

# The Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### SMALL THINGS.

DESPISE not thou small things:  
The soul that longs for wings  
To soar to some great height of sacrifice, too oft  
Forgets the daily round  
Where little cares abound,  
And shakes off little duties while she looks aloft.

God has set some below  
Who must their all forego,  
And at his bidding give their loved, their best.  
The lot of some, like thine,  
Is small things to resign,  
Yet if thou giv'st that little, then thou too art blest.

Thou tread'st a lowly way;  
Be willing day by day  
To give up little comforts at God's call,  
That thou may'st ready be  
To yield up cheerfully,  
When he shall crave thy dearest and thine all.

—Selected.

### The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD."  
—2 Tim. 4:1, 2.

#### BACKSLIDING.

BY ELDER H. D. HOLLENBECK.

TEXT: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14.

THESE are touching words. They are full of more than a father's love. I have selected them because this morning I wish to consider a grave subject,—a subject that has caused a great deal of earnest thought and inquiry from many people. Many persons say to me, "If it is true, as you say, that people can have the love of God in their hearts, how is it that they ever lose it? If religion is such a good thing, why do not people always continue in it?" This is a serious question; and I purpose to answer it, partially at least; and in doing so will point out the causes of backsliding. This will answer two purposes: 1. It will enable those who have backslidden to understand the way back to God; 2. It will enable those who have not backslidden, and those who have just started in the Christian life, to keep from backsliding. May God help us to earnestly consider the truths we shall offer in his fear.

What are the causes of backsliding? The text is very expressive. Two figures are used in connection. God calls us his children; and then he says, "I am married unto you." He takes two of the tenderest, noblest human ties, and says, virtually, These ties, interwoven, bind my heart to yours. It is this consciousness which gives us strength to stand in the midst of adversity and trial.

The subject naturally divides itself into two parts. 1. We will consider our relation to God as his children; and in so doing will answer the question, In what respect is the church responsible for backsliding? 2. We will speak of our relation to God as married to him, and in so doing will answer the question, In what respect are we, as individuals, responsible for backsliding?

I. In what degree is the church responsible for the backsliding of its members?

The first question, as you will readily see, naturally leads to the consideration of another. It is this: Why do children ever quarrel among themselves in the family?

And why are they not always cheerful, peaceable, and happy? Hence there is a double task devolving upon your servant, and only by the grace of God will he be able to perform it.

There are three reasons for disturbances in families, which I will give; and they will apply to the children of God in the church as well as the children in our families.

1. In many homes children become unhappy because their health is neglected. They need exercise,—need to be kept busy. Every young child realizes this, and wants to be at work. Children will even tease for employment. But as they grow older, they lose that desire somewhat, not naturally, but because it has not been wisely fostered by the parents. If children were employed, they would not become morbid. If their hands were habitually occupied in some kind of exercise, their physical systems would be developed, and their minds would expand and become vigorous. The mind is governed by the condition of the body; for instance, if children do not have plenty to do, or even do not have the right kind of employment, they become lazy and love to be idle.

It is just so with the children of God. One reason why they are not more earnest and active is because they are not kept in constant religious employment. Ceasing to work in the Master's vineyard is one of the first steps toward backsliding. And let me say to you, If Satan misleads you on this point, he is satisfied; because he knows that it will not be long before you will have backslidden. The Christian must keep at work. I refer you to 1 Cor. 15:58, where Paul says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." If this injunction were obeyed, it would save many from backsliding. All can do something. You can tell your neighbors about present truth. Then, too, you can write letters sending God's message to those who sit in darkness, and encouraging fellow-pilgrims to the promised inheritance. You may not have the ability to preach, but you can all write letters. You may have the time to write but little, still you can write something. Write a note to some one, asking him to give his heart to God. Write to another pleading with him to turn from his evil ways and come to Jesus, who is always merciful and willing to bless those who seek him. This will wonderfully increase your spiritual growth.

Then, again, children need proper diet. If their parents are not very careful about this matter, they suffer great injury. If their food is rich or of a poor quality, they will become weak and dyspeptic.

What is the diet of the Christian? For an answer, see 1 Pet. 2:2. After telling them what they should lay aside, he says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." It is "the sincere milk of the word," then, that is the food of the Christian. It is that which strengthens, and causes growth. Job recognizes this fact when he says, "I have esteemed the words of his mouth more than my necessary food." Yes, my friends, if you will give the Christian plenty of Bible, he will grow.

Children need abundance of sunlight. This will promote their health. Many are housed up, and suffer from lack of the free, joyous sunlight.

The Christian needs the light of the gospel and the warmth of the Spirit of God to strengthen him. Light is the type of the Holy Spirit. The Christian, then, needs the Holy Spirit. This brings me back to my favorite text that I have repeated so often in answer to the question, How are we to receive the Holy Ghost? Acts 5:32: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." That states the matter clearly. If we obey God,

he will give us the Holy Ghost. Then we have food, light, and heat. Obeying God will bring the warmth of his love into our hearts.

How many times young Christians, because they are not given the right kind of food, become weak and despondent; and one reason is because older Christians are not able to help them—to give them the light contained in the word of God. This reminds me of a passage in Lamentations, a passage which I often read with deep emotion. It is a true picture of the church at the present day. In Lam. 4:3, 4, Jeremiah, speaking of the women in Israel, says: "Even the sea monsters draw out the breast, they give suck to their young ones. The daughter of my people is become cruel, like the ostriches in the wilderness." You know that the ostrich, instead of sitting on her eggs, hatching them, and caring for her young, as other birds do, deposits her eggs in the sand and leaves them to be hatched by the sun; and the young ostriches are obliged to take care of themselves as best they can. Now God says his people are like the ostriches. How many become converted and the church leaves them to look out for themselves.

In large cities a great many little children are obliged to go out into the streets to beg. If one of them should approach you, holding out her little hands, and looking so lean and frail, and if you should say to her, "What is the matter, my little girl?" the probable answer would be, "My father and mother are poor. We have a cold house, and they cannot give me anything to eat, so I am begging. Won't you please give me a penny?"

My friends, this sad picture is seen in the church. Young Christians come into the church, and they do not get anything to eat; that is, any such food as they need. They have no Bible talked to them; yet hear what God says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. Multitudes of starving souls stretch out their hands to the world and say, "Please give us something to eat, if it is only husks. I will take anything, I am so hungry." Many young Christians are backsliding from God, because his people do not have enough love and warmth in them to feed and cheer the hungry hearts.

2. Now I wish to notice another reason why children are not peaceable and harmonious. In many homes, indeed, in a great majority, older children spoil the dispositions of the younger ones. I think this is a plain, unvarnished truth, and you can understand it. Let me, however, illustrate more clearly. Many times the older ones in the family do not obey father and mother. Oh, this is deplorable! It is just as Paul, in enumerating the signs of the last days, said it would be. They are "disobedient to parents." Many little boys and girls think that when they are eighteen or twenty years of age they will be old enough to think and act independent of their parents. Well, it is not at all surprising that they should think so, for them to think otherwise would be the most surprising thing in the world. They see older ones scolding parental restraint, and talking coldly and indifferently about the advice of those who have loved and cared for them when they were helpless, and they say, "I may do so too."

Now let us apply this to the Christian family. Many young Christians come into the church, and they say, "I am going to see how my older brethren and sisters do." True, that is not wise; but they do it, and it is very natural that they should. They see older Christians disobeying their Heavenly Father. They see, for instance, that God says people should not dress in a certain way. They should not put on costly

apparel, jewelry, etc., and they should not be conformed to the world.

Perhaps some young brother or sister may take up the Bible, open it at Deut. 6:6, 7, and read: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." What! are parents to do that? Father and mother do not teach me in that way. I will read it again; perhaps I have made a mistake. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Yes, that is so. The Bible says it. Why don't father and mother do that? But when they grow up they say, "Father and mother got along without talking about these things in their family, and I guess I will do the same." Thus it is the disobedience of the parents that causes the disobedience of the children. Many, many, have backslidden because older Christians have disobeyed God. They read in Rom. 12:2: "Be not conformed to this world." "Why," say they, "here is Bro. Brown, Bro. Clark, and Sr. Green;—they seem to be conformed to the world, and they have been long in the way and ought to know how to do. I can go at least as far as they." Then they read verse 11: "Not slothful in business; fervent in spirit; serving the Lord." They heard the preacher say that *fervent* meant *earnest*. "Why, father has that turned right about. He is fervent in business and slothful in spirit." Just so some who profess Christianity do. They disobey God by turning his word around. And, of course, when younger Christians see older ones doing thus, it is no wonder that they should do the same.

Then, again, they read in Eph. 5:4 that we are not to engage in jesting or foolish talking. "Is that so? Yes; no 'foolish talking.' But here are older brethren and sisters who hardly say anything that is really sensible." They go out into company with those who have professed to be Christians for a long time, and they see and hear a great many nonsensical things, and and they say, "If they can, we can."

Again they read in Eph. 4:32: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Why!" they exclaim, in astonishment, "here are two brethren who have not spoken to each other for years just because they had some little difficulty. What does that mean?" You see, brethren and sisters, what effect these things have. It is just the same as it is in the family.

3. Let us now notice the third reason why there are such frequent family disturbances. Members of families are not sociable with one another. Oh how many families there are in which the children are not as well acquainted with one another as they are with strangers. Dear friends, do not think that I am hard. Do not think I am exaggerating, for I am not. I know what I am talking about. I have been ten years preparing this sermon; that is, I have been that length of time observing in regard to it, and I am drawing this discourse from my own experience. I have visited many families and made many friends among them; and many, with trembling lips, have made confessions of what I tell you to-day. This is the truth. You know it to be true, that few homes are social homes.

When a little boy or girl is born into the family, what joy there is, and how glad all are to do something for its comfort. As it grows a little older, how they like to give up anything to promote its happiness. But why doesn't this desire for its happiness continue? Brethren and sisters, young friends, after your children, your brothers

or sisters, have grown up, they need more of your kind words, more of your sympathy, than they did when they were little. They need more of your counsel, more of your acts of self-denial; and why should they receive less? It is too often the case that children, after a little, give to strangers the confidence they ought to give to their parents. There are many fathers and mothers who are not sociable with their children—fathers and mothers who do not talk to children fifteen years old as kindly as they do to strangers, and the children soon learn to follow their parents' example. They learn to put on a smile when strangers come in, and to say smooth, nice words, and to lisp, and to put on pleasant airs; but as soon as the stranger is gone they throw off this pleasant manner and are indifferent and cold. Why is this? I can answer it in one word,—*Satan*. That expresses it all. The devil has come into their homes. He has caused this; for he knows that the home lies at the foundation of society, and that if he can corrupt the foundation, the superstructure is easily affected. And he has succeeded marvelously.

One more example. I have intimated that children do not always do exactly as they should. Little courtesies are neglected at home. One thing that happened when I was a little boy I never can forget. I did something wrong one night, and father said, "Henry, go to bed." I know now that the punishment was just; but I know this too, that at that time father and mother—though they loved us dearly, though they would have given their lives for us—had not learned the importance of little courtesies and kindnesses. I would just say that they have since, and I thank God for it. I obeyed; but my heart was full of rebellion, full of anger, full of that hatred that should never be in the heart of a little child. My sister Sarah, who was always ready to lead me, took her little brother up to bed, and as she closed the door she said just two words,—*"Good night."* Eternity can never efface from my mind the impression those words produced. It was the first time I ever heard them. Rebellion was crushed, my proud heart was broken. Years have passed, and my sister has forgotten all about it. Great distance separates us, and many cares have rolled over us both; but even now when the dark clouds of adversity gather around me, I often hear those words,—*"Good night;"* and the clouds are scattered, and the sun bursts forth, and all is bright again. O my friends, you do not know what a word may do for a child's heart. You do not know what a little courtesy may do towards refining the nature, towards ennobling it, towards giving it higher aspirations and greater love. Do not, then, neglect little courtesies at home.

It is exactly so with God's children. When a child is born into the church, there is great joy. Every one comes and says, "God bless you, I will pray for you." But why does it not continue so? Eight, ten, or twelve years after a person has been converted, he needs your help, your kind words, more than he did at first; and he needs your sympathy more than he did then; for then his heart was full of love, now he is battling with severer temptations and sorer trials. Read Rom. 12:10: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." How can we do that unless we express our affection for one another in words as well as actions? In verse 15 we read, "Rejoice with them that do rejoice, and weep with them that weep." How can we do this without verbal expressions of sympathy.

There are three reasons why Christians should be social.

1. Because they can benefit one another by words of encouragement, and by finding out one another's faults to correct them. It is much better to have a friend whom you love correct your faults than any other person. A real friend will reprove in a manner not to hurt your feelings. So Paul exhorts us to do, in Gal. 6:1.

2. To properly edify one another we must become well acquainted. "Brethren, if a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." How can you restore them, if you do not know anything about them? It is time we were becoming better acquainted with one another. How many times discordant feelings arise from not understanding one another.

3. Mutual sympathy and sociability give us much strength. We often speak of social meetings; but, generally speaking, they are not social meetings at all. Every one has his piece ready to speak, and all he does is to get up and say it. They are very

much like our class recitations. Listen, catch the precious secret. Be sociable and get acquainted out of meeting, and then your social meetings will be in the grandest, noblest, and broadest sense of the word, *social meetings*.

