

The Advent Review

AND SABBATH HERALD.

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

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HIS SYMPATHY.

O HUMAN, sympathizing Lord!
We own with grateful awe
The matchless self-forgetting love
Which was thy constant law;
The love which in thy loneliness
Knew neither self nor gain,
But gladdened in thy children's joy,
And saddened in their pain.

No tender light of earthly home
Rejoiced thy weary eyes;
Once past thy saintly mother's arms,
Beneath the midnight skies,
Thou King of Heaven, in all the earth
Couldst boast nor couch, nor bread,
Or but by wayside fountain wash
The hands that myriads fed.

And yet, to Cana's wedding feast,
When the assembly came,
A blessed benediction fell
At mention of thy name.
Joy to the festival, where served
The Master, though its guest,
And smiling on the hearts that loved,
Made them so doubly blest!

And haply o'er the grassy slopes
Of lovely Galilee,
In later days the mother brought
Her child for Christ to see.
I well can think how tenderly
Close to thy lonely breast
With God's own gentleness upheld
The little one was pressed.

Saying, "Of such my kingdom is,
(Save as this little child,
None can a welcome find therein,
Confiding, pure, and mild)"
And backward through the springing grass—
As home the mother walked,
Sweeter for aye were life and love
That thus the Master talked.

O human, sympathizing Lord!
In all time, now as then,
Thou bid'st no sweet affection die,
Nor fetterest thy free men.
Thou biddest not from daily joy
Thy children hide their eyes,
Or bend to bead and crucifix
Their vision from the skies.

But thou still walkest, where we walk,
In homeliest household care,
Where love and pity summon us
To duty sad or fair.
We cannot labor but with thee,
Oh make our homes thine own,
And find in every heart, dear Lord,
Ever a waiting throne!

—Christian Weekly.

General Articles.

SABBATON.

COMMENTS AND AUTHORITIES.

As the truth on the Sabbath and law questions arouses the popular teachers, they cast about like foxes for hiding places, and, like the hard-pressed ostrich, fancy themselves in safety if only their heads are out of sight! The Greek of Matt. 28:1 is a favorite covert lately; so much so that Eld. Caskey, in the late debate with Eld. Kilgore, appealed to it, and then admitted that he knew no more than a hog about Greek! In disproof we need only array against them the commentators, a few of whose notes I add to those given in the tract on "Sabbaton."

A. Campbell: "The Hebrews denoted the days of the week from the order of their succession from the Sabbath. Thus the day next after the Sabbath they called the first of the Sabbath, etc. The same method is still kept up by the Christian Arabs, Per-

sians, etc. . . . In conclusion I would say that the adjective *mia*, being of the feminine gender, cannot relate to *sabbaton*, which is neuter; *Sabbath* being here used to denote *Sabbath of days*, that is, the period of seven days, which we call a week; and *mia* being of necessity construed with *hemera* understood. *Mia ton sabbaton*, therefore, can never be translated, 'The first of the *Sabbaths*,' or 'One (Sabbath) of the *Sabbaths*,' but must be uniformly rendered 'the first day of the week.'—*Millennial Harbinger*, 1836, p. 555.

Benson's Commentary: "In the end of the *Sabbath*, or rather 'After the *Sabbath*,' as *Opse sabbaton* may be properly rendered. *When it began to dawn into the first day of the week*, that is, Sunday, or Lord's day; for *mia ton sabbaton*, always signifies 'the first day of the week;' and thus the word *mia* usually signifies in the Septuagint, when it is joined to days, weeks, or months. See Gen. 1:31; Ex. 40:2; Ezra 3:6; 10:17."

Religious Encyclopedia, art. Week: "From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in the New Testament, *sabbaton* and *sabbata*. The Jews accordingly, designating the days of the week, were accustomed to say, 'The first of the Sabbath, that is, of the week; the second day of the Sabbath; that is, Sunday, Monday, etc.' Mark 16:2; Luke 24:1; John 20:19." So too Watson's Theological Dictionary and Encyclopedia of Religious Knowledge.

Whiting: *Sabbaton* signifies "a rest," "a Sabbath," especially "the seventh day of the week." By a metonymy it is also used for the interval from Sabbath to Sabbath, that is, a week.

Bible Dictionary, American Tract Society, art. Week: The Jews called Sunday "one of the Sabbath;" that is, the first day of the week. Monday was "two of the Sabbath." L. J. CALDWELL.

