"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 CROSS.

FATHER, I kneel to thee, Kneel and appeal to thee, Bowed by the cares and the burdens of life Meekly I pray to thee, Asking the way to thee, Seeking a rest and a shelter from strife.

Thoughts are distressing me, Sins are oppressing me, Darkness o'er-shadows the path to thy door; Lighten the way for me, Shed but a ray for me, Father of mercy, I kneel and implore.

Fly, O my doubting fears! See, 'tis a Cross appears!
High in the heav'ns it is flooding the night; Shedding a ray for me, Marking the way for me— Marking the way with a halo of light.

What is more beautiful! Come, ye undutiful, Those of you torn by the pangs of remorse, Showing the road to you, Lifting the load from you, High in all glory is shining the Cross

Hasten, repenting ones, Come, ye relenting ones, Come while the angels illumine the course: Waiting on high for you, Shining so nigh to you,

Calmly is burning the light of the Cross -S. C. Foster, in Christian Union

General Articles.

SUNDAY NOT THE SABBATH.

BY ELD. D. M. CANRIGHT.

THOSE who keep Sunday claim that the st day of the week should be observed in memoration of the resurrection of Christ that day. But there is no Bible authorfor this claim. The first day is never led the Sabbath, the Christian Sabbath, Lord's day, or a holy day of any kind. ere is not even a reference to such a g nor an intimation of it in the Bible. ther Jesus nor the apostles ever kept it. command is given for any one to keep God never rested upon it, nor blessed nor sanctified it. There is no penalty its violation, nor regulation for its ob-

Reader, think of these facts. What do ey mean? Paul says, "Where no law is, ere is no transgression." Rom. 4:15. there is no law of God for keeping the st day, there can be no sin in working on for Paul says again, "Sin is not imputed hen there is no law." Rom. 5:13. Then hy keep Sunday? God does not leave en to guess at their duty, but he states ainly whatever he wishes done. Does he sh men to keep the seventh day? How ainly he has said so. Ex. 20:8-11. How ainly baptism and the Lord's supper are joined. Mark 16:15, 16; 1 Cor. 11: 1-26. So if the Lord wished us to keep e first day, would he not have plainly ad so? Certainly; but he has said no ch thing.

Let us examine every text in which the st day of the week is mentioned in the few Testament, and we shall thus learn all te Lord has said about it. There are but 1 ight texts. Here is the first: "In the end the Sabbath, as it began to dawn toward e first day of the week, came Mary Mag-alene and the other Mary to see the sepulher." Matt. 28:1. This is all that Mat- meeting held on that day.

thew says about it. He relates that the angel opened the tomb; that the women saw him, ran to tell the apostles, and met Jesus on the way; but not a hint is given that there is to be any change of the Sabbath, not a word is said about keeping the first day in honor of the resurrection. Think of

Next, Mark mentions the first day twice. "And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Chap. 16:2, 9. This is all the mention he makes of the day. He says that the women saw the angel; that they went and told the apostles; that the apostles doubted, verse 11; that two of them went into the country, and met Jesus; and that Jesus came in while they were eating supper, and reproved them for their unbelief. Verses 12-14. Here, again, there is a profound silence as to any change of the Sabbath or any sacredness for the first day. There is not the slightest intimation of any such thing. Read the whole chapter, and see for yourself.

Luke mentions the first day only once. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Chap. 24:1. What does this say about the change of the Sabbath? Nothing. What intimation is there here that the first day then became a holy day? The candid reader will admit that there is not the slightest reference to such a thing. Yet these are the texts always relied upon by Sunday-keepers to sustain their position. Luke does state that two of the disciples went that day seven and a half miles, on foot, to Emmaus. Verse 13. What were they going there for? Evidently on business. Jesus walked with them, and made himself known to them. Verses 15-31. Then they ran back to Jerusalem to tell the others. Fifteen miles they walked that day. Not much of a Sabbath! It was nearly night when they got back, verse 29; yet as late as that few of the apostles believed in the resurrection of Jesus. Mark 16: 12, 13. While they were eating supper, and doubting and disputing about the resurrection, Jesus came in and upbraided them for their unbelief. He took fish and honey from the table, and ate before them, to convince them. Luke 24:38-43. Certainly, then, they were not keeping that day to commemorate an event in which they did not yet believe! The absurdity of such a view is too evident to need further notice.

John mentions the first day twice, stating substantially the same facts as the others. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." Chap. 20:1. She ran and told Peter and John. They then went to see if it were so. Later, Jesus appeared to Mary, and sent her to tell the others. Verses 11-18. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19. This is all that John says of the first day. Reader, how much do you find here about the change of the Sabbath? Like the others, John is silent upon the subject. He makes no reference to it; he simply states the events that occurred at the resurrection of Jesus. There he leaves it.

But were not the apostles assembled together when Jesus met them? Yes, at their own home, eating supper. John 20: 10: Mark 16:14. And where else should they be? Even then Thomas was off on business somewhere. John 20:24. there is no evidence here of any religious

John mentions the first day twice, but does not call it the Sabbath, the Lord's day, nor by any other sacred title. He says nothing about the disciples' keeping it, nor records any intimation from the Lord that they should. There is not even an inference to that effect in the four gospels, and the whole argument in favor of it is pure

assumption.

Another Sunday meeting is claimed from verse 26: "And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This did not occur on Sunday, but as late as Monday evening. Verse 19. After eight days is not on the eighth day. Count from Sunday evening. After one day would take us to Monday evening; after two days, to Tuesday evening; and so on, till "after eight days' brings us to the next Monday evening. Hence this was on Monday evening. Just one week is "after seven days," as the reader will see by 1 Chron. 9:25, 32. Then "after eight days" is one day more than a week.

But suppose it had been the first day of the week: that does not prove that it was the Sabbath, nor that there was any sacredness to the day. The disciples were not They were even holding a meeting. "within," that is, at home. Verse 10: "Then the disciples went away again unto their own home." This is where they were when the event occurred which is recorded in verse 26. See Acts 1:13. Jesus came because Thomas was there; but there is not a word, or even a hint, that the day was sa-

The next time Jesus met them was on a fishing day. They all went fishing, and toiled all night, but caught nothing. In the morning Jesus stood on the shore, and told them where to cast the net to get a good draught. Was this on Sunday? Then it is a working day. If it was not on Sunday, then Jesus met with them on any day, just as it happened. So we see in Acts 1: 1-4, that his farewell meeting with them was on Thursday. It was on the fortieth day after his resurrection. Verse 3. By a moment's reckoning it will be seen that it fell on Thursday, as all agree. Thursday is ascension-day the world over.

So the claim that Jesus always met with his disciples on the first day of the week is utterly false. As we have seen, the day of his resurrection was one of the greatest confusion among his disciples; the next time he met them was on Monday evening, the next time was on a fishing day, and the last time was on Thursday. So much for the example of Christ.

A desperate endeavor is made to find evidence for Sunday-keeping from the day of Pentecost; Acts 2: 1-4; but there is not the remotest hint of it here. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind." Verses 1, 2. Then the Holy Spirit rested upon them. But what has that to do with Sunday-keeping? Sunday observance is not mentioned, nor even referred to. It is not stated what day of the week it was, as that was a matter of no importance. It was the Pentecost which was to be signalized, and not the day of the week. No: the best scholars, even among the observers of Sunday, admit that Pentecost fell that year upon the Sabbath, or Saturday.

Prof. Hacket says, "It is generally supposed that this Pentecost signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, or Saturday."—Com. on Original Text.

Barnes says, "If the views of the Pharisees were followed, * * * then the day of Pentecost would have occurred on the Jewish Sabbath, our Saturday."-Kuinoel, Lightfoot.

Jennings, in Jewish Antiquities, says, ment that any one should observe it. In all

"Since Christ ate his last passover. on the fourteenth of Nisan, which was Thursday, the next day, on which he was crucified, must be the feast of unleavened bread; therefore, the sixteenth day, the Saturday, was the first day of the seven weeks betwixt that and the Pentecost; consequently the fiftieth day, . . . which was the day of Pentecost, must fall on the Saturday, or the Jewish Sabbath."

Olshausen says, "The fiftieth fell, therefore, it appears, upon Saturday."

Dean Alford, in his New Testament for English Readers, remarks, "It appears probable, however, that it was on the Sabbath, i. e., if we reckon from Saturday, the

16th of Nisan.'

Next, Acts 20:7-11 is supposed to furnish some little proof for first-day observance. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Then a they were gathered together." young man fell down, and was restored by Paul. And when he "had broken bread, and eaten, and talked a long while, even till break of day, so he departed." We notice, 1. The first day is not called the Sabbath, Lord's day, or by any sacred title. 2. This is the only religious meeting upon the first day of the week of which we have any record in the New Testament. This is remarkable, if that was the common day of meeting. But we have a record of eighty-four Sabbaths which Paul kept, and on which he preached. See Acts 13:14, 44; 16:13; 17:2; 18:1-4, 11. 3. Nothing is said about its being their custom to meet that day. 4. There is no record that they ever met on that day before this occasion or afterwards. 5. But what settles the whole matter is the simple fact that it was only an evening meeting. When they assembled, Paul began to preach to them, and "continued his speech till midnight." After breaking bread, he again talked "till break of day," and then went on his journey. Evening meetings are frequently held on all days of the week. No one thinks of calling a day holy for this reason. So in the above case; this meeting does not furnish the slightest evidence that Sunday was a holy day. Moreover, this was not an ordinary meeting, but a very uncommon one. It was Paul's farewell meeting, verse 25; hence it lasted all night. A dead man was raised. It was for these reasons that it was mentioned, and not because of any sacredness belonging to the day. Then there is not a particle of evidence here for Sunday observance.

Only one more text mentions the first day; viz., 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From this a public meeting for Sabbath worship on the first day is inferred. But what is said here about keeping that day as the Sabbath, or even holding meetings that day? Not an intimation of such a thing is given. Paul does not say that when they came together for meetings they should bring their gifts, nor that they should put them into the public collection box, nor anything of that nature. "Let every one of you lay by him in store" is the direction; that is, at home, by himself. The original Greek term means by himself, at home, as the best critics say on this pas-

The "Lord's day" of Revelation 1:10 is the seventh day, as may be seen by Ex. 20: 8-11; Isa. 58: 13; Mark 2: 28.

Now, reader, you have before you every text in the New Testament that mentions the first day of the week in any manner. You must see that they do not intimate that the day has any sacredness, or that there is any example for keeping it, or any command-

the Bible it is never called Sabbath, Christian Sabbath, Lord's day, holy day, or sacred day. Neither Jesus nor his disciples observed it. No blessing is placed upon it,

no law is given touching it.

But should we not, then, eelebrate the resurrection of Christ? Yes; but the Lord never told us to keep Sunday for that pur-Paul says the gospel embraces the death, burial, and resurrection of Jesus, all of which we must "keep in memory." 1 Cor. 15: 1-4. The broken bread and red wine in the Lord's supper commemorate his death. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. Next Jesus was buried in the tomb, and then raised out of it. God has given us baptism, burial in water, as the fitting memorial of this. "Therefore we are buried with him by baptism." Rom. 6:4. We are buried in the water just as Jesus was in the earth. Then we are raised up out of the water "also in the likeness of his resurrection." Verse 5. Again, "Buried with him in baptism, wherein also ye are risen with him.' Col. 2:12. Baptism, then, is the divinely appointed memorial of the burial and resurrection of Jesus. It is appropriate. To be buried in the water and raised out of it resembles the burial and resurrection of Christ, which it commemorates.

Then why do you keep the first day? It is simply because you have been brought up to do it. It is a Catholic tradition, without any foundation in the word of God. Be careful how you make void the law of

God by your traditions.

THE PLAN OF SALVATION.

Ask any church member in our land if he believes in the plan of salvation, and he will say, Yes, certainly I do. But go among all the professors of Christianity and find the number that live strictly up to this plan, and how many will you find? Everybody will answer, "We should find comparatively very few." But let us inquire again how many really know what the plan of salvation is. All know that it is Jesus who laid the plan, and that through him we must be saved, if saved at all; but what is Jesus's plan by which he is to save men? How will he save them? Will he save them regardless of character? Does he promise to save all who profess to follow him, whether they really obey him or not? These are important questions. If Christ will not save men unless they do as he directs them to do, then we might just as well give up trying to be saved, if we will not submit ourselves to his requirements. Christ's plan of saving men is given in plain words in the New Testament. Just read a few of his statements:-

"Have faith in God." Mark 11:22. "If thou wilt enter into life, keep the com-mandments" Matt. 19:17. "What is mandments." Matt. 19:17. written in the law? . . . This do, and thou shalt live." Luke 10:26-28. "He that doeth the will of my Father" "shall enter into the kingdom of Heaven." Matt. 7: 21. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "Whosoever shall do and teach them [the commandments, the same shall be called great in the kingdom of Heaven." Matt. 5:19. In the face of all these plain statements of Christ, can men be saved who How expressive the language of Peter, will not do the things that he says? There is no way of being saved only by (Margin, 2 Pet. 3: 12.) "Go out quickly." following Christ's directions, and he di Luke 14: 21. At the crossing of Jordan by ments as well as his own. He says, Have faith in God, repent, be converted, &c.; but to do, or try to do, these, without doing the rest that he commands, is only to be an unfaithful and slothful servant, and to lose eternal life. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. Christ commands men to keep his Father's commandments, and men that say they know him by an experimental knowledge, when they preach that "God's old laws" are abolished, do really lay themselves under the condemnation of the ninth commandment. John says so. They may try to believe they are right before God, but the Bible says they are wrong.