II. I will now call your attention to the last part of our subject. God says, "I am married unto you." We have spoken of the responsibility of the church, and now we will consider in what sense the backslider himself is responsible. Backslider! "Well," says one, "that does not hit me." Do not be too sure. There are three classes of backsliders, and as I mention them, whoever of you are in any of these classes, just say in your heart, *Present*.

The first class includes those who have once known God, but have departed from him, and now make no profession of religion at all.

The second class includes those who are sometimes very zealous. Their names are on the church book, they are really happy and full of the Spirit of God when revivals are in progress; but when the revivals cease and severe temptations come, they lose their trust in God, and forsake their religion.

The third class includes those who always pray and speak in meeting, who are apparently happy all the time, and pass for good Christians, but who, at the same time, are, in their own hearts, backsliding almost every day. They realize this, but they are always trying to keep up a sunshiny appearance.

Thus the word *backslider* perhaps includes more than you at first imagined. It may be you find yourself in one of these classes; but if so, do not let it discourage you. God has a precious promise for you, as you see from the text.

God says, "I am married unto you." That suggests another question,—Why is the marriage relation ever disturbed by a want of harmony? Did not God mean that this relation should always be a source of happiness? Yes; but is it so? It is an interesting fact that there are three classes of married people corresponding exactly to those of backsliders who have been married to God: 1. Those who have become separated by divorce; 2. Those who sometimes get along nicely, but at other times all is clouds and darkness, so much so that these disturbances are not even concealed from their neighbors; 3. Those who keep up a good outside appearance, and of whom everybody says, "How pleasantly and peacefully these people get along together." They always seem happy when we see them in company; and yet if we could only be in that home we would find that there was just as much bickering, and quarreling, and sourness as in the homes of the second class.

Now I am going to give you five reasons why there are disturbances in the marriage relation. You can count them on your fingers if you like.

1. Very often when people enter into this solemn relation, they are rash: they do not count the cost; they do not know what they are about, and they do not ask God to direct them. When this is the case, it is no wonder that they have disturbances. Such people often say to me, "Bro. Hollenbeck, I believe that marriage is all a lottery." Shame, thrice shame, on the professed Christian that would make such a statement as that! No; it is not a lottery, unless we choose to make it one. God knows that it is the most important step we can take with regard to our social life. Solomon says, "In all thy ways acknowledge him, and he will direct thy paths." Do you believe that? I do. If you will do that, do you not think he will guide you in the most important step you can take? Do you believe that passage which says, "He careth for you"? Do you think he would leave to chance a matter which shapes your future destiny? No. The trouble is, most people make up their minds what they are going to do in this matter, and then ask God to grant them the privilege of doing their own will. This is not asking direction of God. These persons virtually say, I intend to do this, and would like to have the Lord's sanction. So without any regard to results they enter upon the marriage relation.

Many people just think how nice it will be to be in each other's society, without thinking of the troubles and trials that it is going to cost them; and that each one will have to give up his own way. When they come to realize these things, they often become disheartened, and instead of making the best of the circumstances, they sow seeds of discord that yield a harvest of bitterness.

Just so many profess Christ without considering how much it will cost. It means something to be a Christian. Jesus says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Many people in becoming Christians think only of going to Heaven some day, and of having eternal life. They do not remember that the Bible says that we must enter through great tribulation. As they gradually realize this, they often become despondent, shrink from duty, and say, "I guess I will not try to be a Christian."

Thus discord and trouble chill and ruin countless lives, both of those who are married to God by Christian ties and those who are married to each other by social ties, because they fail to count the cost. My judgment teaches me, and the experience of thousands will corroborate it, that if people anticipate living a successful married life, they must expect to give up their own way, and not yield to selfishness. The more they both say, "I am willing to give up my will in this matter," the more real comfort they will find.

So it is with the Christian. My young Christian friend, you must yield your heart and ways to God, and the more you do that, the more comfort you will have; and the more your will is surrendered to his, the more will his grace be displayed in your heart and life.

2. The second reason why there is not harmony in the marriage relation is that people are prompted by bad motives. Many think, "I will get a nice home." The wife thinks, "My husband will be an able speaker;" or the husband, "My wife will be a fine singer." No motive but selfishness. They never think of consulting the glory of God. When selfishness is at the root, sin is the fruit, and sad is the terrible harvest that they must reap.

Many become Christians with bad and selfish motives. They say, "We will wield a powerful influence, and will have for associates noble religious people, and that will be of great use to us." The result is, that just as soon as the excitement is over they say, "I do not know about practicing self-denial, and foregoing my older associates." Some of you may find that you had a wrong motive when you started to serve the Lord; but, if so, do not be discouraged, but give your heart to him with a right motive now, and he will accept you.

3. The third reason is (some of you may think I am old-fashioned, but I will say it), people do not love each other. I am a very old-fashioned man in many respects; and I do believe in the old, time-honored idea that husband and wife ought to love each other; but I am afraid this idea is going out of date. I am very sorry that this is the case, because love helps people to be unselfish, and to have better, nobler, and purer motives.

Many people become Christians, when they do not really love God. They are afraid of going to hell, or of the judgments of God. That is a good motive to arouse, but it is not enough. John says, "We love him because he first loved us." That is the true motive. Those who start in the service of the Lord should realize that if love prompts obedience the service of God is easier. It will enable them to deny themselves. It will enable them to take up the cross. It will enable them to count the cost and pay it.

4. The fourth reason for disturbances in the marriage relation is, that married people forget the vows they made to each other. How many people who have been married twenty or thirty years remember the vows they once made? When they take them they hardly listen to them. They hardly understand what the minister is saying. They are thinking of their future happiness. My brother, had you remembered them do you think you would have spoken those cruel words to your wife the other day? My sister, had you remembered the vows you made, would you have been guilty of that act of selfishness toward your husband? I think not. But you forgot that vow—you forgot its sacredness, its solemnity. I wish that every husband and wife, in the morning before they begin their labor, would repeat their vows to each other. I believe that if they would do that it would save about two-thirds of the misunderstandings, quarrels, and discords people now have in their homes.

It is just the same in reference to our vows to God. One reason why Christians backslide is because they forget the vows they once made to him. Do you remember that you said, "I will renounce the devil and all his works. I will renounce the

affections, pomp, and glory of the world?"

"I will follow thee, my Saviour,  
Wheresoe'er my lot may be."

Had you had this vow fresh in your mind, do you think you would have wronged your neighbor? Do you think that you would be indifferent in the work of trying to win others to God? Let us repeat our vows, then, every day before God. It will help us wonderfully. Let me say to every one of you, Repeat these vows and keep repeating them, and mean it every time you repeat them.

5. After people have been married a great many years, they often neglect little courtesies, little acts of affection. Somehow the devil has got the idea abroad that after they have been married some fifteen or twenty years, they should not talk and act just as they did at first, but it is a shame that people should think so. People are never justified in talking foolishly. But if loving words are ever strengthening, it is when persons are in the midst of household cares and home trials. And if caresses are ever worth anything, it is when the heart is trying to gather strength in the midst of the battle of life.

Do you remember how, long ago, you said to your wife, "I will try never to say a hard word to grieve you"? If you did not say so, you thought it, didn't you? My sister, do you remember when you thought, "I would rather lose all the friends in the world than lose the friendship of my husband"? Do you remember, when you said to him, "Just tell me of anything that you cannot do, and I will try to do it for you"? Do you remember, when morning and evening, you cheered him with pleasant words? Is it so now? God knows. If it is not, why? Let me repeat, why? My brother, your wife is worn with cares and perplexities, with home duties; do you not think that the words that used to greet her ears in the sweet, sacred past would lighten these burdens? My sister, that husband of yours, who comes home fatigued with his work and burdened with cares, would appreciate your words of kindness more than when he had fewer cares.

Now let us apply this to the Christian. You used to say, "I would not do anything to grieve the Spirit of God. If I could just find out what God wants me to do, I would do it. Just show me Scripture and I will obey it, if it cost everything I have, even my life." Would you do this now? You used to commune with God in secret prayer. Do you now? These things test your love for God; they show whether you have his love and Spirit in your heart. Your prayers and supplications are worth more to you now than they were years ago.

Let me make one more appeal to you. Let us try these methods, and see how they will work. Begin to be sociable with one another. Be kind and affectionate, and try to make every one about you happy; but do not begin all at once, because it would not have the desired effect. It would only cause embarrassment. Begin gradually. Speak a word you have not spoken for some time, and then try to do some little act of kindness to oblige some one in the family, and continue to do this; and if I should meet you a year from now you might say, "Bro. Hollenbeck, bless the Lord; I know what you said a year ago is true, for under its practice our home has become a brighter place. Our hearts are nearer each other, and we think more of each other than we do of strangers."

O husband and wife, begin to be sociable with each other. Begin to repeat your vows, and you will find that your burdens, and trials, and cares will be lighter, and life will seem brighter and sweeter to both of you than it has seemed for many a year. And, brethren and sisters, if you have lost any of your former love for God, or in any degree backslidden from him, turn to him. Pray and sing and work for God, as you used to do, and then see if the power of God does not rest upon you just the same as it then did. See if the church does not become a brighter and grander and purer place.

The last thought in our text is a refreshing promise. "Turn, O backsliding children, saith the Lord; for I am married unto you." If you have backslidden, only turn to God, and he says he will take you one of a city, and two of a family, and bring you to Zion.

May the Lord grant us grace to renew our vows with him, and to find in him our sweetest and noblest comfort until we shall meet in his kingdom.

THERE are none so blind as those that will not see.



## THE LEAVEN SPREADING.

*The Christian Instructor and Western United Presbyterian* contains the following startling announcement:—

"The constant spreading of Romanism in its most wily and dangerous forms, in England, should give solemn admonition to our own country. Word has just reached us that at Oxford four or five under-graduates have, within a short time, entered the Roman Catholic Church. Dr. Newman, himself a pervert, long since from the Church of England, received, a few days ago, a minister into the Romish Church. Two others lately joined it in London, and a fourth is now under instruction for the step. What a call there is in this country, and in England, and everywhere, for the gospel to be read and preached, which alone is the wisdom of God and the power of God unto salvation! It is the sword of the Spirit alone that can slay the enmity of the carnal minds of men, and break the power of ensnaring error. Let it have free course."

Oh that the Protestant churches could see that the Romish leaven is leavening the whole Protestant lump! But, alas, they know it not, and the steel of this all-powerful "sword" has been so corrupted by the mingling of Romish alloy, that it is a powerless weapon in their hands. Mingled with the commandments of God, everywhere that the gospel has been preached, are those doctrines which were to corrupt "all nations." Soon the cup will be full, and all the wicked who have been filling it with this adulterated wine will be required to "drink and be drunken."

CHAS. L. BOYD.

## TEXAS GENERAL MEETING.

Our tent is now pitched in Rockwall, Rockwall county, and it is probable that this series of meetings will continue six or eight weeks.

About the time this meeting closes we design having a general meeting for all the friends of present truth in the State. We have placed it at a time of the year which we hope will suit all of our brethren. The farmers will be at leisure, and teachers and tradesmen can come then more easily than at any other season of the year. At this point in our meetings here, if we are successful, there will be some who will be deciding in favor of the truth while others are halting between two opinions. These we hope will be benefited and strengthened by a general gathering of our brethren and sisters.

We have a pleasant location for our tent, and there is plenty of room near it for our brethren to camp with their teams. Pasturage can be had within a mile or two of the tent. We shall try to make some arrangements for provisions to be obtained at as low rates as possible. It might be well for all to supply themselves with flour, and means to bake it while they are on the ground. With small expense, family tents can be made of sheeting, which can be subsequently used for the household. More room can be obtained by two or three families uniting. A fly made of sheeting will answer well for shelter in this climate, and is much better than nothing.

We shall be disappointed if we do not see a large majority of the friends of the cause at this meeting. Come, then, brethren, with an earnest desire to seek good and to do good; bring your children and unconverted friends with you. We shall be glad to see any of the brethren who may desire to spend a longer time with the tent, and can come previous to the general meeting.

Remember the time, Aug. 8-13, inclusive. Come at the commencement, and remain till the close.

R. M. KILGORE.

## MISSIONARY WORK IN ENGLAND.

From a letter written by Bro. Ings to the missionary society of Battle Creek, we make the following extract for the benefit of the readers of the REVIEW:—

I arrived at Southampton, May 23. I found people hungering for truth. The honest are seeing the low degree of spirituality in the churches, and are looking around for something better. Go where you will in England, you hear the second message preached,—"Babylon is fallen." I have never had this message come so forcibly to my mind as since I came here. There seems to be no union whatever among the members of the churches. This to my mind is evidence that the time has come for the third message to go forth.

I was astonished to find the people so

eager to read. I gave tracts to a lady who was so much interested that she slept with them under her pillow, and although very feeble and under the doctor's care, she was up at four o'clock in the morning reading them. I was requested to visit them and explain to them. As I talked on some of the prophecies, my heart was made glad to see how eagerly they drank down the truth. So far, I have had no opposition and the people receive our reading matter gladly.

Southampton is quite a shipping point. Ships leave this port for all parts of the world. I placed some of our publications on board a ship going to Brazil, also on one going to the Indies, receiving the promise that they should be circulated among the natives. I visited the harbor one Sunday to circulate tracts among the sailors. They were so eager to read, that those I passed by, on seeing others having tracts, would follow me, and ask me to give them some. One man asked for publications to send to a friend on the Red Sea, another wished tracts sent to Bombay, East Indies. A Wesleyan wanted tracts to give to members of that church, others would carry them in their pockets to hand out to friends. It seemed to me that the Spirit of God compelled people to scatter the seeds of truth.