THE TITHE.

"EVEN from the days of your fathers ye have gone away from mine ordinances, and have not kept them." Mal. 3:7.

The ordinances to which reference is here made are clearly brought to view in the verses following, and doubtless embrace the system of tithes and offerings which was instituted in that dispensation, and adopted by the people of God of that age. For a long time these ordinances seem to have been lost sight of; or, in the language quoted, the people had gone away from them, and had not kept them.

For something like a score of years S. D. Adventists have claimed to adopt this system; and by them its practical utility has been clearly demonstrated, and its beneficial results have been so apparent that argument in its favor would be unnecessary, not to say out of place. But though they are satisfied as to its propriety and generally agreed as to its utility, is it not to be feared, that, for want of a just appreciation of its merits and a proper sense of its obligatory character, and from a consequent failure on their part to suffer its claims to bear upon them, even they have failed to reap the full measure of the benefit which it was the evident design of God it should prove to his people? Not to go back and enumerate the blessings which by its adoption were secured to ancient Israel, we shall find ample testimony upon this point in the third chapter of Malachi. We shall also find proof in our own history, in the remarkably signal manifestations of God's approval in cases of its rigid observance, and in the evident indications of his displeasure which have followed its neglect.

Though at times God's people have been few in number, and though in consequence

of their departures from him the line of distinction between them and the world has sometimes been barely visible, yet is it not true that since the days of Abel God has had a people in the earth who were, in a sense, separate from the nations around them? and now is it not true in a special sense that he is "purifying unto himself a peculiar people, zealous of good works?" It is no evidence to the contrary, that, as is generally admitted, the language of the verse quoted, and the fearful charge following, if they do not refer exclusively to the people of God, have yet a special application to them (a conclusion at least justified by a not necessarily critical review of their condition financially as well as spiritually); for immediately following is the invitation, "Return unto me, and I will return unto you, saith the Lord of hosts."

In every instance of a separation between God and his people, the fault is manifestly on their part, and with them rests the responsibility. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. An opportunity to return is given us; and are we ignorant of our departure, so that we inquire, "Wherein shall we return?" the answer is plain: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Now our question is answered, and truly our condition is an unenviable one. But are we to be left without hope? Is there no reprieve? Truly "to us belongeth confusion of face." "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." Dan. 9:9.

Having been found guilty of the fearful crime of robbing God, let us not contend with the Almighty; but, thankful for the privilege of redeeming the past, how can we better manifest our humble gratitude than by being in haste to avail ourselves of it, and to heed the invitation: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Lord is not only willing to forgive, but anxious to bless, his repenting people. Prove me—try me; in other words, show me your faith by your works. In every age, in all the dealings of God with his people, faith on their part has been a prerequisite to success. Hence we read, "Without faith it is impossible to please God;" and the apostle James assures us that "faith without works is dead." Aware of this, and nearing, as we certainly are, the conclusion of earth's drama and the final glorious triumph of the work of God in the earth, shall we longer be satisfied with a merely nominal belief in it,—a *dead* faith?

Having been granted the privilege of participating in the work instituted by the Saviour of men, in which we are assured that all Heaven is interested, of sharing in its final triumph, and of enjoying throughout an endless eternity the fruits of our labors and sacrifices, shall we longer deceive ourselves? Shall we bury our talents in the earth, give, if at all, grudgingly of our means, thus shutting out of our heart and excluding from our labors the blessing of God that maketh rich—rich, not in this world's goods merely, but in faith, in confidence in the work, which is essential to our spiritual prosperity? Oh that, as those who have been so highly favored with the light of these precious truths, we might be able to grasp as a living reality the fact that God invites, nay, entreats, his people to come into a position where he can safely

bless, and signally manifest himself to them, that he may be glorified in them. Isa. 49:3.

"Prove me now." In view of the great work intrusted to the people of God, and the consequent great responsibility resting upon them, there never was a time when they stood in greater need of his blessing; and from the language of this chapter in Malachi alone, we may safely conclude that the Lord was never more willing to bless his people.