Jesus's plan of saving men will stand. He died to magnify and make honorable his Father's law (Isa. 42:21), and he declares that men shall turn from the violation of that law in order to have life. He died to redeem the transgressions of that law, and the men whose transgressions are not redeemed will themselves have to die for their transgressions.

condition to be obeyed in the past dispensation, in order for men to obtain the promises of God. When God made his promise to Isaac he made it "because that Abraham obeyed my voice," said God, and kept my charge, my commandments, and my laws." Gen. 26:5. And those same moral laws of God are the condition of salvation in this dispensation. said, when he promised the new covenant, "I will put my law in their inward parts, and write it in their hearts." And when Christ, the mediator of the new covenant, came, he said, "If thou wilt enter into life, keep the commandments." Thus we see that the plan of salvation has always been that men should be saved by obeying God's commandments. There is no other way. To repent of sin is to obey God, for he commands repentance. And to have faith and be converted are also to obey God; for he commands these things to be done. So the whole duty of man is just what the wise man says: "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. And the plan of salvation is designed to bring man back to that obedience in which he would always have lived, had he never transgressed God's commandments.

G. V. KILGORE.

"HONOR THE SPIRIT."

"A word fitly spoken," says the wise man, "is like apples of gold in pictures of silver." Prov. 25:11. The parting admonition of a good old brother brought this text to my mind very forcibly. "My boy," said he, "honor the blessed Spirit." And how often have I thought of those words since. Honor the Holy Spirit! How? By our conversation. Not in the way that the apostate people of God did (Isa. 29:13); but in a godly conversation. If we indulge in light, trifling conversation or foolish jesting, we grieve the Holy Spirit, and it is dishonored before those that look to us for better things.

Filthy conversation is one mark of the ungodly. 2 Pet. 2:7; Eph. 2:3. And if we are born of God we ought to put off the old man, and let our conversation be an example to those around us. We should be renewed in the spirit of our mind. Eph. 4: 22, 23, 29, 30; 1 Tim. 4:12. The precious blood of the Lamb of God was shed to redeem us from the vain conversation of the world. 1 Pet. 1:18. We must give an account for every idle word. Matt. 12:36, Read also Eph. 5:4, 19.

We can honor the Spirit by our daily life. Every act ought to count on the side of right. A kind word to an enemy, an encouraging smile to the toil-worn laborer, a prayer with the despondent, ministering to the wants of the needy,-all these glorify God and honor the Spirit. Paul could say, Thou hast fully known my manner life. 2 Tim. 3:10. And his manner of life had been such that he could also say, "I have fought a good fight. . . . Henceforth there is laid up for me a crown of righteousness."

We can honor the Spirit by improving the time. The time is fast passing away, and Satan realizes it whether we do or not. Rev. 12:12. Says the apostle, "Redeeming the time; because the days are evil." And if the reason given was ever applicable in the past, it is tenfold more so now. "Hasting the coming of the day of God." ancient Israel, "the people hasted and passed over." Suppose they had lingered. Speaking of the glories of the eternal state the Lord says, "I the Lord will hasten it in his time." Isa. 60:22. Untiring zeal is required in the Master's cause. There is no time to lose. There are no promises to idlers. "Work while it is day," say the Scriptures. May the Lord help his people to so honor his Spirit that they may be honored of him when he comes. Ps. 91:14.

MILTON C. WILCOX.

THE QUESTIONS AT ISSUE.

No one who has watched the signs of the times can doubt that this year will see a great controversy on what the theologians call Eschatology, or the doctrine of last things. Questions relating to the second coming of Christ, the resurrection, the judgment, the final state of all men, are assuming a larger place in the thought of Christendom than they have had for a generation or two, at least. This being the case, it is well to understand what are the precise points at issue. Two questions have been The commandments of God were the raised thus far: 1. Is there a resurrection

of the body? In other words, Is the resurrection-body, in a real sense, the same body -though not the identical body in all its particles—that is buried? 2. What is the nature and the duration of future punish-

As regards the second question, which is at present the more prominent of the two, it is well to note that the opponents of the doctrine of eternal punishment have shifted their ground, so that the arguments that were effective a generation ago are most of them obsolete now. The line of battle must be formed over again, and the contest must be carried on with different weapons. The prevalent view among Universalists now is that sin is punished both in this world and in the next; but that punishment, being remedial in its object and effects, leads to a final reconciliation between God and the sinner—if not in this world, then in the next. The "orthodox" people of a generation ago were compelled to prove that there was such a thing as future punishment at all. Now they may spare themselves that trouble. That there will be punishment of the impenitent hereafter is not now denied by any considerable number of people; what the punishment will be, and how long it will continue, are the vital questions of to-day.

The questions connected with Eschatology are not barren speculations, but involve problems of the greatest practical moment to every man. There is no graver practical question connected with religion than the final destiny of men. These problems will, no doubt, engage the attention of the best minds and the profoundest scholarship of all denominations.—Examiner, Jan. 24, 1878.

ROBIN HOOD'S MIRACLE.

FAIR, fair was the forest of Sherwood in the days of Robin Hood: long were the summers that robed the forests with green, and bright were the autumns that browned the thickets and coverts from which the merry hunters, clad in Lincoln-green, started the deer. The silver horns of Robin Hood's merry men divided in the morning, and their notes were lost in the great deep forests, but they blended again at evening, echoing at first from afar and then drawing

Then merry were the tales of the hunters, as the red moon rose in the dusky shadows, and poured her light over the forest

like a silver sea.

Robin Hood performed a most wonderful miracle in his day.

Perhaps, though, you may not think it so wonderful after all.

We will tell it to you as a very old ballad

told it to us. One day Robin, being in a merry mood, took it into his head to go into the king's highway in the disguise of a friar. He put on hood, gown, crucifix, and beads, and walked off slowly, looking very demure and

woe-begone. He had not gone far, when he met two lusty priests, clad all in black, and riding gallantly along.

"Benedicite!" he said," have pity on a poor friar, who has been wandering since morning, without meat or drink."

"In the name of the Virgin," said one of the priests, "we cannot help thee. We've been robbed, and haven't a penny to help ourselves.'

Robin laid hold of the priest's robes, and drew him from the horse. Robin was so stout a man that the priest could not resist, to dismount, he dared not disobey him.

"You say you have no money," said Robin. "Neither have I."

"You know how to pray?" said Robin. "Yes," said the priests.

"Then let us all fall on our knees, we three together, and for money we will pray earnestly, and we will see what Heaven will send." The priests knelt down.

"Now pray," said Robin.

They prayed very dolefully. At last they began to weep and wring their hands. Then Robin began to dance.

The priests' prayers became more doleful than ever. But Robin said,—

"Pray! Pray!" They prayed a very long time.

and see if you have received an answer to your prayers." "Now put your hands into your pockets,

The first priest felt in his pockets, then rolled up his eyes very solemnly and said,-"Nothing."

"Let me feel," said Robin.

The priests now looked more troubled

Robin searched the pockets of one, and drew forth a purse heavy with gold.

"What an answer to prayers!" said Robin, and he searched the other, and found an other purse.

The two priests were struck dumb-what could they say? If they had spoken truly at first, here indeed was a miracle! The old ballad says that they "sighed wondrous heavy."

"You have prayed well," said Robin en couragingly, seeing their dejected looks. "Here are five hundred pounds. Now we will divide it."

And divide it he did. He gave each priest fifty pounds for praying so well, and kept the rest himself. But the two priests did not seem very much pleased with Robin's division and liberal present, but rode away looking more woeful than ever.

"Always speak the truth," said Robin to the two priests, as they departed; and we have a sort of suspicion that if they had spoken the truth about their money to the bold outlaw, as good priests ought, the mir acle would not have been so great.—H. H. Butterworth, in January Wide Awake

RAVAGES OF FAMINE.

THE terrible ravages of the famine in China may be judged of from the following extract from a letter of a missionary:-

This day was the worst of all. I saw abundant proofs that men eat clay and stones. I bought three stone cakes. The stone is the same as our soft stone pencils It is reduced to dust and mixed with milled husks, in different proportions, and the baked. It does not look bad, but tastes like what it is,—dust.

The dead seemed to-day to number more than on any previous day, for there were twenty-nine in eighteen miles along the road and the circumstances were more frightful In one valley the road branched into two and my servant took one while I took the other,—one each side of the stream.

On this road the servant saw a woman! ing in a ditch after having been robbed of a she had, and still moving though unconscious of any one passing by. Further on we say a man's head cut clean from his body,cruel murderer's deed.

We saw, also, among the dead some wounded heads, but it was not done by the wolves, dogs, or birds. The dogs barked and howled at us when we drove them of from the dead.

The soft stone is sold at from two to five mills a pound, and bark from five to seve mills per pound, for food. The roots of sweet flags are dug, but they cause the face to swell. Grain is three or four time the usual price, and turnips and cabbage five or six times. Flour is seven, eight, an nine mills per ounce.

In every city through which I passed the report was twenty, thirty or forty dying daily. At Pingyang ten great pits had bee filled, and two carts were daily employed i carting the dead. One innkeeper told that one of his customers reported having counted two hundred and seventy dead o the road in three days' journey.

Whole families, old and young, die is their houses and lie unburied. In one di trict a third of the population is dead an the people maintain that in many town fully one-half have perished, and they know villages where formerly dwelt three hu dred, four hundred, and even five hundre people, of whom not more than a hundred now remain.—Selected.

DON'T BE DECEIVED .- China is the deg il's land. Containing one-fourth of earth population, its millions are debased, god less, atheistical, and destitute of mon sense. Modern Protestantism thinks to win these millions. But while to-day the ratio of her missionaries is as one to the whole State of Massachusetts, it is not so with Rome. She has ten missionaries if China to our one, and spends ten dollars there to our one. The 120 missionaries of this hard soil have just told the world that the three native Christians there in 1840 have increased to nearly 13,000 in 1877all Protestants. This is deemed very hope ful. But alas, inexorable figures assert that during the past five years Rome's mis sionaries in China and India have taken into her folds 165,522 of these pagans, w which army 11,600 were adults. Where is ground for boasting? Why deceive one's self? If a millennium is coming for China the signs indicate it to be a Romish one The early church, and Luther, and Calvin and Knox knew better than does our Protestantism. They did not expect a converted world before the Lord comes again.

FAME.

A STAR arose, and gleamed In splendor bright; It fell to earth full soon. And lost its light.

A ship sped forth to sea, With cargo rare; It sank beneath the wave, With young and fair.

A flower bloomed at noon, With colors gay; But ere the sun went down It died away.

A bubble rose in air At early dawn; It burst, and found for aye Its beauty gone.

A bird upon a tree Sang loud and long; A hunter aimed a dart, And hushed its song

A drop of dew shone clear, Like crystal cup; The sun burst forth, and drank Its glory up

A man became a king, Feared far and wide; A fever seized his frame, And lo, he died!

And thus, alas! is fame, Doomed soon to fall; For death is in the land. With shroud and pall!

All things on earth must fail, But God is love; Our aim should be to have A name above.

HOUSE.

ELIZA H. MORTON.

HOLIDAY AT THE PUBLISHING

Allen's Corner, Me.

Passing along the street by the S. D. A. ublishing house not many days ago, a ry unusual phenomenon arrested my tuention. I instinctively listened,—be-use there was nothing to hear. The ush of perfect silence! What a strange hrill for those walls which have so long everberated day and night with the clash, latter, click, hum, and rustle of ponderus machinery, flying fingers, and hurrying eet, through all those busy apartments; pot to mention the hammer notes of the uilder, toiling to secure more room for the rork, while the business agent stands by with his head and hands full of more work

For many weeks and months the steady, ncreasing tide of business has hurried on almost resistless in its course. But now a pause,—a breathless pause, for not one living pulse beats within those piles of rick. Such an unusual stillness! it seems lmost as if silence were listening to her own voiceless echoes, and as if deep, solenn thought had chased all sound away.

But this sudden pause is not an unmeaning suspense; it is only a brief holidayrest for weary mind and muscle—a short. pause to take breath for a fresh, bolder onset in the great battle for the progress of our for more calm reflection, for serious wasideration of the important bearings of sses seem impatient of silent restraint. nd must soon thunder on the louder notes warning to a listening, dying world.