Health tracts are asked for. I think I can safely say, that not one in twenty has good health. The people eat five times a day, the last meal just before going to bed, and they depend on their tea as much as a drunkard does on his drinks. I can now see the wisdom of educating our young men and women to treat the sick, that, as they go into the missionary field, they may be able to administer to the physical, as well as the spiritual wants of the people.

As the result of my two weeks' stay in Southampton, two worthy persons are rejoicing in the truth, and I hope for others. When I left I promised to return, which I expect to do soon. I have scattered reading matter in Lytchett, where I staid two days. People say that if they are not keeping the true Sabbath, they want to do it. At a house where I called for shelter from a storm, I found an intelligent man and gave him tracts. Now he wishes to have another interview with me.

I find that in doing missionary work persons must write when they send reading matter, and call attention to our views, even if they say nothing more than, We hold that the seventh day is the Sabbath, and that Christ will soon come to this earth. It needs something to arouse the people, and then they will investigate.

It seems to me that the time has come for a general move to be made in all parts of the world. England needs one of our best ministers. I hope the Conference will send some one here soon. A tent could be used, and a good hearing could be had.

I have a few names of interested readers. I take ten copies of the SIGNS; but I am constantly finding readers and cannot supply them all; so I will send a few names to your society, and ask your help in scattering the truth in England. I can send you more if you wish. I have just come to this place. It was my boyhood home. I shall do what I can here. Shall visit Portsmouth, and other places before my return to Switzerland.

My courage is good, and I mean, by the help of God, to be found doing something in my Master's vineyard. I am glad to hear of the interest your society manifests in the spread of truth. We cannot occupy a more exalted position than to be doing the work we are engaged in. Let us double our diligence and show to the world that we are in earnest, and if we keep humble God will bless our labors. I believe time is very short. Angels are holding the winds until the servants of God are sealed. Let us use every available means to hasten the message, and, if faithful, we can all clasp hands in the gathering day.

My address is 68 Müllerweg, Bâle, Suisse.

Time is a ship which never casts its anchor.

We see it reported in one of our most reliable exchanges that "Satan does not intend to take any vacation this summer." We presume the information is reliable.

FAMINE is causing suffering in more places than China and India this year. The northern part of Brazil is having a hard time. The drought continues, and it is said that unless rain comes soon no crops can be planted this season. A recent report says,

that "aid to the sufferers is most difficult for want of conveyance on account of not having water and food for the animals. The famished population flock in bands to the capitals of the provinces, and it causes horror to see these unfortunates, almost naked and as thin as corpses, wan and enfeebled by weariness with the long and painful journey they have undergone, and suffering from the effects of diseases produced by the wild roots and other substances they have eaten. The situation is most melancholy. Thousands are dying from starvation."

## Sabbath School Department.

## BIBLE LESSONS FOR YOUTH.

## LESSON V.

## ENOCH.

1. WHICH of the antediluvian patriarchs has a history that is especially interesting?
2. What do we learn of him from Jude 14, 15?
3. Of what did he prophesy?
4. What does this prove?
5. Whose son was Enoch?
6. Who was Enoch's oldest son?
7. What is the Bible account of Enoch's life?
8. How long did he walk with God?
9. How was he translated?
10. What testimony had he, before his translation?
11. May we all have the same testimony?
12. What does Paul say in 1 Thess. 4:1?
13. By whom have we all been told how to walk and to please God?
14. Where is their instruction found?
15. What are we told in Col. 3:20?
16. With what sacrifices is God well pleased? Heb. 13:16.
17. What sacrifice does God most love?
18. Will those who have such a spirit fail to be obedient and generous?
19. What is indispensable if we would please God? Heb. 11:6.
20. What must he that cometh to God believe?
21. If we would please God, must we seek to please ourselves?—Repeat Rom. 15:1.
22. Whom should we try to please?—Repeat Rom. 15:2.
23. What course did our Lord pursue? Rom. 15:3.
24. What promise have we from God, if we do those things that are pleasing in his sight? 1 John 3:22.
25. Review Lesson 4.
26. Keep up a consistent review of past lessons.

## SYNOPSIS.

The history of Enoch, the seventh from Adam, is especially interesting. From Jude 14, 15, we learn that Enoch was a prophet, and that he prophesied of the coming of the Lord to execute judgment on the wicked. This proves that the antediluvians had a knowledge of the coming of the Lord and of the executive judgment.

As we have seen in the last lesson, Enoch was the son of Jared and the father of Methuselah. The Bible account of Enoch's life is very brief. We learn that he walked with God after the birth of Methuselah three hundred years, then was not, for God took him. In Heb. 11:5, we learn that he was not found because God had translated him. In the same verse we learn that it was by faith that he was translated, and that without seeing death. Before he was translated, he had the testimony that he pleased God. We are all told in God's word how to please him; for Paul in 1 Thess. 4:1, speaking to the churches, says, "Ye have received of us (the apostles) how ye ought to walk and to please God." So have we all been told by the apostles and prophets in the word of God; and if we follow the instruction given us, we may all have the testimony that we please God.

In Col. 3:20 we are told that to obey our parents in all things is especially pleasing to God, and in Heb. 13:16 that to do good, and to share our blessings with others, are sacrifices with which God is well pleased; but the sacrifice which God most loves is named in Ps. 51:17. One who has such a spirit will be obedient and generous.

Without faith it is impossible to please God; for they that would please him must believe that he is, and that he is a rewarder of all them that diligently seek him.

If we would please God, we must not seek to please ourselves, but to please our neighbor for his good. Even Christ pleased not himself. If we do those things that are pleasing in the sight of God, we have the promise that we shall receive whatever we ask of him.

## LESSONS FOR BIBLE CLASSES.

## LESSON V.

## THE DIVISION OF THE FOURTH KINGDOM.

1. WHAT was the second thing that Daniel wanted to have explained to him?
2. What does the twenty-fourth verse say of the ten horns?
3. Were these kingdoms to arise one after another, or were they to exist at the same time?
4. What proof can you give that they were to exist at the same time?
5. Then what must they denote?
6. How is this placed beyond a doubt?

7. What is said in that verse about the division of the kingdom?

8. By what is the division of the kingdom denoted in the second chapter?

9. What was to be done in the days of these kings?

10. Describe the kingdom which the God of Heaven was to set up.

11. What must have been meant by the expression, "In the days of these kings"?

12. When did the division of the Roman empire begin?

13. When was it completed?

14. How was this division caused?

15. Name the kingdoms in their order.

16. Which of them were established in A. D. 407?

17. Which in 476?

18. Which was established in 356?

19. Which in 483?

20. What authority have we for these dates and divisions?

21. Was God's everlasting kingdom set up at the time of the first advent of Christ?

22. How can you prove that it was not set up then?

23. What do some suppose that "The days of these kings" has reference to?

24. Can this be true?

25. Why not?

26. If this were true, could it refer to any but the fourth kingdom?

27. Why not?

28. Could it apply to the fourth kingdom before it was divided?

29. Why not?

30. What view do some take of the kingdom described in Dan. 2:44?

31. Is it true that God has a kingdom of grace on the earth?

32. Does the kingdom of grace break, consume, or destroy the kingdoms of the world?

33. What is to be done by the kingdom described in Dan. 2:44?

34. Does the kingdom of grace do any such work as this?

35. To what conclusion, then, must we come?

36. What kind of kingdom must be meant in Dan. 2:44?

37. Has it been set up yet?

## SYNOPSIS.

The second thing that Daniel wanted to have explained to him was the ten horns on the head of the beast.

In the twenty-fourth verse, the angel tells him that the ten horns out of this kingdom are ten kings that shall arise. These kings were not to arise one after another, but were to reign at the same time; for it is said in the eighth verse that three of them were to be plucked up by a little horn that was to arise after them. Now this little horn could not pluck up three of them unless they existed at the same time; and since they existed at the same time, they must denote a division of the kingdom into ten parts, or kingdoms. This is placed beyond all doubt by Dan. 2:41, which says that the kingdom shall be divided. The ten toes of the image denote the same division that is denoted by the ten horns.

It was in the days of these kings that the God of Heaven was to set up an everlasting kingdom. Dan. 2:44. "In the days of these kings" must mean in the divided state of the Roman kingdom. The division of the Roman empire commenced in A. D. 356, and was completed about A. D. 483. This division was caused by the uprising of the barbarous tribes of the north of Europe. According to good authorities, these kingdoms were established in the following order:—

1. The Huns, in A. D. 356.
2. The Ostrogoths, in A. D. 377.
3. The Visigoths, in A. D. 378.
4. The Franks, in A. D. 407.
5. The Vandals, in A. D. 407.
6. The Suevi, in A. D. 407.
7. The Burgundians, in A. D. 407.
8. The Heruli, in A. D. 476.
9. The Anglo-Saxons, in A. D. 476.
10. The Lombards, in A. D. 483.

These dates are furnished by Bishop Lloyd, and the whole is approved by Bishops Newton, Faber, and Dr. Hales.

## REMARKS.

1. We see by the facts given above that God's everlasting kingdom could not have been set up at the time of the first advent of Christ; for "The days of these kings" did not commence until nearly 500 years after that time.

2. Some suppose that "The days of these kings" refers to the kings (kingdoms) mentioned in Dan. 7:17; but that cannot be; for only one of them existed at a time, and the kingdom of God was to follow the last of them, after having totally destroyed all earthly rule. Dan. 2:35. It could not have been in the days of any but the last kingdom; for then no room would have been found for those that were to follow. It could not have been in the days of the fourth kingdom before it was divided; for there would then have been no room for its division into ten.

3. But some will say that God's everlasting kingdom is not a literal kingdom, but a spiritual kingdom,—the kingdom of grace. It is true that God has a kingdom of grace upon the earth; but it does not destroy the kingdoms of this world; they exist and rule as they ever did. But the kingdom described in Dan. 2:44 is to destroy all other kingdoms, so that no place will be found for them. The kingdom of grace does no such work as this, and therefore cannot be the kingdom of Dan. 2:44. That kingdom must be a temporal kingdom, and is yet to be set up.

G. H. BELL.

# The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.  
J. N. ANDREWS, }  
U. SMITH, - - - Local Editor.

## A MONTH AT BATTLE CREEK.

We have before stated that our journey from California to Battle Creek was much more pleasant and comfortable than we feared; health-wise. We were better on our arrival at this point than when we took our departure from Oakland, Cal. And during the month we have enjoyed the society of our children, sister, and friends here very much. We received all the attention that could be given by the physicians and faithful helpers at the Sanitarium. With the assistance of a phonographic reporter we have been able to do a large amount of writing. This mental exercise has strengthened and cleared our mind, and now we are very hopeful of being able to finish these books during 1878, some of which were commenced eight years ago.

We have also enjoyed the society of other members of the General Conference Committee, with whom we have had precious seasons of prayer.

We have prepared certain appeals and addresses in reference to the Sanitarium, College, and publishing houses, but especially the dime tabernacle, which we expect will be responded to promptly and liberally. The committee have decided that the large camp-meeting for Michigan, at which time the session of the General Conference will be held, shall be at the fair ground near Battle Creek, the first of October. Then all the other camp-meetings and the general tent-meetings will be past, and from these meetings the tract and missionary workers can go forth to their autumn and winter's work, with that work clearly defined. It is expected that Mrs. White and Eld. J. N. Loughborough will be at the Battle Creek camp-meeting; but this we trust to the will of God.

This evening, July 4, at eleven o'clock, Eld. Canright, our daughter Mary, and the writer leave for Colorado, to be followed in a few weeks by W. C. White. Providence permitting, we shall all return to the General Conference the first of October. And before leaving for that new State we would express our thanks to God for preserving and sustaining grace, and to the brethren and sisters for their kindnesses. We crave their prayers that our sojourn in Colorado may be a blessing to us, and that we may return in October more fully prepared to assist in the great work.

A servant of the Church,  
JAMES WHITE.

## THE DIME TABERNACLE.

An address to all, old and young, great and small, far and near, who would esteem it a privilege to contribute of their means to build a tabernacle in the city of Battle Creek, Mich., of sufficient capacity to convene the growing congregation, and to receive the crowd at our General Conferences, and on other special occasions.

A MEETING of the General Conference Committee was held at 8 A. M., July 3, 1878, at the residence of Eld. James White, corner of Washington and Champion Sts., Battle Creek, Mich. The subject of a new meeting-house in Battle Creek was taken into consideration, and the following resolutions were presented, and after due examination, were unanimously adopted:—

Resolved, 1. That the rapidly increasing congregation, in consequence of the location of the College and Sanitarium at this place, and from other causes, demands that a house of worship be erected that will seat 2,500 persons, and on special occasions accommodate 3,000.

2. That as a tabernacle would cost only about one-half what a fashionable meeting-house would cost, in our opinion it would be more in accordance with the faith of Seventh-day Adventists to build a plain tabernacle that would seat this number of persons, than to build a fashionable house with the same amount of money, that would seat only about one-half of this number.

3. That as our present house of worship will contain only about one-half of the congregation that will wish to attend our meetings at the commencement of the next term of the College, in our opinion the work of building should commence immediately.

