement? Do we give a little help, from our abundance we hardly miss, at reluctantly, grudgingly, and yet to share the reward of the faithful? we really believe the third angel's ge, we shall have a mind to work. all rejoice at having opportunity to in the work of repairing the breach. rue, we cannot all be master work- roversers of the work. We may not ability to be craftsmen to dress the or lay them symmetrically and secure- at we can all be burden bearers: we up to stay up the hands of the work- and encourage them to continued

Do we feel our great lack, that at all we can do will be but very little? there is the more need of redoubling al and diligence—of doing all we can time.

rebuilding the wall in the days of aiah, there was no place for drones, ers, idlers, doubters. God's children d sword in hand; ease, comfort, self ignored. Their whole hearts were ed in the one great work of building e down-trodden wall of Zion. They ed in the broad plans of the leaders, ladly devoted their all—their time, means—to carrying on the good work. ve a mind to work for Jesus? Think he has done for us.

my life for thee. My precious blood I shed thou might'st be ransomed, and quickened from the dead.

me, I gave my life for thee, *What hast thou given for me?* Father's house of light, my glory-circled throne,

for earthly night, for wanderings sad and lone.

I left it all for thee. *Hast thou left aught for me?*

CHAS. B. REYNOLDS.

APPETITE.

apted in all points, like as we are, yet with-

EN, in the varied trials and perplex- of life, the afflicted soul cries out, ly never did any other one have trials urdens like mine."

is true that the heart knows its own ous, but quite as true that it may now the anguish that wrings another er's heart. Hence, though sympathy

is really one of Heaven's most blessed gifts to soothe a sin-cursed, a sorrow-stricken race, yet it must ever fall far short as a balm for afflicted humanity. While realizing this deficiency, how cheering to look away to Jesus for help that is all-sufficient, feeling the assurance that he not only knows all our sorrows and needs, but has all power to heal every woe, and that power moved by a heart of infinite love.

What greater consolation to the afflicted than to know that he was "a man of sorrows and acquainted with grief;" to one overwhelmed with a sense of human weakness, to know that the Saviour once bore about the frail clay of humanity; to one crushed beneath the burden of poverty, to know that Jesus, even in the earth he had created, had "not where to lay his head;" but more especially to the tried and tempted to know that he was "in all points tempted like as we are, yet without sin."

It is impossible to comprehend and appreciate the complete fullness and sufficiency of this divine friend of man; yet a careful study of the brief earth-life of the Saviour, while he wore the common garb of humanity, might greatly assist to discover those beneficent attributes which point him out so peculiarly as the friend of the lost and ruined race. The few years of his earth-mission, commencing at his baptism, seem crowded with a wonderful fullness of experiences, labors, and instructions most perfectly suited to the needs of man, each particular of which cannot be too often or too carefully studied.

We wish at this time to consider somewhat the series of temptations which marked the opening of Christ's public ministry. Immediately after his baptism, on which occasion he was proclaimed the Son of God, he was led into the wilderness to be tempted of the devil. The three successive temptations as recorded in Scripture would really seem to comprehend all the various besetments common to humanity.

The first temptation appealed to the natural appetite, in the urgent demand for food after forty days' fasting. The tempter says, "If thou be the Son of God, command that these stones be made bread." How plausible and wiley this attack of the enemy. While pressed with extreme hunger, how fitting it might seem that the Son of God should manifest his divine power in changing stones to bread for the innocent supply of nature's demands. But did Jesus put forth that power to satisfy nature's craving? Nay: He became instead not only the greatest exemplar of self-denial and abstinence, but declared, at the same time, that faith in the word of God has power to sustain man. He replied to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here, then, we have two great, comprehensive lessons—self-denial, and confidence in the sustaining grace of God.

"Tempted like as we are"—Is it not true that the most common and powerful temptations of the human family are those that appeal to the appetite? Even the first,—that fatal temptation presented to our parents in Eden, was addressed to the taste.

"When the woman saw that the tree was good for food," she did eat—ate the forbidden fruit, and that act of disobedience, simple and natural as it might seem, caused the fall of the human race. Fearful, infinite consequence of the indulgence of appetite! And, chief among the curses that came with sin, followed all the terrible, wide-spread results of perverted appetite. How few among earth's millions through the ages up to this time, have passed through this temptation "without sin!"

To say nothing of all the concomitant evils and miseries, attending what is usually styled intemperance, we should be greatly astonished at a true estimate of the number who might justly stand condemned as transgressors in regard to the sin of improper indulgence of appetite.

We all feel to despise the glutton, given up to beastly excesses that seem to stupefy every noble impulse of nature; but we little realize how the same influence of perverted appetite, though in a less, yet a criminal degree, prevails like a deadly incubus throughout society. Even among good Christian people who would be shocked at the charge of intemperance, few can claim that they have not probably during all their lives eaten greatly to excess, besides often including articles positively detrimental to health. We pity and sometimes despise the slave of strong drink, and wonder he does not put forth the will-power to free himself from his chains, and escape the drunkard's grave; yet we ourselves, as much slaves, cannot restrain the cravings of an excessive

appetite, or easily forego any of the luxuries of food or our favorite beverages of tea and coffee, if not wines. This is not passing through temptation "without sin"; but, although we have never perhaps viewed it in this light, these indulgences involve sins of serious account,—the sin of impairing the health so as to disqualify for efficient life-work,—the needless waste of food, one of God's best gifts committed to our keeping and disposing according to his will,—the waste of much precious time in excessive preparation of luxuries for the pampered taste. How long, and to what a fearful extent, have many of us thus wasted the good gifts of Heaven, instead of dispensing to the needy. What extreme selfishness leads us to give our chief care and labor to provide simply for our own pampered appetites, reserving the smallest pittance of time and strength for God's service. Can God bless such selfish toil? Nay, verily; curses may follow in disease and suffering upon the transgressor and upon his posterity. Yet God holds to account for stewardship in all these particulars. He has given us years of active life; have most of the precious hours been wasted in selfish worship of appetite? He has given us means; has too much of this been squandered on the altar of depraved appetite? He has made us almoners of his bounty. Says the Saviour, "Ye have the poor with you always, and whosoever ye will, ye may do them good." Have our daintily spread tables left scarce a morsel for the perishing needy by our door? and, besides, left not one spare moment, to spend in seeking out the actual distress of suffering humanity? Have our excesses often benumbed the sensibilities and destroyed the mental energies so as to disqualify for acceptable service to God, even when we would give our attention thereto?

Do we expect God will demand the talents we have thus lost in table-feasting? What a legion of evils follow in the train of improper indulgence of appetite! How many of us can truly say, we pass through this temptation "without sin?"

S. M. SPICER.

THE MISSOURI SUNDAY LAW.

THE following law passed at the regular session of the twenty-ninth General Assembly of Missouri, which convened at the city of Jefferson, Wednesday, January 3, 1877, I copy out of the law-book verbatim:—

"CRIMES AND PUNISHMENTS: VIOLATION OF THE SABBATH.

"An act to amend section 32 of article 8 of chapter 42 of Wagner's Missouri statutes, the same being section 32 of chapter 206 of the general statutes of 1865.

"SECTION 1. Laboring or hunting on Sunday; how punished.

"Be it enacted by the General Assembly of the State of Missouri, as follows:—

"SECTION 1. That section 32 of article 8 of chapter 42 of Wagner's Missouri statutes, the same being section 32 of chapter 206 of the general statutes of 1865, be amended so as to read as follows: Section 32. Every person who shall either labor himself, or compel or permit his apprentice, or servant, or any person under his charge or control, to labor or perform any work, other than the household offices of daily necessity, or other works of necessity or charity, or who shall be guilty of hunting game or shooting, on the first day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor, and fined not exceeding fifty dollars.

"Approved March 16, 1877."

These facts have just come to my notice. I think this amendment grew mostly out of the non-observance of Sunday by Sunday-keepers, not the agitation of the Sabbath question.

THOMAS HOOVER.

Index, Mo.

SAYING AND DOING.

SOMETIMES a word weighs a ton. Sometimes it is not worth a farthing. Luther's majestic and memorable words, "Here I stand; I cannot change; God help me," when they were pronounced in the Imperial Diet, aroused all Europe. They were half-battles. A simple *Yes* or *No* often decides one's destiny.

Christ commanded open confession of him as one evidence of heart-loyalty. Yet his divine wisdom detected the utter cheapness of a confession that was not proved genuine by the daily conduct. If he knew the worth of an honest word of profession, he also knew the worthlessness of a mere promise

which the utterer never intended to redeem. "Not every one that *saieth* unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that *doeth the will* of my Father which is in Heaven." If there is any one passage above all others which a young convert should write in his diary on the day of his admission into the church of Christ, it is this very text. For under the constant pressure to "confess Christ before the world," and to "open his lips for Jesus," the new convert is in danger of thinking that all that is required of him is a service of the lips. He soon finds words to be cheap and easy. To speak in a meeting becomes no harder a task than to eat his dinner. He may even feed his self-conceit on the praise which his fluent utterance brings to him. His religion runs into words—words—words. That this has proved a snare and a peril to thousands, we pastors know too well.

What Jesus demands of his followers is, that their confession should crystalize into *conduct*. The highest evidence of piety is to do God's will. Saying is good; doing is infinitely better. Faith saves; but faith is not a mere sentiment. It is far deeper than a gracious emotion. It is a stalwart principle, with vigor in every one of its ten fingers, and a prodigious grip and momentum in its right arm. It is not an indolent trust, but an active power in the renewed soul. Faith *works* by love. Faith overcomes the world; faith removes mountains. Evermore is it set forth in God's word as a living, acting, burden-bearing, duty-doing principle. "If ye love me, keep my commandments." And keeping a commandment of Jesus sometimes costs the carrying of a heavy load; sometimes the conquest of an ugly temper; sometimes the performance of a painful duty; sometimes the endurance of a hailstorm of reproach; sometimes the surrender of what pride clings to with a terrible tenacity. Doing Christ's will sent Henry Martyn to die in Persia, and David Brainerd to spend his rich, generous life amid the wigwams of savages. Doing Christ's will sometimes makes a rich man become poor, rather than dishonor his religion. Doing Christ's will leads to sacrifices that cut deep. Doing Christ's will often puts a man under the ban of unpopularity, and a woman under the frowns of fashion. "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me;" for so shall he be my disciple.

These are times of cheap discipleship. There is a prodigious danger that piety may evaporate into prayer-meeting talks and singing of seraphic hymns. Even Heaven is pictured too often as a sort of celestial "picnic," beneath waving trees and beside sparkling waters. The soul is thus bribed by the promise of enjoyment here and endless raptures hereafter.

Oh, how different is Christ's picture of the Christian life, with its stern duties, its exalted joys, its conflicts, and its well-won crowns! Holiness is not a devout emotion. It is the constant, humble, sincere doing of God's will. "As *obedient* children, be ye holy in all manner of conversation."

He that heareth Christ's commands and doeth them, is the man who buildeth his eternal hopes upon a rock. The winds of opposition smite against him; the rains of unjust reproach beat upon him; the currents of selfishness and sin strike him steadily; but he moves not from his sure foundation. He is built on Christ; his life is the daily adding of grace to grace, of deed to deed, of strength to strength, until he is changed into Christ's image from glory to glory.—*Theo. L. Cuyler, D. D.*

THE CRISIS OF SOULS.—Often when traveling among the Alps, one sees a small black cross planted on a rock, or on the brink of a torrent, or on the verge of the highway, to mark the spot where men have met with sudden death by accident. Solemn reminders, these, of our mortality! but they led our minds still further; for we said within us, if the places where men seal themselves for the second death could be thus manifestly indicated, what a scene would this world present! Here the memorial of a soul undone by yielding to a foul temptation, there a conscience seared by the rejection of a final warning, and yonder a heart forever turned into stone by resisting the last tender appeal of love. Our places of worship would scarce hold the sorrowful monuments which might be erected over spots where spirits were forever lost—spirits that date their ruin from sinning against the gospel while under the sound of it.—*Spurgeon.*

Our passions are the only orators who are certain to persuade us.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 11, 1877.

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

SABBATH, OCTOBER 6. 13

Good words were spoken on this day to the church and congregation in Battle Creek, by sister White. Her text was Matt. 24:37-39; and the discourse, a comparison of the days of Noah with our own times. A vivid picture was drawn of the skepticism, infatuation, and fearful doom of the antediluvians. The reproduction of the picture in many features of our own times was shown to be very striking. The insanity of men and women who are making a god of this world was graphically depicted, the men deforming themselves with gross and sensual indulgences, drinking, tobacco and gluttony, and the women, with frivolity and fashion. An earnest and solemn appeal was made to those professing Christ to flee these things, to shun pride and the disgusting deformities of fashion, and spend more time in searching the prophecies than at the mirror, in the vain and foolish work of adorning the person.

The house was filled to its utmost capacity, and a profound impression was made upon the audience.

In the afternoon the work recommended by the General Conference for the regular church quarterly meetings was attended to. Thirty-six united with the church. In that portion of the meeting devoted to social exercises, some most excellent exhortations were given. To listen to the testimonies of so many young men and women, of sterling moral worth, and almost infinite promise, declaring their love for the truth, that they had enlisted in the work for life, that their aims, their hopes, their ambitions and their aspirations, were all involved in this cause, and that if this were taken away, nothing would be left—this was an inspiring scene, and a pleasure beyond the power of language to express.

In the evening the ordinances were celebrated. Here again we were favored with the presence of Bro. and sister White.

While engaged in the ordinance set forth in John 13, it was a joy to think that we shall soon see Him who gave us this proof of his willingness to humble himself for our sakes, and who has left us this example that we should follow in his steps. What an infinite satisfaction then will it be to us that we have tried to do as he directed us in his precious word. The sacred emblems which show how Christ's body was broken and his blood spilt for us, lose none of their preciousness; but as often as we partake of them, we feel that we are engaged in an ordinance that is appropriate to Adventists alone, showing "the Lord's death till he come."

Admonished by the chill of approaching winter, Bro. White returns to the mild climate of California. As he and sister W. again leave us, the prayers of this people go with them that their going may be a mutual blessing to themselves and the cause on the Pacific Coast, and that in due time they may return to us in the fullness of the blessing of the gospel of Christ.

U. S.

ONE MORE DODGE.

We met a man on the New York camp-ground whose inventive faculties favored him with a novel device to save the testimony of Acts 20:7, to the side of Sunday-keeping. With a great flourish of trumpets he had claimed that the book of Acts set forth the first day of the week as the only Sabbath for this dispensation, and appealed to this passage to prove it. But when confronted with the fact that there is no other record in all the New Testament of a religious meeting on the first day of the week, and that this meeting was not held in the daytime, but in the evening, because there were many lights in the upper chamber, he was exceedingly loth to give up the idea that this was a day meeting. So to get over the little matter of the "many lights in the upper chamber," he undertook to account for them on the ground that the disciples, for fear of the Jews, had to assemble privately, and bar their doors and darken their windows with heavy drapery, so that lights would be necessary even in the daytime! Thus he would have us understand that the service was held at about the usual hour of Sunday worship, 10:30 A. M. But how it was that Paul continued his speech from that hour till midnight, he did not tell us, and we are unable to imagine, unless it was that his hearers themselves became so be-

wildered in that day-darkened room, as to suppose that noon was midnight, and that the writer of the book of Acts was himself misled in regard to it. Nor can we imagine how Eutychus should fall into such a "deep sleep" right there in mid-day. Nor did our friend tell us which side of this heavy curtain Eutychus sat; whether he was on the outside of the curtain, having that between himself and Paul while he was preaching, and so fell out of the window, or whether he was on the inside of the curtain, and when he fell out, fell through the curtain, perhaps taking curtain and all with him.

At any rate, this novel supposition needs to be arranged in some way so that it will not come into direct conflict with truth, to have several mountains of inconsistencies under which it lies buried, removed from it, and to be given at least one leg to stand upon, before it can present any respectable claim to consideration. U. S.

THE SABBATH AND IDOLATRY.

ONE of the grandest thoughts connected with the Sabbath institution, and one which clearly shows one of its most important offices and beneficent designs, is, that if all men had always observed this day of rest, there never would nor could have been an atheist nor an idolater in the world. An effectual safeguard was thus erected against two most insidious forms of apostasy, which had to be broken over before these evils could appear.

The advocates of the Sabbath have not been slow to use this fact with telling effect in behalf of this institution. But now an objection is raised; and it comes on this wise: If people could not go into idolatry while keeping the Sabbath, how does it happen that the Israelites, who had just had the experience touching the Sabbath, recorded in Ex. 16, and had just heard the Sabbath law uttered in majestic grandeur from the summit of Sinai, fell to worshipping the golden calf, even while Moses was up in the mount with God? The answer is not difficult. Before they fell into that act of apostasy, they had entirely cast away from their minds the obligation of the Sabbath law.