All ready, we respond,—at our posts again all weariness forgotten! On to duty,all this living mass of industry, doing for he Master. As truth finds utterance in words, the printed page and sheet must be the winged messenger to bear it to every and. Then the fingers must pick and the type click, like the quickened pulses of time; and as letters grow into words, sentences, pages, the presses roll on with their masterly strokes for the impress of ruth, saying in unmistakable accents, Delay not; delay not." Next we listen to the whispers of the folding room;—the still, small voices of the rustling sheets, saying ever, "Haste! haste!" "work while the day lasts;" and, repeated at intervals, the crashing knife adds, "For the night cometh." Thus quickly, the accumulated sheets are folded, stitched, bound, and on their way to distant lands.

To a spectator there is something stirring and interesting in this busy round of harmonious labor. To one engaged in this

ration for earnest work. Cheerful, willing hearts love a busy place in the vineyard of the Master. So it seems to man "who looketh on the outward appearance;"-how is it before God who "looketh on the heart"? To the All-searching Eye, each heart is uncovered, with every secret thought, desire, and motive. He alone knows how much of the pure love of the truth and the true spirit of consecration actuates this band of laborers. May God grant, that no impure motive or ambition, no youthful fancies and follies, may divert the mind from the high and sacred character of the work of the publishing house. In Israel's time, polluted hands, put forth to touch God's holy, moving ark were smitten with instant death! Only with clean hands and a pure heart, can one be accepted in this solemn service.

May the Heart-searcher find in our midst no guile, nothing to hinder the progress and power of truth; and may he speed on his glorious work till the loud cry of the last message shall resound from earth's remotest bounds; and soon the blessed coming of the Lord bring the glad morning of eternal day. s. M. s.

A FEW QUESTIONS.

Do we realize that we are living in a grand and awful time? Oh that this thought could burn its way down deep into our hearts, and stir us up to earnest effort. Again, have we a vivid sense of the power and deception of Satan, the great deceiver of mankind, who is working with all power in these last days, and if it were possible would deceive the very elect? If so, do we think we can cope with this terrible foe, who is at war with the remnant of God's people, unless we are clothed with the whole armor? Then is it not dangerous to delay the work of preparation? Is it not time to rally and make a mighty effort to rise with the message, if we expect to receive the refreshing, and stand with the remnant on Mount Zion?

Will any one defer this work until it is too late? Yes: many believers in present truth will be so tardy and careless that the message will close, and they will be left to take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." Terrible thought! but far more terrible will be the reality.

C. LAWTON.

RAILROADS FORECLOSED.

THE Railway Age of January 3 contained a complete compilation of the railway-foreclosure proceedings of the country in 1877. It states the number of roads sold and wound up to be 54, covering in all 3,897 miles of track. The bonds and debts of these roads amounted to \$119,938,-700, and the capital stock \$79,045,700, making the total bonds, debts, and capital invested \$198,984,400. This is a fearful record of loss, but it does not bespeak the total. During the year proceedingswhich are still pending-were commenced against 44 roads covering 5,409 miles of with. May this short respite afford an track. Of these the bonds and debts amounted to \$164,573,890, and the capital stock amounted to \$156,108,040, making the me present upon the future, hastening on total bonds, debt, and capital invested with all its momentous interests. We be- \$320,681,930. These statistics add greatly peak for that faithful band of toilers glad to the appalling record, but there is still and refreshing cheer during this brief rest- more. The courts ordered 16 roads to be our; but we reluctantly add: You must sold at auction on various dates which urry to rest, for even now those burdened have not transpired. They cover 2,388 miles, have bonds and debts to the amount of \$128,833,400, and capital stock amounting to \$126,921,960. The total bonds, debts, and money invested being \$255,755,-The Age closes its statistics with 300. the following statements:-

"Eighty-four roads, with a completed mileage of 7,721 miles, or one-tenth of the entire railway system of the United States, and representing an apparent investment of \$400,000,000, also about one-tenth of the total railway capital of the country, have in two years been sold under foreclosure, and have been 'scaled down' to perhaps something like fifty per cent of their original valuation. The figures for proceedings commenced, etc., are only given for the purpose of comparing the two years, as a number of the roads reported for 1876 under this head have during 1877 moved on to sale. But during the past year proceedings have been commenced against 44 roads, with a mileage of over 5,500 miles; and it is safe to estimate that as a result of the two years' work at least 100 roads are soon to be sold, with an aggregate mileage of some 12,000 miles and representing

the roads already doomed to foreclosure; but still when these have passed through the ordeal and, like their predecessors, started anew on the basis of real values, the awful era of foreclosures, it is safe to say, will be practically over, and capital, even though invested in railways, will again receive some return."—The True Citizen.

THE PASTOR. - Speaking of pastors, Zion's Herald says, that "more than any other person the pastor is in the hands of the community, especially in those of his friends, who are usually able to make of him much, or little, or nothing, as they elect. To reduce him to zero, they do not need to make great exertions; a word, a look, an ominous silence at the right moment, or a sly innuendo, gives the fatal stab to reputation. The perishable nature of the ministerial commodity should warn both preacher and people to handle it carefully. There is danger that it perish in the using."

LITTLE words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" on their meek mission of refreshment, not "the waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

ALWAYS speak the truth.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON VI.-THE SPIRIT OF GOD.

QUESTIONS.

1. Who alone are the sons of God? Rom.

2. What is said of those who have not the spirit of Christ? Verse 9.

3. How was Christ raised from the dead?

Verse 11. 4 Of what may we be assured if we have

dwelling in us, the spirit that raised up Christ? 5. Who are said to be spiritually minded?6. Who are said to be in the flesh, or car

nally minded? 7. What is the consequence of being car-

nally minded? Verse 6. 8. What is the reward of being spiritually minded?

9. Can those who are in the flesh please God? Verse 8.
10. Why not? Verse 7.

11. Can God be pleased with those that are not subject to his law?
12. What is required in order to fulfill the law? Rom. 13:10; Matt. 22:37-40.

Is our obedience acceptable unless prompted by love? 14. Does the natural, or carnal, mind have

this love? 15. Of what is love the fruit? Gal. 5:22.

16. Is God willing to give us his Spirit? Luke 11:13. 17. How is this gift to be obtained?—By

seeking for it.
18. What is the best evidence that we have the love of God dwelling in our hearts? John 5:3.

19. What precious gift has God promised to bestow upon us? Eze. 36:26.
20. What aid has he promised to lend us, in

order that we may be able to keep his commandments? Eze. 36:27. 21. How is a Christian character to be built

SYNOPSIS.

of God, but those who a led by the Spirit of God. Rom. 8:14. Those who have not the spirit of Christ are none of his. Rom. 8:9.

It was by the Spirit of God that Christ was raised from the dead, and if we have, dwelling in us, the Spirit that raised up Jesus, we have the assurance that we shall have immortality given us when Jesus comes to gather his people. Rom. 8:11. They that follow the leadings of God's Spirit are said to be spiritually minded. When people follow their natural inclinations, and give unrestrained indulgence to their appetites and passions, they are said to be in the flesh, or to be carnally minded. To be carnally minded is death, but to be spiritually minded is life and peace. Rom. 8:6. For if we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live. Verse 13.

Those that are in the flesh cannot please God, verse 8; for the carnal mind is enmity against God, and can never be subject to his law. Verse 7. God cannot be pleased with any who are not subject to his law, and no one can render acceptable obedience to that law, unless love to God prompts his actions; for love is the fulfilling of the law. Rom. 13:10. The natural, or carnal, mind does not possess the love of God, and cannot render acceptable obedience to his law; but love is the fruit of the Spirit, Gal. 5:22, and God is very willing to give his work, these mingled sounds have a soothing something like \$500,000,000. This fearful Gal. 5:22, and God is very willing to give his been the laws of Go power for the troubled spirit, giving inspiration array does not by any means include all Spirit to those who seek him. The best evictange human laws.

dence we can have of the presence of God's love in the heart, is that we keep his command ments. 1 John 5:3.

In Eze. 36: 26, 27, God has promised to give a new heart, and to lend the aid of his Spirit to enable us to keep his commandments acceptably. We see, then, that not only the walls of Jerusalem, but the Christian character, is built up, "Not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6.

LESSONS FOR BIBLE CLASSES.

LESSON VI.-THE LITTLE HORN OF DANIEL VII.

QUESTIONS.

1. On how many points did Daniel ask special instruction? Dan. 7:19, 20.

2. What were these points?3. Where may we find a brief explanation of

the first? 4. Where of the second?

Where of the third?

What subject was considered in Lesson 4? What in Lesson 5?

What is to be considered in this lesson? 9. What does verse 8 say that the little horn

10. What explanation of this statement is made in verse 24 ?

11. What does verse 8 say in regard to the

words of the little horn? 12. What corresponding statement is made in verse 25?

13. What corresponding statements are made in verses 21 and 25, in regard to the persecuting character of this power?

14. What further specifications are made in

verse 25?

15. By what religious body have all these prcdictions been fulfilled?

16. What three kingdoms were subdued to make way for the supremacy of the bishop of Rome?

17. In what way was the power represented by the little horn diverse from the powers represented by the ten horns?

18. How has it spoken great words against the Most High?

19. What titles does the pope assume?
20. How does he make himself equal with

21. How does he exalt himself above God? 22. What can be said of the Papacy in regard to wearing out the saints?

23. How has it thought to change times and 24. What other change has it made in the law

of God? 25. What law must be meant in the prophecy?

26. Why?

SYNOPSIS.

Daniel asked for special instruction on three points. Dan. 7:19, 20. A brief explanation of the first point is found in verse 23; of the second, in verse 24; and of the third, in verses 24, 25, etc.

The subject of the fourth beast and the king-

dom represented by it, was considered in Lesson 4; that of the ten horns, in lesson 5; and that of the little horn is to be considered in this les-

In verse 8 it is said that the little horn plucked up three of the others; and in verse 24, that the king that rose after the ten, should be diverse from them, and subduc three.

In verse 8 we read that the little horn had a mouth speaking great things; and in verse 25, that the power represented by it would speak great words against the Most High.

Verse 21, says that the same horn made war with the saints, and prevailed against them; and in verse 25 it is said that this power should wear out the saints of the Most High.

In verse 25 it is further stated that this power should think to change times and laws, and that they should be given into his hand until a time

and times and the dividing of time.

The Church of Rome has fulfilled all these

predictions. 1. Three kingdoms, the Vandals, the Heruli, and the Ostrogoths, had to be subdued to make way for the supremacy of the bishop of Rome. It is diver e from the others

an ecclesiastical power, while the others are secular. 3. It speaks great words against the Most

High; for the pope, who is the head of that church, styles himself Lord God the pope; King of kings, and Lord of lords; King of the world; Holy Father; Vicegerent of the Son of God; etc. See Clarke's Com. on rvey. 20.

The pope also claims to forgive sins, and to See Clarke's Com. on Rev. 13.

have power to grant indulgences for sins, that is, to give people license to sin in the future. God, alone, can forgive sins; and he never grants indulgences. So the pope, in claiming to forgive sins, makes himself equal with God; and in granting indulgences, exalts himself above

4. It has worn out the saints of the Most High; for no power has ever persecuted so cruelly, it having caused the death of more than fifty million of the saints. See Religious Encyclopedia; Fox's Book of Martyrs; Clarke's

5. It has thought to change times and laws; for it claims to have changed the observance of the Sabbath from the seventh to the first day of the week. See Catholic Catechism. This would be changing the law of God.

It has also stricken out the second commandment, and divided the tenth. The laws referred to in the prophecy must have

been the laws of God; for all earthly kingdoms G. H. Bell.

The Review and Herald. "Sanctify them through Thy Truth: Thy Word is Truth."

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

U. SMITH, - - Local Editor.

THE DAYS OF THE OTTOMAN EMPIRE NUMBERED.

The news from the Eastern Congress has, during the past week, been very significant. The powers make but little effort to conceal the fact that the time has come when the Turkish empire must fall to pieces, and the only question to settle is a satisfactory division of the spoils. The arrangement seems to be that Turkey in Europe is to be left to the adjacent powers, while England assumes control of Turkey in Asia.

The following dispatch published in the *Inter-Ocean*, of July 9, shows that the treaty entered into between England and Turkey offers no guarantee for the integrity of the Sultan's European possessions.

"London, July 8.—A special from Berlin to the Daily Telegraph says England and Turkey have concluded a defensive treaty. England occupies Cyprus immediately, and guarantees the integrity of Asiatic Turkey. This defensive treaty does not necessarily come within the scope of the deliberations of the congress. It is an independent contract between the powers concerned. The validity of it could not be called in question except at the cost of a war. The arrangement will, however, be announced to the congress to-day. The position of Cyprus will give England absolute control over the Euphrates Valley. A line of railway, having this object in view, is to be constructed. No further Russian encroachments in this direction will be possible. So far as Asia is concerned, England and Turkey will practically form one power."