4. That Battle Creek church do not need for their own use a larger house of worship than the present one, as it will accommodate the members

of the church, and those who, under common circumstances, would meet with them.

5. That the location of the Battle Creek College and the Sanitarium at this point increases the congregation to twice the size it would be were these institutions not located here, making a larger building absolutely necessary.

6. That the funds to build this house be raised by monthly contributions from any and all persons, men, women, and children, who shall esteem it a pleasure to contribute to such a house.

7. That the amount of these monthly contributions be ten cents from each contributor.

8. That the librarians of all our tract and missionary societies be the collectors of these contributions, and forward them to the REVIEW AND HERALD monthly.

9. That those churches which have no librarians, and our scattered friends who reside where there are no churches, forward their donations direct to the REVIEW AND HERALD Office.

10. That these, and all others who can do so, pay one dollar or more each, in advance, during the month of July, 1878.

11. That a supplement to the REVIEW AND HERALD be printed monthly, which shall contain the names of the donors, and the receipt of the amounts when paid.

12. That the proposed house of worship, on account of the manner of raising funds for it, be called The Dime Tabernacle.

13. That the plan of raising funds to build this Tabernacle, set forth in the foregoing resolutions, does not release the Battle Creek church from its pledges, nor make void the appeal made through the REVIEW of July 4, to wealthy brethren in the United States to donate according to their several ability toward the building of this place of worship.

14. That an address be prepared, to be put in print as soon as possible, to be read at the church quarterly meetings, in which the foregoing resolutions shall be embodied, with an appeal to all our people to act promptly in this matter.

15. That the doings of this meeting be published in the REVIEW AND HERALD.

Adjourned to call of chair.

JAS. WHITE, President.

U. SMITH, Secretary.

## ADDRESS AND APPEAL.

Brethren and Friends,—

We invite your attention to the foregoing report of the doings of the General Conference Committee, touching a house of worship. The plan to raise the necessary means may appear novel to some, yet its final results will prove it to be the right one, as it calls for the littles from the multitude. As little drops of water make up the ocean, and as little grains of sand make the vast plains, and little acts of love bring a great reward in heaven, so by donating the little sum of ten cents monthly by ten thousand of our friends, the house of God at our very headquarters can be paid for and no one feel it.

The Battle Creek church has built three meeting-houses to meet the wants of the growing cause and congregation at this point. Their third house will seat about five hundred persons. With a membership of less than three hundred, they have ample room for themselves and all their friends who would attend on ordinary occasions; but, as we have before stated through the REVIEW AND HERALD, the congregation at the opening of our school will be made two or three times its size under other circumstances, by the advent of four or five hundred students and hundreds of patients at the Sanitarium. Most of these wish to attend services every Sabbath morning.

The College is the property of our brethren scattered everywhere. The students come from all parts of the country, and one object of great importance that our brethren have in view in sending their sons and daughters, and their youthful friends, to our College is, that they may have the benefits and blessings of the religious services on the Sabbath. This being the case, the brethren of all our Conferences will not fail to see that they need a house of worship of sufficient capacity to seat the students they send to our College, besides the regular Battle Creek congregation.

And one ground of preference in sending patients to the Sanitarium rather than recommending them to go to other institutions of the same character is, that they too may be brought in contact with the strong religious interest based upon the great facts of the present truth. Therefore, our brethren scattered abroad who feel that these men and women are losing their hold upon this life, and should have their attention called to the preparation for the next, should feel the importance of a house of worship at this point to receive all such visitors,

where they can hear the word of God set forth, if they choose to attend, every Sabbath day.

As the tract and missionary societies are spread out almost everywhere among our people, they may become the most wide-spread and effective agents in the collection of these small sums. We have, therefore, suggested that the librarians of all our churches consider themselves authorized to immediately take steps to collect these monthly donations. And there are many brethren and friends scattered away from our churches, who would take pleasure in contributing to the Dime Tabernacle. These are invited to forward their donations direct to the REVIEW AND HERALD. As but very few would wish to forward less than a dollar at a remittance, we recommend that these scattered ones forward, during the month of July, their donations for the entire year.

It will be seen that the foregoing resolutions do not make null and void our former appeal to wealthy brethren in the several States to forward their donations all the way from ten to one hundred dollars each.

And we suggest that the privilege of building this house be not restricted to our brethren and their families. Whosoever will, of a ready mind and willing heart, give toward this enterprise, let them have a chance. There is scarcely a person in all S. D. Adventist Christendom, except our special enemies, who would not wish to take part in such an enterprise as this.

The donations from multitudes of unbelievers who are the friends of education would be like ten thousand cords drawing their hearts toward us as a people. We therefore say to all our friends who shall read this Address, We constitute you our agents to collect the dimes from all persons who would esteem it a privilege to contribute, whether they belong to the S. D. Adventists or not, and forward them to the REVIEW AND HERALD Office. Be very particular to take the full name and address of each donor, and forward them with the donations.

Our apology for making this appeal, and adopting this plan, is the necessity of the case. Do you plead hard times? We reply, This is the very reason why we have adopted this easy plan to raise the needed funds in these hard times. The work of building will commence at once, and the building committee have no funds to commence with. Their immediate action will be based upon an unshaken faith in your willingness and your promptness. The credit of the S. D. Adventists at Battle Creek is good today, and as our committee shall venture out in good faith that you will be prompt, we appeal to you not to disappoint that committee and expose the credit of our people at this most important point. The building finished and furnished with proper heating apparatus, will not cost less than twelve thousand dollars. It would require the donation of one dime each month from a little more than ten thousand persons to raise this sum in one year from date. Our membership in the United States is considerably more than this, besides a host of children and outside friends, who will wish to take part.

Let the work of gathering the dimes be commenced at once, and carried forward with a vigilance worthy of the enterprise. And should more be raised during the year than is required to build, furnish, and heat the church, the surplus will be put into the treasury of our European missions, and a faithful account of the amount received and expended, and how it is appropriated, will be given in the supplement of the REVIEW AND HERALD.

Servants of the Church,

JAMES WHITE, } Gen.  
D. M. CANRIGHT, } Conf.  
S. N. HASKELL, } Com.

## THE DRAGON'S WRATH.

In the book of Revelation, chap. 12:17, it is prophesied that the dragon will be wroth with the woman (the church) and make war with the remnant of her seed (the last generation of Christians), who keep the commandments of God and have the testimony of Jesus Christ. The remnant of the church are those "who are alive and remain unto the coming of the Lord." The same is brought to view in chap. 14:12. Just before the second advent of the Lord a company is seen "who keep the commandments of God and the faith of Jesus." This text also says, "Here is the patience of the saints." As "tribulation worketh patience," Rom. 5:3, it is said that the patience of the saints is in that message because the wrath of the dragon is manifested against them.

There is significance in every declaration of the prophetic word. It appears to be a matter

of special remark that, in the last days, a company is found keeping the commandments of God. Why is this? It is because antinomianism, no-law-ism, the most fatally pernicious of all isms, is so unusually prevalent in these last days. In no other period of this dispensation has there been such a wide-spread declension from "the old paths" in this respect.

The early Methodists planted themselves as Reformers upon the idea of the perpetuity of the ten commandments, ascribing the laxity of morality and the low state of religion in England to the antinomianism in the established church. The Presbyterians have always taught the "Confession," that the ten commandments are of universal and perpetual obligation. But now it is not unusual to hear Methodist ministers warn their hearers against clinging too closely to the law, as a practice dangerous to their Christian standing. And they who professedly accept the Westminster Confession now talk of the bondage of keeping the law as opposed to the freedom of the gospel!

There have all along been men of piety and experience who deplored this state of things. Prof. Finney, some years ago, pointed to the fact that a large proportion of the conversions of this age are superficial; that the converts show no depth of the work of the gospel in their hearts, and do not long endure in Christian walk; and he ascribed it to the prevailing practice of preaching the gospel without the law—of offering pardon without producing any depth of conviction for sin.

I remember hearing a story of a foreigner who came to America, with high ideas of the liberty of this land, and on coming here he knocked down the first man whom he met in the street; and he was both surprised and indignant when an officer arrested him for the outrage, he protesting that he had come to a free country! Such are the ideas of liberty which largely prevail in the churches of the present day. And they despise and even hate those who do and teach all the commandments of God. Matt. 5:17-19; 2 Tim. 3:1-5.

A notable instance of the spirit of the dragon showing itself against those who keep the commandments of God has recently appeared. In my Scripture argument on trine immersion I spoke of the "Dunkers," or those who practice trine immersion, as a people who, by their kind and quiet deportment, had shown themselves worthy of esteem. In this I was sincere. My acquaintance with them was not sufficiently extensive to give me any other idea of them. But facts cause a change of mind in respect to them.

These people publish a denominational paper in Illinois. A recent number contains the following in regard to the N. Y. Independent:—

"It calls one of our leading ministers 'a mighty bull of Bashan among the people,' just because he advocates plainness and simplicity among the people of God. We think the Independent, when it resorts to such slang as that, is lowering itself considerable in the estimation of good-meaning people. If it cannot sanction our mode of dress, it certainly can use respectable language when speaking of us. We could not expect anything better from some secular papers, but when it comes from a high-toned religious journal, we are led to conclude that even finely educated and polished editors will sometimes forget that Christian courtesy and purity of motives that should characterize the mold of the opinions and conduct of the reading people of our land."

In a prophecy of our country in Rev. 13 it is shown that there will be presented the opposite phases of the lamb's appearance and the dragon's voice. The extract above speaking of the Independent, is the lamb-like part of the picture. Take the following as a sample of the dragon spirit of that people. In the very same number of that paper is a communication from Kansas in which is the following notice of Seventh-day Adventists:—

"And that brings us to another spiritual conflict, that is to be fought to-night, Sabbatarianism, Soul-sleepism, Judaism, and many other 'isms,' all to be met to-night by our brother, 'Captain Valiant for Truth,' weapons, the Word of God on the one side, and the steam printing press at Battle Creek, Michigan, on the other. Seconds, the Holy Spirit and the cloven-foot. Ground, right at the margin of the beautiful, clear Gospel field, where Satan has entrenched himself in the thick, ragged jungles of sectarianism. This affords ample facilities for dodging the home thrusts of the two-edged sword."

Such is the language of the paper which reproves the Independent for a lack of Christian courtesy! and there was nothing in the words of the Independent to compare with the vile scurrility of this extract. Never was there a more perfect blending of lamb and dragon in one people. Mordecai and Haman are not merely become friends—they are here united in one person. The reader may ask, how I could have



been so mistaken in that people. Answer: I had never seen them brought directly in contact with the truth of God. My observation of them had been when they were in a manner passive, and when the keeping of the commandments of God was not in question. The rule is without exception, that all who set themselves against the law of God immediately show the spirit and temper of the dragon. Were their power equal to the venom which they manifest, they should look for no mercy at their hands. And this is only a question of time, for all who oppose the commandments of God will unite to call for the aid of civil power by which they may put down those whom they so cordially hate. But vain will be the effort. Deliverance is coming to those who keep the commandments of God, while the plagues of his wrath will fall upon all the worshipers of the beast and of his image.

Were the above extract the utterance of some isolated person whose misguided zeal had carried him, not only beyond the lines of decency, but beyond the bounds of his sect, it would be worthy of notice. But this is not the case. It is indorsed by the editor, who apologizes for delay in its publication, saying, "The above ought to have appeared one month ago." It thus stands as an index to the spirit of that people.

The irreverence of that article is as manifest as its lack of Christian courtesy. It presents the writer and his associates as principals in a conflict in which the Holy Spirit acts as *second*! Anything bordering nearer to blasphemy can be found among any people professing a high Christian bearing we would like to—be spared the sight. We would as soon be reproached as raised by a sect which speaks thus of the work of the Spirit of God; whose representative men bitterly oppose the keeping of the commandments of God, and who seem to have no just idea of what belongs to the spirit of the gospel or to Christian courtesy.

J. H. WAGGONER.

#### FLIRTING.

EVEN in the eyes of the world, it has always been considered a contemptible thing for persons to engage in flirting. The young man or young woman who will engage in such conduct is always looked upon with contempt. It is not only mean, but it is absolutely wicked. How many hearts are broken and lives blasted by this miserable conduct.

A young man shows special regard for a young girl. He seeks her company, waits upon her, writes letters to her, makes her presents, and perhaps gives her to understand that he has special affection for her. But all the time he is only lightly, only for his own amusement. At length he breaks it all off, and abandons her for some other one; but she has set her heart on him, given him the best affections of her life. Now her heart is broken. A shadow has come over her life. She may be convinced that the young man is utterly unworthy of her, but it does not help the case. Nothing can repair the wrong that has been done her. If you had given every dollar she had, and turned her into a street penniless, the wrong would have been infinitely less.

The wickedness of the thing is just as great if the shoe comes on the other foot. How, then, can young men or women who fear God lend themselves to such unchristian conduct?

D. M. CANRIGHT.

#### SOMETHING NEW.

ON opening my REVIEW in the post-office last evening, my eyes were greeted with reports of war from the two tents now pitched in Vermont. Hail the day so long desired! And can it be that the time has come when our State is thus favored? Truly, God is good; and I cannot refrain from tears as I write.