The tract societies, in connection with the publishing department, are doing a great work, and there is not a doubt in the minds of the true friends of the cause but that it is the right thing in the right place; but they are crippled for want of means,—for want of these very tithes and offerings with which the Lord invites us to prove him, and which he asks us to bring into his store-house, "that there may be *meat* in mine house." What is the *meat* here referred to, if not the truths of his word which have been so carefully written out, and which, at considerable expense, are and must be published to a world hungry, starving for the bread of life. Already the demand is greater than the supply.

The individual, who, indulging his sordid greed for gold, can close his hand and heart against the cry of the famishing, is to be pitied; but what shall we say of him who, enjoying the light of present truth, and having in his possession means *lent him of God* for this very purpose, withholds the bread of life, refuses to dispense the bounties of God's providence? Now is the time to prove the Lord,—*now*, when help is needed, when the Spirit of God is moving upon our hearts, when the cause is languishing, or rather when we ourselves are suffering for want of the very blessings which a proper improvement of this golden opportunity would secure. Delay is dangerous, and in this matter is it not doubly so? Is there not danger that by refusing to heed such entreaty, by steeling our hearts to such appeals, our inclination to do in this direction will become less and less, our minds more and more blinded by the god of this world, the Spirit of God be grieved forever from our hearts, and it be said of us, "He is joined to his idols, let him alone?"

"Prove me now herewith." The means are in our hands with which to prove the Lord, with which to prove our love to him, our confidence in him, and our devotion to his cause. Nor is the privilege confined to those of large means. The same Saviour who noticed the gift of the poor widow pleads our cause, and will accept our efforts though feeble, our sacrifices though small, if prompted by a spirit of sacrifice and love to him.

Let us not be satisfied with saying, "I would do something, but"—unless we have a better excuse to offer than, "I have a family to support, and they may be sick;" or, "I am out of health, and may need what I have;" or, "I am young, and want to get a start in life;" or, "I am old, and not able to do as I once could;" or even, "My business is in so unsettled and precarious a condition that I do not know what I can do." Persons in such circumstances are the very ones to whom the invitation is extended, the very ones who need the blessing of God. Cursed, when they might be blessed; sick when they might be well; old and infirm, when their youth might be renewed like the eagle's. Their money is invested as Satan would have it, when, with the blessing of Heaven, it might be used in blessing their fellow-men and in securing "bags which wax not old, a treasure in the heavens."

We are assured that self-denial and the cross lie all along the way to the kingdom. But have we not counted the cost, and decided that Heaven will be cheap enough at any price? and do we not know that this is so most emphatically, "Ye have not yet re-

sisted unto blood"? Many, having loved this present world, have gone back; more, doubtless, will. Human nature is the same as in the days of Judas, and the same scenes are being re-acted by the very men who stand appalled at the terrible tragedy of the betrayal. Verily "the heart is deceitful above all things, and desperately wicked," and we do well to inquire, as did the disciples of old, "Is it I?" remembering, the while, that Judas asked the same question.

"Saith the Lord of hosts." "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." It is he "in whose hand our breath is," "in whom we live, move, and have our being," who says, "Prove me, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It is the privilege of every one, whatever be his vocation, to secure the divine blessing: the mechanic at his trade, the merchant at his store, the farmer as he sows his seed,—to all the invitation is given, to all the promise is made: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, . . . and all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." Ps. 144: 15. J. Q. FOY.

THE DYING THIEF'S REQUEST.

"AND he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Luke 23: 42.

From the above request of the thief, it is evident that he had well-defined views of the nature of Christ's kingdom, and of the events to transpire in connection with its establishment. Just how this instruction was received may be a matter of conjecture; but there were at least two ways by which he might have gained his information, either of which could not fail to give satisfaction to the candid inquirer after truth. 1. The Old Testament, with which the Jews were all familiar, abounds in prophecies setting forth the Messiah and his work. From this source, then, he could have learned the ideas embodied in his request, that Christ was heir to a kingdom in which he would sometime reign as king. 2. For three years and a half Christ himself had been teaching the thronging multitudes the things pertaining to his earthly mission and final reign. Among those who had from time to time listened to the words of Christ, this man might have found a place, and thus the truth might have been learned from the Saviour's own lips. And although, owing to unfavorable influences, it may have lain dormant for a time, yet now in this hour of extreme anguish, it revived in his heart, and grasping his only hope of salvation, he cried, "Lord, remember me when thou comest into thy kingdom."