This action on the part of England at once makes Jerusalem a very important point. The following quotation from the same paper shows how the attention of the world is beginning to center at Jerusalem, and how all events are tending to make that the central point in the coming battle of the great day of the Lord:—

"Certain special provisions are inserted in the treaty concerning Jerusalem and the holy places and the existing rights of the Greek and Latin churches. These are to be scrupulously preserved, but immunities and privileges of great value are to be secured to the Hebrew inhabitants of the Holy City and its adjoining precincts. The disclosure of this secret treaty puts an end to the possibility of the cession of Batoum to Russia. It throws a vivid light upon the stub-born resistance made by Earl Beaconsfield to that cession, and it explains the apparently inconsistent course of the Turkish representatives at the congress. It is not at all certain that the Russian members will be inclined to accept the treaty. It is thought probable that they will resist it strongly. On the other hand, Austria and Italy approve of it, and the Italian delegate has been heard to say that perhaps the pope would not be disinclined to exchange the Vati-can for a home in Jerusalem under English protection.

In regard to these dispatches, the *Inter-Ocean* editorially says:—

"England's plans as to Asiatic Turkey came out in the Berlin Congress yesterday. England, under the name of an alliance with Turkey, virtually assumes control of Asia Minor. She guarantees the integrity of the possessions, and becomes an equal partner in the administration of affairs. The Sultan nominates the governors of the new provinces organized on the English plan, and the Queen approves. In other words, the real appointing power is with the Queen. This agreement is dated the 4th of June, and explains why England has been so indifferent to the claims of the smaller nations in the re-adjustment of affairs in Turkey in Europe. This move is really the first step toward making Asiatic Turkey a part of the British empire. This is the stake for which Beaconsfield has played, and this is England's share of the plun-She takes possession as an administrator, simply as a precautionary move. Stripped of Bulgaria, Roumelia, and virtually of Thessaly and Epirus, and with Austria's hand on Bosnia, Turkey in Europe is no longer a power in European politics. Russia, Germany, Austria, and England have simply agreed as to division for the present and the course of action for the future. As no one doubts that Bosnia and Herzegovina will become Austrian, no one can doubt that Asiatic Turkey, from the Soghanly range westward, will ultimately become English. That this project was the burden of the first message Count Schouvaloff carried to the Czar has been more than hinted at. England, seeing that Turkey must go to pieces, said to Russia: 'Settle affairs as you will in Europe, but give me a free rein in Asia.' And before the congress met the Russo-English Turkish programme was marked out. Its successful accomplishment will demonstrate that the days of the Ottoman empire are numbered."

The Christian Union, of July 10, gives the following still more explicit statement of the present condition and significant tendency of events distinctions there made, if he did disregard them

in the East. With only one European province left to Turkey, and the Greeks clamoring for Constantinople itself, the affairs of the Ottoman empire are fast approaching a decisive pass.

"The reports of the week confirm the foreshadowed results of the Berlin Congress in our last issue. Turkey has suffered more grievously from the diplomacy of England than from the All attempt to maintain her armies of Russia. integrity has been definitely abandoned, and it is not surprising that her representatives at Berlin indignantly and passionately protest against a dismemberment far more complete than that of the Treaty of San Stefano. Austria takes Herzegovina and Bosnia, and her army of sixty thousand men is only awaiting the conclusion of the congress to march in and occupy these provinces. Montenegro and per-haps Eastern Roumelia are left nominally free but with Antivari, the southern part of Montenegro, declared open to the Austrian navy. the freedom of that province will probably be little more than nominal. Russia saves her national pride by securing the restoration of Bessarabia, taken from her by the Allies in 1856 The problem of the Danube is solved by declaring it free to all ships except in time of war, and placing the territory on both sides under the control of Roumania, whose sovereignty is apparently guaranteed by the powers. England takes the island of Cyprus, which she will doubtless make a naval station corresponding to Gibralter in the west and Malta in the center. Turkey is recommended to come to some agreement with Greece respecting the northern borders of the latter State, which the congress recommends shall be removed northward, so as to include, substantially, Thessaly and Epirus. This leaves only Eastern Roumelia, south of the Balkan Mountains, to Turkey; for the status of Western Roumelia is still unsettled. Indeed, Greece has laid before the congress a memorial showing that the Christian populations even along the shores of the Sea of Marmora outnumber the Mohammedan, and suggesting that Constantinople should become again a Grecian city.

"Nor are signs of the dismemberment of the Turkish power east of the Dardanelles wanting. The government of Turkey is no longer a powerful despotism, and reports from the interior assert that provincial governors obey orders from Constantinople only when they choose to do so. Egypt has long been ready to strike for independence whenever it could do so successfully. It would not be strange if Syria and Palestine should raise the standard of revolt. Substantially the Turk is driven from Europe. It would not be strange if, within a comparatively brief period, he should be driven even from Asia Minor."

TO CORRESPONDENTS.

A. J. Davis: The subject of the immortality of the soul is fully discussed in the work published at this Office entitled, "Man's Nature and Destiny," which see. Christ organized a church which is to continue to the end. The remnant, or last portion of this church, are distinguished as keeping the commandments of God, and the testimony of Jesus. Rev. 12:17. His ministers are those whom he has called and led into his truth.

1. Can persons using tobacco, by advice of physicians, for sore mouth, be considered members of our churches in good standing? 2. Is opium-cating held as a test of fellowship? 3. Will those who have sinned without law, Rom. 2:12, ever be raised from the dead?

Ans. 1. We would advise the person to change physicians, and adopt different treatment.

2. Yes. 3. Yes; for they will be judged, verse 16; and the sentence of judgment must be carried out; and none but conscious beings can receive the sentence. They will not be held to so strict an account as those who have had the written law in their hands, and have been instructed in it; but if they have sinned against the measure of light which they did have, as doubtless all the heathen have done, they will perish.

T. B. Snow: We do not understand that what is said of the serpent in Isa. 65:25 is the same as the curse pronounced upon the serpent in Gen. 3:14. The sentence was not simply an announcement that dust should be for him an article of food; but it denoted his humiliation, like the words, "Upon thy belly shalt thou go." Just as we now sometimes say of a conqueror, "His enemies were made to lick the dust;" not that they literally lapped up the dust with their tongues, but they were overthrown and humbled to the dust. So with the serpent in Gen. 3:14. But Isa. 65:25 only says that the serpent shall find in the dust an article of food, as the lion finds it in straw, without any reference to their condition. We wrote an article on this point for the Review some years since, but cannot now recall the volume and number.

R. S. BARNHILL: See explanation of Rev. 20:7, 8, 9, and 10, in Thoughts on Revelation. H. E. B.: We understand that Rom. 14:14 is spoken with reference to the meats and drinks of the ceremonial law. If a person really thought it was wrong to disregard the distinctions there made, if he did disregard them

he violated his own conscience, and hence did himself the same amount of moral injury that he would have done had his course been an actual sin. Matt. 9:16, 17 illustrates the folly of trying to incorporate a new system with one which had waxed old and served its purpose. For instance: the Mosaic dispensation had accomplished its purpose, and with the introduction of the new dispensation by Christ was to be no longer of force. Yet some of the first converts did not see the distinction, and tried to bring the peculiarities of that dispensation over into this as a part of the gospel. This is what Paul in his epistles frequently alludes to. He did not sanction it, but counseled moderation and forbearance with those who still cherished so imperfect and so weak a faith.

A. W. BATHER: The new form for church letters is not yet prepared. We were appointed by the General Conference to prepare a form and shall do so before the next meeting of that body, if we have time.

Is it in keeping with the proper observance of the Sabbath to travel on the cars on that day in making a trip from California to Michigan?

J. R. W.

Ans. We think if the querist had ever made the journey, he would not have asked the question. Those who have passed over the road think that, having purchased their ticket, and being comfortably established in their quarters on the cars, they can keep the Sabbath just as well there as they could keep it under the best circumstances they could find should they stop over.

1. Is an ordained deacon qualified to administer the ordinances of baptism and the Lord's supper? 2. Is it proper to appoint a leader over the head of an ordained deacon to lead the meetings when the deacon is always present?

J. W., Medford, Minn.

Ans. 1. If the church is so small that one officer is sufficient, that officer should be an elder and hence qualified to administer the ordinances in his church. A deacon is an officer to look after the temporal affairs of the church an elder, to attend to its spiritual wants. An elder can, by virtue of his office, do the work of a deacon. But a deacon cannot, by virtue of his office, do the work of an elder. This rule rests upon the principle that the higher office includes all the lower, but the lower does not include the higher. Therefore, as already stated, if one person is sufficient to look after both the spiritual and temporal wants of the church, let that one be an elder, and he can do it all by virtue of his office. But if the church is so large that one person cannot do it all, the deacon comes in to attend to the temporal matters, leaving the elder free to devote his time especially to those of a spiritual nature.

2. To the second part of the query we reply, that, according to the foregoing remarks, if a church is properly organized it will have an elder if it has a deacon; that is, there should not be a deacon appointed unless there is an elder; hence such a situation as our correspondent refers to could not properly occur.

Answered by Letter: S. H. Whitney, S. Rogers, J. G. Lemen, Eva Burbridge, R. F. Andrews, S. W. Smith, B. L. Francisco.

MISSIONARY SPIRIT.

Webster defines a missionary as "one who is sent upon a mission;" but this does not cover the idea of the term as it is used when applied to the work of God. A more full definition would be, "One sent upon a mission to save souls." It is not, therefore, necessary to go into a far country to be a true missionary; but wherever there are souls to save, there men and women can manifest the true missionary spirit. It should commence in our own hearts, and the fruits of it will be seen in our lives; and its influence will be felt in our own families and neighborhoods.

Love is the motive from which the action springs. Love is an active principle, and cannot live without works. Its life consists in performing acts of disinterested benevolence. The soil in which it grows is not the natural heart; but love is a heavenly plant, and flourishes only in a heart renewed by the grace of God. It never becomes weary in doing good to others; for it "suffers long and is kind." Christ was the great exampler of this principle. And, in proportion as men possess this spirit, their lives will be devoted to the upbuilding of the cause of God, their greatest interest will be its advancement on the earth.

A successful business man will become inspired with the object of his pursuit, so that he will possess discernment to see the bearing of those moves that relate to his interests. He will venture in enterprises the results of which he is persuaded will be for his pecuniary advantage. Some men's will run great risks and make a success of almost any enterprise. A successful

missionary is one who becomes so inspired with the work of saving souls that his own interest are forgotten, being lost in God's work. There fore, if it is necessary for a business man to seek to carefully invest his means so as to bring sun returns, how much more important the work of saving souls.

To be successful in this work requires the wisdom. "He that winneth souls is wise." The apostle reasoned that he had run in valuables success attended his labors. He exhorted the Philippians to "do all things without murmurings and disputings," "holding forth the word of life," that he might rejoice in the day of Christ that he had not run in vain, neither labored in vain. Phil. 2:14-16. The consequences are too serious to enter upon the word of the Lord in a reckless manner. Eternal results rest upon present moves. If a selfish motive prompts the act, even if it be to give all out goods to feed the poor, God does not accept."

A heart that is drawn out after souls for who Christ died, and that is free from selfish into ests, is pleasing to God. It will feel the miser of others, and cannot rest at the sight of suffering. Christ was rich, but he became poor the we might become rich. To bear the burdens others, to alleviate their sufferings without having in view a reward in this life, is an important part of the Christian religion. "When the makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed." Here is the reason: "For they cannot recompense thee." Now comes the time when the ward is given: "But thou shalt be recompensed at the resurrection of the just."

The world calls a man a shrewd calculate who can make every move count in bringing him returns in this life, either in money, honor or friends, anything that will gratify a selfis heart. But God said to the man who has amassed a competency, and then arranged ma ters for many days of ease in this life, "Tho fool, this night thy soul shall be required thee." Had he been rich toward God by wor of a purely disinterested character, it would have been said to him at last, as well as to other "Come, ve blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and gave me meat; I was thirsty, and ye gave in drink; I was a stranger, and ye took me in naked, and ye clothed me; I was sick, and 🖠 visited me; I was in prison, and ye came un me. . . . Verily I say unto you, Inasmuch ye have done it unto one of the least of these m brethren, ye have done it unto me." To the other class it is said: "Inasmuch as ye did not to one of the least of these, ye did it not

The work of Christ is often neglected, because of the continued sacrifice required to carry forward, but this constitutes a test of the spir which is possessed by the individual. The trumissionary spirit reaches out for the salvation others, and will manifest itself in placing before them those spiritual blessings God has bestown upon us. The Christian cannot enjoy the things alone. Exclusiveness is a trait of the carnal heart, and belongs to the sinner. Moreometrical comparison can be drawn between temporal things and the worth of the soul.

The precious blood of the Son of God, which was shed for the salvation of mankind, is the only proper estimate of the worth of the sou And he who, for the sake of sordid gain, w neglect laboring for the salvation of others, as who will let worldly interests come in between him and such labor, deceives himself if he think he possesses the Christian religion. Christ le riches, honor, and glory, and took upon himself poverty in the extreme. He had not where lay his head. Yea, we did esteem him smitte of God and afflicted. He was despised by med yet he went about imparting life to the deal health to the sick, and joy to the sorrowing This was the missionary spirit as exemplified the life of the Son of God. And if we have m the spirit of Christ, we are none of his.