For a space of more than twenty-six years I have loved the work of God as developed under the third angel's message. With interest I have marked the rise and spread of present truth. At the weekly visit of no REVIEW till Vol. 52, No. 2, has borne the cheering tidings of two tents devoted to the promulgation of the last warning notes of mercy, simultaneously running in the Green Mountain State.

"Both young men and maidens, old men and children," it seems to me, will rejoice together to hope that souls will be gathered by the tent during the present season. For a long time we have desired efforts of this kind in our midst, and now that we are thus favored, what is our duty, dear brethren and sisters? For we are not to conclude that we can do nothing, though

many of you will see neither of the tents till camp-meeting.

Bro. and Sr. Sanborn and Bro. Page in the south part of the State, and Bro. Owen and Kellogg, and Bro. and Sr. Whitford in the northern part, need your fervent prayers. We trust they have them. But few of our brethren and sisters can attend these tent-meetings. They are not held for the direct benefit of our churches, but for those unacquainted with our views. Yet the believing, praying ones may identify themselves with the work of God by remembering continually the servants of God in their prayers.

The great apostle to the Gentiles, as he went forth upon his solemn mission, felt the need of the prayers of God's people, and often requested them in his epistles; that utterance might be given unto him, that he might open his mouth boldly "to make known the mystery of the gospel."

There is a point of time in tent-meetings when the presence of brethren and sisters who feel the importance of the work, and the worth of souls, can help. But it is poor help that preachers or those examining the truth receive from the presence of chronic backsliders, and indeed, there is but little hopes of benefiting such persons at tent-meetings. The place to begin this great and much-needed work is at their homes, in the church, and among their neighbors.

A long time ago Paul found it necessary to write to some on the subject of their behavior in the house of God, "which," says he, "is the church of the living God, the pillar and ground of the truth."

O, may we be careful, dear brethren and sisters, that we in no way mar the work of God! May we move carefully and not dishearten God's servants. There was a ring of piety and devotion in the hearts of the dear brethren in Thessalonica eighteen hundred years ago, which should be in the hearts of those looking for the near coming of the Lord. "So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything." 1 Thess. 1:7, 8.

A. S. HUTCHINS.

Irassburgh, Vt., July 5, 1878.

#### TRACT WORK IN KENTUCKY.

We are frequently receiving letters which show an increasing interest in the tract societies, especially on the part of those, who, meeting serious difficulties and obstacles, are putting forth corresponding efforts to overcome them. The following is an extract from a private letter and an account of a meeting recently held by the Elizabethtown (Ky.) church. It is from Sr. Bettie Coombs, secretary of the Kentucky Tract Society.

At the time referred to when Eld. Haskell visited this State, the brethren were laboring under great disadvantages, both because of their financial inability and the prejudice so prevalent in the Southern States against our views. Notwithstanding this, the brethren were of good courage, and proposed to supply their lack of means by hard labor. They therefore ordered the number of SIGNS they thought they could use, pledging themselves to obtain a sufficient number of subscribers for the REFORMER with the Household Manual, receiving a profit of twenty-five cents on each subscriber, to pay for them in monthly installments. In carrying out this plan they manifested much zeal, and have thus far made it a success. The extract is as follows:—

"Three or four weeks ago I was unexpectedly called to my brother's about forty miles from here, and I spent a part of one week in canvassing. The Lord blessed my efforts far beyond anything I had anticipated. Although I did not have a supply of Household Manuals, etc., I obtained eight subscribers for the REFORMER and six for the INSTRUCTOR. If the Lord opens the way, I design to go back in the fall with a canvasser's outfit. I never enjoyed so much of the Spirit of God in any week's work. The seven copies of the SIGNS that I send out I think are doing good. I receive excellent letters in answer to cards I have written. Some have subscribed for the SIGNS, and others are desirous of doing so.

"Sabbath, the 22d, the members of the Elizabethtown church met at Nolin. Sr. Williams, recently from Battle Creek, was present. It was truly a feast to our souls, such as is not often enjoyed by us. In the forenoon we had a most excellent prayer and social meeting.

The brethren and sisters here are in earnest in the missionary work, and in the afternoon, all gave a synopsis of what they had been enabled to accomplish since Eld. Haskell's meeting last December. If other churches in this State would put forth as great efforts as this church has done, I am confident that their labor would not be in vain, and that we should see the work moving with great power. Would that I could say or do something to arouse those who are standing with idle hands. Time is short, and, in view of the troublous times ahead of us, should we not, dear brethren and sisters, awake, and do what we can, be it ever so little, to swell the warning note of the approaching end? It is only those that faithfully do their duty in this respect, that can ever share the joys that await the people of God."

MARIA L. HUNTLEY.

#### CASE OF SPIRITUALISM.

A YOUNG woman who sometimes attends our meetings, was induced more than a year ago, by a medical friend, while she was yet in the the Romish Church, to get herself magnetized, with a view to becoming a medium as a means of earning money. The magnetizing did not succeed, but she has since been subject to violent fits of convulsions. As long as she refrains from attending evangelical meetings she is left quiet, when she comes to them the fits return. I told her that prayer would be her only deliverance, and recommended her to seek Christ earnestly, which she did, but when she does so the fits return with greater violence than ever.

She is a native of Cesena, in the Romagna. Her father having died there some years ago, her mother came to Rome with her, where she married another husband and opened a tobacco shop. About two years ago this young woman was surprised to see a man enter the shop who seemed to be her father. He asked for a particular kind of cigars, and put down a five-franc note in payment, receiving money in change. I should have said that she had already seen him for the first time in the public gardens, where the band was playing. She was sitting upon one of the seats, in the midst of a crowd of people, when this person passed before her, and she was at once struck by his appearance. The next thing that struck her as remarkable was that he crossed before her several times, always going in the same direction, although she never saw him return. Shortly afterwards he came to the shop.

He began to come regularly to the shop, always buying the same cigars, and always changing a five-franc note. At length they determined to follow him out of the shop and ask him who he was. This they did several times, but he always avoided meeting them. He was always accompanied by another man, who used to wait for him outside the shop. At length they succeeded in stopping him one day, when he answered, "I am from Cesena," their native place; then he uttered the words hastily, "I am not he whom you take me for," and turned away.

After some time this young woman began to hear a voice calling her whenever she was left alone in the house. She used to hear the voice calling distinctly, "Celia, Celia," but on going to the room from which it came she could see no one.

Every one has heard of the lottery in Italy. It is the great scourge of the country; it is an incentive to robbery, and swallows up even more of the earnings of the people than wine and tobacco. A person pays a small sum and buys a ticket, writing upon it three numbers between one and one hundred. Every Saturday a drawing is made; if two of the numbers he has chosen come out he gets a considerable sum; if all three, he may win a very large sum indeed. Within the past week a priest thus played one hundred francs. All three numbers came out, and he has won two millions of francs. This is a thing, however, that very rarely happens, and numbers of people are reduced to beggary by gambling at the lottery.

To give a zest to this gambling, a book is published, which gives a number, from one to ninety-nine, to every unusual circumstance that happens. Is there a pane of glass broken in the house, or a rat caught, or a cup of milk spilled, the numbers corresponding are sought out in the book and gambled. So, also, a robbery, a murder, a death, etc. The deaths of Victor Emanuel and of the pope caused many thousands of francs to flow through the lottery. Some months since a depraved young debauchee, of a high family, murdered his sister in a most cruel manner with a revolver, because she refused to give him any more money to carry on his dissipation. He was arrested. His unhappy wife

(for he was married) brought him five francs to the jail, the last she had. He immediately sent it out to purchase a lottery ticket, gambling three numbers on the murder that he had committed! It is a common custom to make incantations to saints to guide one to three numbers for the lottery; and many have prayed to the devil, offering him their souls, and have received audible answers, in order to win a *terno*, as it is called, in the lottery.

This young woman had been told, the year before seeing the strange personage as above related, that if she performed the novena to St. Pantaleo he would give her a *terno*. It is done in this manner: A book is printed containing nine incantations to the above-named saint. Nine days before the day consecrated to him, July 27, at sunset, one of these is sung to him, and so on each evening until the saint's day arrives. At midnight the saint is to give the three numbers, if it has been faithfully done. She did this, and then waited for the answer. Exactly at midnight she felt the house shake, heard a clap of thunder, and saw a flash of lightning. She searched for the three numbers corresponding to "earthquake," "thunder," and "lightning," and told her mother of it next day. They had intended to play quite a sum of money on these numbers, but in the end they lost courage and did not do so. The next Saturday at the drawing these three numbers came out. Annoyed at having lost her chance, she resolved to repeat the experiment when the saint's day came around again. Meantime the mysterious personage above-described had begun calling on her. After having repeated the incantations nine times, she went to the window at midnight, and in the street underneath she saw him looking up at her. He made three gestures that are described in the lottery book, in a very marked manner, and then departed. She took the numbers, and next day told the occurrence to a friend, who said that she would play them also. Next night at midnight it occurred to her to look out, and again she saw her mysterious friend. He made an expressive gesture (in this country it is customary to speak by gestures) implying that all was lost because she had told the numbers to another. She did not play them, her friend played, and lost.

After this she was persuaded to get herself magnetized with a view to becoming a medium, but it brought on convulsions, which have never since left her. Shortly afterwards they were led to the Baptist church in Rome, where her mother became, I have reason to believe, seriously impressed with evangelical doctrines; but the daughter has been tormented every time she has come to meeting. They have now opened some other business in Naples, where they have attended the Baptist church and occasionally come to our meetings. In our new hall we have reason to hope they will be regular attendants.

We have prayed much for this sister, but the devil has done still more by leading her some months since to engage herself in marriage with a young man who is a determined Catholic, or perhaps more probably an infidel. He is in very delicate health. She tries to persuade him to come to our meetings. God has blessed our work to more than one unbeliever.

Our new hall is in the house where this sister resides. On calling there a week ago, while thinking what we were to do to continue our meetings this month, her mother came of her own accord, and proposed to me to take one of her rooms as a meeting-room. We sought the Lord's direction, and we hope that this change has been brought about for the sake of bringing this young woman out of bondage into the liberty of Christ. We ask our brethren to join with us in asking God to give a victory over Satan in her case.

H. P. RIBTON.

#### TO CORRESPONDENTS.

Does the fifth commandment refer to the present or the future state? E. P. D.

Ans. We think it refers to the future. In this case the "earth" referred to by Paul in Eph. 6:1-3, is the new earth, and the "long life" upon it, is the same as the "long life" with which God has promised to satisfy his people; Ps. 91:16; and they will be satisfied with nothing less than eternal life.

ANSWERED BY LETTER: Mrs. W. H. Brown, L. D. H., R. T. Fufts, Mrs. C. E. Bell, Wm. Evans, J. D. Hough, W. H. Littlejohn, F. N. Bartholomew, G. I. Butler, J. N. Ayers, R. F. Cottrell, J. C. Cole, G. H. Murphy, E. N. Hatt, S. L. Wood, W. H. Beddoe.

Write nothing that you would not like God to read.

## WHEN WILL THE MORNING DAWN?

We have toiled all night on our pathless way,  
Our faces wet with the waves' cold spray;  
Surely the midnight long since went by,  
Yet is no light in the Eastern sky.  
Master! ah, when will the gloom be past,  
And the morning dawn for us at last?

We have toiled all night, and our frames grow cold  
As the passing hours are slowly told;  
Shadows lie thick on the waters still,  
The fitful breezes are damp and chill;  
We are rowing hard 'gainst wind and tide,  
And dangers thicken as on we glide.

We have toiled all night, but the day seems far,  
In vain we look for the morning star;  
The storm-clouds gather apace behind,  
And lightnings flash 'mid the howling wind;  
The mighty thunders afar are heard,—  
Come, we beseech thee, and save us, Lord!

Ye have toiled all night, ye have done right well,  
And bravely breast each rising swell;  
The fierce storms gather, as well ye say,  
But for you there comes the promised day.  
Be glad, my children! lift up your eyes!  
Behold where your Morning Star doth rise!

—Rainbow.

## Progress of the Cause.

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

## SWITZERLAND AND ILLINOIS.

THIS morning I came to Orbe, a city of about three thousand inhabitants, situated between Lausanne and Neuchâtel, to commence a series of meetings, having previously secured a hall and a boarding-place on reasonable terms. It is market day, and I have improved the opportunity to advertise, first by advertising in the market place, in order to gain access to those from the country, and then from house to house. I have never seen a greater anxiety to read the hand-bills. I first went through Main street and got some to reading at different points, and gained the good-will of some of the children and youth. Then I went through a second time and a third time, etc. Branching out on other streets, groups of from ten to twenty children, who had read or got their parents to reading, gathered around me, asking for more for this one and that one, and helping me at every point, so that in less than three hours I had quite thoroughly advertised our meeting, and that with more than usual ease. Thank God for this good beginning. The first meeting will be held to-morrow evening. I expect Bro. Andrews will be with me.

My courage is good. I believe we shall see the salvation of God in Switzerland. We shall keep trying, and if they receive not our testimony in one city we shall go to another. But we expect to see souls converted to God.

Encouraging news comes from the French brethren in Illinois. A France Frenchman of good abilities, who was favorable to our views when I left America, writes that he has fully united with the commandment-keepers of St. Anne; that Bro. Paul Buzon, of St. Anne, is laboring with success nine miles north of Watseka (while supporting himself); that another brother in St. Anne is encouraged by the conversion of three relatives, among whom is his mother-in-law aged seventy-three years, who had always been a Roman Catholic; that the French brethren and sisters generally are holding on and continue to have an interest in the work both at home and abroad.