Consider if this was not so. The command had just been given them not to make an image of anything to bow down to and worship it. In worshipping the calf they trod this commandment into the very dust. They deliberately rebelled against the authority that gave it, and cast it from them. In doing this, they cast away every one of the other commandments belonging to the same code, so far as they rested on the authority of that God from whose worship they then departed.

Now can we suppose that when the next Sabbath came they would have observed it? What was the object of the Sabbath? It was to keep in mind Him who had made the heavens, the earth, and all things therein, and who demands our worship in opposition to all idols. But the Israelites had by their idolatry cast off all allegiance to this God; and if they had then continued the observance of his Sabbath, it would have been only a self-imposed condemnation of their own course. They would have acknowledged the supreme authority of one God while worshipping another. They were fools to go thus into their idolatry; but we cannot suppose they were such hopeless idiots as to so squarely contradict themselves.

No; if they had continued in their idolatry, they never would have kept another Sabbath of the Lord. To have kept it would have been a virtual renunciation of their idolatry. When they set up the golden calf, they did not say, These be thy gods, O Israel, which made the heavens and the earth; but, thy gods which brought thee up out of the land of Egypt. And when Satan gets such complete control of men, as he had of the Israelites at that time, he does not lead them into any such half-way doings in the direction of rebellion against God, nor suffer them to act thus at cross purposes.

The case of the Israelites, therefore, furnishes no objection to the statement that the Sabbath was designed to be, and would have proved, if it had been kept by all as God designed, an effectual barrier against atheism and idolatry. And this fact is one of the most convincing of arguments in favor of its perpetuity and immutability. U. S.

NAPLES, ITALY.

I HAVE spoken of the sad condition of the Neapolitans, yet I feel an intense interest for them, and for the people of Italy in general. The providence of God plainly calls us to make an effort for Italy, and we shall be very remiss in our duty if we do not respond to the call.

Immediately after my arrival in Naples, Bro. Ribton made a special effort to obtain a hall for public lectures. As we could not obtain a hall from the Catholics, we made an effort to obtain one from the Protestants. We would naturally suppose that where the Catholics are so strong and so bigoted, the Protestants would be found liberal. But I regret to say that they are very far from this. There is a considerable number of Protestant places of worship in Naples, but these different societies are very jealous one of another, and each is afraid to do anything which shall enable the rival societies to say something against them.

We finally obtained the promise of a Protestant place of worship for two evenings, the minister, who was a personal friend of Bro. Ribton's, saying that he would take the responsibility for that length of time. We therefore sent printed notices to those persons that had become interested by the distribution of tracts and papers, and invited them to attend. After the notices had been sent out, we received a letter from this minister stating that his deacons refused to permit us to have the hall. The reason which they assigned was that another Protestant church in their vicinity was their special enemy and would speak to their disadvantage if they allowed us their hall.

We were now in a serious strait. Our meeting was appointed for the evening of the following day, and our hall was lost. But Bro. R. has a Catholic friend who gives music lessons in his own apartments, and has a room sufficiently large to receive a considerable number of persons. This man was very willing to rent his hall, but as the other occupants of the great house in which his rooms are situated are very bigoted Catholics, he said that he would receive the company as though they came to his music lectures, and that if we thus avoided attracting the attention of the other families in the house we might continue our meetings there for a month. As this was the best we could do we very gratefully accepted the offer. Nearly all who received our notice came to our first appointment, and we had a very solemn and interesting meeting.

But while I was speaking four persons, without our knowledge, took their place in the street in front of the house, and announced to all the persons in the street the nature of our meeting, and invited them to enter. Besides this they ascended the great staircase of the house to the fifth story, and thrust Protestant tracts under the door of each Catholic family. This raised such a storm against us that another meeting in that house was impossible. We supposed that it was the design of those who did this to expel us from the house by this apparent zeal for God.

As public meetings were thus for the time rendered impossible, I devoted my time to visiting such as are interested, at their own houses, and also to conversation upon the Bible with Bro. Ribton and his family and with those that called at his house. I think this was productive of much good. We sought a place for baptism, and found a retired and beautiful place in the harbor of Puteoli near the spot where Paul landed on his voyage to Rome. Acts 28:13. Here, a few miles west of Naples, Bro. and sister Ribton and their daughter, and another sister were baptized. The occasion was one of solemn and joyful interest. There are others at Naples to be baptized after a little.

I have spoken of the difficulty of obtaining a hall in the city of Naples. Bro. Ribton felt extreme anxiety to obtain a hall, as otherwise it is impossible for the friends of truth to assemble on the Sabbath, as they are very widely scattered in the city. I assumed the responsibility of the rent of a hall for nine months, and upon my return to Bâle I sent the pay for the first three months' rent, and something also to meet other expenses. And now I have the happiness to add that Bro. Ribton has gone to work in the most earnest, faithful manner in this new place of worship. A few days since he wrote of the conversion of a brother, and to-day he writes me of the conversion of another. Certainly this seems like the work of God. I do not regret that the hall was hired. I believe that a church of commandment-keepers will be raised up in Naples.

I visited a considerable number of persons in Naples who receive LES SIGNES DES TEMPS, and who are deeply interested in the truth. One of these is an English lady who resided some six years as a teacher in Russia, and who now keeps the Sabbath. This lady is well versed in the Russian language, and perhaps it may be well to have her translate some one of our small tracts into the Russian language. My visit to the few Sabbath-keepers in Northern Italy was very interesting.

Bro. Bourdeau has removed to Switzerland,

and I am making every effort to join him in his new field of labor.

Remember us in prayer.

Bâle, Sept. 18.

J. N. ANDREWS

CALIFORNIA CAMP-MEETING.

THE Northern California Camp-meeting held according to appointment, Sept. 13, near Yountville, Napa County. There were over one hundred tents pitched, and five hundred and sixty persons encamped. Every about the encampment was neat and in the perfect order. The tents were numbered, the streets of the cotton village laid out by a survey, and alphabetically named. The grounds were beautiful, being level, and shaded by large majestic oaks, having the appearance of existing for centuries; and on one side, or nearly surrounding, was a delightful stream of pure soft water. The entrance was a broad arch and a smaller archway each draped and festooned with evergreens. The broad entrance on the outside was inscribed "Seventh-day Adventist Camp-meeting;" the side entrance, at the right, "Behold, I come quickly;" at the left, "Walk in the Light;" on the inside, over the broad entrance, in letters of evergreen, "God Is Love;" at one end, "Love the Lord;" at the other, "Love Your Neighbor."

A short distance from this entrance, hanging upon a large oak, was a nicely framed diagram of the grounds, giving the location of every tent with the number and the name of occupant. The large pavilion, with a seating capacity of nearly two thousand, was well located, and the speakers' stand was decorated with an arrangement of evergreen.

The opening meeting was held at six o'clock Thursday morning, at which there was a representation of those encamped on the ground. Prayer was offered by Eld. Loughborough, followed with remarks upon the arrangements and regulations of the camp. At ten A. M. the bell rang for service, and the people again gathered in the pavilion. Eld. Loughborough read the first and last psalms, remarking particularly upon David's praising God with instruments of music. These remarks were suggested by the thought that some might be disturbed by seeing an organ upon the ground. The praises of God were then sounded forth by melodious voices accompanying the deep tones of the organ. At the hour for preaching, Eld. Healey gave a discourse on the subject of the advent, clearly setting forth the teachings of the scriptures and the prophets, and their faith in the second advent of Christ. At two o'clock P. M. Eld. Loughborough discoursed upon the twenty-fourth chapter of Matthew, giving the signs tokening Christ's second coming.

At five P. M. the California Conference convened. The secretary's report showed an increase of nearly one-third in the membership of the Conference the past year. In the evening Bro. Stephens spoke on the prophecy of Dan. Chap. 2.

The meetings upon Friday commenced with the six o'clock morning meeting, at which Eld. Loughborough made some remarks on the subject of family prayer. At nine o'clock a meeting was held. Over one hundred spiritual testimonies were borne in forty minutes. At 10:30 preaching by Eld. Healey, and at two o'clock P. M. by Eld. Loughborough. In the evening, Bro. Rice spoke upon the Sabbath question.

Sabbath, the morning meeting was well attended, and at nine o'clock an interesting meeting was held. At the hour for preaching Eld. Healey spoke upon the law. At two o'clock a very interesting Sabbath-school address was read by Bro. J. E. White. A model Sabbath-school was then held, conducted by J. E. White. At five o'clock a meeting was called for the benefit of those just making a start to serve the Lord. About forty came forward for prayer. Deep feeling was manifested, and the Spirit of the Lord seemed to place a seal upon the work. At the close of the Sabbath a special season of prayer was engaged in for the afflicted, particularly for one of Bro. Morrison's daughters, in her anxiety to attend the camp-meeting, brought upon the ground on her bed.

Sunday, the meetings were important and interesting. Over one thousand persons from surrounding towns and the intermediate country were in attendance. On Monday, at 9 A. M. Eld. Loughborough read a Conference Address, after which a missionary meeting was held, a session of the California Conference, at which it was voted that the Conference Address published in the SIGNS OF THE TIMES. At the hour for preaching, Eld. Healey spoke upon the subject of temperance; at two P. M., we

avored with a discourse from Dr. M. G. Kellogg; and at three o'clock Bro. Brunsen spoke upon the prophecy of Daniel. An inquiry meeting was then held and a large number came forward for baptism. In the evening, a discourse was given by Eld. Loughborough.

Tuesday morning at eight o'clock a meeting was held for the examination of candidates for baptism. At ten A. M., a procession was formed, the administrators, Elds. Loughborough and Healey, taking the lead, the candidates next in order, then the singers, followed by the congregation, making a procession that extended nearly from the grounds to the water, a distance of from sixty to eighty rods. The candidates, attendants, and singers occupied the ground on the side of the stream, while the crowd covered the bank upon the other. Here fifty-seven willing souls followed their Lord in the solemn ordinance of baptism, the youth and aged and middle-aged, husband and wife, mother and daughter, grandmother and granddaughter, two and two, went down into the water to rise to walk in newness of life. Some came nearly three hundred miles by private conveyance to attend the meeting; others came two hundred miles from another direction, thus persons living five hundred miles apart were present at this meeting and united in church fellowship.

The closing meeting was held Wednesday morning; and as the hour for parting came, all seemed to feel that it had truly been a profitable meeting. Although much regret was expressed that we could not have the labors of Bro. and White, and the lack of their testimony was sensibly felt, yet all who attended have great reason to thank God for the good meeting, the fruit of which will not be fully known till the great reckoning day, when the sheaves are gathered for the heavenly garner.

L. M. HALL.

APPEAL TO YOUNG MEN AND WOMEN IN THE EASTERN STATES.

LAST week's REVIEW contained a notice of the Biblical Institute to be held at So. Lancaster, Mass., commencing with the quarterly meeting to be held Oct. 20-22. We hope all will realize the rare opportunity which is here offered for men and women to fit themselves for usefulness in the cause of present truth. Probably no opportunity more favorable than this will ever be enjoyed in New England. There are a score of young men and women in the New England Conference, as many more in Vermont, as large a number in Maine, and more than twice that number in New York, who should attend this meeting. Those in the above mentioned places who are thinking of giving themselves to the work of spreading this truth, either as preachers or colporteurs, should make arrangements to attend this Biblical Institute.

The cause of truth is rising everywhere. But in the East, where so little has been accomplished in the past, in view of its being such a hard field of labor, God has come graciously near, and shown what he was willing to do, and has also shown that he has sent angels to prepare hearts to receive the truth. Do we appreciate this? Will we seek, by the grace of God, to use the opportunities given us to fit ourselves to co-operate with the angels of God in the work of saving souls? God can do without us, but we cannot do without him.

There are more than a dozen openings already in the New England Conference for the living preacher which there are no preachers to fill; and scores of colporteurs might be at work in our cities throughout these Eastern States. Then as many more are wanted to canvass for our periodicals. Where are the men and women to fill these openings? Shall we depend upon Western help to do this? The Western field is also "ripe ready to harvest." Should others do this work for us, *tekel* will be found written upon our garments in the final reckoning day.

Do not wait for circumstances to change, so it will cost you no sacrifice to enter the work of God; for then it will be too late. Make arrangements at once, so that this golden opportunity of attending this Institute may not slip. Do not feel that you do not need this drill. It is just what you need.

I feel exceedingly anxious for the young men and women in this Eastern field. What can be said to cause you to feel the importance of the present hour? Many would like to attend the College at Battle Creek, but circumstances forbid it. Now an Institute has come to you. Were not the Lord speaking loudly to us by his providence, by his Holy Spirit, by the fulfillment of his prophetic word, by the rapid progress of present truth, it would be different. When God speaks it is high time for us to move.

At present there is a moving of the waters, and now is the time to step in. Let not your farms and merchandise lead you to make excuse in consequence of the sacrifice it may cost, so that this opportunity shall pass by unimproved. But at once make preparations to attend the Biblical Institute.

Happy is the man who can hear the voice of God in his providence, and be attracted to his post of duty. S. N. HASKELL.

SABBATH AGITATION.

ELD. N. SUMMERBELL, editor of the *Herald of Gospel Liberty*, the Christian paper of Dayton, Ohio, has published some truths in regard to the Sabbath which greatly stir up the prejudices of some members of that church. In the *Herald* of June 16, 1877, a sermon is copied from the *Cincinnati Commercial* (a copy of which will be found in another column), which places the Sabbath on its true basis.

The following question and answer appeared in the *Herald* a few months since:—

"Bro. SUMMERBELL, Please answer the following questions:—

"Who changed the Sabbath day, and when was it changed from the seventh day to the first day of the week?"

"REPLY: There is no record of any one changing it. Christ reproved the rigor of its Jewish observance. Christianity did away the penalties of the Jewish State law, by doing away the Jewish law. This left the Sabbath on the Eden, patriarchal, and decalogue basis, without the human penalties. Christ rose on the first day, which caused the early Christians to hold it sacred, and hold meetings and communion on that day. Constantine released all his subjects from work on the first day; and as all Christians were his subjects, they all made it a holy day; and all Christian nations, with few exceptions, have continued to keep it."

The following from the *Inter-Ocean* of Chicago, is right to the point. With such statements sent forth to the thousands of readers of this popular paper, and such as are being constantly published by other papers, the truth on the Sabbath question is like to find its way to all classes.

"1. Who changed the Sabbath day, and when? 2. Is Sunday the first day of the week?"

"ANS. 1. The change of the day of worship from the Sabbath, or the last day of the week, to Sunday, or the first day of the week, was done by the early Christians, but the work was so gradual that it is almost impossible to determine when the one left off and the other began. It was not until after the Reformation that the change was confirmed by any legal enactment. In the first ages after Christ it does not appear that the Christians abstained from their regular business upon that day, but they were accustomed to meet early in the day, and indulge in singing and some other religious services. It was not until the beginning of the third century that it became customary for Christians to abstain from their worldly business and occupation on that day. It was accounted a day for rejoicing, and it was customary to devote some portion of the day to sports and pastimes, which practice continued until the Reformation. Plays were performed at the English court during the reign of Elizabeth, and even down to the time of Charles I. As soon, however, as the Christian religion became recognized, laws were enacted for the observance of the Sunday. Constantine, in 321, ordered the suspension 'of proceedings in law courts, and all other business except agricultural,' which is the first legal restriction. These laws were enlarged in their restrictions, but even as late as Edward VI. (about 1543), Sunday was classed among the holy days with Christmas, Good Friday, etc. This law was drawn by Cranmer. When the Puritans and other strict religionists gained the ascendancy, they began to style Sunday, a term which they thought to be profane as having been derived from Saxon idolatry, the Sabbath or the Lord's day. From this time the religious character of the Sabbath became attached strongly to Sunday, which has been maintained ever since. 2. Yes."

Seldom do we find more truth compressed into so small space than is contained in the above answers. The wonder every day increases why people will cling to Sunday as a Christian ordinance in the entire absence of proof of its possessing any Christian origin or character.

J. H. WAGGONER.

DENMARK.

I ARRIVED at Nordby on the Island of Faou the 23d of August, and left the 28th. I held seven meetings, sold some tracts, and obtained seven subscribers for ADVENT TIDENDE.

There are only two parishes on this island, Nordby and Sonderhø. They have each a large, spacious church. The people are very much attached to the State church, but there are, however, a few who have some experience in the religion of Christ. Great prejudice exists against everything that is not Lutheran, but notwithstanding this I had an audience Sunday even-

ing of about one hundred and fifty persons, who listened attentively to a sermon on the kingdom of glory.

There are a few here who keep the Sabbath of the Lord. Bro. Thaunum, from Holstebro, went with me. He remains there to sell our works and hold a few meetings.