It is said of an emperor and warrior, the when he had taken some golden images of the apostles from the Catholics, and had melted them into coin, he put them into circulation saying, "Go about doing good, as the apostled did whom you represent." The same should be said of Christians. Instead of being a stationary guide board, bearing the name Christian and pointing to Heaven in a formal manner, we should be active in scattering the seeds of truth, and exerting a holy influence upon all with whom we come in contact. Our talent is to be returned with usury. If we would wear a starry crown, souls must be saved through our instrumentality. "He that turneth many to

ever.

secure this. Selfishness will not. It cannot save a single soul. A stream can rise no higher than its fountain. If the motive be selfish, the fruit will be of the same nature. If the motive be purely unselfish, like that principle that brought Christ from Heaven, it will bring forth fruit unto eternal life. There is no failure in this matter. "Whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The heart must first be changed, and become gentle, easy to be entreated, full of good fruits, without partiality or hypocrisy. It is God who gives this work success, and, therefore, it must be by the aid of his Spirit that the act is performed.

Then God's Spirit will affect hearts. When ait is fully realized that God alone gives the inrease, and that the spirit of disinterested affection is the spirit of Christ, it will be considered a privilege to sacrifice for the advancement of the work of God, and, with the apostle, we can exclaim: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." S. N. HASKELL.

A MISPLACED SWITCH.

A switch is an indispensable thing wherever in a railroad track it is necessary to turn the train from one track to another, and set a train out one side, or send it off in another direction. Great care has to be taken in its management; for if a switch is misplaced it sends the train off on the wrong track, or throws it off the track entirely. Railroad men never place a switch in the track where the trains never stop nor in places where it is always desirable to go straight ahead at full speed. Such a switch would be out of place.

I have seen a large part of a large congregation tilted off the track by means of a misplaced switch in the speaker's manner; and it is rarely the case that a speaker becomes so perfect in the management of the switches as to be able to take a long train of hearers through the whole line of his discourse without switching some of them off the track. It is true that if they are really anxious to ride, they will generally cling to the coupling, and roll onward, getting on to the track as soon as possible; but if the concussion is too great, they will go bumping along on the ties all the rest of the way.

What are these switches? Bad personal habits form one class. Some of these are peculiar to the individual, and may have followed him long; others are conceived and brought forth in the desk or on the stand. As a means of avoiding the latter class, speakers should shun the former or cure themselves of such habits as fast as they may be able to detect them in themselves. I hold that no man who claims to be a gentleman has a right to inflict upon others the torture of his bad or odd personal habits. We have no right to differ from our fellow-men without good reason, nor to practice anything outside of the approved custom unless we are able to show it to be no violation of good taste. It is difficult for us "to see oursils as ithers see us" at all times, yet if we were watchful we should doubtless see much that needs adjusting.

It is frequently necessary to clear the throat while speaking, but to hawk periodically, spit on the floor or carpet, and hem whenever the next word does not crowd the one before it, are habits-switches, and such habits switch attention from the track. Speakers sometimes tell the audience to refrain from coughing. There is a lesson for the speaker in that "refrain."

The speaker's mouth is watched most closely; hence that should be kept tidy. A drop of water left upon the moustache after drinking, or any one of a dozen other such little things, will spoil the eloquence of the next five minutes. This is another switch out of place. But I need not specify. The speaker should take great pains not to have any of these little eye-sores about his appearance, nor to pain the ear with domestic sounds foreign to the subject. One of these bad habits, if prominent, will switch every sensitive hearer who is a lover of good taste and neatness half-way off the track. They cannot fully ignore the blemfsh, and to some the beauty and logic of the whole discourse is bedimmed by it. Who does not like to hear a speaker run along smoothly the whole course of his lecture,

righteousness shall shine as the stars forever and ||without jolt or jar or anything to call the attention of the heavers to defects in himself, or turn Disinterested acts of benevolence will alone it in any manner from the subject of the discourse? The hearer should be charitable, and the more noble always are; but it is better for the speaker to avoid any occasion for such charity, even though he deprive his noble audience of the privilege of exercising that most enduring Christian quality.

Stereotyped phrases and copy-righted words, which almost every public speaker at some time deals in, are a source of annoyance. Some will end a prayer three times out of four with phonographic sameness. When they strike the closing strain, you know just what is coming. Some in prayer repeat the address, "our Heavenly Father," or "O Lord," or "O God" so often as to seem almost irreverent. In speaking, it is easy to fall into the habit of using some word or phrase repeatedly. Speakers should remember that "variety is the spice of life," and that Webster gives several words for one idea sometimes. When you have tired out one, switch in C. W. STONE. another.

SHALL CHRISTIANS CONTRACT MARRIAGES WITH THE UN-CONVERTED?

If there are some subjects of revealed truth that do not receive due attention from religious teachers, parents, and guardians, is it not possible that the subject indicated by the above heading may be be one of them? Perhaps the delicacy of the subject and the fear of being thought too officious, may have been the occasion of putting this subject too much under the ban of silence. Such a feeling, though proper in itself, should not be carried to such an extent as to make ourselves chargeable with the neglect of an important duty, by withholding from others much-needed instruction and coun-

If we have reached the bottom of reform on all those subjects which our important mission obliges us to carry out, of course nothing need be said on this subject. But as no one will prefer such a claim, it may not be improper for me to invite attention to the matter in question, in the hope that abler pens may be induced to step into the gap, to make up the hedge, which the most casual inspection shows to be sadly out

The institution of marriage, and the Sabbath, had their origin in paradise, before the fall of man. Inspired directions are given for their proper observance since the fall. They were designed to operate in the machinery of creation as regulators of human conduct, and, in the very nature of things, would have great bearing on human destiny, both as to this world and the next.

It is difficult to say which of them have been most abused. The history of the past shows that the hedge for their preservation has been in great measure torn away, and these protectors of man's choicest interests have been well-nigh nullified.

It would seem from Gen. 6:1, 2, and other scriptures, that the righteous descendants of Seth, and the unrighteous descendants of Cain, had, by divine direction, kept themselves distinct for some fifteen hundred years from the creation. But when men had greatly multiplied on the face of the earth, and daughters were born unto them, a general defection became manifest in those who had been distinguished as the sons of God, and they took to them, from the opposite class, wives of all which they chose.

The worshipers of God were induced by unworthy motives to contract marriages, which made way for a rapid increase of wickedness, and an almost universal apostasy. These women were called the daughters of men, as being the descendants of Adam, and inheriting his fallen nature and his sin, but not his repentance. The cause of the flood is plainly traceable to these forbidden marriages; as the fruit of them was the development of a race of gigantic sinners in the earth.

All the circumstances of the case were opposed to the religious education and proper training of children. The evil example of the ungedly party prevailed to corrupt the other. and family religion found no place in those households. The children were trained up according to the maxims of the ungodly parent, and wickedness became great in the earth. Thus the flood became a necessity to wipe out the stain of those unseemly marriages.

In view, then, of the fact that such connections were forbidden, as they evidently were, and of the terrible effects of disobedience, as manifested by the flood, would it not be rash to conclude that what God cursed under that dispensation, will meet with his favor at a later period? The important question for us to decide is, whether the same prohibitions and reasons exist now that existed before the flood.

If we were to accept the verdict practically rendered by most professed Christians, we should at once conclude that the safeguards of former times are no longer required to be observed; that, either God is willing to accept a lower standard of piety, or that the unconverted have become so friendly to religion that it would be suitable to confide to them the religious training of our children, whom God requires to be trained up in the nurture and admonition of the Lord. If the united efforts of both parents often prove insufficient to accomplish the desired end, how shall one accomplish it alone?

Of the mixed multitude that went up with the children of Israel out of Egypt, many, if not most of them, were the offspring of forbidden inter-marriages of the Israelites and the idolatrous Egyptians. These professed to believe the teachings of Moses, and to forsake idolatry. But they were the first to murmur against Moses and against God in the wilderness, and through their example the people were led astray. They thus became the occasion of great afflictions and severe judgments upon the camp of Israel.

The Israelites during the captivity took strange wives from among the Babylonians. Even the priests and their chief men, in large numbers, joined in this, contrary to the express command of God. At the end of the captivity, when Ezra, by permission of the king of Persia, went up to Jerusalem to superintend the rebuilding of the wall and temple, those marriages, with their numerous offspring, presented almost insuperable barriers to their re-establishment in their own land. They were guilty of a breach of moral principle. All these wrongs had to be repented of, and as far as possible forsaken; and as the beginning was transgression, the end was sorrow and tears.

The prohibition of marriages with idolators was given to prevent temptations to idolatry. Does the gross idolatry of heathen nations possess worse features than the more refined idolatry of church-going sinners, if the Scriptures decide the question? Baptized idolatry is idolatry still; and Christianized sin is sugar-coated bitterness. The Lord looketh upon the heart.

Every age has felt the evil effects of neglecting the precepts of Scripture in this matter. It should be remembered that the world, though called Christian, still "lieth in wickedness," and is full of evils which we must abhor. If everything in the Christian's conduct were regulated with reference to his communion with God, he would be likely to seek, as a life companion, one who would be a help meet for such a pur-

The limitation of the apostle is, "Only in the Lord." 1 Cor. 7:39.

ALBERT STONE.

DOCTRINE.

"THE word 'doctrine' means, anything that is taught; but in Scripture it is used principally to denote a Heaven-revealed truth. A doctrinal truth is one which the Bible proposes to our belief. A doctrinal precept is a something to be acted upon, and requiring man's obedience. Looking carefully through the sacred volume. I find little or no difference between the doctrines and the truths therein stated. Indeed, doctrine and truth, in sacred language, are identical. Much Scripture might be quoted here to sustain our proposition, but I will let the reader search and see for himself. If I am right, then when ministers cease to preach doctrine they will cease to 'preach the word; ' for God's 'word is truth,' God's word is sacred doctrine.

"Now why has modern preaching become so inefficient, so powerless? I answer, The truth, the doctrine—which is the word—is not preached. Sharp, clear-visioned men in all denominations see this. Thus the Inquirer (Unitarian) says: 'Theologians are loose and indefinite in their fundamental positions. Preaching has become sentimental, superficial, illogical, contradictory, unsystematic, and uninstructive. The interest that once belonged to it, as a solemn reasoning from clear and fixed data, has given place to that of sensational, entertaining, or emotional addresses, or to what are called, for lack of a better name, "practical" discourses, which avoid all doctrine as vain and useless, and devote themselves to superficial suggestions about morals and living—as if truth about God and human nature, and the attitude of the heart, will, and | doing this?

mind towards eternal principles were not at the root of all morals and all true life.

"Here is a key unlocking the true character of very much of the pulpit work of these lastdays. Others see it, and the Observer (Presbyterian), quoting the above, adds, 'There is wholesome food for reflection for other people than Unitarians in that sentence, and we set it in our own setting that it may do good to the orthodox also.' In the same strain the Southeastern Advocate (Methodist) says: 'The American style of preaching is radically wrong. It is favorable to rhetoric and oratory, but not to instruction. The Bible is used as a mere suggester of themes. Texts are chosen from it, but not to be expounded and enforced as the word of God. Preachers must give the people more gospel, or zeal in religion will never be revived.' And the National Repository (Methodist) strikes at the evil and echoes the same alarm. It declares in plain terms that 'doctrinal sermons are not often preached in our pulpits.'

"How, I ask, can the gospel be preached unless men preach the revealed truth, the written word? And when this is left out, when anecdotes and exhortations are substituted for expositions of Scripture, where is doctrine? President Wayland, many years ago, told the Baptists that their denomination would die when they ceased to preach its distinctive tenets. and doctrines. Some have said that the reason. why Mr. Moody has such great success is because he preaches so little doctrine. The Examiner and Chronicle (Baptist) says the fact is the very opposite, and that Mr. Moody's sermons are steeped in doctrine.

"I suggest if it would not be well for the ministry in America to pause and inquire what doctrine is and then ascertain whether or not they are preaching it? When they have re-investigated this important question with prayerand carefulness, they will probably find that the doctrine of the Lord is perfect (Ps. 19:7); that Christ taught the doctrine (Mark 4:12: and 12:38); that all who do his will shall know what it is (John 7:17); that men are to continue in the apostles' doctrine (Acts 2:42), which is the doctrine of the Lord (Acts 13:12); that all believers are to have a doctrine (1 Cor. 14:26); that ministers are to give attendance and take heed to their doctrine (1 Tim. 4:13, 16); that such are to labor in doctrine (chap. 5:17); that doctrine is to be according to godliness. (1 Tim. 6:3); that all Scripture is profitable for doctrine (2 Tim. 3:16). Finally, that it is God's doctrine (Titus 2:10), Christ's doctrine (Heb. 6:1), good doctrine (1 Tim. 4:6), sound doctrine (Titus 2:1).

"It is not safe or sound to substitute anything for this. Therefore, brethren, study doctrine, and preach doctrine. It is the gospel of men's salvation."

The above, by D. T. Taylor, is worthy of careful study. There is mighty power in sound doctrinal preaching. When we leave this we lose our strength. We must not be sneered. scared, nor coaxed out of this mode of work. It is God's plan. Let us stick to it.