My P. O. address is still Morges, Vaud, Switzerland. D. T. BOURDEAU.  
Orbe, June 17, 1878.

## MICHIGAN.

## Labor among the Churches.

On the evening of June 30 we closed a series of meetings at Gaines, Kent county, which had continued for ten days. Had it not been for the fact that we were in a farming community at a time when haying and harvesting were just being entered upon, we should have continued our meetings longer, as the interest was good from the start and promised to increase.

On the 29th of June ten persons were baptized, all of whom united with the church upon profession of faith. Two of them entered upon the service of the Lord for the first time during our meetings; the remainder had previously made a profession of religion. Baptism was administered by Eld. E. H. Root, who came to the place for that purpose, and whose experience has qualified him to administer the ordinance successfully.

Never before has it been our privilege to

witness the baptism of ten persons all of whom were in the morning of life, the youngest being thirteen and the oldest about twenty-five years of age. We were forcibly reminded of the saying of John, "I have written unto you, young men, because ye are strong." May God grant that the future lives of all those who have thus publicly put on Christ, may illustrate the "strength" of those who early in life commence the service of the Master.

We left the church, which is small, with a membership increased by about one-third, and evidently encouraged to renew with fresh vigor the contest for the truth of God and the race for eternal life.

W. H. LITTLEJOHN.

## Central Lake, Antrim Co., June 30.

WE commenced a series of meetings at this point last Sunday evening, June 23. The attendance is small, but increasing. Good attention is paid to the word spoken, and some are already convicted of their sins and feel an anxiety to become Christians. We, feeling our weakness, still desire to be remembered at the throne of grace.

R. T. SISLEY.

## Clam Lake, Antrim Co., June 30.

SINCE our last report, others have taken a stand with us, until there are twenty or more keeping the Sabbath. They have much to do in overcoming their evil habits, and in perfecting Christian characters. Many have never felt the pardoning blood of Christ, and need to seek a deeper work of grace. We remain with them another week to help them in this direction, then expect to commence a series of meetings about sixteen miles north of this place.

JOHN SISLEY.

## Birmingham, July 1.

THE interest here the past week has been quite good considering the busy season of hay-making, the congregations averaging about one hundred and twenty-five. Bro. M. S. Burnham joined us on Thursday. At our first Sabbath meeting last Sabbath, seventy-five were present, and nineteen gave in their names to keep all the commandments. Probably enough others are keeping the Sabbath to swell the number to twenty-five. We hope for others. Have obtained six more subscribers for the REVIEW, making sixteen in all.

J. O. CORLISS.  
WM. POTTER.

## Tent No. 3, Hickory Corners, July 5.

OUR meetings have been well attended since our last report. Some are interested. We had our smallest congregation the evening before the Fourth. We have just introduced the Sabbath question. The people appear friendly; some have expressed themselves as troubled about the Sabbath.

Cannot report as much progress as I wish I could. Pray for us.

T. M. STEWARD.

## Twin Lake, July 1.

I VISITED Shelby, Oceana county, and spoke once on the Sabbath and twice on Sunday. The church had a business meeting on Sunday. Four persons were taken into the church, the T. and M. work was revived, officers were elected, five copies of the SIGNS were taken from Bro. Newman's hands and transferred to the vigilant society, and some books were placed in the town library. The brethren seem determined to take hold in earnest, and to work in union and harmony. I have spent the succeeding Sabbaths at Twin Lake.

June 5 and 6, I visited some Swedes and Norwegians at Holton and vicinity, Bridgeton, and Fremont Center. Sold and gave away some books, and obtained three subscribers for the HAROLD. One Swedish family became very much interested.

Wednesday, June 12, I gave a lecture on temperance and hygiene, at Holton. The audience paid good attention. A young German came on foot twenty-three miles to see me, and learn about the truth. The next Sabbath he kept his first Sabbath. We have good Sabbath meetings at Twin Lake. Sometimes the friends from Whitehall and Montague attend. One family has gone to Minnesota. Another person has signed the covenant. There are ten or eleven more who desire baptism. The Sabbath-school is prospering. I have received one subscriber for the TIDENDE.

Pray for us.

G. A. CARLSTEDT.

## MAINE TENT.

I MET Bro. Hersum in Caribou, June 21, and as our tent had not arrived, we went to Woodland, distant about six miles, and held meetings on Sabbath and first-day. Sunday we spoke by request on the Sabbath question. Bro. Sawyer had given some lectures on the prophecies in this place before. (It is about three miles from New Sweden.) Eld. Mills baptized a number here last spring. We had freedom in speaking, and at the close of the evening meeting we requested all who believed the seventh day to be the Bible Sabbath to raise a hand. A goodly number of hands came up. Then we wished all who believed Sunday to be the right day to keep, and had a plain text to prove it, to raise a hand, but no one voted. Seven decided to keep the Lord's Sabbath, and we learn that one more has come out since we left.

Our tent is now pitched in Caribou village, and we have given six discourses. A few are interested. Much prejudice exists here against the advent faith, and the keep-away argument is being used. I was informed this morning that yesterday was the hottest day ever known in Aroostook county. The thermometer stood 112° in the shade.

We expect to remain here a while longer. Pray for us.

J. B. GOODRICH.

## KANSAS.

## Osawkee, July 3.

IN company with Bro. Sharp, held meetings at Osawkee, Jefferson county, June 22-27. The church at this place has erected a neat and commodious house of worship at a cost of a little over six hundred dollars, all paid for. Size, 24x36 feet; it has a belfry.

The outside attendance was quite large, especially on Sunday when the house was dedicated. Two expressed their determination to cast in their lot with us. One was baptized and united with the church.

CHAS. F. STEVENS.

## ALABAMA.

## Attala, July 1.

ABOUT thirty are keeping the Sabbath at Gadsden, twenty-three of whom signed the covenant. We left G. one week ago. Last Sabbath we were with them and had a good Sabbath-school and meeting. One man came forty miles to see us and learn about the truth. He was here yesterday, and is to remain till he becomes acquainted with the truth.

We are having a good hearing at Attala. About two hundred and fifty were out yesterday. This is only five miles from Gadsden.

Remember us in your prayers.

A. O. BURRILL.

## NEW YORK AND PENNSYLVANIA.

## Tent No. 2, Newfane, N. Y., July 1.

THE interest in our meeting is increasing. The attendance is large on an average, and last evening the tent was crowded, and a hundred or more were seated outside on the fence and in carriages.

Opposition discourses were given in both the churches in the morning on the immortality question, and all came to the tent in the evening to hear the other side. The Methodist minister came with his church, but the Baptist minister appointed a special praise-meeting in his church; but when the time came no one was seen to go to the church but the elder and his wife, and the sexton, and he came to the tent after ringing the bell, so that the elder was left "alone in his glory."

It is evident that the hold of the ministers on the people is loosening, as it must more and more as the truth gains in power.

The Lord gives good freedom in advocating and defending the truth. To his name be all the praise.

S. B. WHITNEY.

## Tent No. 10, Oswayo, Pa., July 1.

THE first week we were here, the weather was so unfavorable that we were obliged to take up our appointment for three evenings. This served to make our attendance quite small during the past week, although the weather has been very fine. But the attendance and interest are gradually increasing. Three have already decided to keep the Sabbath.

The majority of the people seem to be our friends, and our temporal wants are well provided for.

Eld. A. C. Spicer, of Battle Creek, Mich.,

joined us last week and is aiding in the work.

We expect that, with the blessing of God, a good work will be accomplished here.

E. W. WHITNEY.

H. E. ROBINSON.

## Tent No. 3, South Harrisburg, N. Y.

WE are still having large congregations almost every night. Last evening the tent would not hold the people, although it was in the middle of the week. We are now giving the close, testing truths of our message. The ministers are becoming alarmed for the safety of their flocks, and are warning them to keep away from the tent. Bro. and Sr. Henry Williams are now with us and assist very much in singing; they also have an organ.

JACOB WILBUR.

A. P. BUMP.

## Tent No. 7, Sabinsville, Tioga Co., Pa.

WE have now been here two weeks. The interest is increasing. Fully three hundred were in attendance last evening. We are now speaking on the Sabbath question. Five have embraced the Sabbath, and we expect others will soon.

We were challenged for a discussion by Eld. Wilson, an Age-to-come Adventist. Question: Resolved that the Scriptures teach that probation continues after Christ's second coming. Bro. Wilcox accepted the challenge. The discussion was held in the afternoon, in the tent. The truth gained a glorious victory. The discussion has helped us much, and we look for a good work to be done.

T. M. LANE.

July 1.

## Tent No. 4, Brushton, N. Y., July 1.

THE opposition of Eld. C. Pike, a non-Adventist, has been met, and the truth has gained a complete victory. The shepherd here became alarmed for their flocks, and not feeling able to defend their doctrines before the people, Eld. Pierce, a minister of the Christian Church, telegraphed to Eld. Pike to come and oppose us and our work. He spoke against us in the Christian church, and then challenged us to a discussion which we accepted before a large audience that had assembled to hear our review of his sermon. He then backed down square and claimed he had not time. We suggested that there were others who could discuss the question, and as Eld. Pierce who was present, had been urging on the debate, he was just the man to take it up, but he failed to respond, and so their effort to either scare us or drive us from the field resulted in a total failure.

Although this opposition has run our meetings of late in a different channel, it has delayed the decisions of some, yet the prospect at present is more encouraging than at any previous time. In our meetings yesterday there was great solemnity and the marked presence of the Spirit of God.

M. H. BROWN.

H. H. WILCOX.

## WISCONSIN.

## Tent No. 1, New London, July 2.

WE have been here about two weeks. Have had an attendance of from one hundred and fifty to three hundred. The interest is good. Have spoken once on the law and once on the Sabbath question. Two have decided to obey.

We have six tents pitched in the State and good reports are coming in from them. We ask our brethren in Wisconsin to make tent-work a special subject of prayer.

H. W. DECKER.

## Tent No. 4, Mukwonago, July 1.

THE interest during the past week has been as good perhaps as could have been expected under the circumstances. The weather has been very warm and dry, and during the working days our congregations have been small. But Sunday evening had a good turnout, and the best of attention was given. Bro. Olds spoke on the seal of the living God. A deep impression was made upon the minds of the people and hearts were reached. We are hopeful that some will take their stand for the truth. We ask the payers of our brethren and sisters.

E. M. CRANDALL.

## Pulceifer and Manitowoc, July 2.

I SPENT the first Sabbath after our coming meeting with the church at home. We had some good meetings. Four united with the church, and an elder was ordained.

The week following I went to Pulceifer. The Lutheran minister at this place



called us to an account for the doctrine we taught. He appointed the time when we would meet him. A large crowd of people came together, and six hours were spent, each speaking fifteen minutes at a time. The Lord gave me much freedom in presenting the truth, and many who had not heard our doctrines had an opportunity here. Some confessed afterward that we stood on very different ground from what they had supposed. The Sabbath following we baptized five precious souls. We hope for further good results from that meeting.

We are now at Manitowoc, with a tent. We have held three meetings. The Scandinavians seem to be afraid to come out.

O. A. OLSEN.

tent No. 6, Cataract, July 1.

We have held eighteen meetings in the tent. Many of the people say they are convinced of the truth. Seven have decided to obey.

Yesterday (Sunday) a man asked permission to explain "a point we had overlooked." He opposed our position that the fourth commandment is the seal of God's law. His reasons were that in the first and second commands God spoke in the first person, and in the fourth command in the third person; therefore the first and second commands were the seal. He wanted to take a vote of the congregation to see whether he was correct. We explained the matter, and asked all who believed as he said to rise to their feet. Not one arose. We then asked all who believed what we said to rise, and every one in the tent rose except a few who voted neither way.

We hope for a number more in this place. The Lord has been with us and blessed his cause here.

T. B. SNOW.

A. J. BREED.

tent No. 5, Debello, July 2.

We are still at Debello. On Sundays we have large congregations. On evenings during the week they are small. A dozen more Scandinavians and about half a dozen Americans have decided to keep the Bible Sabbath. A number more are interested, and we trust others will also.

O. A. JOHNSON.

P. L. HOEN.

#### VERMONT.

tent No. 2.

The interest at Cabot has steadily increased. Our congregation last evening numbered between four and five hundred. Many that were at first cold and indifferent are now our warm friends. Provisions of all kinds are brought in in abundance, also beautiful bouquets of flowers. The truth seems to be taking hold of the hearts of the people, and it is a subject of discussion among all classes. The presence and labors of Eld. A. S. Hutchins on Sabbath and first-day were appreciated by us and the audience.

The Sabbath question was presented yesterday, which seemed to increase rather than lessen the interest. Last evening more than sixty teams were hitched around the tent. We are doing all we can by way of visiting the people and praying with them.

R. S. OWEN.

M. E. KELLOGG.

#### ILLINOIS.

tent No. 3, Newark, Kendall Co.

We commenced meetings here June 1. The Baptist minister tried, in three efforts, to sustain the Sunday Sabbath. Bro. J. F. Ballenger reviewed him each time, with freedom and good effect. Four have commenced to keep the Sabbath, and many more are deeply interested. People generally are studying their Bibles as never before. We have invitations from three towns to hold tent-meetings with them. Some invite us out to dine, and others supply our wants at the tent.