Sunday, Sept. 2, I held a meeting again in N. Saltum. About two hundred had come together, and the word of God was again preached to them in a barn—undoubtedly the last time for this year, as the grain which is being harvested will soon fill their barns. It rejoiced my heart to meet these friends again, and to see that the word of God still affected their hearts. It will be two weeks yet before we can hold regular meetings, but in the meantime we meet on Sabbath and Sunday, and I write for our paper.

V. HJERMESLEV.

We received a letter from Norway this week from a person who, in a wonderful manner, has received the ADVENT TIDENDE, and now rejoices in the truth which we love. A family in America, who since have separated themselves from our people, and have shown themselves to be our bitterest enemies, had sent our paper to one of their relatives in Norway. This person was not interested in the paper, but let another person read it, who found the truth of God in it and accepted it.

I have spent the greater part of this week writing for ADVENT TIDENDE. The hurry and bustle of the harvest still continues. They use no machines here, so that it lasts longer; but this helps the many poor among the laboring class. Sunday we held two meetings; in the forenoon we had about two hundred hearers in S. Saltum; and in the afternoon a still larger number were assembled in Hjermslev. We have obtained five subscribers for the paper this week, and about forty altogether, since coming to Denmark, besides those sent here by friends.

The truth will, by the help of God, gain friends here; but we cannot expect to see immediate results of our labors, as in America. We will labor on perseveringly and to the best of our ability, and pray the Lord for strength to bear up under the difficulties connected with laboring in a new field. The spirit is willing, but our bodily strength is small. We believe, however, that our Heavenly Father, who thus far has ordered all things so graciously for us, will not leave us to ourselves, but will still continue to be our best friend, while we are separated so far from those we love most on earth. We can no longer hear them pray, nor sing, nor speak of the love of Christ; but we can send up our prayers daily with them to the throne of grace.

STENUM.

It is some time since I received an invitation to come to this city. It lies about nine miles from Alstrup. After having written for the paper the whole week, and held a meeting on the Sabbath, we went to Stenum Sunday morning. It had rained several days, and the rain still continued. It rained hard in the afternoon for which our appointment was given, but there were nevertheless about one hundred persons present. There were some present from Hjørring. One of these, who has tried to serve the Lord for many years, and has read the TIDENDE the past year, is entirely convinced about the truth. He said that he wanted to unite with those who keep the commandments of God and have the faith of Jesus.

In the forenoon I attended the service of the German Baptists. They have a missionary here from America. There are two other persons among them who speak in public, who are also from America. They have baptized some in this vicinity. I was invited to their meeting, and after one of them had spoken they requested me to speak. They are interested in the advent of our Saviour, and the word spoken affected their hearts. They are very kind and friendly to us. May the truth concerning the law of God also find a place in their hearts.

Pray for us, dear brethren and sisters in America, that the Lord may overrule all things to his name's honor and glory.

JOHN G. MATTESON.

Alstrup, pr. Brønderslev, Sept. 17, 1877.

TO THE FRIENDS OF THE COLLEGE.

To such as have taken stock in the Battle Creek College, a word is offered.

Do you ever wonder if money thus invested is doing any service? If so, a visit to the prayer-meeting held by the students in the College chapel, would have given a satisfactory reply. Meeting opened at 6:30 P. M., Oct. 5. It was thought best to have it mostly of a social character, and ninety-nine testimonies were given.

Sometimes three were upon the floor at once, in turn giving a great variety of remarks, yet, the same good "old story." What a sight, to look over the vast audience, composed almost entirely of students, so earnestly desiring to march to the promised land! One of the professors was unable to close his last sentence by reason of tears; another's countenance showed his great anxiety for those under his charge; while another made tender pleas for the Master's cause. There were several attempts made to close the meeting; but still they arose until one and one-half hours had passed quickly away. All felt that the good work begun on the Michigan camp-ground did not end when tents were struck.

Could you have seen all this, you would have received your pay this side the great treasure-house.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas. 5:1-3. "And he that earneth wages, earneth wages to put it into a bag with holes." Hag. 1:6. "In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats." Isa. 2:20.

"But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." 1 Tim. 6:9, 10. F. M. T. SIMONSON.

Battle Creek, Mich.

BLUNT BUT TRUE.

THERE is said to be a young man in the Missouri penitentiary whose parents, at their death, left him a fortune of \$50,000. There is where his parents made a fatal mistake. If they had taken the precaution to invest that sum in a small dog, and shot him, and then had simply left the young man a jack-plane or a wood saw, with printed instructions how to use it, the chances are that, instead of being in the penitentiary, he would to-day have been gradually but surely working his way up to a handsome competency and an honorable old age. But ever since the days of Adam and Eve, parents have made it a point to toil and struggle all their lives in order to realize a sufficient sum of money to purchase, when they are dead and gone, their sons each a first-class through ticket to the devil; and it is not much to be wondered at that so many of their sons, reared in vice and idleness, as too many of them often are, have no higher ambition than to invest their inheritance in just that sort of transportation. —Sel.

A YEAR'S EARTHQUAKES.—Manifestations of internal force beneath the earth's crust, in the shape of either earthquakes or volcanic eruptions, occur, on an average, nearly three times a week, in greater or less intensity, in some part of the globe. Out of the 365 days of 1875 one hundred were marked by terrestrial disturbances, of which authentic records exist, while there must have been many shocks of more or less violence in unfrequented portions of the globe where volcanic forces are known to exist. The most serious of these observed phenomena occurred at Cucuta, New Granada, on the 16th, 17th, and 18th of May, when several towns and villages were destroyed; at San Cristobal and Guadalupe, in Mexico, on February 11th; at Lifu Island, in the north Pacific, on March 28th; at Lahore, in the Punjab, and at Porto Rico on the 12th and 21st of December. All these places, it will be observed, are in the torrid zone, with the exception of Lahore, which is only a short distance north of the tropic of cancer. It is estimated that no fewer than 20,000 people lost their lives during the destruction caused by these earthquakes, while the damage to property was enormous.—*London Times*.

LOVE to God and love to our neighbor comprehend man's whole duty. On these two hang all the law and the prophets. Moses taught these two commandments. Deut. 6:5; Lev. 19:18. The law and the prophets hung on them then; they hang there still. The only disagreement between ourselves and others on this point is, they hold that nine commandments of the law hang there, we ten, "all the law."

THE GOOD SHEPHERD.

THE snow was drifting o'er the hills,
Fierce was the wind and loud,
While the Good Shepherd forward pressed,
His head in sorrow bowed:
"O Shepherd, rest, nor farther go.
The tempest hath begun."
"I cannot stay, I must away
To seek my little one!"

A thorn-wreath bound the gentle brow
That beam'd with pity sweet,
And marks of wounds were in his hands,
And scars upon his feet.
Again I said: "O Shepherd, rest,
The tempest hath begun."
He murmur'd: "Nay, I must away
To seek my little one."

"I saw thy flock at peace within
Thine own well-guarded fold;
O Shepherd, pause, for wild the gale
That rages o'er the world!"
"No; one poor lamb hath gone astray,
And soon may be undone;
I cannot stay, I must away
To seek my little one!"

"But, since thy flock are all secure,
Why to the hight repair?
If thou hast ninety-nine at home
Why for a truant care?"

"Dearer to me than all the rest
Is that poor struggling son!
I cannot stay, I must away
To seek my little one!"

"Good Shepherd, tell me, if his need
Should bring the wanderer home,
Wilt thou not punish him with stripes,
Lest he again should roam?"
"No; I would clasp him to my heart,
As mother clasps her son.
I cannot stay, I must away
To seek my little one!"

Even so, I thought, our gracious Lord
Hath in his heart divine
A wealth of love for all his saints—
For all the ninety-nine!
But most he loves and most he seeks
The soul by sin undone;
And still he sighs: "I must away
To seek my little one!"
—W. H. D. A., in *Scottish Guardian*.

Progress of the Cause.

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

MISSOURI.

Nevada City, Oct. 1.

THIS might be called a camp-meeting on a small scale, though not originally intended as such by my appointment. The brethren in that section were desirous of having a general meeting, and telegraphed an appointment for a tent-meeting, pitched the forty-foot tent in a grove on the skirts of the town, and invited the brethren to come out. Meetings commenced Wednesday night, and continued till Sunday night. Those living near did not expect day meetings till Sabbath; but Wednesday about thirty brethren and sisters came from a distance, quite a number from Avilla, fifty miles away, and we improved the time by holding continuous meetings, camp-meeting style. Sabbath there were from seventy-five to one hundred Sabbath-keepers present, which was considerably more than attended the general camp-meeting of the Conference last June. Only two tents were pitched for camping; but there were fifteen or twenty covered wagons on the ground, in which the people lodged, Western style. It was really most encouraging to see the people come together with so little notice, though there were many more who might have come.

The Lord gave freedom in speaking, especially Sabbath. The hearts of these brethren began to warm up, particularly those who were there from the beginning. The Holy Spirit worked upon hearts, and the ice began to melt. Sabbath afternoon, after the preaching, we had an excellent social meeting. Many spoke, and made solemn vows to live nearer to God, and expressed great gratitude for the encouragement and light they had received at the meeting. After all who seemed inclined to do so, had spoken, an appeal was made to those who had never started, or who had greatly backslidden, to come forward. Nearly twenty responded, some of whom in broken accents declared their determination to give themselves to the Lord. We were all greatly encouraged; and we thought another good day would so deepen the work that great and permanent good would be accomplished.

The next morning we presented the subject of raising a tent and a camp-meeting fund, to pay off the debt of \$80 which had accrued at the last camp-meeting, and to purchase two new tents for next season. Two hundred dollars were subscribed without difficulty. The brethren acted freely

and did fully as much as we expected them to do. We talked freely and earnestly concerning the agencies the Lord has used in building up this work, and the great health movement, concerning which the Sabbath-keepers in this Conference are very backward. Our remarks were well received, and seemed to make an impression.

All seemed to feel the meeting was progressing excellently up to noon Sunday, when some thought they must go home. Just about half left. This nearly destroyed the interest. From that time but little could be done. I was intending to try to carry the work further, hoping the good impressions which had been made upon those who had recently started might be deepened; but so many leaving completely broke the interest. This was very sad to me, especially as some of our most experienced brethren participated in the movement. Our brethren will have to learn to pursue a different course about attending our meetings, if they ever see the cause rise in Missouri. When we take pains to come together, and things are prospering well, and the Lord by his Spirit is affecting hearts, it is no small matter for our old Sabbath-keepers to take the responsibility of leaving at the most critical point, and thus hindering the work. Of course they do not design to do this; but that is the inevitable result. Our camp-meetings cannot accomplish much, unless our brethren will come at the commencement and stay till the close. All the expense, burden, and care are had, and the good effect is lost. We cannot afford this. I was really glad that all did not take this course. Our Avilla brethren, though nearly the whole church came, with the distance greatest of all, staid till the close of the meeting, while those living a few hours' drive from Nevada City could hardly stay over the Sabbath. But we will be thankful that some good was done, and hope for improvement hereafter.

We greatly regretted the sickness of Bro. Hunter, the Conference secretary, who lives at this place. Though convalescent, yet he was unable to attend a single meeting. Bro. Wood assisted in preaching: spoke three times. I spoke twelve times. We can but hope that much good will grow out of this meeting in the future. Next comes our camp-meeting at Winstonville, commencing Thursday. May the Lord bless his work.
GEO. I. BUTLER.

DANVERS, MASS.

THE frame of our house of worship is up, and the work goes bravely on. Last Sunday another minister three miles out, spoke against the Sabbath, and the Methodist minister here preached against us on the sleep of the dead. These I reviewed at our hall. The friends are more firmly settled in the truth at every move. Eld. Robinson has been with us, and helped during the past week, and Eld. Canright returned yesterday, Oct. 3.
C. W. STONE.

PEORIA, TEXAS.

ANOTHER very encouraging week has passed. Our congregations have increased in numbers and interest. Eld. McDonnell, of Hillsboro, spoke in the tent Sunday at 3 P. M. He displayed his talent in throwing Greek dust on the term "Sabbatone." I occupied about a half hour in reply.

Though I have been speaking on the Sabbath question less than a week, several have expressed their determination to obey. We have our first Sabbath meeting Oct. 6. Some of the first families of the community are deeply interested, and are yielding to the influence of the truth.

Calls for labor are coming in, which it is impossible for me to fill. The prospect here is very encouraging. Pray for us.
R. M. KILGORE.

WISCONSIN.

Waterloo.

We have held twelve meetings with the church at Waterloo, Grant Co. This church numbers sixty-six members, and forty-two responded to their names on the Sabbath. Some were not able to be present, but were heard from; so we found nearly all trying to live the truth, but very much as did ancient Israel,—according to their own interpretation of the law and gospel. But as we set before them the plain obligations of the word of God, the Spirit of the Lord came into our midst, and confessions were made, which always open the way for the Spirit of the Lord to work. Then the word began to take effect upon the unconverted;

so that eight were baptized and united with the church. Many others are convinced that they have heard the truth, and are almost persuaded to obey it.

I found that many in this church neglect the Bible, do not take the REVIEW, and read our publications very little, therefore in conversation about the truth they manifest much ignorance, and they are unprepared to meet temptations and trials, and overcome them. They also neglect to read and obey the instruction given through the gift of prophecy; and the leaders do not visit and labor with unruly members as the Lord has commanded. See Matt. 18:15-19. If our brethren and sisters in every church will faithfully do the work here given them by our Saviour, they will thereby show their love to him; and he says, "My Father will love him, and we will come and make our abode with him." John 14:23. This is just what every church and member now need,—the especial presence of God.

Let us obey him, and he will be with us and help us.
I. SANBORN.

Comstock School-House, Oct. 1.

Two weeks ago this evening, I commenced meetings here. Have spoken fifteen times. By the blessing of God, as the result of our labors so far, thirteen have decided for God and his Sabbath. Many more are interested, and are searching to see if these things are so. Of course, Babylon is stirred, and the usual opposition shows itself. Our courage is good, and we feel to thank God for the victory he gives his truth.

My address is Pardeeville, Wis.

S. S. SMITH.

IOWA.

Sac City.

MEETINGS closed here Sunday night, Sept. 30. I think two hundred people have been convinced of the truth; but only about twenty have commenced to keep the Sabbath. We held meetings for five weeks, and then our tent had to go to the Nebraska Camp-meeting.

No public opposition was raised till just as we left; then a first-day Adventist spoke twice on the covenants. He said there was nothing against hatred, or malice, or drunkenness, in the old covenant; that love was not commanded there; and that there was no Christ in it. His "old covenant" was the law of Moses, ten commandments included. And his statements were easily shown to be flat contradictions of the Bible,—of Luke 10:25-28; Deut. 6:5; Lev. 19:16-18; Deut. 29:19, 20. He did not want to talk any longer on the subject, he said, for it would be controversy!

Good was done even by him, and may God be praised for his plain truth.

G. V. KILGORE.

R. A. HART.

Oskaloosa, Oct. 2.

THE company at this place have secured the Cumberland Presbyterian church, a small house but amply sufficient for the present. Meetings are held every Sabbath, and prayer and social meeting Tuesday evenings. Our ministers are invited to make it convenient to stop and hold a few meetings when passing through this place, and a house will be provided them.

GEO. B. STARR.

ILLINOIS.

Mt. Vernon, Jefferson Co., Oct. 2.

WE have now been in this place three weeks and three days, and have held, in all, about thirty meetings. One week ago last Sabbath, five signified a desire to become Christians and unite with the church. These were children of Sabbath-keepers who had come in from a distance to attend this meeting. Last Sabbath fourteen residing in this place arose, thus signifying their determination to hereafter keep the Sabbath. Three or four others informed me that they were keeping the Sabbath, making seventeen or eighteen residents of this place who have commenced to observe the Sabbath since we came here. We have our first baptism next Sabbath.

But now Satan is stirred up. One man threatens my life if we receive a member of his family into our church; another threatens the lock-out argument to keep one at home. But none of these things move us, and the common people hear us gladly.

On next Sunday, Eld. Allen, a Baptist minister of this place, speaks against us.

We invited him into the tent, but he refused; however, we shall hear him and reply. Quite a number of the workmen in the machine shops have acknowledged the truth. Perhaps the majority will permit circumstances to control them, but we hope for a few.

The weather is very warm and pleasant. Bro. I. G. Colcord and son render me much assistance; also Bro. J. B. Logan, who has spoken a few times. Bro. L. has ability, and we trust he will be as successful a laborer among us as he has been among his former brethren, the Methodists. We hope for a good large church here.

C. H. BLISS.

SISTER M. M. EASTMAN writes from Landaff, N. H.:—

"We often think of the late most excellent camp-meeting at Morrisville, Vt. We never enjoyed one so much. We observed last Sabbath as God's holy day, and trust we shall ever keep it hereafter."

TO THE BRETHREN IN MINNESOTA.