D. M. CANRIGHT.

SYMPATHY.

Some people think that sympathy is a weakness, and therefore they scorn to notice the afflictions of suffering humanity. This is wrong. Sympathy enlarges the heart and makes us generous and self-forgetful.

When we are sad and weary, how cheering is darkens our dwelling, how consoling is the sympathizing word. When the world seems gloomy and pleasure not near, how sweet to feel the warm pressure of a kindly hand. When sorrow overshadows our home, how comforting to mingle our tears with those of tender-hearted friends.

The great heart of Love overflows with sympathy for every child of earth. Some of that sympathy should brighten our lives, and through us comfort others. The gentle word is never lost, the tear of love never wasted, the kind deed never unnoticed above. When the Good Shepherd returns, the heart-work of life will be summed up, and glorious and rich will be the reward of the redeemed. May we share in that ELIZA H. MORTON.

ENTIRE consecration is thus expressed by the poet: "Here, Lord, I give myself away."

By an apostle: "We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Are we

THE HOME OF THE WEARY.

WHEN thy heart is burdened heavy And the load is hard to bear, E'en when friends do all forsake thee And it seems there's none to care, Take, O take it all to Jesus, He'll not turn from thee away; He who knoweth all thy grieving Surely will not say thee nay.

Were this world of sin and sorrow All our hearts could hope to know, Truly we had cause for sadness While we tread this vale below: But there is a land immortal Where temptations never come, Where no tears shall ever enter, There the weary find a home.

In that land of fadeless beauty. In those heavenly mansions fair, God hath promised rest eternal, And "there'll be no sorrow there;" Soon our blessed Saviour cometh, Soon we'll hear his welcome voice Saying, "Children, come up hither, Cease thy grieving, and rejoice."

EMMA G. RUSSELL.

Progress of the Cause.

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

ILLINOIS.

Duquoin, July 8.

WE commenced meetings here July 6 Have already held four meetings, and although it has been raining at the time of each meeting our congregations have been good. Bro. Colcord remains at Carbondale to follow up the interest there. From the prospects, we hope to see a good inter-C. H. Briss. est at Duquoin.

MICHIGAN.

Romeo, July 8.

Our meetings are progressing encouragingly. On favorable evenings our congre gations average nearly three hundred. Last Sabbath we had a meeting, and found two keeping the day, although we had given but two discourses on that subject. Last night we spoke on the change of the day, before a large audience. Considerable excitement prevails in the place. Spiritualists are terribly stirred, and threaten to send for Jamison, I am told.

We expect to remain here as long as the prospects are as flattering as now. Our tent company consists of myself and wife, and Bro. and Sr. B. F. Richards.

E. B. LANE.

Tent No. 2, Portland and Greenville.

WE struck our tent at Portland, Monday, July 8, after a stay of nearly five weeks. The interest did not at any time become general. The most bitter prejudice marked the course of all the church-going peoplea feeling that would not be dispelled. Our congregations were never large, sometimes exceedingly small. There was no sale for books, and with the most earnest urging but a few pages of reading matter could be given away. The ministers charged the people to stay away, and they obeyed This is the third effort that has proved nearly a failure in Portland. Local difficulties make the work hard. Six months of earnest, persevering labor would accomplish something. Even now we are not left without witnesses: a few will obey the

We are now at Greenville, well located, well advertised, and the outlook is hopeful. Have had one meeting in a storm of rain, with a fair audience. Good attention was given to the word spoken. We hope D. H. LAMSON. in the Lord. H. M. KENYON.

IOWA.

Cl arence, Cedar Co., July 10.

WE set our tent in this place to day. Hope all the friends in this section will attend our meetings as much as possible. We desire the prayers of our brethren.

J. D. Pegg. RUSSELL HART.

Ceder Falls, West Dayton, and Elkhorn

JUNE 22 to 26, I was with the church at Cedar Falls. We had good religious meetings, and a business meeting. One was added to the church by baptism.

I was at West Dayton, June 27-30. This is a live church, ready to labor in every branch of the work of God. I had not been here for more than a year, and we enjoyed the privilege of meeting, and speaking to one another of the goodness of should attend their quarterly meeting the

God toward us. Bro. John Johnson was ordained elder in place of Bro. L. Johnson, who has removed to Illinois to labor among the Scandinavians there.

The Fourth of July we had a good grove meeting with our friends at Elkhorn. We also had a profitable quarterly meeting, July 6 and 7. It is a good plan to call the name of each member. Thirty-eight were present, and gave excellent testimonies. Six were absent, for good reasons.

July 8. JOHN F. HANSON.

Tent No. 1, Winterset, July 11.

The interest continues good. The Methodist minister has his guns mounted and prepared for battle. Next Sunday at eleven A. M. he preaches on the change of the Sabbath. At three P. M. Bro. Morrison reviews his discourse. Some have already decided to obey the commandments of God. We hope for others.
We look for Eld. Farnsworth soon.

Pray for us. T. A. KILGORE.

MISSOURI.

Sedalia, July 11.

THE interest here is still quite good, though it has fallen off some since we introduced the Sabbath question. We have a great many friends already, and things are still working favorably. Several hundred are out to hear us nearly every evening. The ministers begin to take up some of our subjects, and we expect this will add to the interest. We still have a daily report of about three-fourths of a column, containing the pith of our discourse the night before, in a paper which has a daily circulation of about twelve hundred, extending over a large region of country. This makes our audience still more extensive than the one we speak to in the evening. The publishers seem to be glad to get our reports. We hope for good to come out of this.

Occasionally a drunken man came around the tent and annoyed us. Some of the audience went to the city marshal for a policeman to look after the matter. He said he could not well spare any of his force, but would gladly commission one of our number. Bro. Reavis was duly appointed by the mayor, and they have offered to appoint another also, if we desire. This is quite a help to us.

To-night we have a grand temperance rally in the tent, as a leading lecturer hap pens to be present in town. The Methodist minister solicited the tent for the occasion. Of course we gladly consented. Altogether we hope for much good here, but we expect to have to hold on quite a while in order to complete the work. We have thus far given four discourses on the Sabbath question. We ask the earnest prayers of God's people in our behalf, that we may have a glorious victory, and firmly plant the truth in this new field.

GEO. I. BUTLER.

TEXAS TENT.

Rockwall, July 8.

THE interest here is deep and growing. We presented the Sabbath question yester day. The people are deeply interested in About three hundred attended our meeting Sunday evening. We look for a good work to be done here. Eld. Caskey, by his abuse of our work, made us many warm friends, and entirely frustrated the designs he had boasted he would carry out He wanted another debate at once. people say they have no use for him. receive the usual favors, as elsewhere. hope for a liberal turnout at the general meeting here.

TERRELL.-Met with the brethren here on the Sabbath, and found sixty keeping the day. Organized a Sabbath-school of fifty-three members. They hold a weekly prayer-meeting, and a weekly meeting for Bible study. They are growing in grace and in the knowledge of the truth. Our people and friends are anxious to see a fresh man, and we hope the General Conference Committee can spare us one. This salubrious climate is surely second to none for such cases as that of Bro. White. Our brethren unite with others in prayer for God's worn toilers. R. M. KILGORE.

KANSAS.

L. J. CALDWELL.

Bro. Stevens and myself were at the dedication at Richland, June 29, 30. Several of the young made a start in the service of God, and it was thought best that I

sixth and seventh. The ordinances were the first, everything proved favorable. The celebrated, four were baptized, and three joined the T. and M. society. The church now has a membership of seventy.

I now go to Palermo to labor as the way may open. SMITH SHARP. July 10.

INDIANA.

Tent No. 1, Reese's Mills, Boone Co.

WE have now been here three weeks. The turnout is good considering the very busy season of the year. During harvest our congregations have averaged about one hundred. Some are deeply interested. Held our first Sabbath meeting, Sabbath, July 6. About thirty-five were present. Some took a decided stand, and voted to keep the Sabbath. Among the number is the post-master.

People are very kind to us, and thus far have donated enough to pay our expenses. Our Sunday evening congregations range from three hundred to four hundred and fifty. Some come as far as thirteen miles S. H. LANE. to our meetings.

J. T. RICHARDS. J. S. Shrock.

Tent No. 2, Alexandria, July 9.

SINCE we have brought the Sabbath question before the people, the attendance has been somewhat smaller. There is much prejudice. The Methodist minister will speak against us on the Sabbath question next Sunday.

Some are deeply interested. Eight or more are keeping the Sabbath. Among them is a young man of ability who is teaching a normal school in a town near here. He remarked, "I cannot resist this great truth." He intends to attend the college the coming school year, to fit himself for usefulness in the great harvest field. We have hope of eight or ten others.

We remain here another week, and longer if the interest demands. Bro. F. D. Allen, brother of Prof. N. Allen, of Missouri, joined us last week. We hope to see a permanent work done here. To this end we labor.

W. W. SHARP.

NEW YORK AND PENNSYLVANIA.

Wellsville and Niles Hill, N. Y.

I ATTENDED quarterly meeting with these churches, July 6 and 7. Both churches were well represented, and a good interest was manifested. There are flourishing Sabbath-schools in both churches, with growing interest. Systematic benevolence was promptly paid by nearly all. Five were baptized, and united with the Niles Hill church.

Oswayo, Pa.—July 9, I came to Oswayo to visit tent No. 10. We find here a remarkable interest. Twelve or fifteen have already commenced to keep the Sabbath, and these are among the best class of people in the community. The interest now is greater than at any previous time, and we had the privilege of speaking to an intelligent congregation of between one hundred and fifty and two hundred, and the best of attention was given. When the brethren Robinson and Whitney came here three weeks ago, the weather was very unfavorable, being both wet and cold. For a time it looked as though the effort would be a failure; but instead of giving up, the brethren went to visiting from house to house and have labored on the now the have a first-class interest, with every indication of most favorable results. The people are already talking of building a church, and materials are being offered.

I intend soon to return and assist in the work here for a few days. Go to-day to visit Brn. Wilcox and Lane, who are laboring with a tent in an adjoining county.

B. L. WHITNEY. Oswayo, Pa., July 10.

Tent No. 1, Chautauqua Co., N. Y.

JUNE 17, we concluded our meetings at Aurora, and shipped the tent to Jamestown. The 18th, I started to see my family and the grave of our once pleasant home. We were detained, and did not arrive at James town until the 25th. The mildew had so rotted the tent that all efforts to make it water-proof were unavailing. Found the tent pitched in Jamestown on the common; but everything proved adverse, and on consultation with Bro. Whitney, we went to Sinclairville, a large, flourishing village in the northern part of this county.

The Lord as clearly opened the way here as he had closed it at Jamestown. From terest foes, using every means possible to

situation and surroundings are all that could be desired. The rain, so far, has not once interfered with our meetings. The interest and attendance are excellent, and the people kind and generous.

Bro. B. L. Whitney's duties as president of the Conference and tract society call him away, but we hope for his aid in the latter and more critical time of our meetings here. Chas. B. Reynolds.

Tent No. 2, Newfane, N. Y., July 10.

The interest in this place still increases and is extending for miles around. The Baptist minister continues his efforts against us, and is beginning to use harsh epithets, which work well. On Sunday evening last his church was not even opened for service. although service was announced in the morning; while the tent was crowded, and there were two hundred or more on the out side. Some have already decided to ober the truth, and we hope for good results. S. B. WHITNEY.

Tent No. 7, Sabinsville, Pa., July 9,

WE have given, to date, twenty-six dis courses, and eight have taken a stand or the "commandments of God and the faith of Jesus." There are as many more who acknowledge their duty to obey, but cus tom, popular religion, and the world have strong hold on their affections. May the Lord help them to break loose from the chains that bind them, and go free in Christ. Three of those who embraced the truth have left off the use of tobacco, de termined to be free indeed.

The times here are very hard, and money is scarce, so that our book sales have

amounted to but very little.

The opposition we have met has in creased the interest. People come distance of ten miles to hear the truth May the Lord give us wisdom that the work may not come to naught, but that precious souls may be gathered in.

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

MINNESOTA.

Sauk Center, July 8.

WE pitched our tent in this village last Friday, and began labor the following evening. We have given four discourses, The attendance has been fair. Last even ing our tent was crowded, there being about two hundred persons present. The attention was excellent, and the order never better. After the discourse about one hund dred and twenty-five came forward to the stand and took our half-cent tracts.

The interest seems to be increasing, and we hope to see good done. We ask our brethren to remember the work here in D. P. Curtis. their prayers. N. BATTIN.

WISCONSIN.

Tent No. 3, Berlin, July 11.

OUR congregations are good, the tent being filled on Sundays. The ministers keep quiet and give us a good letting alone, but oppose secretly. The people have provided for our wants liberally, and twice we have taken up a collection resulting in the donation of \$9.00 toward our expenses. We have sold about six dollars' worth of books. Ten have taken hold of the truth and we hope for more. order we have ever seen anywhere, which is quite unusual here, as it is said their own preachers are disturbed in their meetings.