Strenuous efforts are made to keep the people away, but still they come. The good work moves steadily onward in spite of opposition. To the Lord be all the glory. Pray for the work here.

I. G. COLCORD.

C. H. FOSTER.

#### TOWNSEND CENTER, MASS.

We have now held meetings here a little over two weeks. We have quite thoroughly canvassed the Sabbath question and the prophecies. We expect a few will obey the

truth. From the first we have had a good deal to contend with. We find here Adventism of every type, Non-resurrectionists, Age-to-come, and Predestinarianists.

Last Saturday eve, Eld. L. L. Howard came from Fitchburg, wishing to present his "special light" and review our position on the prophecies. Under the circumstances we thought it best to let him have the evening. For one and a quarter hours he discoursed on the 2300 days, the two-horned beast, and the Sabbath question. He undertook to prove 1. That the days would end in 1880; 2. That the 70 weeks were a part of the 2300 days, but that the 69 weeks were not; 3. That the two-horned beast was a symbol of England, and the miracles it was to work were the improvements and inventions they have made. The above is a sample of his absurdities.

We shall probably move the tent next week. A threat is out to tear our tent down the evening before the Fourth, but we shall take every precaution to prevent it.

G. F. HAINES.

D. A. ROBINSON.

#### NEBRASKA.

Rayville.

Last Thursday, June 27, leaving the tent interest in the care of Brn. Nettleton and Reichard, I went to Rayville and held meetings with the Sabbath-keepers there, over Sabbath and a part of Sunday. Five years ago a part of this company left Wisconsin and came to this State. Some became indifferent, and a part lost sight of the prize and turned back to the world. Last fall, Bro. Worden found us at the tent at Columbus, and earnestly besought assistance. Bro. Nettleton came, and the Master blessed his labors. The Spirit of the Lord preceded the messenger, and the people set their hearts to seek the Lord. Bro. Nettleton labored faithfully; visited from house to house pointing out their sins, and had the satisfaction of seeing some of the wanderers reclaimed, and some new ones added to their number.

My meetings resulted in the organization of a church of thirteen members. Three were baptized, and s. b. was pledged to the amount of \$50. One of the candidates for baptism was a child eight years of age. This little girl, and her mother, grandmother, and great-grandmother were present at the social meeting on the Sabbath, and all bore testimony of their love for the truth. "The third and the fourth generation" keeping the commandments of God, and looking for "that blessed hope."

CHAS. L. BOYD.

Oakdale, July 1.

Our meetings still continue to be well attended, considering the inhabitants of this place. We have canvassed the Sabbath question, and in part the nature of man. The people are reading their Bibles and inquiring if these things are so.

CHAS. L. BOYD.

DANIEL NETTLETON.

#### MISSOURI.

Sedalia, July 3.

Our meetings are still largely attended, our audiences usually ranging from three hundred to eight hundred interested hearers. Books have been taken quite freely. Some over twenty dollars' worth have been sold in a little over a week. We are now nearly through the life and death question. We were really crowded into speaking on this subject. So many came to ask us about it that we saw no other way but to take it up publicly, and so far we see no abatement of the interest. Shall probably take up the Sabbath question by next Sunday. Quite a number have requested us "not to leave till we speak upon it," which of course pleases us. We stated in our bills on the start that we were "Seventh-day Adventists," and every report in the paper is headed, "The Seventh-day Adventists." So the people know of us. And we like this rather better than to have our name not known. That name is getting to be pretty well known to the world, and the impression it makes is not a bad one. Why should it not stand out everywhere?

The papers are doing well for us. We have had a daily report three-fourths of a column long in the largest city daily, so far. The other daily, which is smaller and stopped publishing after a few days, came around at the close of the week, and wanted us to furnish something for the Sunday issue. The people are friendly, and several have asked if we are not going to form a church. We know not what will be

the issue, but greatly hope for good results. I have never seen a more encouraging interest than this has been so far. We had a large temperance meeting in the tent Sunday afternoon, presided over by the two Methodist ministers of the place, and another is appointed for next Sunday afternoon. We talked a short time by the invitation of those conducting it. Pray for us.

GEO. I. BUTLER.

#### CALIFORNIA.

[Abridged from the SIGNS OF THE TIMES.]  
Oakland, June 24.

THE tent is now pitched on the corner of Peralta and Eighth streets, West Oakland. The attendance ranges from two hundred and fifty to five hundred, and the attention is always good. Bro. Healey thinks the prospects remarkably favorable at the close of the first week. The Lord is with them.

Four were baptized at San Francisco, June 16.

Lemoore.

THIRTEEN have signed the covenant here, and about as many more are keeping the Sabbath. Bro. J. L. Wood, in a report dated June 14, says that the ordinance of baptism was to be administered the next day.

Rocklin, Placer Co.

BRO. B. A. STEPHENS commenced meetings here in the public school-house, June 7. A few seem interested. Rocklin is twenty-two miles from Sacramento, on the line of the overland railroad.

#### TENNESSEE.

Edgefield Junction, June 28.

I AM now located here for a time, supporting myself by my labor and preaching what I can. There is a man in Nashville who was formerly of Baptist proclivities, but is now in sympathy with all the doctrines of S. D. Adventists. He takes the SIGNS and REFORMER, possesses a missionary spirit, and is actively engaged in circulating our periodicals. By this means quite an interest has been awakened among his neighbors. June 24, I visited and held service with them, also obtained a number of names of persons to whom the SIGNS may be sent.

June 25, I visited the few who embraced the Sabbath at Simpkins chapel. They have been subject to the most subtle opposition; in some instances parental authority has been brought to bear and has prevailed. May the time hasten on when the chosen shall have power, in the name of Jesus, to rise above opposition and be free.

I am trying to weigh the motive of every action, and learn humbly at the feet of Jesus.

ORLANDO SOULE.

#### TEXAS TENT.

Terrell, June 25.

OUR meetings at Terrell closed with a nine days' debate with Eld. Caskey, the Disciple champion in this part of the State. He came on Monday after we had closed up our meetings, and had our tent partly struck. In a very pompous manner he said, that he had come to enter upon the discussion, and that he "meant business," and wanted to make the preliminary arrangements immediately. I informed him that these would have to be arranged before the crowd. A special meeting was called at the M. E. church for this purpose, at three p. m. The house was well filled. The following subjects were agreed upon for discussion: The Soul Immortal; the End of the Wicked; The Seventh-day Sabbath; The First-day Sabbath, and the Perpetuity of Spiritual Gifts.

The principal arguments he used on all these questions were, ridicule, sophistry, and telling funny stories to create a laugh. I have never seen so weak an effort. He evidently did not know anything about these subjects, and he admitted a failure on all but the last. He repeated over and over, that our view of the end of the wicked was "so brand-splinter new" that he had never heard of it, and that it might be true; and confessed that he was badly whipped on this proposition. He said that "although his opponent had knocked him down, he would yet rise and knock him down." He declared more than once that his mission to Terrell was to tear down this newism, and that he intended to do it; and in his last speech he again challenged me for another trial, saying that he would wipe me out the next time; that if I would not accept his challenge he would follow and drive me out of the State; and that I had made my last

convert to Adventism in Texas. With these and similar declarations of malice and bitterness he closed his final speech.

I replied, 1. By calling on all who had been made infidels by our labors to rise. Not one arose, though it was repeated more than once that such preaching would make more infidels than believers. (At this point his moderator and himself tried to break up the meeting by dismissing the congregation.)

2. I called on all who had had their faith and confidence in the Bible increased by our labors to rise. More than fifty rose up.

3. I called on those who had taken a decided stand for the Sabbath since hearing the other side, to rise up. Seven rose to their feet.

4. I then asked all who had decided to give up the Sabbath by hearing the other side to rise. Not one.

5. I then called on all who had been strengthened and established in the truth by the debate to rise. Fifty arose.

ROCKWALL, JUNE 29.—The same night we struck our tent, and the next day we moved to this place, the county-seat of Rockwall county, a village of about two hundred and fifty or three hundred inhabitants. It is well settled in the immediate vicinity. We hope for good results, and shall labor and pray to that end. Bro. L. Caldwell is with me and renders efficient service. Bro. A. W. Jensen has been with us acting as tent master. His place is now supplied by Bro. A. G. Daniels, of Iowa, who has come to labor with us.

Elder Caskey has just called, and informed me that he has come to tear down our work, and that if I will take down the tent and move to another part of the State, he will let me go in peace; but if not he will stay here as long as I do, and will follow me when I leave. He wanted to give me two hours to consider this proposition. I told him that I did not require it. I could tell him now that I had not been sent here to preach by his permission; that I should not consult with flesh and blood; and that his threats did not move me from my purpose so long as I felt that God was with us. I expect to have trouble with him. May God direct. Let the people of God pray.

R. M. KILGORE.

SR. MARY WILLIAMS writes from Kankakee, Ill.:

I came to this place about the 10th of June, expecting to canvass for our publications; but I found that missionary work was badly needed, and have given to it the most of my time and attention. Some kind of an organization seems to have been effected by our people several years ago, when nine persons embraced the truth, but they have had no preaching for a year or more past and instead of growing the interest in the cause seems rather to have abated, though a few remain constant and hold social meetings every Sabbath at a private house.

I attended the meeting last Sabbath, but only five members were present. At my request, a meeting was appointed for the following afternoon. It was a good one. Three gave their names desiring to become members, two others wish baptism and will unite as soon as an opportunity is given. I also obtained three subscribers for the REVIEW, two for the INSTRUCTOR, and one for the SIGNS.

The brethren here seem to feel that they have been neglected by our ministers, and are anxious for preaching. Their last business meeting was held last October. They have appointed quarterly meeting for the first Sabbath in July. Kankakee has a population of about six thousand. I see no reason why our people should not be largely represented here, and they will be if the right kind of influences are brought to bear. Truly the fields are ripe, but where are the laborers?

I am enjoying good health, and find the Lord precious.

#### Obituary Notices.

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

DIED of hernia, at South Vineland, N. J., June 20, 1878, John W. Snyder, aged 41 years. Seven years ago, present truth found him a class-leader in the Methodist church, and led him and his companion to take their stand with those who keep the commandments of God and the faith of Jesus. The faith of that people molded his subsequent life, sustained him in his sickness and peaceful death, and cheers the hearts of his companion and children in their affliction. He was elder and s. b. treasurer of the Vineland church. A wife and six children mourn his loss.

Discourse by the writer, from the words: "In the day of adversity consider." Eccl. 7:14.

N. ORCUTT.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 11, 1878.

### CAMP-MEETINGS FOR 1878.

INDIANA, Kokomo, Aug. 14 to 19.  
ILLINOIS, Bloomington, Aug. 27 to Sept. 3.  
OHIO, Tiffin, Aug. 28 to Sept. 3.  
NEW ENGLAND, Aug. 28 to Sept. 2.  
MAINE, Sept. 4-9.  
VERMONT, "11-17.

The instructive sermon given on our first page was the last one preached by Bro. Hollenbeck before leaving Battle Creek, and was reported for the REVIEW.

### Indiana Camp-meeting.

We do not make any change in the time of the Indiana camp-meeting from that already published, as the brethren in Ohio have put their meeting later, so that the two meetings do not interfere with each other.

### New Tract.

THE recent articles by Bro. Littlejohn, on "The Rejected Ordinance," are now ready in tract form. 32 pp., \$4.00 per hundred.

### The Dismemberment of Turkey.

DURING the past century, Poland has existed only as a name in history and a province dismembered and divided among the nations of Europe. The European Congress now at work on the Eastern Question, is doing about the same thing for Turkey, according to the following item from the *Utica Daily Observer*, of June 28:

"The feature of to-day's news is Austria's occupation of the Slavic states. Thus the Hapsburg's acquiescence in the partition of Turkey is obtained, as it was to the dismemberment of Poland a century ago."

On the same subject the *Inter-Ocean*, of July 5, remarks:

"The diplomacy of Western Europe made the integrity of the Turkish empire a principle of European politics. Russian diplomacy has been for years seeking to break down this principle, and has held tenaciously to a policy whose ulterior object was to drive Islam from its ancient conquests in Christendom. There is in the Berlin conference, outside of the Turkish delegates, not a single advocate of the integrity of the Turkish empire. Is this a triumph for the diplomacy of Western Europe?"

### Gems of Song.

THIS little work is calling forth the highest commendations from those who have received it. Among others who have spoken in unqualified terms in its favor we may mention such persons as Elds. G. I. Butler, W. H. Littlejohn, R. M. Kilgore, &c. We are happy to know that it is giving general satisfaction.

### Ohio, Take Notice!

#### A CHANGE OF TIME.

THE Ohio camp-meeting appointed in last week's REVIEW to be held Aug. 14-19, for reasons that seem very weighty is now changed to Aug. 28 to Sept. 3. We expect there will be no other change in the time for this important meeting. A series of meetings will begin in the sixty-foot tent in Springfield, Ohio, on the evening of July 10, the Lord willing. One reason for postponing the camp-meeting is, that the Springfield meeting may not prove a failure for want of time. There are other valid reasons.

Now let it be distinctly understood, the Ohio camp-meeting will be held at Tiffin, Ohio, beginning Aug. 28 in the evening, and ending Sept. 3, in the morning. The General Conference Committee are earnestly solicited to remember us at that time.