I LEFT our good camp-meeting at Hutchinson, and hurried home, as my wife's health was poor, and to all appearance she was nearing the grave. We soon decided that she should go to Battle Creek, for treatment at the Health Institute. My wife and youngest daughter have now been at the Institute nine weeks, and during the last few weeks their health has improved, so that we begin to hope. We thank God for the Institute, and the good and kind treatment they have received from the physicians and helpers there. They are treated with the utmost care and kindness by all.

I left home July 21, and have been laboring the most of the time with the newly organized churches in the Conference. July 22, we organized a church of eighteen members at Faribault. Aug. 22, baptized eight and organized a church of nine members, at Milford, Iowa. I left a company there that love the truth, and have a desire to walk in the light. Held a meeting at Tenhassen, Aug. 26. Three were baptized.

As I passed through Hutchinson I was surprised to learn that over forty had been added to that church since our last camp-meeting, a part of them as the result of that good meeting. I think that nearly one hundred in our Conference have decided to keep all the commandments since our camp-meeting.

For the last few weeks I have been laboring on the frontier, in Douglass and Otter Tail counties, where the grasshoppers have nearly destroyed all the small grain. The churches in these counties have all been raised up within the past year. I find them growing in the knowledge of the truth, and of better courage than I expected.

I wish to say to the brethren, and especially to the S. B. treasurers of our Conference, that our Conference treasury is empty, and we are in want of means to carry forward the work. Another quarter's pledges are now due. Please do the best you can at this time.

HARRISON GRANT.

N. Y. AND PA. CONFERENCE.

THE sixteenth annual session of the New York and Pennsylvania Conference convened at Jefferson Park, N. Y., Sept. 12, 1877, according to appointment. Twenty churches were represented by twenty-five delegates. Five new churches were admitted to the Conference, represented by five delegates.

After the usual preliminary business, it was voted that the several committees be appointed by the Conference Committee, which was accordingly done.

The Committee on Nominations recommended the re-election of the officers of last year, and the recommendation was confirmed by a single vote.

The Committee on Resolutions presented the following, which were unanimously adopted, the last one by a rising vote of the entire audience:—

Whereas, The past year has been one of unusual prosperity in spiritual things within the bounds of this Conference; therefore,

Resolved, That we hereby express our gratitude to God for the willingness that has existed on the part of the people to hear, and for the numbers that have received the truth, many of whom we are happy to meet upon this camp-ground.

Resolved, That we are grateful to God for the favorable circumstances that have attended this meeting, for the blessing of

the Lord which we have enjoyed, and for the good spirit that has prevailed in our midst.

Resolved, That we express our heartfelt appreciation of the fair and candid reports given of our camp-meeting, and for the favor shown by the Utica and Watertown papers in publishing the same.

Resolved, That we express our thanks to our Executive and Camp-meeting Committees for their faithful labors in behalf of this meeting.

Resolved, That we express our thanks to the General Conference for the help furnished at this meeting.

Resolved, That we are grateful to God for sparing the lives of his servants, Bro. and Sr. White, and permitting them to meet with us at this annual gathering.

The matter of camp-meeting expenses was referred to the Board of Auditors. Credentials were given to Brn. J. N. Andrews, C. O. Taylor,* B. L. Whitney, S. B. Whitney, C. B. Reynolds, J. Wilbur, R. F. Cottrell, F. Wheeler, A. H. Hall; and licenses, to Brn. Geo. D. Ballou, E. W. Whitney, A. P. Bump, M. H. Brown, H. H. Wilcox.

The treasurer's report was as follows:—
Money received, \$3017.35
Expended, 2097.19

Balance, \$920.16
CHAS. E. GREEN, *Treasurer*.

Three hundred dollars were voted to the General Conference. It was also voted to send a delegate to the General Conference, and that said delegate be appointed by the Conference Committee. The matter of appointing the camp-meeting committees for next year was also referred to the Conference Committee.

The following resolutions were presented by the president and unanimously adopted:—

Resolved, 1. That the hearty thanks of this meeting be tendered to the Rome, Watertown, and Ogdensburg and the Utica and Black River Railroads, and to the officers and employees of the Utica and Black River Railroad, for their gentlemanly courtesy, and their unceasing and successful endeavor to aid and promote the interest of the meeting and accommodate all who have attended.

2. That the grateful thanks of the Seventh-day Adventists of Northern, Central, and Eastern New York be tendered to the editors and reporters of the Watertown and Utica daily papers for their full, candid, and interesting reports of this meeting.

3. That a copy of these resolutions be furnished to the railroad officials, and to the daily papers for publication.

Thanks were tendered to Mr. Buck and the owners of the ground, for their courtesy and generous bearing toward us. The business of the Conference occupied several sessions, the last one being held on afternoon of Sept. 17, at the close of which the Conference was adjourned indefinitely. B. L. WHITNEY, *Pres.*

B. WHITNEY, *Sec.*

CALIFORNIA STATE CONFERENCE.

THE sixth annual session of the California State Conference of Seventh-day Adventists was held at the Christian camp-ground, near Yountville, Napa County, Sept. 13-19, 1877.

From the minutes as published in the Review, we make the following condensed report:—

Nineteen churches were represented by delegates. The following persons were elected as officers for the coming year: President, J. N. Loughborough; Secretary, J. E. White; Treasurer, Geo. S. Mel; Conference Committee, J. N. Loughborough, John Morrison, Wm. N. Smith.

Credentials were granted to J. N. Loughborough, W. M. Healey, J. L. Wood, John Morrison, and M. G. Kellogg. And licenses were given to R. A. Morton, Andrew Brorson, J. E. White, B. A. Stephens, J. D. Smith, Wm. M. Smith, R. D. Hicks, C. C. Pett, Augustus Garey, J. Dimmick, W. H. Rice, A. B. Atwood, T. M. Chapman, Cook, W. C. Granger, C. Chittenden, Israel, and W. T. Price.

The treasurer's report showed the total receipts for the year to have been \$4,426.83, the expenditures, \$3,043.73, leaving a balance on hand of \$1,383.10.

The following were among the resolutions passed:—

1. Bro. Taylor please give me his Post Office address. My P. O. is Frankfort, Berkimer Co., N. Y. Secretary.

2. The address of the treasurer is Chas. E. Green, New Harbor, Jefferson Co., N. Y.

Whereas, In the providence of God the cause of present truth has greatly prospered during the past year, and we have ever-increasing evidence that the cause we advocate is the cause of God, and that his Spirit accompanies the work, abundantly blessing those who heartily engage in it; therefore,

Resolved, That our thanksgiving and praise are due to him for his great blessings upon us as a people; for the additional numbers that have been added to our ranks; for the pecuniary means that have helped us to increased facilities for spreading the truth, and for the number of young men who have volunteered to take the field in the work of the ministry.

Resolved, That we appreciate the valuable services and sacrifices of Eld. James White and sister White in this State during a portion of the year past, and the deep interest they still manifest in our publishing house and the cause in general.

Resolved, That we acknowledge our obligation to the General Conference Committee for their liberal action, and to Elds. White and Smith for their faithful labors, in conducting a Biblical Institute in Oakland last spring, whereby several of our young men were well started in preparing for the ministry and other important duties, at no expense for instruction.

Resolved, That we tender our thanks to Eld. J. N. Loughborough, whose services, under God's providence, have been given to this coast for the past nine years, and especially for his untiring zeal and wise counsel in so successfully conducting the affairs pertaining to this yearly camp-meeting.

Resolved, That we express our gratitude to Bro. W. Saunders, who has for four consecutive years served us faithfully as secretary, and we regret that a pressure of other duties prevents him from longer occupying the position.

Resolved, That we are ever grateful to our brethren in the various Eastern Conferences for their liberal support of the Signs of the Times, thereby enabling us to maintain a publishing house in California; that we will use our utmost endeavor to make the publishing interest upon the Pacific Coast self-sustaining, so that those who have so liberally helped us may be enabled to forward such other enterprises as the interest of the cause may demand.

Resolved, That we clearly recognize the hand of God in the establishment and prosperity of the cause of present truth in Europe; that we hail its advancement with unfeigned delight; and that we pledge ourselves to sustain our faithful missionaries by our earnest prayers, and their work by our means.

Resolved, That we approve the recommendation of the General Conference Committee in relation to regular quarterly meetings in all the churches on the first Sabbath and Sunday of January, April, July and October, of each year, as presented in the Review of June 7; and that we recommend the adoption of the plan by all of our churches; that we believe that if the tithing system could be universally adopted by the churches, our treasuries would be constantly supplied with ample means to carry forward the work of the Lord in all its branches.

Resolved, That we heartily concur in the plan suggested by the General Conference Committee, to pledge to the support of the Tract and Missionary Society an amount equal to one-third of our s. b. pledge, and earnestly recommend the adoption of this plan by all our brethren.

Resolved, That we regard the T. and M. work as one of the most efficient means by which we may reach the masses of the people. Thankful for what has been done in the past year by those who have taken hold in earnest, we solemnly appeal to all our brethren to continue the good work with new and united efforts.

PAY THY VOWS.

"WHEN thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed." Eccl. 5:4.

Some of us remember that last winter we faithfully promised the Lord that we would give him one-tenth of all that he would give us as increase for the year 1877. The official report of the wheat crop of Iowa, Kansas, Minnesota, and Wisconsin, shows fifty-six million bushels more than last year, besides the large crops of corn and oats. Who of us can help feeling grateful to God for all this? He has rebuked the devourer in a most wonderful manner, will we now be as faithful on our part, to give the Lord all his tithes, and thus keep our vows? He will watch, and see whether

we will or not. If we do not, he calls it stealing from him. See Mal. 3:8. But how can we do that, and not be cursed by the Lord?

It is the first-fruits of all our increase that we are to give to the Lord. By this means we are made to remember that the God of Heaven has sent us sunshine, and rain, and harvest; and that everything we possess is the Lord's.

Dear brethren and sisters, if we keep our covenant vow with God and each other, he promises to open the windows of Heaven, and pour out blessings. Oh, for a living faith in God, made perfect by faithful obedience. We can none of us be excused from our responsibilities, and in no case can we stand clear before God unless we do the work that the Master has left us to do.

God has made us stewards of his goods. Will we be truthful, honest, faithful, and render to him all his own? If we do, he will bless us and our means; but if we withhold from him his just due, we shall be cursed with a curse; so we shall all find ourselves better off with nine-tenths than with all the increase. And at last he will say to all such as have been truly faithful, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

I. SANBORN.

MISSIONARY WORK IN BUFFALO, N. Y.

BRO. WHITNEY sent a tract distributor to be placed in the Central Railroad Depot in this city. It was put there about the 25th of August, and since that time we have put into it two thousand pages of tracts per week, besides SIGNS and REVIEWS. We have set apart one day in each week to fill the distributor, and whenever we go we find it empty.

We have placed a set of our bound books in each of the public libraries here; they were willingly received. In addition to this we have distributed a number of German and English tracts about the city, to persons consenting to read them. There seems to be a great interest on the part of all to read. It is evident the Lord has set his hand to the work, and will finish it quickly.

God help us to be ready for the end.

L. E. ORTON.

KIND WORDS—WHY USE THEM.

1. BECAUSE they always cheer him to whom they are addressed. They soothe him if he is wretched; they comfort him if he is sad. They keep him out of the slough of despond, or help him out if he happens to be in.

2. There are words enough of the opposite kind flying in all directions—sour words, cross words, fretful words, insulting words, overbearing words, irritating words. Now, let kind words have a chance to get abroad, since so many and so different are on the wing.

3. Kind words bless him that uses them. A sweet sound on the tongue tends to make the heart mellow. Kind words react upon the kind feelings which prompted them, and make them more kind. They add fresh fuel to the fire of benevolent emotion in the soul.

4. Kind words beget kind feelings toward him that loves to use them. People love to see the face and hear the voice of such a man.

Kind words are, therefore, of great value in these hard times.

BREAD UPON THE WATERS.

A CHRISTIAN mother received a heathen lad into her household to educate for Christ. Some of her friends, and, at times, even her husband, were inclined to consider it a visionary and unwise course thus to add to her already heavy family cares. Her reply was ever, "Our own son may yet want friends in a foreign land. Let us treat this heathen boy as we would wish our own son to be treated, should their circumstances be reversed."

Time passed. The heathen boy left his adopted home, where he had won all hearts, for his missionary work among his own nation, where he now lives, laborious and useful, cheering the hearts in his old foster-home by tidings from his field of labor.

After a few years, this American son, prosecuting trade in a distant land, found himself near his missionary brother, who introduced him to men of influence and position who procured him opportunities for

carrying on his business. It was the heathen boy with whom he had played in his childhood, now an influential missionary. But for him he would have been unsuccessful, and would have suffered from loneliness. The mother's words were realized. Her boy did find friends in a foreign land. The kindness she had bestowed was returned seven-fold.—*Sel.*

PERSONAL REFLECTIONS.

[The following lines written for the Review, were found among the author's papers after her death, which occurred about seventeen months ago, and sent for publication by her mother.]

Often have I mourned at my portion below,
And wondered why trials must come
To those who already with grief are bowed low,
Yet trust in the crucified One.
I murmured that hatred for love should be given,
And friendship so often betrayed,
And sadly have asked myself, when I had striven
To go forward, why was I delayed.

I've found in God's word all my queries expressed,
Sweet answers of peace are there too;
"Because ye are chosen to share in my rest,
My children, the world hateth you."
May such loving words to me be applied,
When so faithless I often have been?
In Christ is my refuge, the dear Crucified;
His precious blood cleanses from sin.

When I read of my Saviour's deep anguish of soul
As he prayed in lone Gethsemane.
I cry, although high the fierce billows may roll,
Let me suffer, dear Saviour, with thee.
Yes, yes, I would walk in the path of his feet,
My armor gird manfully on;
No resting for me till my task is complete,
And the crown he has promised is won.

Oh, what though the darkness around me should fall,
And temptations, like tempests, arise?
Oh, what though my friends should their favor recall?
My trust is with One in the skies.
The thoughts of that home in the city above
Already my courage restore;
I shall dwell with my Saviour, and share in his love,
And never shall sin any more.

L. R. CARR.

Nodaway Co., Mo.

Obituary Notices.

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

DEPARTED this life, Aug. 25, 1877, our son, Homer B. Howard, aged 20 years, 1 month, and 15 days. He was away from home in the town of Ganges, Allegan Co., Mich. His disease was inflammation of the bowels, from which he was a great sufferer, although sick but eight days. His remains were taken to Monterey, his former home, for burial. Funeral sermon by Eld. Fletcher (Baptist), of Allegan. Text, 2 Cor. 4:17. We deeply feel our loss, but mourn not without hope; for he gave good evidence of his acceptance with God, and we hope to meet him in the morning of the resurrection. A. S. AND A. P. HOWARD.

BRO. AMOS ZELLERS, aged 64 years, 7 months, and 9 days, after a painful illness of six months (his disease being an ulcerated liver), fell asleep at his residence in Norwalk, Ohio, on the 14th ult. He is greatly missed by the little company of Sabbath-keepers here. He was one of the first to accept the message, though his family were not with him in the truth. His wife and children mourn the loss of a faithful companion and father. Sermon by Eld. Mills, Baptist. O. SEAMANS.

DIED, in Liberty, Ind., Aug. 28, 1877, in the forty-third year of her age, sister Jane Wolf, wife of Bro. George Wolf. Sister W. embraced the truth under the labors of Eld. Joseph Bates, and, with her husband, was baptized and joined the church at North Liberty about five years ago. She leaves a husband and ten children to mourn their loss, but not as those who sorrow without hope. Funeral discourse by Eld. Barnhart, of the U. B. Church. WM. R. CARPENTER.

DIED, near El Paso, Ill., Sept. 1, 1877, Samantha R., wife of Bro. John L. Merritt, in the thirty-ninth year of her age. She was apparently well, and conversing with her family, when, without a moment's warning, she was struck with death. She died of apoplexy. She leaves a husband and three children, who deeply feel their loss. In her the community feel that they have lost a kind, benevolent, and in every way exemplary member of society. She has long been numbered with those who keep the commandments of God and the faith of Jesus. We hope to meet her soon. B. F. MERRITT.

DIED, in South Stukely, P. Q., Sept. 17, 1877, Oloph A., infant child of Andrew and Jane Blake, aged six weeks. The mother submissively says, "Thou didst give, and thou hast taken; Blessed Lord, thy will be done."

Comforting words were spoken at the funeral by the writer. A. C. BOURDEAU.

DIED, of typhoid fever, at Morton, Cherokee Co., Kan., Sept. 16, 1877, sister Martha Eddington, aged 22 years. Her sufferings were borne with patience; and we laid her to rest in the hope of eternal life in the morning of the resurrection. The family circle is broken, and one voice is hushed. God grant that the rest of the family may be gathered into the truth, and that they may form an unbroken family in the kingdom of God. Funeral services by the writer. L. D. SANTEE.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 11, 1877.