We remain here a short time, and then go to some other place.

N. M. JORDON. A. D. OLSEN.

NEW HAMPSHIRE.

Francestown, July 11.

COMMENCED meetings in this place, June Have given thirty-four discourses. As a result thus far, there are four (heads of families, with one exception) keeping the Bible Sabbath. We have obtained two subscribers for the REVIEW, one for the Signs, and sold eight or nine dollars' worth of books, charts, etc.

Since the presentation of the Sabbath, many things have arisen of a discouraging nature, and well calculated to cast a distracting influence upon our work in this place. Those who were our warmest friends, and openly averred that God had sent us to this place, are now our bit-

keep people away from the tent, even hiring them to remain away. They have circulated the most fabulous reports about us, and have threatened to pull down our tent, and drive us out of town. Still the work moves forward. There are others here that we expect will erelong obey the truth. M. Wood. Pray for us.

F. A. Buzzell.

VERMONT.

Tent No. 1, Weston.

WE find a few families here that have oral courage to attend our meetings, and hey say they believe what they hear at the ent. But we are surrounded by a wicked, inder-handed opposition, which thus far ucceeds in keeping away most of those hat would come if it were not for having heir names cast out as evil. The people re now in the midst of haying, and a numer of those that are interested come sev eral miles.

This week the Methodists have a minisrial association here, which will undoubt dly give all its influence against our meet-But we trust in God that he will ustify our preaching in the salvation of a w souls. We shall remain here a few lays, to gather up what we can as the result of the meetings. I never have encounered a more determined prejudice than we have met here. If the opposition had civil ower to sustain them, and the Lord did ot interfere, it is hard to even guess what hey would do with us; but we labor on in the name of the Lord, and hope to see souls converted to the truth. Pray for us. I. Sanborn.

lent No. 2, Cabot, July 8.

THE interest here is still good. Sunday ur audience numbered about four hundred. Ild. Morse, first-day Adventist, having een reports of our meetings in the Montbelier papers, dismissed his congregation that place on Sunday, and attended our He assisted in the afternoon service, and would have preached in the wening had he not been obliged to return ome. His wife remarked that they had come among strangers, but found them-selves among friends. They bade us Godpeed in our work.

The Sabbath is still the great theme of onversation among all classes. We have aken no expression of the people yet, but our have signified their intention to keep he Sabbath. Invitations have been reeived to hold meetings in a school-house hree miles from here in the town of Woodbury. We appoint meetings there for Monday and Thursday evenings. Have sold books to the amount of \$7.10, obtained four ubscribers for our periodicals, and received lonations to the amount of \$5.50. Our vants are still supplied by our numerous riends, many of whom acknowledge that R. S. OWEN. c have the truth.

NEBRASKA.

M. E. Kellogg.

Byracuse, July 9.

THE Lord has been very kind to us, and s mercy has been with us, and his proeting arms around us. Blessed be his ame forever.

We have about finished the discussion of e Sabbath question. The people are very such stirred about it. Some have commenced to obey the commandments of God, and there are many who have not yet de-One brother, furniture store, closed his store last Sabbath, and hung a sign on the door printed in large letters: "This store will be open every day in the week except Saturday. The act of this brother is causing a great stir among the people. It is leading many to study the Bible.

A Baptist minister spoke on the Sabbath question Sunday evening. We had liberty n reviewing him last evening before a large congregation. He is to try again one week from to-night. Brethren, pray for us that the truth may prevail over error

H. SHULTZ. M. HACKWORTH.

CALIFORNIA.

Abridged from the Signs of the Times.] Salem, Oregon.

ELD. J. N. LOUGHBOROUGH and party eached Salem on the morning of June 14.

Eld. L. spoke to the church at this place Sabbath, June 15, and again on Sunday tithe and adds the one-third? There are

The sea voyage to Oregon was some bers are increasing. Will you be blessed

what rough, and the whole company were seasick. Sr. White was so much weakened by seasickness that she rested over one Sabbath; but June 22 she spoke in Salem to a full house, and the next day was to speak to the prisoners in the chapel of the State prison in the forenoon, and in the evening give a temperance lecture in the Methodist church, the largest church building in Salem.

At the time of writing, June 23, preparations for the camp-meeting were going off well. The ground is beautiful, being a grove of about thirty fir trees one hundred and fifty feet in hight, interspersed with those of a smaller growth. These, with their dark green foliage, contrast finely with the white tents and the yellow carpet of straw placed on the ground. The brethren have taken hold with a will to prepare for this their first camp-meeting.

Oakland, Cal.

In the Signs of July 4, Eld. Healey says that the interest here is increasing. attendance for the week just past had averaged about three hundred. Bro. S. M. Meeker is assisting in the missionary work.

Rocklin, Cal.

NINE have signed the covenant here. The s B. pledge is \$105.80. A Sabbathschool has been organized, which will consist of about twenty members. Eld. B. A. Stephens now goes to Placerville, El Dorado county.

EQUALITY.

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AN ARTICLE FOR ILLINOIS.

"For I mean not that other men be eased, and ye burdened" 2 Cor. 8:13.

DEAR BRETHREN AND SISTERS: Can we say that equality is one of the principal features of our work here in the Illinois Conference, so long as the following-described conditions remain undisturbed? Ponder as you read.

1. While some members of our several committees act as though they realized the words: "Cursed be he that doeth the work of the Lord negligently," others are not so anxious. They say by their actions, "Nothing very special is demanded at my hands; others can do committee work better than I;" and thus they excuse themselves. Is this equality? No! But further: If all should so reason and act, when and by whom would the work be done?

2. Our ministers should all work for the Master with solemn earnestness. If it is the bounden duty of one to toil wearisomely for the salvation of souls, is not the same true of all the others? Allowing for varied circumstances, the same devotion is required of each. Brethren in the ministry, the Lord is on the giving hand. His grace is bestowed upon us; and we are seeing some fruit of our labor. But we are too slow; too sleepy; too worldly. May God grant us next year a score of men who will go out into the field and gather sheaves for the final harvest. What we need is continuity. "Stick to it!" Be not discouraged at apparent failures. Oh, if all would only work, and work in the field, nearly, if not quite, all of the time, what results would we not see!

3. The laity of the church should give the subject of equality more than a passing thought. The Lord's ways are equal; and it pleases him to see ours the same. But are they? It is too evident that they are not. Some of our members are learning the important lesson of sacrifice; but others are in danger of losing the crown of life by breaking the tenth commandment. This is a solemn thought. Will you exchange Heaven for earth? Some are ever ready to lend us a helping hand; but others offer us nothing but excuses. Did you never hear of the "proxy saint"? Let it not be thus said of us at last: "In life you served God by proxy, and now you shall enter Heaven only by proxy!" Ay, naught but a personal endeavor, by grace, will bring a personal reward. It is estimated that we have five hundred or more Sabbath-keepers in our State. Now let these five hundred all nobly come up to the work, and what would be the result only the Master knows. I am stirred as I study this theme.

4, The T. and M. society should work, officers and people, as one soul. Who reports every quarter? Who works hard that he may have an encouraging report to record? Who is it that pays a perfect some in Illinois that so do, and their numif you fail to discharge a known duty? Not unless the Lord's ways are unequal. Then let us all work, and pray, and hope on till we know and realize our duty; and in the outcome of life may we all reach the world of perfect equality.

G. W. Colcord.

THE DIME TABERNACLE.

After considering the reasons set forth why our people should have a more commodious house of worship at Battle Creek, I immediately said, "It is right. Such a building should be erected." I shall give my mite and influence to forward the enterprise. And I hereby request the committee to furnish our Conference and State T. and M. society secretaries a suitable number of blanks, so that they can furnish all our librarians and church clerks with Dime Tabernacle pledge-papers.

Brethren and sisters, will not our State

respond? I so trust.

G. W. Colcord, for Illinois.

Lamily Reading.

GOOD NIGHT.

Good night! Now the weary rest by right, And the busy fingers, bending Over work that seems unending, Toil no more till morning light-Good night!

Go to rest! Close the eyes with slumber prest; In the streets the silence growing Wakes but to the watch-horn blowing, Night makes only one request— Go to rest!

Slumber sweet! Blessed dreams each dreamer greet; He whom love has kept from sleeping, In sweet dreams now o'er him creeping May he his beloved meet-

Good night! Slumber till the morning light, Slumber till the new to-morrow Comes and brings its own new sorrow. We are in the Father's sight— -Selected. Good night!

ONE WORD MORE.

I was much pleased with the article on dishcloths in a recent number of the RE-VIEW. The lady's remarks were excellent as far as they went, but I think a word for the dishwiper may be added with profit; and I would say, Let it be well cleansed every day. Many housekeepers who, every day, brush in hand, go peering into the farthest corners after the last speck of dust (which is all very well, other things agreeing thereto), use one dishwiper a whole week without even once rinsing it. Think what that wiper must be at the end of the week, and do not let any, especially health reformers, be so careless.

I well remember the remark an aged brother made in the kitchen of the provision stand, at one of our camp-meetings. On being told that he was using a dishwiper for toilet purposes he replied, that he was sure he had not made that mistake, as he should know the wipers by their smell. Filthy dishwipers are an abomination, and it is very little trouble to keep them sweet and clean; therefore when you wash your as thorough cleansing.

L. M. RICHMOND. disheloth do not forget that the wiper needs

 $Brightwood,\ Mass.$

THE DUTY OF BEING HAPPY.

There is no duty so much underrated as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor. The other day, a ragged, barefoot boy ran down the street after a marble, with so jolly an air that he set every one he passed in a good humor; one of these persons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money, with this remark: "You see what sometimes comes of looking pleased." If he had looked pleased before, he had now to look both pleased and mystified. For my part I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere but upon the stage; but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five afflicted us.

pound note. He or she is a radiating focus of good will; and the entrance of such a one into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great theorem of livableness of life. Look at one of your morbidly industrious fellows for a moment. He sows hurry, and reaps indigestion; he puts a vast deal of activity out to interest and receives a large measure of nervous derangement in return. Either he absents himself entirely from all fellowship, and lives a recluse in a garret, with carpet slippers and a leaden ink-pot, or he comes among people swiftly and bitterly, in a contraction of his whole system, to discharge some temper before he returns to his work. I do not care how much or how well he works, this fellow is an evil feature in other people's lives. They could easier do without his services in the circumlocution office, than they can tolerate his fractious spirit.—Cornhill Mag-

A BURIAL SCANDAL.—The English papers contain an account of a burial scaudal, which is said to have occurred at Tilton-onthe-Hill, and which, if true, illustrates the vulgarity of which a man may be capable under the influence of superstition. "A parishoner" writes to a local journal that the vicar recently refused to read the burial service of the Church of England over the body of a little child, two years of age, that had been drowned, on the plea that it had not been baptized; but he is charged with the cruelty of having coupled with the refusal, the assurance to the parents that the little one was undoubtedly lost; and that it was a judgment on them for their neglect of the rites of the church. The poor mother's feelings may be imagined! It is said further that, not satisfied with this refusal, the vicar made a point of witnessing the burial, the management of which he had intrusted to the parish clerk. The funeral passed off quietly and in perfect order, till the people around the grave started the hymn, "Safe in the arms of Jesus," when the vicar, who had been watching the proceedings from a distance, came to the grave, and endeavored to stop the singing, telling the parents and friends to go away, it was "all hypocrisy, the child was lost." This naturally was a signal for an outburst of indignation, and the minister was hissed and hooted by the assembled parishoners.—Religious Intelligencer.

Postal Cards.—The Paterson (N. J.) Press furnishes the following synopsis of the law of postal cards: "There is one rather absurd thing about postal cards that seems not to be generally known. A good writer, who gets things down fine, can put several thousand words on a card, and the cost is a cent, but if he puts a printed slip containing a single word on the card, the expense is six cents; one paid for the card and the other collected from the card receiver; yet if words are printed on the card itself it is all right. If a person pastes a printed slip on a card, the size of a postal card, and puts the card and slip in an envelope, the government will carry card, slip, and envelope for a cent, yet it charges six cents for carrying a postal card and slip without the envelope. Then if you have occasion to paste a printed paragraph on a postal card, put it in an envelope, and the additional weight will be carried four cents cheaper than the card alone goes."

Many complain of their memory, but none complain of their judgment.

Obitnary Motices.

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

Diep of consumption of the blood, in Cambridge, Me., May 25, 1878, Sr. Florence F. Clark, aged 34 years. A father and mother, an only sister, and two brothers, together with a large circle of friends, mourn her loss. Especially do the parents need sympathy, as they are left alone. The last sermon preached by Bro. Andrews at our last camp-meeting in Skowhegan decided her to keep the Sabbath, and she went down to the grave with a firm hope of coming up in a little while. Her hand was ever open to give to the poor and needy, and by very many little acts of kindness had she endeared herself to many. Funeral sermon by Eld. Abram Barnes, from Heb. 9: 27, 28 R. c. H.