H. A. ST. JOHN.

### The New Question Book.

THIS book, which was noticed in REVIEW, of June 27, is one of great merit for the purposes designed. We recommend it to all of our Sabbath-schools where there are small children. The plan adopted cannot fail to interest the smallest children, even those who cannot read. If the parents and guardians will take a little pains during the week, an interest will be taken by all such children to get their lessons. It is adapted for use in schools attended by those not of our faith. We speak for it a wide circulation. Families that have not the privilege of attend-

ing meeting will find it of great service to their children. It contains fifty-two lessons, and costs only fifteen cents, flexible cloth: ten cents, paper.

We have shipped five hundred copies to So. Lancaster, Mass., for the accommodation of Maine and Vermont as well as the New England Conference. Orders from the above States should be addressed Miss Eliza Thayer, So. Lancaster, Mass. S. N. HASKELL.

### Pledge! Pledge!!

We the undersigned hereby agree to pay the sums set to our names for the purpose of raising a fund of \$1000, to be used in the tract and missionary work, said sums to be paid on or before January 1, 1879.

Over \$500 were pledged at our camp-meeting by the few there, some of them pledging as high as \$50. We know that there are a great many brethren in Kansas who are willing and able, and who would think it a pleasure to help make up the amount called for, so that the T. and M. work may not be hindered. In order to give all an opportunity to help in this glorious work of spreading the truth, we hope the elders of the different churches, at their earliest convenience, will see that each member has an opportunity to put his name to this pledge, and then send the pledges to A. J. Stover, Oswego, Labette county, Kansas, where the money is to be sent as he is treasurer of the Kansas T. and M. Society.

We would say to the scattered brethren, We do not wish to slight you; send your pledges along, and show how much you appreciate the blessings God gives you. We expect to advance along the whole line this fall. Our army is ready, and we only wait for the means. How long shall we remain in camp?

J. N. AYERS.

### Prices of Tents.

We give below prices of small tents from Bro. William Armstrong, 282 South Water St., Chicago, Ill. He has made for our people, this present summer, twenty-two large preaching tents, which have been used from Maine to Colorado. Having seen his tents and had more or less to do with them, we cheerfully recommend them to our brethren as reasonable in prices and satisfactory in workmanship.

S. N. HASKELL.  
J. FARGO, Pres. Mich. Conf.  
S. H. LANE, Pres. Ind. Conf.

Size 12x15, best muslin, with fly, 10 feet high in center, wall 3½ feet. Price, \$14 50  
Size 12x16, 8 oz. duck top, 10 feet high in center, wall 3½ feet. Price, \$23 00  
Size 12x16, 10 oz. duck top, 10 feet high in center, wall 3½ feet. Price, \$26 00  
Size 20x24, 10 oz. duck top, 8 oz. wall, 12 feet high, wall 4 feet, partitions making 3 rooms. Price, \$53 00  
Size 16x20, 10 oz. top, 8 oz. wall, 11 feet high, wall 4 feet. Price, \$38 00  
Size 16x18, 10 oz. top, 8 oz. wall, 11 feet high, wall 4 feet. Price, \$36 00

### How to Make Tents.

[Republished by request.]

We give the following instructions for making a tent 10x15, 9 ft. high, 3 ft. 8 in. walls. Different sizes can be made with the same proportions.

Cut five strips of cloth twenty-three feet long. Sew them together with two seams by lapping the edges one-half inch. This forms the roof and walls of the tent. Hem the ends one inch wide. Three feet and eight inches from the ends make a strong tuck two inches wide. In the edge of these tucks insert an eyelet hole in each seam for the ropes. Perhaps the most difficult part is to make the ends of the tent of the proper slant. This can be done by drawing a plan of the same size as the end of the tent upon the floor or some even surface, and cutting the cloth by it. A fly roof should be made by cutting five strips of cloth seventeen feet long and sewing them together. Hem two inches, and work eyelet holes in the ends of each seam. This is put on over the tent and raised a few inches above the tent at the eaves.

A tent made in this way will be cool in hot weather and dry in rain. One of this size will accommodate six or eight persons, and will take about eighty yards of sheeting, which can be had for eight or nine cents per yard.

ALWAYS curing, and never cured. A contradiction in terms. Taking brandy as an indispensable medicine for years upon years—for a life time, and yet the disease which makes it necessary never cured,—delirium tremens.

### Illinois, Attention.

SOMEBODY giving their address as Willow Hill, Jasper Co., Ill., has sent their report to the Conf. Sec., but failed to sign their name. To whom shall I give credit?

MRS. NETTIE S. MELENDY.  
Battle Creek, Mich., Sanitarium.

### APPOINTMENTS.

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

### Indiana Camp-meeting.

THIS meeting will be held at Kokomo, Howard Co., on the same ground occupied last year, Aug. 14-19, 1878.

We hope to see a general rally of all our brethren and sisters and friends from all parts of the State. Induce those in your neighborhood who are interested to attend; it may be the means of their embracing the truth. Come, praying the Lord to bless in the meetings.

Ample provision will be made on the ground for man and beast. IND. CONF. COM.

### Indiana Conference.

THE sixth annual session of the Indiana Conference of S. D. Adventists will be held at Kokomo, in connection with the camp-meeting, Aug. 14-19, 1878, for the election of officers and the transaction of such business as may come before the meeting.

Let every church be represented by one or more delegates at this meeting; also let all s. b. pledges for the past Conference year be paid up to Aug. 1. If any cannot be represented by delegate, be sure and report by letter.

IND. CONF. COM.

### Indiana T. and M. Society.

THIS society will hold its annual session at Kokomo in connection with the camp-meeting, Aug. 14-19, 1878, for the election of officers and the transaction of any other business which may properly come before the meeting.

S. H. LANE, Pres.

### Illinois Camp-meeting.

It is decided to hold the Illinois camp-meeting at Bloomington, Aug. 27 to Sept. 3. We have secured two lots, one for an encampment, the other for teams. Good walks to the grounds. We expect to advertise our people and work in this city of perhaps more than 12000 inhabitants, by holding this series of meetings very near the center of the town. We hope to run three excursions. Definite word soon. Prepare now!

G. W. COLCORD.

### Texas General Meeting.

THERE will be a general gathering of all the friends of the cause in Texas, at Rockwall, Rockwall Co., commencing Aug. 8 and continuing till the 13th.

The general quarterly meeting of the Texas T. and M. Society will be postponed till this meeting, and will then hold its sessions. Let each church society have its reports sent in to the secretary immediately after the quarterly meeting. Be punctual.

The Sabbath-school work will receive especial attention at this meeting. Let all come prepared to take hold with zeal and earnestness. Opportunity will be afforded for baptism.

R. M. KILGORE.

QUARTERLY meeting of Dist. No. 6, Michigan, at Greenville, July 13 and 14. Librarians, send reports to W. R. Slade, Lyons, Mich.

F. HOWE, Director.

QUARTERLY meeting for Dist. No. 8, Iowa and Nebraska T. and M. Society will be held at Denison, Crawford Co., Iowa, July 13 and 14. I wish a report from all the librarians in the district.

P. MCCORMICK, Director.

GENERAL quarterly meeting of the Iowa and Nebraska T. and M. Society at Marion, Iowa, July 20 and 21. Let each director see that his district is represented in this meeting. Eld. Farnsworth is expected.

H. NICOLA.

THE next quarterly meeting of Dist. No. 3, at Richland, Iowa, July 13, 14. We trust there may be a large attendance and full reports. We hope those of our ministering brethren who can consistently, will be at the meeting.

J. W. ADAMS, Director.

DIST. No. 1 will hold its next quarterly meeting at Bordoville, Vt., July 13 and 14.

M. GOULD, Director.

QUARTERLY meeting of Dist. No. 9, at Watseka, Ill., July 13, 14. Eld. R. F. Andrews is expected.

J. W. TAIT, Director.

DIST. No. 13 will hold its next quarterly meeting at Romeo, Mich., in the tent, July 13 and 14. A full attendance of the brethren and sisters in the district is desired.

D. E. WELLMAN, Director.

QUARTERLY meeting of Dist. No. 7, Mass., at Ipswich, July 13 and 14. We hope for a good attendance of the brethren and sisters.

J. R. ISRAEL, Director.

## Business Department.

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

THE P. O. address of Elds. S. Osborn and G. K. Owen is Cross Plains, Robertson Co., Tenn.

### Wanted.

To buy or rent a small water or steam flour-mill containing two run of stone, by a S. D. Adventist. Wm. H. Bredon, Rolla, Mo.

MRS. SARAH L. WOOD, of Georgetown, Grant Co., Wis., P. O. box 22, has four children, aged respectively 6, 8, 9 and 11, for whom she wishes to find homes among Sabbath-keepers. For further particulars address as above.

I WOULD like to sell, to a good Seventh-day Adventist, a half interest in a grist and saw-mill, and 110 acres of land. For further particulars, address A. G. Cooper, Reynolds, Taylor Co., Ga.

BRO. A. HOYT has donated a bell to the Ogden tent. He has a quantity of them that he wishes to dispose of. He sells them very cheap. He has sold some for \$12.00 and some for \$10.00. Any tent company that wishes to have one can have the larger size for \$6.00, the other size for \$5.00. They can get them without the money down. Send to A. Hoyt, Jefferson, Green Co., Iowa. J. BARTLETT.

### 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 is paid—receipts—should correspond with the Numbers of the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2 00 EACH. John Eccles 54-2, Mary Kelley 54-2, H. Howe 53-7, W. Baggs 54-1, M. A. Hayward 54-20, S. Tryon 54-1, Charles Rice 54-1, Milton Holly 54-1, Martha Wilson 54-4, Asabel Smith 54-1, Andrew Caldwell 54-2, Geo. Kennedy 52-25, Horace Adams 54-4, Hanna A. French 54-1, J. E. Wilson 54-1, S. G. Davis 53-23, J. Loomis 53-25, Mrs. C. M. Buck 54-1, Caleb S. Clarke 54-1, M. B. Cyphers 54-3, James Jones 54-1, N. S. McClure 54-1, Joseph Bennett 54-2, A. M. Rathbun 54-2, M. Charlotte Turney 54-1, T. M. Clark 54-1, John McDaniels 54-1, Thos. Bickle 54-1, Wm. Randall 54-1, John Pugh 54-1, M. J. Church 54-1, D. F. Quimby 54-1.

\$1.00 EACH. Solomon Worden 52-25, J. B. Thompson 53-1, E. Wilcox 53-21, N. M. Richmond 53-1, D. F. Reynolds 53-1, Darius Tabor 53-1, K. H. Elliott 53-1, M. Mosby 53-1, Clarey Pigg 53-1, W. S. Hamaker 53-1, Mary Coyle 53-1, D. A. Robinson 52-23, Mrs. M. E. Jackson 53-1, Mrs. E. H. Cogswell 53-1, L. W. Mason 53-1, N. C. Ault 53-1, B. B. Francis 53-1, Lewis Wilson 53-1, C. Joslin 53-1, J. W. Learned 53-4, M. E. Goodwin 53-1, Jane Moore 53-1, Mrs. Rose C. Hight 53-1, P. McCormick 53-1, Charlotte Morrill 53-8, Mrs. P. Ringsdorf 52-23, M. L. Watson 53-1, T. W. Pringle 53-1, Jacob Yates 54-2, C. L. Kellogg 53-1, John R. Calkins 53-1, Mrs. Mary Shaw 53-1, H. W. Jackman 53-2, F. Larkee 53-2, C. Rosenthal 53-7, A. F. Fowler 53-2, David Garrick 53-1, Adam Loucks 53-1, Daniel W. Evans 53-1, Joseph C. field 53-1, J. P. Wolcott 53-1, B. F. Strader 53-1, J. Burroughs 53-1, Louisa Biddlecum 53-18, Mrs. Mary Wilson 53-9, James H. Nichols 53-9, Caleb Duggan 53-1, H. W. Applegarth 53-1, Chas. A. Smith 53-1, Julia A. Davis 53-1, Eli N. Hatt 53-1, Sophia Gerould 53-1, Mary Crouch 53-1, G. F. Ernst 52-25, I. Den 52-7.

MISCELLANEOUS. Daniel Tuttle 38c 52-15, Kate D. Long 75c 53-1, Mrs. C. W. Peck \$1.50 54-1, J. Green 1.00 54-1, Robert Eager 50c 52-14, W. Y. Eager 50c 52-14, Estella French 1.50 53-22, J. R. Sykes 45c 52-13, Chas. Stilwell 1.50 53-14, C. A. Ward 50c 52-17, Daniel W. 90c 53-1, G. W. Crawford 1.50 54-1, O. A. Olsen 25c 52-25, Jefferson Chapman 25c 52-16, C. G. Hunt 50c 52-17, Elizabeth Beebe 50c 52-17, Arthur Ford 50c 52-17, Anders Christensen 1.50 54-1, C. Jensen Ustled 1.50 54-1, C. N. Melton 1.50 54-1, A. T. Bonds 1.50 54-2, Mrs. Hubbard Litchfield 75c 53-2, Wm. Clyde 75c 53-2, Ann Gibson 75c 53-2, Susan E. Wilkes 75c 53-2, B. T. Leach tree 75c 53-2.

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John I. Collins 62c, O. A. Johnson \$4.50.

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C. B. Ingersoll \$4.00.

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### Mich. Conf. Fund.

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