The Sanitarium.

OUR frequent pleas for action upon broader plans have been a source of trial to some of narrow views and little faith, and many have failed to understand and appreciate them. Such individuals have a demonstration of the necessity for such plans, and of the success which will attend their adoption, in the prosperity which has attended the workings of the Sanitarium during the past year. The annual report presented at the last meeting of the stockholders, held at the Michigan camp-meeting, showed an increase of more than \$9,000 during the last year.

For several years we have been laying plans for improving matters at the Sanitarium. Within the last year we have been enabled to bring about changes which have succeeded, with the blessing of God, beyond our expectations. When we returned from the Pacific Coast last spring we found the old buildings of the Sanitarium overcrowded with patients. The old and considerably dilapidated bath-rooms were quite inadequate to meet the demands daily made upon them. They were so closely occupied from early morning until late at night that it was really impossible to give patients the attention which they required. The dining-rooms were in the same crowded condition. About one hundred and fifty persons daily took their meals in rooms really too small to accommodate, comfortably, one-half the number. The growing popularity of the institution gave promise of a still further increase in numbers, in spite of the poor accommodations.

A due consideration of all the circumstances convinced us that the time had fully come for a move to be made in the direction of improvements. With this conviction we encouraged the immediate erection of a building suitable for meeting the wants of the institution at the present time. Such a building was planned, and the work of erecting it has been pushed with all possible energy until now. The new bath-rooms are needed greatly, and if the work progresses without interruption, they will be ready to occupy in a short time. Patients still crowd in, so that the number is as great as at any previous time during the year, and greater than at any previous time at this season of the year. Students are also flocking in to attend the college in greater numbers than ever before. As the number of patients has increased, they have not only filled the buildings of the Sanitarium, but have also monopolized the college cottages previously occupied by students. The result is that it is impossible to find suitable quarters for the numbers who come.

To meet these pressing wants, the new buildings must be pushed to completion with all possible rapidity, and this is now being done. Fully one hundred and fifty men are busily engaged with the various portions of the work. Workmen are plenty and willing to work for low wages. The only thing needed is money. More than a thousand dollars are required every week to pay help. Of course the institution cannot supply the necessary funds so rapidly as this, and money must be furnished from some other source. Here is a fine opportunity for our brethren of means to use their golden talents where they will accomplish great good. We do not call now for donations, but for loans. Let those of our brethren who have cash on hand or on deposit in banks, loan to the institution, without interest, or at very low rates of interest, such sums as they can without great embarrassment. Twenty thousand dollars are needed immediately. Money will be acceptable in sums of one hundred dollars and upward. There are many who can place in the institution for a year or so five hundred or one thousand dollars with very little or no inconvenience to themselves, and they may be the means of great good by so doing. Notes payable in one, two, or three years will be given for all sums received. Notes for shorter time will be given when required.

If those of our brethren who have means at command will take hold of this matter promptly, they may be of great service in the cause; but if money is not obtained from some source, the work must stop, notwithstanding the urgency for its completion. Under the circumstances every friend of the cause will undoubtedly be grieved to have the work delayed a moment; and it need not be if those who have the ability to help will do their duty; and all should bear in mind that help is wanted immediately. Those who are disposed to help in this emergency

should address the Sanitarium at once. We hope to be able to report several thousand dollars received by next week.

JAMES WHITE.

If any of our readers have copies of *The Sabbath Memorial*, No. 1., published by Eld. W. M. Jones, London, which they can spare, they will oblige him by forwarding them to W. M. Jones, 15 Mill Yard, Goodman's Fields, London, E.

A late spiritualist paper, giving a report of one of their camp-meetings says: "On Monday night, the last of the meeting, we had another service, devoted mostly to nonsense." We have no doubt that this is strictly true; and if it had added that all their services were characterized by the most condemnable nonsense in which men ever engaged, it would have told still more truth.

Whose Worship?

THE following paragraph, which we clip from an exchange, tells its own sad tale:—

"The latest religious wrinkle in Toronto is the holding of 'full-dress prayer-meetings,' twice a week at the houses of the wealthier members of the St. James church. The guests come in full evening costume. For an hour the parlors are vocal with prayer and praise, after which cake and conversation are introduced. The meetings are said to be exceedingly genteel."

We feel a little curiosity to know who or what is worshiped at these genteel gatherings. We take it that the poor are not admitted. The Master himself, we believe, never had the privilege of appearing in "full dress;" hence if he was here, as he was when upon earth, he could not come in. Is it the prayer-meeting that is the object of attraction? or is it to show the dress and eat the cake? How long does the eating continue after the meeting? And when with all their dress and gentility and cake and conversation, the scene is over, what has become of the influence of the prayer-meeting? Is there enough religion left to be visible to the naked eye? U. S.

Railroad Progress in the United States.

THE *Railway Age* of the present month shows that the number of miles of railroad now in operation in the United States reaches the enormous figure of eighty thousand. It may help us to appreciate this statement to consider that eighty thousand miles of railroad is equivalent to a railroad three times around the entire circumference of the world, with five thousand miles to spare.

But more than this, our railroad mileage is greater than that of the seven great powers of Europe combined. Russia, Turkey, Germany, Austria, Gt. Britain, France, and Italy, combined, have only seventy-six thousand, six hundred and twenty miles, while the United States has, as above stated, about eighty thousand miles—a most significant record of progress, when we view our country as a subject of prophecy. U. S.

It is reported that Queen Victoria, the Prince of Wales, and the Duke of Argyll are all investigators of spiritualistic phenomena, and it is furthermore said that the Princess Beatrice is a very fine medium.

It is reported that the Czar of Russia also consults with spiritualist mediums.

The Family Health Annual.

Will the directors of each district immediately notify me how many Almanacs (now called *Annals*) they will take? Last year the districts took as follows:—

No. 1, 1000; No. 2, 900; No. 3, 1000; No. 4, 1000; No. 5, 500; No. 6, 600. They should be ordered at once.

Again, will those who took books and tracts from the stand on the camp-ground, to be charged to different districts, inform me at once, as to the amount taken by each person?

A. S. HUTCHINS.

Directors of T. and M. Society.

PERMIT me to suggest some of your duties at your October district quarterly meetings:—

1. Give your district their exact financial standing, and if in debt urge liberal donations to meet indebtedness and to carry forward the good work the coming fall and winter.

2. Ascertain how many copies of the new *Health Annual* your district will want, and make your order through the president immediately.

3. Urge promptness in reporting, liberality in donating, and faithfulness in working.

H. A. ST. JOHN.

Directory—Maine T. and M. Society.

PRESIDENT.

J. B. Goodrich, *Hartland, Somerset Co.*

VICE-PRESIDENT.

S. J. Hersum, *Linneus, Aroostook Co.*

SECRETARY.

R. J. Goodrich, *Hartland, Somerset Co.*

TREASURER.

J. E. Baker, *South Norridgewock, Somerset Co.*

DIRECTORS.

Dist. No. 1, G. W. Barker, *South Norridgewock, Somerset Co.*

Dist. No. 2, T. S. Emery, *Cornville, Somerset Co.*

Dist. No. 3, Frank Dexter, *Allen's Corner, Deering.*

Dist. No. 4, C. R. Davis, *Bryant's Pond, Oxford Co.*

Dist. No. 5, Enos Leavitt, *Smyrna Mills, Aroostook Co.*

Let each member of the Maine T. and M. Society preserve the above list, and be guided by it, and thus save confusion. J. B. G.

Correction.

THE Ohio treasurer's report should stand as follows:—

On hand at commencement of the year,	\$ 176.00
Received during the year,	2288.62
Total,	\$2464.62
Paid out during the year,	\$2464.62
Present indebtedness,	159.46

The new commandment did not abolish the old. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning."

Never borrow if you can possibly avoid it.

Appointments.

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

THE next State quarterly meeting of the Indiana T. and M. Society will be held at Bunker Hill, Ind., Oct. 20 and 21. A report from each district is expected. Let all reports be sent to the State secretary, John W. Covert, Alto, Howard, Co. Ind.

S. H. LANE, Pres.

THE meeting at Dallas having been postponed, the general quarterly meeting of the T. and M. Society of Texas will be held Nov. 17 and 18, at Cleburne, Johnson Co., Texas. We expect, by that time, to be in that vicinity with the tent, giving a course of lectures. We hope to meet a large number from the Dallas church, and of the scattered brethren throughout the State at this time. Come, brethren, the Lord is going out before us. Let us arouse to the importance of this sacred work committed to our hands.

There will be opportunity for baptism.

R. M. KILGORE.

PROVIDENCE permitting, I will meet with the church in Convis, Sabbath, Oct. 20. Will brethren in Olivet and Partello meet with us? J. BYINGTON.

No providence preventing, I will meet with the churches in Minnesota, as follows:—

Round Prairie, Oct. 13 and 14.

Manannah, Oct. 18.

Litchfield, Oct. 20 and 21.

Monticello, Oct. 27 and 28.

HARRISON GRANT.

QUARTERLY meeting of Dist. No. 8, at Jay, Saginaw Co., Mich., Oct. 13 and 14.

JOHN MCGREGOR, Director.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. O B Sevy 52-3, Mrs E Langdon 52-15, C S Briggs 52-1, W J Hardy 52-13, R S Tyler 52-13, Sherman Kennedy 52-14, Mrs L Fuller 52-13, J W Wolfe 52-13, Jane Dunlap 52-14, J A Despelde 52-14, J F Carman 52-14, A Crownhart 52-14, M D Birmingham 52-7, Mary K Corbin 52-15, D H Lamson 52-13, H S Vedder 52-14, M C Bowers 52-14, John I Tay 52-13, D W Rice 52-1, D Newcomb 52-14, N W Vincent 52-22, Robt Britton 52-14, Joseph Eggleston 52-14, Geo Haynes 52-14, John E Gage 52-14, Polly Holcomb 52-7, B Frisbie 52-13, Mrs C E Childs 52-14, A J Corey 50-3,

19, John Montgomery 52-9, Harry Parnham 52-14, Mary T Harpham 52-14, Alfred Nettlesingham 51-14, James Radabaugh 52-1, Wm B Knapp 52-14, Olivia Bunce 52-11, Hattie E Carr 52-14, E S Lane 52-4, Marilla Brown 52-13, H S Curtis 52-10, L Green 52-14, B L Whitney 52-14, W E Stillman 52-7, I J Hankins 52-15, Edward Spencer 52-13, G H Mathews 52-13, Levi Clearwater 52-14, John Beimer 52-14, Margaret Alexander 52-14, Maria Condron 52-14, G R Couch 52-14, Isaac Brook 52-14, Carrie A Towle 52-14, Clinton Owens 50-22, S Crandall 52-13, L A Cartwright 52-13, Mrs Lucia Haskins 52-12, Alex Carpenter 52-13, Wm H Kelley 52-13, Chas Cook 51-26, I C Snow 52-15, David Hodges 52-1, N Grant 52-19, J Hebrner 51-1, Jane Thayer 52-14, D W Randall 52-10, R Griggs 52-9, Leonard Hyatt 52-1, E F Stone 52-14, G Sweet 52-2, Henry W Carey 52-14, I D Perry 52-14, Alice O Demille 52-14, M C Holaday 52-14, C Sanborn 52-13, Sylvia Wells 52-17, W Wilson 52-19, S P Eckert 52-13, Thomas Wilson 52-14, Alfred Hurlburt 52-14, J L Rumery 52-15, J P Smith 52-13, M M Linger 52-13, Martha Hoxie 52-14, E Bliss 52-14, L Trumbull 51-10, P Markille 52-1, E W 52-14, Wm Townser 52-12, Edward Bright 52-14, O Olmstead 52-14, J C Cooper 52-13, B J Rumery 52-1, Ann M Whitaker 52-14, Amelia Tubbs 52-13, P Hainer 52-13.

\$1.00 EACH. J McReynolds 51-13, Fanny W Mudd 51-14, Thomas Graham 51-14, Leslie West 51-15, Wilson 51-14, D Crumb 51-14, T Brown 51-14, A Smith 51-7, P T Brown 51-14, Elihu Smith 51-16, P Vedder 51-3, John Langdon 52-1, M D Mathews 52-1, W W Lockwood 51-14, Alfred Spencer 51-14, Hodgson 51-8, H C Thompson 51-13, Mrs John D 52-22, L B Kneeland 52-1, Alva True 51-14, J T U 51-14, L N Lane 51-12, W W Goodale 51-14, M Atherton 52-1, L A Kellogg 51-14, J DuBois 51-13, Felshaw 51-14, Joseph Bennett 51-14, J G Starbuck 6, Mrs S Scott 51-24, B Hill 51-1, W S Daley 51-1, P Finch 51-14, M S Merriam 51-14, J J Dean 51-14, H Kynette 51-15, Mrs J M Newell 51-13, Wm Evans 14, S Althouse 51-10, J E Titus 52-7, J Mousehug 9, Frank Ransdell 51-14, A W Cone 51-13, Mrs S Y 51-13, Mrs J A Nason 51-14, G L Davis 51-13, Cramer 48-10, Joseph E Potter 51-14, P M Hill 51-14, Wm Calvert 51-14, James L Hill 51-14, A B A 51-14, R D Hicks 51-14, Laura Bullock 50-13, G H dell 51-16, W B Castle 51-14, S J Winebrenner, S B Gowell 51-13, Mrs Mary Cosert 51-15, Mrs Austin 51-15, Mrs H Cooley 51-14, Joseph Ferre 14, John Curtice 51-21, C N Shuttle 51-13, E O 51-15, Mrs E Halsey 51-17, Jeremiah Rhodes 51-14, na W Butcher 51-18, Harriet Morse 51-18, R P S 51-8, Mary Parsons 51-24, P E Ferrin 51-12, Dodge 51-19, D Finch 51-22, R S Rasmussen 51-12.

MISCELLANEOUS. R O Damon \$1.50 52-14, J 1.50 52-14, Mrs J J Coats 75c 51-14, Mark Swad 51-14, John Keister 75c 51-14, Daniel Keyser 75c 51-14, John Propst 75c 51-14, J M Logan 50c 51-21, E ly 75c 51-14, John N Chandler 50c 51-1, D R See 51-1, Mrs C F Dockham 1.50 52-14, C T Jensen 1, M A Walker 1.50 52-14, Jane Williams 50c 51-14, Tina Torrey 75c 51-14, M C Searl 50c 51-2, Amy 1.50 49-7, Irmie Hale 1.50 52-14, John W Moon 2, John Rowe 50c 51-2, H J Neher 75c 51-14, H P 1.50 51-23, Geo Tomlinson 1.50 52-14, D F M 51-3, David Bennett 50c 51-3, Hannah Rodgers 14, E G Wood 1.50 52-14, Lewis H Beebe 50c 51-14, Thomas Swinson 1.50 52-14, E Rush 1.50 52-14, Breed 50c 51-1, E A Morse 75c 51-14, Nancy Tes 1.50 52-14.

Books Sent by Mail.

John Wilson 20c, Wm Simpson 1.95, E Math 25c, Laura Bullock 1.05, Samuel E Brayton 50c, Truesdale 50c, E G Wood 50c, S S Smith 50c, Wm Beddoe 25c, Wm Hunt 5.00, Todd and 5.00, Wm Hyatt 1.50, E B Town 31c, J P Logan R Sy 2.00, A Lowd 60c, J A Putman 10c, D right 45c, A H Clymer 30c, Mrs E Turner 35c, Reeder 1.50, John M Adams 40c, R R Fisher 50c, Kirk 40c, I M Boyle 15c, J P Henderson 1.50, Thorp 3.00, Nellie F Heald 50c, Annie M Olse G Swedberg 1.50, Arvid Johnson 50c, A E B J P Johnson 30c, M D Clark 50c, B B Burgess Brush 30c, H F Erickson 1.00, O Moseley Jones 15c, L E Rawson 10c, John F Aitken 10c, thew Crawford 1.50, I W Irwin 1.62, Elliott 30c, H Hunter 60c, J Ertzenberger 2.03, Mr Peck 2.40, M E McKee 10c, Chas Whiting Horine 10c, Samuel Logan 25c, James Farm W H H Moland 75c.

Books Sent by Express.

O F Guilford \$9.65, John Meek 23.48, John Geo I Butler 37.80, J B Logan 3.00, J G Holm H Woodruff 17.48, H C Fridley 1.20, Norm 11.64.

Cash Rec'd on Account.

A J Stover \$10.00, M B Miller 11.00, E R J Wyoming T and M Society per J Fulton 10c, and M Society per B L Whitney 220.00, G V 100.00, Signs of the Times per N Eng T and 95.00, R J Lawrence 17.80, H A St John, Frisbie 1.50, D A Wellman 8.88, D H Lamson, H Clymer 2.00, E P Daniels 17.83, D F Quimby O Burrill 110.00, C B Smith 14.11, H A St John Stiles 3.70, S N Haskell per Wm Ings 2.85, M Society per F T Wales 3.00, A O Burrill T and M Society per S H Lane 25.47.