WE laid away to rest until Jesus comes our infant son, Andrew F. Moreton. He fell asleep in Blue Lick, Ala., June 24, aged 1 month and 7 days. We earnestly desire to find our lost treasure again in the kingdom of Heaven. God is good, though he has J. AND B. MORETON.

CAMP-MEETINGS FOR 1878.

Indiana, Kokomo, Aug. 14 to 19. Illinois, Bloomington, Aug. 27 to Sept. 3. Onto, Tiffin, Aug. 28 to Sept. 3. Aug. 28 to Sept. 2. NEW ENGLAND, Sept. 4-9. MAINE, * 11–17. VERMONT,

Private letters from Bro. White bring intelligence that he has safely reached Colorado, and is still improving in health. A report from him, which we are informed is on the way, may be expected next week.

Allegan County.

It was our privilege to spend Sabbath and first-day, July 13 and 14, with the brethren of Allegan county, Mich., in their district quarterly meeting at Allegan.

There was a large attendance from surrounding churches on the Sabbath. Following the morning discourse a little time was spent in social meeting, in which forty-four good testimonies were promptly borne.

On first-day an encouraging T. and M. meeting was held, showing this work to be in a healthy state in this district. Bro. W. H. Littlejohn took charge of the tract meeting. There seems to be a gathering influence in Allegan county, and much to give hope and encouragement for the future of the cause in that section.

Trine-Immersion Folly.

A CORRESPONDENT writes from Maine: "We are glad that Bro. Waggoner's articles on Baptism are to be published in pamphlet form. There is a man in the next district preaching and practicing trine immersion. He says people call him an Adventist, but he calls himself a Come-outer, and says he is not only a Comeouter but a Stay-outer. He dipped one young man three times, but he didn't wash out his tobacco; for he was at our house last week and almost smoked us out. This preacher says any one who is baptized any other way than by being plunged forward has the mark of the beast, and if he had it, he would baptize himself. if he could find no one to baptize him. What next?"

Gems of Song.

I HAVE received a copy of this work, and have examined its contents by the first lines, and I am satisfied that it is worthy of its title; for it contains a selection of the very best of the popular songs of the day, from various authors, together with a good variety of standard advent hymns. One hundred and nineteen choice songs for ten or fifteen cents, in paper or flexible cloth binding. Those who choose to have the music in the same book will find a good selection in Hymns of Praise. These little books, being so cheap, will be found good to promote singing, on entering new fields of labor.

R. F. COTTRELL.

Coming to the Front.

THERE are some indications that the Sabbath question is destined to come to the front as one of the leading aspects of the great question of religion and the State. The action of the Southern Presbyterian Assembly, the work which will be steadily maintained in this city and State. the efforts of the International Sabbath Association to reduce to the lowest point the amount of railway and postal service, the action of other Sabbath-protecting societies like the Sabbath Committee of New York, will almost certainly maintain and extend the interest which has been awakened. Probably, before long, we shall be ready for a National Convention or Conference, and perhaps for a national organization to secure uniform action on this subject in all the States. The old controversy over the Sabbathmails is almost certain to be revived, and when it is, the Christian people of the land will not submit to an insulting and erroneous decision as quietly as they did fifty years ago. - Christian Statesman, June 27, 1878.

A NEW word which gives its name to a modern pious lunacy is "Pyramidology." The same unhealthy curiosity which makes an ignorant skeptic fool with "mediums" and "seances" sets the credulous believer to searching

for revelations of history and prophecy in the Pyramid of Cheops, or for an accurate chronology of the Lord's coming in the Holy Scriptures. We say to our readers, if they are asked to count pyramid inches and to measure in pyramid galleries the ages from the creation of the world to the coming of Christ, or from his coming to the consummation of all things, that even to consider the subject is a perversion of the good sense which we trust their Maker has given them.—Independent.

${\it APPOINTMENTS}.$

"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 r man and beast.

Ind. Conf. Com. for man and beast.

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 to Aug. 1. If any cannot be represented by delegate, be sure to 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.

THE next State quarterly meeting of the Indiana T. and M. Society will be held at Kokomo, Ind., in connection with the camp-meeting, Aug. 14-19. S. H. LANE.

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

ing. Be punctual.

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

R. M. KILGORE.

Wisconsin Camp-Meeting.

THE fall camp-meeting for Northern Wisconsin will be held at Grand Rapids, in the month of September.

H. W. DECKER. of September.

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. H. NICOLA. Farnsworth will be present.

The Lord willing, I will be at Sterling, Rice Co., Kan., July 27-30. With the Sabbath-keepers of Barton county, Aug. 3-5, 1878, where Bro. Dawson may appoint. Hope to see a general rally at these meetings. Will Bro. Seaward meet me at Sterling, Friday, July 26, and some brother meet me at Great Bend, Aug. 1, on the arrival of the train from the east? J. N. AYERS.

Business Department.

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

Ir the superintendents or secretaries of Sabbath-schools in Wisconsin, who have not received blank reports, will give me their address, I will furnish them with blanks.

O. A. Johnson, Sec. Debello, Vernon Co., Wis.

ELD. J. B. GOODRICH'S P. O. address is East Wash-

A GIRL eighteen years of age, able to do all ordinary house-work or sewing, would like a place in a good Sabbath-keeping family. Iowa preferred.

Address, Tipton, Iowa. JESSE DORCAS.

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

\$2.00 EACH. Mrs J T Gunning 54-2, James Flemming 54-2, E V Clark 54-2, Anna M Oyer 54-2, Mrs Joanna Cass 54-10, Lewis Niles 54-5, S Thomas 54-2, Irena ming 54-2, E V Clark 54-2, Anna M Oyer 54-2, Mrs Joanna Cass 54-10, Lews Niles 54-5, S Thomas 54-2, Irena Stone 54-2, P O Byam 54-2, Electa Miles 54-3, Andrew E King 54-3, Mrs Carrie W Bixhy 54-2, Tenie Bozley 54-3, J D Shilling 54-1, E Walworth 55-1, F L Holmes 54-2, W C Grainger 54-10, David R Austin 54-2, B E Jeffers 54-2, A M Stevens 53-11, Mrs Chas Cushing 54-1, John Tucker 54-2, Kate V Temple 54-11, J R Whitham 54-11, D Malin 53-25, Mrs Wm Page 54-1, F T Wales 53-28, J P Hunt 51-1, H C Loomis 54-4, O M Andrews 54-1, Catharine Mathews 54-1, J R Brooks 58-24, Andrew Hoyt 54-1, Peter Erb 54-2; M E Danser 54-2, O Slater 53-7. Sabrina Simonson 56-10, A P Green 54-1, Jane Whitney 54-1, James F Munger 54-2, Orcutt Burr 54-1, Samuel F Grant 54-1, P C Adamsen 54-6, J P Logan 54-18, Ellea Reisman 54-2. Nelson Clark 54-1, Mrs O D Washburn 54-1, E M Smith 54-2, D W Rice 54-8, J Taber 54-2, Mary Robinson 54-3.

\$1.00 EACH. J M Davis 58-2, Mrs J A Lackey 58-4, Lovina Robinson 53-12, R L Simpson 53-7, Daniel House 58-4, L W Maxler 58-2, H S Priest 58-1, J M Whitney 58-1, Mrs Mary Cosert 58-4, Wm Annis 58-2, A B Pearsall 58-1, J L Lewis 53-2, Cynthia McCoy 58-1, A Hopkins 53-8, Mrs Diana Titus 58-2, Edward Town 53-10, H W Lawrence 53-8, Mrs Amy Clough 58-8, Eben Metcalf 53-8, Mrs Lucia Bell 58-8, E A Althouse 58-10, Chas Mosher 58-5 Mrs Mrs Martha Lockwood 58-9. Eben Metcalf 53-8, Mrs Lawfeice 53-3, Mrs Amy Clough 53-8, Eben Metcalf 53-8, Mrs Lawfei Bell 53-8, E A Althouse 53-10, Chas Mosher 53-5, Mrs Martha Lockwood 53-2, Wrn Coats 53-1, E Wyckoff 53-2, Reuben Booth 53-2, Francis Nelson 53-1, A D Cox 52-24, C D Chapman 53-3, Grace Holbrook 53-1, J C Tomlinson 53-3, Deborah Rexford 53-2, G W Newman 53-1, Wrn Fox 52-25, Mrs Maria Scurvin 53-2, Mrs Betsey S Shaw 53-1, Clark Chadwick 53-8, B D Woods 58-1, A J Terrell 53-2, Geo Dunlap 53-2, Frederick Wilson 53-4, Electa McMullen 53-10, J O Culver 53-2, S A Howard 53-2, E A Poole 53-1, Lucinda M Curtis 53-1, Moses Munson 53-10, W B Needham 53-2 Ellen V Newcomb 53-2, Mary M Grimes 53-2, B Hulse 53-10, Polly Conklin 53-2, F A Marvin 53-2, M S Davis 53-2, Emilv C Starrett 53-2, F A Speace 53-3, A J Stover 53-4, S A Holden 53-1, John Munce 54-1, Martin Phillips 53-5, W A Barber 53-1, J C Martin 53-2, Wrn Hayes 53-2, John A Hatch 53-2, J M Baker 53-1, Rosanna Stewart 53-2, S B Sonthwell 58-5, Thos C Spreve 58-2.

MISCELLANEOUS. Austin Mosher \$1.50 52-17, Wm Schram 50c 52-17, Asa Bee 1.50 53-14, Delia Fitch 1.50 53-4, R Davis 50c 52-15, Mary E Gray 50c 52-15, Nrs McDowel 50c 52-18, Wm Wakeham 2.50 54-18, Mrs Josephine Long 50c 52-16, W S Wright 50c 52-18, Allen Garvin 1.50 54-2, Samuel Cronk 1.50 53-29, Elvira Seeley 1.50 54-2, Carrie M Ball 1.50 54-3, Delia Moore 1.50 54-2, F G Miller 75c 53-3, E A Griford 50c 52-18, Mrs Conrad Rader 75c 53-1, Mrs S V King 75c 53-1, A Burnham 75c 52-20, Nellie A Seward 75c 53-1, Mrs Belle Burnham 75c 53-1, Mrs S E Welch 75c 53-6, Titus Z Andrews 3.00 54-8, Joseph Lanktree 75c 53-2, W D McLaughlin 3.00 52-22, John B Maurins 50c 52-24, G W Chilson 50c 52-18, Joseph Potter 50c 52-18, S I Bice 50c, 52-18, Gardener Glaspie 50c 52-18, S J Mann 50c 52-16, Conson 506 52-18, Joseph Potter 506 52-18, S J Mann 506 52-18, Gardener Glaspie 50c 52-18, S J Mann 50c 52-18, C N Plum 1.50 54-2, Hiram L Russell 50c 52-19, H Morse, 50c 52-19, Mrs S Leavalee 50c 52-15, Mrs P Larson 75c 58-2, John A Maxwell 1.50 54-2, Joseph I Matthews 50c 52-16

Books Sent by Mail.

Books Sent by Mail.

Wm Ostrander \$1.25, H M Kenyon 1.14, E B Lane 61c, W W Sharp 8.44, J W Adams 90c, E J Potter 44c, Sophia M Croshy 44c, C H Bliss 2.50, C L Boyd 13.83, Joel Crandall 40c, C H Bliss 5.45, O F Olmstead 7.00, J W Adams 90c, C L Boyd 5.45, J O Corliss 2.20, W R Slade 5.80, Wm Ings 17.66, Thos Ings 1.28, Mrs G W Black 25c, A J Abeel 20c, Dennis Morrison 1.00, Miss Julia Boger 2.75 Sarah Abbott 30c, H H Stone 50c, John Roberts 3.00, J W Blake 40c, Annie M Olsen 40c, Laurence Fisher 20c, Henry Meyer 30c, C A Lovel 50c, L S McClure 10c, Mrs T M Walter 20c, J P Jassperson 8.00, W H Hall 35c, Franklin Von Camp 18c, Niels Larsen 90c, J B Ingalls 3.80, Wm P Andrews 1.00, O B Sevy 50c, A W H Millard 50c, F C Ross 25c, A Longman 25c, F S Lamar 3.00, P C Adamsen 1.75, O Olsen 30c, E Steiger 60c, E B Miller 1.00, C S Kilmer 20c, Ella Barringer 70c, R L Simpson 15c, B F Richards 1.00, Mrs G W Black 25c, T A Kilgore 10c, H H Boger. 1.75.

Books Sent by Express.

A H Hall 15.08, M S Burnham 27.45, L W Carr 10.00, J G Holroyd 12.50.

Books Sent by Freight.

S N Haskell \$121.95, J W Raymond 28.96.

Cash Rec'd on Account.

David Fulton \$12.85, G W Colcord 10.00, Geo A King 40.00, C O Taylor 10.00, O A Olsen 4.50, R M Kilgore per T A Kilgore 72 50, Mary L Williams 3.50, Christian Black 75c, Ill T &M Society per A A Johnson

A friend \$5.00, John F Hanson, Italian 5.00, Hans Larsen, Italian, 10.00, John F Hansen 25.00.

S. D. A. E. Society.

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