Gen. Conf. Fund.

Josephine L Franklin \$1.25.

Mich. Conf. Fund.

Burlington \$30.00, Banker Hill 2.50, Allen Orleans 31.50, St Charles 40.00, Orange 24.94 13.50, Theford 30.95, Kendall 5.64, Hastings Hastings added 1/2 8.90, Wright 33.00, Raven Alma 50.00, Colon 33.97, Muir and Lyons 23 las 18.75, Tuscola 8.00, Green Church 16.00, 20.00, Marshall 6.40, Jay 15.00, Jackson 9.33, 50.00, Jackson per D R Palmer 23.00, Muir per F Howe 5.25, Lapeer 68.00, Lapeer added Newton per Mrs E R Kelsey 20.00, Springfield Jackson per E P Daniels 30.00.

Mich. T. & M. Society.

Dist 3 Marshall \$5.14, Dist 6 55.00, Dist 8 7 42.00, Dist 5 24.42, Dist 10 10.00, Dist 4 51-48.

Camp-Meeting Expense.

C E Hathaway \$1.00, M S Losey 25c.

Educational Aid Fund.

Leslie Church per A J Richmond \$50c.

European Mission.

B Salisbury \$5.00.

Texas Mission.

C A Baker \$5.00.

S. D. A. E. Society.

John Sheldon \$10.00, Addison Howe 25c, McArthur 10.00, E D Scott 10.00, J D Morton M Morton 10.00, N H Hall 12.50, N E Post 10.00, C D Cook 10.00, David Hodges 10.00, 10.00, Daniel Hale 10.00, I C Snow 10.00, 10.00, Julia Tamer 10.00, G W Colcord 10.00, ingham 5.00, E H Kynett 2.00, J B Frisbie 10.00, T Sisley 10.00, Mrs S H Lane 20.00, Eliz 10.00, S E Cushing 5.00.

Shares in S. D. A. P. Association.

D F Quimby \$10.00, Julia A Owen 10.00, Colcord (to complete share) 5.00, Mattie tion s. s.) 4.40.

The Advent Review.

SUPPLEMENT.

HOME MISSIONARY HYMN.

About seven hundred hymns and poems were submitted to the committee, and they were to select the best adapted to the home missionary work, and give the writer of it \$100. To the writer of the poem for the same purpose they were to give \$50. They failed to select a poem, but unanimously agreed in the hymn below as the best, on the whole, for the purpose proposed. But the writer of it required, as a condition of accepting the reward, that her name should be given to the public, but that the hymn, if published, should be announced as by "a lady of Virginia," a hymn which has been accepted, deserves, as it will doubt secure, a permanent place in our American songology. We have great pleasure in laying it before our readers.]

SAINTS of God! the dawn is brightening,
Tokens of our coming Lord;
O'er the earth the field is whitening;
Louder rings the Master's word,—
"Pray for reapers
In the harvest of the Lord."

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowly gathering grains of gladness,
While their echoing cries resound,—
"Pray that reapers
In God's harvest may abound."

Now, O Lord, fulfill thy pleasure,
Breathe upon thy chosen band,
And with pentecostal measure,
Send forth reapers o'er our land,—
Faithful reapers,
Gathering sheaves for thy right hand.

Ocean calleth unto ocean,
Heralds speed from shore to shore,
Heralding the world's commotion;
Hear the conflict at our door,—
Mighty conflict,—
Satan's death-cry on our shore!

Broad the shadow of our nation,
Eager millions hither roam;
Lo! they wait for thy salvation;
Come, Lord Jesus, quickly come;
By thy Spirit
Bring thy ransomed people home.

Soon shall end the time of weeping,
Soon the reaping time will come,—
Heaven and earth together keeping
God's eternal harvest home;
Saints and angels
Shout the world's great harvest home.

THE REVIEW EXTRA.

It may be proper here to state something with reference to the object of the EXTRA, its mission, how often it is to be issued, how it is to be sustained, etc.

Those having the burden of the missionary work have long felt the need of a sheet published in behalf of the Tract Societies. Many things should be said from time to time in reference to the system of the tract work, and particulars relating to its minute workings should be given, which would be more fitting in a sheet devoted to that purpose than in the REVIEW. Then the REVIEW is becoming crowded with other matter of interest and importance, and will become more so as the work increases. Therefore, it has been thought best to issue an extra, quarterly or oftener, as the interests of the cause may require. It will contain reports of tract meetings, incidents, extracts from letters received by missionary workers; questions will be answered, members will be told how to work, etc., etc.

How it should be sustained was a question for much thought. At first it was suggested to have a subscription price, and to send it to regular subscribers; but our experience with THE TRUE MISSIONARY proved this plan not best; for those we most wished to benefit, had not interest enough to subscribe, and therefore did not see it at all. Then, too, as the laws of postage are at present, it would be better to send it as an extra. It was therefore decided to send it out in this manner, for the present, the expense to be borne by the General Tract and Missionary Society; and as this Society, like the General Conference, takes an oversight of the tract work generally and especially in fields outside the labor

of other organizations, it should be sustained by the various Tract Societies, and by individuals making donations to it. We speak for a liberal support. The object of this society, the manner of its operation, the use of means, etc., will be more fully explained hereafter.

VIGILANT MISSIONARY SOCIETIES.

THIS name is given to the society organized in many of our churches where several copies of the SIGNS OF THE TIMES are sent to one address, and are systematically distributed. This society is generally conducted by those sisters whose household duties confine them principally at home, many of whom have good address, and can find time to send a few papers to individuals and to correspond with them. The plan is this: They organize by selecting a president, secretary, and treasurer of their own number. They then meet regularly once a week, have first a season of prayer for God to guide them in all their deliberations, and in their work. Secondly, they read the letters they have received during the week. Thirdly, if any special case comes up, after consultation they decide who shall write to such a person. Fourthly, after dividing up their papers, they conclude their interview with another season of prayer.

During the week they send their papers to persons whose addresses they have obtained from various sources. When they find an interested reader, tracts are sent with the SIGNS. They also obtain addresses from them, so there is no end to names of persons with whom to correspond. One sister who has been engaged in this branch of the work for years has, during the past season, managed one hundred copies of the SIGNS alone, besides filling the office of State Tract Society secretary, s. B. treasurer and collector of a church of ninety members, and she has also a class in the Sabbath-school. Usually they do not send more than three papers before writing.

Thus they connect labor and prayer in their efforts. And none but those who have been thus employed can tell of the inspiration and joy there is to those engaged in the work when individuals become interested, embrace the truth, turn missionaries, and work for others. Individuals and small companies in the West and South who have never seen the face of a Sabbath-keeper save their own company, and who one year ago had never heard of the truth, are to-day rejoicing in the light. They embraced the truth in the manner above described. Thousands of copies of the SIGNS are thus sent out each week, and hundreds of copies of the TIDENDE and HAROLD each month; while there are a goodly number of such societies formed both in Europe and America to distribute LES SIGNES DES TEMPS. We can but hope that this work will go on until every company of Seventh-day Adventists, whether French, German, Danish, Norwegian, Swedish, or American, will co-operate in this manner. Only think of it! Thousands of new families weekly thus receiving the truths of the third angel's message in six different tongues! May God speed the day.

THE ONE-THIRD, AND MONTHLY INSTALLMENT PLAN.

THE plan of raising means for the tract and missionary work has been formerly by donations. These pledges were usually made as the result of earnest appeals at quarterly meetings, camp-meetings, etc. It was found that great inequality resulted from the plan. (1) Many of our brethren who were able to pay liberally would not be at the meeting. (2) Often the most conscientious, under these stirring appeals, would go beyond their ability, and thus distress themselves, while the more able would fail to do what they ought. The apostle taught equality, "I mean not that other men be eased and you burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a

supply for your want, that there may be equality." 2 Cor. 8:13, 14.

This matter was considered at the General Conference, and after much prayerful consideration it was recommended, first, that all our brethren and sisters come up on the Bible plan of Systematic Benevolence, which is based upon giving as God has prospered them. 1 Cor. 16:2; Deut. 16:17. This calls for one tithe of a man's increase and income. Lev. 27:30; Matt. 23:23; Luke 11:42; Gen. 14:26; 28:22; Heb. 7:4, 8. Secondly, that each member pay a sum for the tract and missionary work equal to one-third of his s. B.

Hence the one-third is no part of the Systematic Benevolence. The s. B. is paid for the support of the ministry. The sum equal to one-third of the amount of the s. B. is a free-will offering in addition to the s. B., which each individual is recommended to pay during the year for the support of the Tract Society.

The resolution relating to the one-third, passed at the General Conference, Nov. 12, 1876, is as follows:—

"Resolved, That this Conference recommend to the several State Conferences that each individual raise a sum equal to one-third of his s. B. pledge for the year, to meet the demand for means to be used, as far as necessary, in the proposed increase of the circulation of the SIGNS, the REFORMER, and other publications; this offering to be paid Jan. 1, 1877, or, if more favorable, in four installments; the first to be paid Jan. 1, the second, April 1, the third, July 1, and the fourth, Oct. 1, 1877."

The church treasurer should collect the one-third, and pay it to the librarian of the Tract Society, who, in turn, pays it to the secretary of the district, and he to the State secretary. It is the duty of every Conference Tract Society to see that the above is carried out in all our churches. It should be a special point with the directors and ministers laboring with them to bring our brethren up to the Bible standard of s. B., and the one-third. Were this fully adopted, there would be means sufficient to carry forward the tract work and to support the ministry. But many of our brethren are not where they should be on their s. B. figures. Some do not pay their one-third, and many of our tract societies are indebted at the REVIEW Office, and were they to limit their missionary work to the income of the one-third, under present circumstances it would greatly cripple their efforts.

Any church has the privilege of using the one-third in the missionary work in any manner they see fit. If they choose to pay part or all for several copies of the SIGNS sent to one address, to be used exclusively in the missionary work, in monthly installments outside the one-third, it is their privilege. Many of our churches in Vermont, Massachusetts, and Michigan reasoned thus: "We will pay s. B. according to the Bible plan; we will also pay a sum equal to one-third of our s. B. for missionary work; but now we have not sufficient means to carry forward the missionary work and pay for the SIGNS; consequently, according to our ability, we will pay a monthly installment for the SIGNS, in addition to the one-third." As this was not sufficient in a number of instances, some good brother would say: "Send for your SIGNS. Here are a hundred dollars to pay for them." And we are sure there is not an enterprise in the world that will pay so large interest as this.

THE FAMILY HEALTH ANNUAL FOR 1878.

OWING to the prejudice that exists against purchasing, and the repugnance many have to selling, an almanac, it has been thought best to substitute the name HEALTH ANNUAL. The Annual is circulated for the information it contains on the subject of health. The almanac proper is put in it to make it desirable in every family. We speak for a circulation of not less than 200,000 copies this year. That number of families should be furnished with the Health Annual for 1878.

Five Conferences have already sent their first orders, which are as follows: Michigan, 14,000; Wisconsin, 10,000; New England, 10,000; Illinois, 6,000; Vermont, 2,000 (Vermont, will increase her order not less than 3,000, Michigan about 5,000); then the number ordered will amount to 50,000. When the other Conferences do as well in proportion 200,000 copies of the Annual will start on their mission to as many families.

Says the president of the Wisconsin Conference, "Count us second to no Conference, except Michigan, in any enterprise that helps forward the third angel's message." If our friends in Wisconsin stand by their president in this statement, and Iowa takes advantage of her strength over Wisconsin, which is more than one-fifth, in ministers, licentiate, churches, membership, and finances, the Wisconsin Conference will have to advance a few thousand on their order for Annuals. Then there is the Old Empire State, with her well disciplined force of tract-workers. We have become considerably interested to know which of these three will rank second to Michigan.

Orders should be sent in immediately, and advantage taken of the months of October and November, before the rush of drug almanacs. There is no time to lose. Let us "be as wise as serpents," in this matter.

S. N. HASKELL.

THE HEALTH REFORMER.

THE question of temperance and a reform in diet is agitating the public mind as never before. The old "blue pill" theory and the practice of bleeding patients is becoming questioned about as much as the old orthodox theory of "hell being lined with infant skulls." It therefore becomes the duty of all Seventh-day Adventists to use their influence to direct the public sentiment in the right channel. If God has given light upon the subject of health reform, we should not hide it under a bushel; but let that light shine.

The HEALTH REFORMER ranks as a number one scientific health journal, having the largest circulation of any journal of like character in the world. Experience has taught us that the most successful method to extend its circulation is by obtaining paying subscribers. We should calculate on a permanent increase yearly on our subscription lists of not less than 10,000; and if our brethren and sisters generally would wake up to this work of canvassing with premiums as some are waking up, 25,000 names of paying subscribers might be obtained yearly without neglecting other branches of the missionary work. I am acquainted with a number of canvassers, who, when they have devoted their time to this work, with premiums for the REFORMER, have obtained, as their smallest average, twenty subscribers per week. This has been done in the summer months. One hundred such canvassers would obtain 2000 subscribers per week, 100,000 per year. These individuals make canvassing a paying business. If this can be done in the East, where you cannot step out doors, in a store, in a depot, on the cars, or anywhere else, but you will meet a canvasser with some attractive health publication, religious newspaper, or something else, and where the name canvasser has become obnoxious to the public, it can be done anywhere in this country. There are those of our people that have in the past obtained subscribers for books and magazines, and can sell anything from a six-penny toy to a thousand dollar piano, and that, too, where these articles are neither needed nor wanted. We want these men and women to consecrate the same talent, energy, and devotion to obtaining subscribers for this, the best health journal in the world. To some it seems a virtue to lose all their zeal and energy in the cause of God, when if they had a patent right to sell, they would make a success three times out of five. This is a sad mistake. If there is one thing more than another where earnestness, energy, and close planning are justifiable, it is in obtaining subscribers for those periodicals which contain the solemn truth adapted to the time in which we live.

It is a shame that we have not twenty devoting their time to canvassing for the HEALTH REFORMER where we have one engaged in this work. Young men out of employment, young ladies who have nothing to do, have you tried this? Have you made it a business? Have you gone about it relying on God to help you? Would you get discouraged as easily in anything you were doing for personal gratification? We hope there are those who may read these lines, who will at once commence canvassing for the REFORMER, determined to make it a success.

We want one hundred canvassers for the HEALTH REFORMER this fall and winter. Shall we have them? Men of piety and nerve, consecration and stability of character, are needed, who will enter the work at once. Premiums can be used as last winter. For particulars, consult your directors, or inquire at the Office of REVIEW AND HERALD. More particulars hereafter. S. N. HASKELL.

THE PROPOSED CONSTITUTION.

At the late camp-meeting in Michigan, a committee was appointed to revise the Constitution of the various Tract Societies. When the Constitution was first gotten up, it was an experiment. It had not been tried. No constitution of any other society was followed. The necessity of the case called for something to be done. After seven years' experience, it is no marvel that some changes can be made for the better. The Constitution is now presented with slight alterations and explanations, and proposed to the different T. and M. Societies for their consideration, and if they find it unobjectionable, their adoption. In this no one claims perfection. We shall wait a short time before it is put in book form. If any have suggestions to make or questions to ask in reference to the system, the committee will be happy to receive them and give them proper consideration. The basis of this is a plan drawn up by J. E. White, a practical book-keeper at the Signs Office, at the suggestion of the General Conference Committee.

CONSTITUTION.

ARTICLE I. NAME.

This society shall be called the Tract and Missionary Society of the Seventh-day Adventists of the Conference of —.

ARTICLE II. OFFICERS.

The officers of this society shall be a President; Vice-president; State secretary, who shall also act as Treasurer; and a Board of Directors of —, of which the President, Vice-president, and State secretary shall, by virtue of their offices, be considered as members. These officers shall be elected yearly. In the district the director shall appoint a secretary, and in each church he shall appoint a librarian. He may also appoint a business agent in large churches where such an officer is needed.*

ARTICLE III. OBJECTS.

The objects of this society shall be: 1. The proper distribution of our tracts, pamphlets, and books. 2. To obtain subscribers for our periodicals; to collect dues and renew subscriptions; and to pay subscriptions for the worthy poor. 3. To visit and labor (by correspondence or otherwise) for the encouragement and help of the scattered ones of like precious faith; for those who are falling back because of discouragements; and to interest all within our reach in the great truths connected with the last message of mercy to the world. 4. To find homes for those who may be destitute and needy for the truth's sake. 5. To bring about among our people that uniform liberality in the payment of Systematic Benevolence which is indicated in the plan, and to encourage equality in the taking of stock in our several denominational institutions, and in donations to other benevolent enterprises which may arise for the advancement of the work.

ARTICLE IV. MEMBERSHIP.

Any person of good standing in a Seventh-day Adventist church, or who is recommended by such a church, may become a member by the payment of one dollar.

ARTICLE V. DUTIES OF OFFICERS.

SECTION 1. President. The duties of the President shall be (1) To preside over all State or district meetings wherever he may be present;

(2) To see that there is a full supply of tracts, books, and papers for the entire State; (3) In fine, to keep his eye on the workings of the society throughout the State, and see that uniformity of action is maintained, and that directors and officers are doing their duty.

SEC. 2. Vice-president. It is the duty of the Vice-president to act in the place of the president in his absence, and to work in connection with the president at his request.

SEC. 3. State Secretary. The State secretary shall keep on hand a full supply of tracts, books, papers, &c., and shall supply the different districts as their wants may require. All the credit business of the State with the offices of publication shall be done through the State secretary, who shall keep an account of all such transactions. In his duty as treasurer he shall receive all moneys from the districts, and from time to time forward the same to the offices of publication as the indebtedness of the society may demand.

SEC. 4. Directors. There shall be a director for each district in the State, and his duties in the district shall be similar to the duties of the president in the State. In the absence of the president and vice-president the director of the district shall preside at all district meetings, and at all church meetings at which he may be present.

SEC. 5. District Secretary. His duties in the district shall be similar to the duties of the State secretary in the State.

SEC. 6. Librarian. His duties in the church shall be similar to the duties of the district secretary in the district. He should preside at all church missionary meetings where the director is not present, or he may request the business agent, or some active member, to preside, when it will be for the interest of the society to do so.

SEC. 7. Business Agent. He shall act as collector for the society.

ARTICLE VI. QUARTERLY MEETINGS.

General quarterly meetings shall be held under the direction of the board of directors, at which time all business of importance that relates to the Tract and Missionary Society, shall be considered.

ARTICLE VII. FUNDS.

The funds to be employed by this society shall consist of the one-third and money received for memberships, book sales, and as free-will offerings.

ARTICLE VIII. MANAGEMENT.

The Board of Directors shall have the general management and oversight of the work of this society, both in disbursing funds and in counseling in regard to labor.

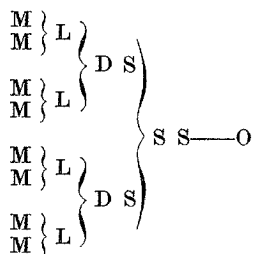
ARTICLE IX. AMENDMENTS.

This Constitution may be amended at any annual meeting, by a vote of two-thirds of the members present.

INSTRUCTIONS TO OFFICERS AND MEMBERS.

All the business of the Society is done through three grades of secretaries: (1) The librarians, who are secretaries of the church societies; (2) The district secretaries; and (3) the State secretary.

The method of doing business according to this system may well be illustrated by the following diagram:—



M represents the members, L the librarians, D S the district secretaries, S S the State secretary, and O the offices of publication.

The members in the church society, (and the business agent also, when there be one,) bring their business to the librarian. The librarian forwards it to the district secretary. The district secretary forwards to the State secretary all business received from the librarians in his district; and the State secretary forwards the same to the offices of publication.

MEMBERS.

However capable the officers of a T. and M. society may be, its real efficiency depends upon the activity of its members. After joining the society each member should obtain from the librarian a pass book in which to keep a record of all work performed, and any items of interest which may arise while engaged in missionary

labor. From the record kept in this pass book the quarterly report is to be made out. He shall also draw from the librarian such reading matter as he may wish to use in his missionary work. A full record of such reading matter drawn should be entered in the pass book, with the number of pages of each kind and the value of the same.

One week before the church quarterly meeting each member will receive from the librarian a blank report, which should be filled out from the record kept in the pass book, to be read at the quarterly meeting. See article on Reporting.

The real work of the members consists in obtaining subscriptions to our periodicals; distributing copies of the same; lending and giving tracts to those who are willing to read; visiting those who are interested in the truth, praying with and for them, and endeavoring to interest those who are still indifferent; calling upon the poor and needy, ascertaining their circumstances, and reporting the same to the proper officers in the church; relieving the widows and orphans; and corresponding with those who may be benefited by such correspondence. A record of all such work should be entered in the pass book.

All moneys received by members, whether on subscriptions for periodicals, from book sales, or from any other source, should be promptly handed to the librarian with a full statement of the business.

BUSINESS AGENT.

The business agent should see that all pledges to the society are promptly paid, and collect dues from old subscribers to our periodicals. He is to collect money on all enterprises that may be entered upon by the society. When money is received on periodicals great care should be taken to give the name of the individual in a clear, legible hand, so that there may be no mistake.

The business agent will need but one book, which may be called a Record Book. In this he will enter the different transactions in full as they occur, and from it a statement should be made out once a week, or oftener if much business is done, to be handed, with the money, to the librarian. Business on periodicals should be reported immediately.

LIBRARIAN.

The work of the librarian is three-fold. First, as librarian, second, as secretary, and third, as treasurer.

1. In his duty as librarian he shall keep in some convenient place, the church is frequently the best, a supply of papers, tracts, &c., to be used by the members in their missionary operations. Care should be taken that a full assortment be kept on hand. He shall supply each member with a pass book in which to enter a record of all work accomplished, and give instruction in regard to its use. He shall keep a supply of blank reports, and hand them out to the members one week before the church quarterly meeting, and see that they are promptly and properly filled out. See article on Reporting.

2. As secretary of the church missionary society he shall keep a list of members, a record of all meetings, and an account of all business transactions. In order to do this, two books will be necessary: a Record book and a Journal. In the first part of the record book should be entered a list of all missionary members in the church, and a record of all meetings of the church missionary society. In the last half of this book should be kept a copy of all business letters. See article, Business Letters.

In the Journal an account should be opened with the district, and with each member in the church. The district should be credited with all books, &c., received by the librarian, and for all periodicals ordered; and charged with all money sent to the district secretary on account. Each member should be charged with all reading matter drawn, and credited with all money paid in by him. The object of these individual accounts is to show what each member is doing, and to guard against the indiscriminate drawing of large quantities of reading matter which may not be judiciously used.

3. As treasurer he shall receive all moneys from the members, and from the business agent, and shall forward the same to the district secretary once a month with a statement specifying for what received. All business on periodicals should be reported the same day that it is received. Accompanying this monthly statement should be a list of those who have joined the society during the month, with their post-office address; and also a list of members who have removed from the district, who have withdrawn from the society, or whose names have been dropped on account of inactivity and failure to

report. This is necessary that the record of the district secretary may be complete and correct. As treasurer he shall keep a Cash book, on the debit side of which shall be entered all moneys received, and on the credit side all moneys paid out. See article, How to do Business.

DISTRICT SECRETARY.

The District Secretary shall keep a list of members in the district, a record of all district meetings, and an account of all business transactions. He shall supply the librarians in the district with blank reports, and see that the reporting in the district is promptly and properly done. See instructions on Reporting. He shall also keep on hand a full supply of tracts, pamphlets, &c., for the supply of the districts, and shall see that the supply does not become exhausted. Immediately after the district quarterly meeting an inventory should be taken of the books on hand, that a full supply for the next quarter may be drawn from the State secretary at the State quarterly meeting.

As secretary two books will be needed, a Record book and a Journal. In the first part of the Record book will be entered, first, a list of members in the district, keeping each church to itself, and giving the post-office address of each member; and second, a record of all district meetings. In the last half should be kept a copy of all business letters. See article, Business Letters.

In the Journal should be opened an account with each church in the district, and with the State. Each church should be charged with missionary documents sent to it, and for periodicals ordered by it; and credited with money received from it. If any church is overdrawing its account, notice of the fact should be sent to the director of the district, and to the librarian of the church overdrawing, that more funds may be raised. Each church should run its own way as far as possible.

The State should be credited with all books, &c., received by the district, and for all periodicals ordered; and charged with all moneys sent to the State secretary.

As treasurer he shall receive all moneys from the librarians in his district, and forward the same to the State secretary once a month, with a statement of account. Accompanying the statement should be a list of members who have joined during the month, specifying the church which they have joined and giving their post-office address. This is necessary that the State secretary may keep a full record of the membership in the State.

As treasurer he shall keep a Cash book, on the debit side of which shall be entered all moneys received, and on the credit side all moneys paid out. See article, How to do Business.

STATE SECRETARY.

The State secretary shall keep a list of members in the State, a record of all State and directors' meetings, and an account of all business transactions. He shall keep on hand a full supply of tracts, pamphlets, books, specifying copies of our periodicals, and such other missionary documents as are needed throughout the State. The wants of the society should be anticipated by the State secretary, and the greatest care taken that nothing shall hinder its activity. He should keep a supply of blank reports for the State, and see that the districts are supplied with them, and that reporting is properly attended to. See article on Reporting.

As Secretary three books will be required; a Record book, a Letter book, and a Journal. In the first part of the Record book will be kept a list of members, classified according to the church and district to which they belong, giving also the post-office address of each. In the latter part of the Record book should be kept a record of all State and directors' meetings. In the Letter book will be kept a copy of all business letters. See article Business Letters. In the Journal, an account should be opened with each district in the State, and an account with each of the offices of publication. In this book, each district should be charged with all books sent to it, and for periodicals ordered by it, and credited with all moneys received from it on account. If any district is overdrawing its account, the State secretary shall notify the president and the director of the district, that more funds may be raised in the district, as each district should bear its own burden. On the accounts with the offices of publication, they should be credited with everything received from them, and charged with all money sent on account.

As treasurer, he shall receive all moneys from the district secretaries, and forward the same to the offices of publication once a month with a statement of account. As treasurer, he shall keep a cash book, on the debit side of which

*It is expected that the librarian in small churches will perform the duties herein allotted to both the librarian and business agent.

shall be entered all moneys received, and on the credit side all moneys paid out. See article, How to do Business.

PRESIDENT.

The President shall preside at all T. and M. meetings in the State whenever he may be present. He shall see that the whole State is supplied with everything necessary for the successful prosecution of the work. He shall thoroughly acquaint himself with the duties of all officers in the State, and be prepared to give them full instructions in regard to their duties and how to perform them. He shall make himself familiar with the plans for keeping accounts for all the officers in the State, as brought out in article, How to do Business, and be prepared to audit any officer's account in the State, and give instructions to all who do not fully understand how to keep their books. In fine, his eye shall be open to the wants of the whole State, and his efforts shall be exerted to produce harmony and efficient work.

VICE-PRESIDENT.

Too often the Vice-president has acted as though no responsibility rested upon him. By reading Art. II. of the Constitution, it will be seen that he is one of the Board of Directors, although he may have no district specially allotted to him. In Art. V., Sec. 2, it will be seen that he is expected to preside over all meetings of the society which he may attend in the absence of the president.

He is also to work in the interests of the society as the president may request. It will therefore be necessary that he become fully acquainted with the workings of the society, and the method of book-keeping adopted.

DIRECTORS.

The first work of the director after his election will be to make himself conversant with the plan of doing business adopted by the society.

The same work will be required of the director in the district as is required of the president in the State. Please read instructions to president. After acquainting himself with the duties of each officer in the district, he shall appoint a secretary for the district, and a librarian and a business agent for each church. In the absence of the president and vice-president, the director shall preside at all district meetings and at all church missionary meetings at which he may be present.

REPORTING.

The object of the reporting system is to obtain a summary each quarter of all the missionary work accomplished in the State.

If this is properly done, it will show whether the State is accomplishing the work it should, and what branches of the work, if any, are being neglected. It will also show which districts are alive and active, and which districts need arousing to greater activity. The same will be manifest to each director in regard to the churches in his district. The reporting system will prove an incentive to activity to every member and officer in the State, which cannot well be neglected. One week before the church quarterly meeting, the librarian should hand to each member a blank report, which should be filled out by the member from the record kept in his pass book. The manner of filling out this report is fully described on the back of the report. These reports should be read by the members at the church quarterly meetings and passed to the librarian.

The librarian makes out upon a similar blank a summary of the reports of members, which he reads at the district quarterly meeting and passes to the district secretary. The district secretary makes up a summary from all the reports received from the librarians, which he shall read at the State quarterly meeting and pass to the State secretary. From these district reports, the State secretary makes out a summary for the State. The plan of holding the church quarterly meeting the first Sunday in the quarter, the district quarterly meeting the second Sunday, and the State quarterly meeting the third, makes this plan of reporting easy to carry out.

Any member who fails to report for two quarters in succession should be dropped from the list of working members. They may be re-instated again upon resuming work. This is necessary to prevent the list becoming cumbered with names of inactive members.

BUSINESS LETTERS.

Perhaps nothing gives rise to so much difficulty in the missionary work, as the careless manner in which business letters are frequently written. A few rules if adopted and always followed will soon establish a correct habit in let-

ter writing, which is no mean accomplishment. Below is a sample showing the principal features which should be embodied in a business letter:

- (1.) Oakland, Cal., Jan. 10th, 1877.
- (2.) Review and Herald,
Battle Creek, Mich. :—

(3.) Please send by freight, addressed SIGNS OF THE TIMES, Oakland, Cal.,

200 copies Life of Urgos,
250 copies History of the Sabbath.

Charge the same to the account of the SIGNS OF THE TIMES.

Yours truly,

James White.

In our explanation the following figures will be noticed:—

(1.) The date line. This should specify the post-office address of the writer, and the date of writing. Nothing is so aggravating as to receive a letter in which the address of the writer is not given, unless it be the failure to sign the name. If either of these particulars is omitted the letter is valueless.

(2.) The party addressed. This should specify both the name and post-office address of the party to whom the letter is written. If this is done it is almost sure to reach the person intended, even if, through carelessness, it should fall into other hands.

(3.) The body of the letter. This should be plain, right to the point, and stated in as few words as possible. When business is sent it should not be mixed up with other communications. Where a person has a large number of business letters to read and attend to each day, it is very tiresome to be obliged to wade through two or three pages on other topics to find the one item of business contained. If anything is to be said on any other topic, or to the editors, let it be on another piece of paper. Keep the business by itself.

(4.) The signature. Of whatever other carelessness you may be guilty, do not forget to sign your name clear, and in full. Make every letter so plain that it could be read if standing alone.

Finally, be careful. Remember that what may be so plain to you may not be so plain to the person to whom you are writing. Don't leave out half you wish to say, and leave the reader to guess the rest.

All missionary letters should be copied in the Record or Letter book, and numbered at the head. The same number should be placed over the letter, and over the copy in the letter book, so that in case of future reference the letter can be referred to by number.

It has also been suggested that each item of business in the letter should be numbered, so that any item may be referred to by number. This is a good plan, especially when many items are introduced into one letter.

A FULL CANVASS.

When a thorough canvass of any place is desired, it is a good plan to divide the territory into districts, and divide the workers into as many companies as there are districts, and appoint a leader from their number for each district. The leader apportions to each individual the streets, or portions of the territory he is to canvass, receives the business done by the members in his district, and passes the same to the librarian. By following this system the same ground will not be gone over by two or more individuals.

PERIODICALS AND BOOKS FREE.

One part of the tract and missionary work is to furnish librarians and reading rooms with such books and periodicals as the judgment of proper individuals would approve. But this work should be done with deliberation and care. If a church is not in debt to the district it may furnish books to libraries by obtaining the consent of the president, and the director of the district. If in debt the matter should be referred to the State quarterly meeting. Periodicals may be furnished to libraries, reading rooms, or to the worthy poor, by the vote of any church missionary meeting, provided the church is not in debt to the district. If in debt to the district the matter should be referred to the director.

QUARTERLY MEETINGS.

According to the plan suggested by the General Conference Committee, the missionary year should commence with January, and the quarters commence with the months of January, April, July, and October. The church quarterly meeting should be held the first Sunday in the quarter, the district quarterly meeting the second Sunday, and the State quarterly meeting the third. By following this plan, reports can be ready in time for the State secretary's summary. At the church quarterly meetings,

every member should, if possible, be present. At the district quarterly meeting, the librarian and business agent from each church, and as many of the members as possible, should be present. It is important that all the church officers should be present at these meetings, for there plans are matured which can be taken home and put into active operation. At this time the librarians should obtain a supply of books and papers for the next quarter. At the State quarterly meetings the director and secretary of each district, and as many of the church officers and members as possible, should be present. Every district officer should be present at the State quarterly meetings, as the workings of the society in the whole State are here discussed, and the spirit of the work should be fully entered into and carried to their respective districts. At this time the district secretaries should obtain a supply of books and papers for the coming quarter.

EXPLANATIONS.

It will be noticed in article V., sections 3 and 5, of the Constitution, that the State secretary is made treasurer of the State, and that the district secretary is made treasurer of the district, instead of the director. The utility of this plan is readily seen, especially in the latter case, as the district secretary keeps the records of all business done in the district, and therefore should have a correct account of all moneys received, for what purpose, and from whom, and also a record of all moneys paid out. His being treasurer will save much of the director's time, and will obviate confusion which is liable to occur. He does the corresponding, acting under the direction and supervision of the director; and the director sustains the same relation to the district secretary that the president does to the State secretary. All money received by the district secretary should be forwarded to the State secretary, at regular intervals.

THE LOSS OF TIME.

It will be seen by the diagram and its explanation that the business when properly done, passes through the hands of three different secretaries before reaching the Office of publication. This in most cases is the very best and easiest, as well as the most thorough way of doing the work; but in some of our large States where the brethren are mostly farmers, and are widely scattered from each other and the post office, a difficulty has arisen from the loss of time in getting business to the Office. This trouble can be largely alleviated by choosing secretaries, and especially a State secretary, who live near a post office, and who are prompt in doing the business sent to them.

Where this does not remove the difficulty, those large Conferences, such as Iowa, Missouri, and Kansas, where the brethren are scattered, can arrange the matter among themselves, allowing the different librarians or individuals to send business direct to the State secretary. All moneys, however, should go through the hands of your district secretary. When the Board of Directors decide upon this plan, the individual who does business thus must notify the secretary in his district of the business thus done. All the tract business in the Conference should be done through your State secretary with the Offices of publication; for all charges are made to the State Tract Society. A copy of all business letters to the Office should be numbered and preserved by your State secretary. This will save all confusion. Should any misunderstanding arise, an exact copy of the letter can be referred to.

"THE BOOK." 48

A DIRECT argument is found in what follows, in favor of the utility of the Bible, and its heavenly origin, making it "the Book" for the ages of human trial, the revealer and decider of human destiny. A gentleman in New York was personally acquainted with Thomas Paine, the author of the "Age of Reason," in which with ribald jest he scoffs at the Bible, the best of books, of which Robert Pollock, the Scotch bard, thus sweetly sings:—

"The book—this mighty book—on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine, and with eternal heraldry
And signature of God Almighty sprinkled
From first to last."

This gentleman, being often in Paine's company during the last years of his life, gave the following account of a conversation he had with him respecting the Bible:—

"One evening I found Paine haranguing his disciples on the great mischief done to mankind by the production of the Bible and Christianity. When he paused, I said: 'Mr. Paine, you have been in Scotland. You know there is not a more rigid set of people in the world than they are in their attachment to the Bible. Is it not one of the school books? Their churches are full of Bibles. When a young man leaves his father's house, his mother, in packing his chest, always puts a Bible on top of his clothes.' He replied that it was true. I continued: 'You have been in Spain and Portugal, where they have no Bibles; and there you can hire a man for a dollar to murder his neighbor, who never gave him any offense.' He assented. 'You have been in districts in Europe where not one man in fifty can read, and you have been in Ireland where the majority never saw a Bible. Now you know that it is a historical fact that in one county in England or Ireland there are more capital convictions in six months than there are in the whole population of Scotland in twelve months. Besides this there is not one Scotchman in the almshouse, state's prison, Bridewell, or penitentiary of New York. Now then if the Bible was so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact. Our prisons, almshouses, and penitentiaries are filled with men and women whose ignorance or unbelief prevents their reading the Bible.'

"It was now near ten o'clock at night. Paine answered not a word, but taking his candle from the table walked up stairs, leaving his friends and myself staring at one another."

This was indeed the easiest way for him to dispose of the weighty argument; but silence gives consent. This incident is well worth remembering, and invites a more extended examination into all the facts found in connection with our race, pertaining to the free and proper use or the neglect of the Bible, and consequent results. In the light of abundant facts we may well query with Dryden:—

"Whence but from Heaven could men unskilled in
arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gains—and martyrdom their
price."

—Sel.

A PROSPEROUS BLIND CRIPPLE. 49

In a sermon in Troy, N. Y., lately, upon contentment and godliness, the Rev. Dr. Webber said: "On my visiting list is the family of a cripple who supports his wife and little ones by making shoes. Not many weeks ago I called upon them, and found that in addition to the affliction resulting from the loss of his lower limbs, the husband and father had become blind. Poverty stared the little family in the face, but even then I heard no word of complaint from him. On the contrary, he made an effort to be cheerful. At a subsequent visit I found the man at work again, and when I entered his shop he exclaimed, 'I have news for you, sir. I have good news. Last week I recovered my sight a little, and by feeling I made a pair of shoes. I got \$3 for them, which paid the rent, and, thank God, we don't owe a cent. We are prosperous; we are prosperous, sir.' I went away ashamed of myself feeling that this poor cripple was the only person I had heard say he was prosperous during the last twelve months. Prosperous on \$3 a week, while merchants who are making thousands of dollars each year, are grumbling about hard times."—*Presbyterian*.

TAKE HEED HOW YE HEAR.—A heathen Indian woman once said to a Christian Indian, named Esther, "I often go to your meetings, and always hear something. One Sunday lately the minister exactly described the state of my heart. Indeed, I fully thought he would soon say, There sits a woman who is just what I have said. Do tell me how the minister knows, and who it is that tells him?"

"Oh, yes," said Esther, "I will tell you. The minister preaches the pure word of God, and that word speaks to the heart. If we are willing to listen to it, God works in our hearts by His Spirit, and shows us that it is spoken to us. Then we see and hear what is our real state; and every one thinks, 'That was spoken to me!'"

How Can 200,000 Annuals be Disposed of by the Tract Societies?

EVERY company of Seventh-day Adventists should be supplied with them, and properly instructed how to dispose of them. This can be done in the following manner: Ministers who co-operate with the Tract Society, and the directors of each district in the country, should at once visit each company in their respective districts and supply them with Annuals. Children also should be interested in selling them. Thousands can thus be sold. Those living by themselves can do much in disposing of them. In the above manner cities, villages, and neighborhoods everywhere should be canvassed.

That no Tract Society become involved, we suggest that every family take one, and pay ten cents for it. This will help pay the cost of those given away. Let every church pay for the Annuals taken of the Tract Society, at 5 cents each. This will not only pay for them, but will give that church a small credit which will keep their fund more than good for other uses in the tract work. Send one or more to your friends, far and near, wherever the English language is spoken.

S. N. HASKELL.

Five Reasons Why our Brethren Should Circulate the Health Annual.

1. THERE is no discount to be made on its teachings. It advocates principles of temperance and moral reform, and builds up the cause of righteousness.
2. It prepares the way for obtaining subscribers for the *HEALTH REFORMER*. One who has obtained hundreds of paying subscribers remarked to me, "I have never failed in obtaining a subscriber where they have read the *Health Almanac*."
3. It calls the attention of the readers to the *Sanitarium* at Battle Creek, where many are thus induced to go to be treated for some malady; and scores by so doing have been led to embrace the truth.
4. By it many have been brought to the *Sanitarium* or led to read our books, who, although they have not embraced the truth, have been favorably impressed with the views held by Seventh-day Adventists; and through their influence the way has been opened for a course of lectures to be given, and churches have been raised up.
5. The problem has been demonstrated that they will sell; and the only objection to their selling has been the term "almanac." Now this is removed.

To the Librarians of the Tract and Missionary Society of Michigan.

- 1st. Is your church receiving a number of copies of the *Signs of the Times* to be paid for on the installment plan? If so, how many, and to what addresses are they sent?
- 2d. Are there individuals taking two or more copies of the *Signs* who did not send for them through the Tract Society? If so, let us hear from them.
- 3d. Are these papers all paid for up to the present time? If not, to what date are they paid?
- 4th. What is the interest in the work, and could more be used to advantage?

We earnestly request an answer to the above questions, either by card or letter immediately. Address, Mrs. S. H. LANE, Battle Creek, Mich.

We speak for a prompt response to the above requests of the Secretary of the Michigan T. and M. Society. This is necessary.

These questions should be answered by all the tract workers to their State secretaries throughout the country.

S. N. HASKELL.

How Shall we sell the Way of Life?

ALWAYS for one dollar and nothing less. The price of the *Reformer* alone is one dollar. But to obtain new subscribers for the *Reformer*, the *Way of Life*, *Uses of Water*, and *Sunshine Series*, are clubbed with it for the price of the *Reformer* alone—one dollar. These premiums are clubbed with the *Signs of the Times* for two dollars. When you send the *Signs* to your friends without a premium it is \$1.50. When you send the *Reformer* to your friends it is 80 cents.

Those unacquainted with our views can have the premium with the *Signs* and *Reformer* for the price that the brethren pay for them without the premiums. The Association could not afford these liberal offers were it not for the patronage of our brethren at full price. The justness of this must be seen by every one, and be appreciated by every Seventh-day Adventist who has any love for the cause of God and any desire for his neighbors to read on present truth.

Old Reviews and Reformers.

THE call for reading matter having become extensive in the Southern States and elsewhere, we

are unable to furnish *Signs* to all who desire them. If our brethren and sisters have old *Reviews*, *Reformers*, etc., which are lying idle, and will bring them to South Lancaster when they come to attend the quarterly meeting, we can make good use of them. There are many Southern ministers having charge of large Sunday-schools, who are eager to obtain this reading matter for the use of their schools, and gladly send us sufficient to pay the postage. Thus the same papers are read by whole schools of from twenty-five to seventy-five members; and if we can judge anything from letters received, these papers are sought after with great eagerness, both by preachers and people.

M. L. HUNTLEY, Sec.

Wanted Immediately.

THE post office address of the several Presidents, State Secretaries, Directors, and District Secretaries, of all the Tract and Missionary societies in the various Conferences.

Address Mrs. S. H. Lane, Battle Creek, Mich.

M. L. HUNTLEY, Sec. Gen. T. and M. Society.

INTERESTING EXTRACTS FROM LETTERS.

BELOW we give a few extracts from the many letters which are received from different countries, where the light of present truth has been carried by means of tracts and papers sent by the V. M. Societies. Dr. Ribton, of Naples, Italy, writes to South Lancaster:—

"I read with great pleasure your kind letter; indeed, the greatest consolation I have in this life, next to communion with our Master, lies in the correspondence I have with his people. The word of Christ has ever been precious to me, especially of late years, when circumstances have brought me nearer to him; but I can now indorse the words which I read in one of the Adventist papers, and say that the knowledge of the things that are shortly to come to pass has made the Bible a new book to me. In fact, I began to study it over again, and hundreds of passages became clear to me, the meaning of which I had long sought in vain; passages that are read and quoted from many a pulpit without a ray of light being thrown on their true meaning. I have tasted the blessing of those that hear the word of the prophecy, despised by so many, and keep the things that are written therein."

"I hunger and thirst after God's work. I have but one desire,—to devote time, pen, and voice to the proclamation of God's warning message. I see appeals in papers for preachers, and I say to God, 'Send me.' I am best fitted for working in this country, but rather than lose time, as I am now doing, I would go to any warm climate where there was a field for labor. The Sabbath and John's vision have cut me off from all religious communities except the Seventh-day churches, and shown me that the greatest work to be done in the little time now remaining, is to proclaim reform in the midst of reformers themselves. But here I have to labor daily for the meat that perisheth, and in this most impoverished country, a life of continual toil hardly suffices to supply common necessities. Day after day rolls into the past, and there is no work done for the angels to record. A service of praise in my own family, a few tracts sent out, a few words with a friend when an opportunity presents itself, that is all. I want to have ten talents for my Master when he comes, and ask him daily to open me a door. And this I feel sure he will do; but life is short, his coming is near, and I want to be at work soon. At present I have nothing but my daily labor. I hope to be better off some day, and give all I have to the work of the third angel's message."

"This is a sad country for a missionary to work in. There are a few who refuse to bow the knee to Baal, and these are precious in God's eyes. Five friends have accepted God's Sabbath, and when the Lord gives me more time, I hope to bring forward others. I have received pressing invitations to go and preach in three places, but am powerless. What an account will the rich have to render of the thousands they spend upon empty pleasures, while numbers are perishing for want of spiritual food."

A gentleman writing from England refers to a correspondence with a friend in this country, and says:—

"Among other results it made me acquainted with the S. D. Adventist's views and publications; and their clear statements of truth were very refreshing, and helped to mature my views on several subjects, viz., life in Christ only, death, immortality, the Sabbath, and the second coming of Christ. These subjects have been more or less agitated here for some time past, and more particularly of late. I will scatter the *Signs* sent, and also *Reformers*, but cannot offer to take them now, as my income is very limited."

A lady from London, England, writes:—

"My object in writing is to ask you to send me, when convenient, *THE SIGNS OF THE TIMES*, and I should be glad to know also the price of the *HEALTH REFORMER*, both of which journals have been kindly loaned me by a friend. I shall hope to receive the *Signs* soon, and when I learn the price will forward the money."

Another lady, of Belle Plaine, Iowa, in a letter to a friend in Armada, Mich., who

had been sending her tracts and papers, says:—

"I cannot find language to express my gratitude and love to you, for your kindness and interest in my spiritual welfare. May our Father bless and reward you, in my sincere wish and prayer. So far from feeling offended at anything you wrote me, I acknowledge the truth and justice of your remarks. I am, in faith, an Adventist, and I intend to try in future to be one in practice, as far as I am able, though I never knew till now how weak I am. You do not know what a trial it is for me to go all alone in this new Sabbath-keeping. My husband will not join me, but does not try to control my actions in the least. My desire is to do what is right and well pleasing in the sight of my Master. The spirit indeed is willing, but the flesh is weak. I desire you to pray for me that I may be strengthened, and that my faith fail not. I had a letter a short time since from my sister in Kentucky. She wrote that she had received some papers from you. She seems to be interested in them; says she can find no objection to their teachings, but thinks the Adventists seem to follow the Scriptures. This is what every one says about them. My sister says she likes the *Signs* so well she wishes she could get the paper all the time. I should think every one would like the paper, for I think it a little gem."

Many cordial letters are received from the warm-hearted colored people in the Southern field. One minister in North Carolina, who had received a few numbers of the *Signs*, writes:—

"I am very highly pleased with such reading matter as I find in the *Signs of the Times*; and I see many books advertised in the *Signs* on such subjects that I want, not only the *Signs*, but also those books and pamphlets advertised in it, but have not the money to pay for them. I am all the time traveling and preaching among thousands of my people, and they always look for some book, paper, or tract. If you send them, I can distribute thousands to great advantage. I feel that God has heard, and is now about to answer, my long continued and incessant prayers for help of this kind. I was born and brought up in slavery, and emancipated in 1865; got my learning, or much of it, in the dark days of slavery and oppression, by the fireside, when all on the plantation were asleep. I have worked hard all day, and then studied all night many a time. For seven years past I have been traveling, and trying to preach the gospel of Christ. I am going on preaching and pursuing my studies, and do earnestly desire to grow up into the full measure and stature of a man in Christ and in the pulpit."

Another writes:—

"Your books and papers are most gratefully accepted. The sermons in those tracts are worth any one's reading. You ask if I will read your paper if you send it to me. I will, and will thank you for them, and if I can, will send you some subscribers. I will in the future ask you some questions concerning your doctrines."

One man writing from Alabama says:—

"I am thankful, yea, more than thankful, to feel that we have friends North who are willing to take an interest in the welfare of the colored race. The *Signs* and *HERALD* come to me regularly. I am just as proud of them as any one could be. I feel as though they were *God-sent blessings*."

Another writes from North Carolina:—

"I have been reading your papers with great care, and my dear wife, who is unconverted, seems to take great delight in them. I do think if she had more of them they would cause her to think more about her soul. I wish I was able to take the paper. Many of my friends hope to take it after a while."

Another from W. Virginia says:—

"I have been praying that the Lord would open the way through which I might get some good reading matter, and I feel that my prayers are being heard and answered. They are good religious papers, but I am so situated I am not able to pay for them. My church is hardly able to rent my house. I would have left here long since, but when I think of the condition of my people I forget my own condition, and am willing to spend and be spent for them. I am glad of any reading matter you will send, if it is old books, tracts, or papers."

Many calls for publications are received where the individuals, under the pressure of hard times, are unable to pay; yet they hunger and thirst for light and knowledge. The rapidly whitening fields demand toil and sacrifice. Who will enlist in this work and "gather fruit unto life eternal?"

ASS'T SEC. OF N. E. TRACT SOCIETY.

—An old farmer's son returned from college. He talked finely about the dignity of labor and the chemical constituents of the soils. Spring wore into summer and summer into autumn, and no useful result came from his dissertations. One night at family prayers the old farmer exclaimed: "O Lord! Thou hast given John a power of book larnin'; but, we pray thee, give him a little *gumption*, too."

—It is related of Mr. Webster that he was once accosted by a backwoodsman, who asked, "Is this Mr. Webster?" "Yes, sir." "The great Mr. Webster of Massachusetts?" "I am that same Mr. Webster of Massachusetts." "Well, sir, I heard that you were a great man," quoth the stranger, "but I don't think so; I heard your speech, and understood every word you said."

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