It would seem from this request, that the thief had never for a moment entertained the thought that he would go directly with the Saviour to his kingdom. The words "remember me" imply that he expected to part company with Christ, and desired to be remembered by him as one absent. Then, again, the expression "comest into thy kingdom" plainly shows that not only was the idea foreign to his mind that Christ was then going into his kingdom, but that he anticipated a future coming of Christ before that event would be consummated.

That there are two kingdoms spoken of in the Bible, each represented by a throne, we think there is no doubt. One is referred to in Heb. 4: 16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The fact that man can now supplicate the throne, and obtain grace, is evidence that the throne is occupied by a king. It is also evident that all who avail themselves of this grace have proclaimed themselves willing to yield to the authority of the king, and be governed by his laws; hence have become his subjects, and a component part of that kingdom represented by the throne of grace.

The kingdom of grace is spoken of in the Bible a number of times as the "kingdom of God," from the fact that grace is itself a gift of God (Eph. 2: 8), and that through it man may develop a character which will fit him to become a subject of the immortal kingdom. This arrangement of grace, which has run parallel with man's necessities, is also called the gospel, and was so understood by the apostles; hence

when Jesus commanded them to proclaim the kingdom of God, they went out and preached the gospel. See Luke 9: 2, 6.

In this plan to restore men by grace, Jesus acts the part of an advocate or mediator. Heb. 8: 6; 1 John 2: 1. While exercising this office he does not occupy his own throne, but the throne of his Father, as we learn from his own testimony. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. How long he will remain there is plainly stated by the psalmist David: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Compare Ps. 110: 1 and Heb. 10: 12, 13.

As long, then, as there is a repenting rebel against the government which Christ died to maintain, so long will the Saviour sit and rule conjointly with the Father on the throne of grace, and through his priestly intercessions offer to God the counsel of peace for all who come to him. Zech. 6: 13. But the time comes when a change takes place. The last one who will accept the gospel call having yielded, and the last plea for guilty man having been made, the end comes, Christ delivers up the kingdom of grace to God, and eternal justice bears sway. 1 Cor. 15: 24-28. At this time he also receives from the Father the kingdom to which he is heir, comprising the former subjects of grace of every age and clime, over whom he is to reign forever and ever. Dan. 7: 13, 14.

The change effected and the kingdom transferred, nothing then remains but for him to descend to earth, and restore to life his devoted followers of the past, make them subjects of his immortal kingdom, and crown them with eternal glory. Then, although seated on his own throne of glory (Matt. 25: 31), attended by all the holy angels, Christ will remember that penitent thief, and give him a place in paradise. At that time, too, all who have humbly followed the word of God, and faithfully carried out his will,—no matter how much reproach they have suffered for Christ's sake, or how obscure their death, without even a stone to mark their resting-place,—will be remembered by the Lord of glory, and be given a place in his everlasting kingdom. J. O. CORLISS.

UNSPOTTED FROM THE WORLD.

ONE of the chief characteristics of a Christian is that he keeps himself "unspotted from the world." In his daily intercourse with his fellow-men he is thrown, more or less, into the society of those whose spirit and deeds are not in harmony with Christ, and hence not in union with his own spirit. He hears the name of God blasphemed; but if by word or act he shows no disapprobation, he becomes spotted by the contact, and guilty in the sight of Heaven (see Lev. 5: 1); or, if wrong principles are expressed, and he makes no protest, he becomes contaminated with the evil. He frequently witnesses a wrong spirit of levity and jesting; but if he join in the laugh and pass around the joke he becomes "spotted with the world."

There are gatherings and associations for worldly amusement or profit; there are secret societies for worldly gain multiplying upon every hand; but the language of the Christian's heart should be: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Gen. 49: 6.

Opportunities to bear the cross for Jesus' sake are allowed to slip, and self-condemnation and spiritual barrenness is the result. A man who followed the business of threshing once said to me, that he had been, with his machine, all through a certain community that was largely religious by profession, and yet only one man there had the courage to call the hands together and pray before them. Although he (the thresher) may not in any way have acknowledged it to that humble Christian, I knew that he respected the piety of that man above that of any other professor of religion in that section.

It may be asked, "Should a Christian exclude himself from the society of worldly people?" By no means. Jesus, our pattern, did not thus exclude himself. The Christian may have business transactions with unbelievers, may cultivate a friendly intercourse with them as neighbors or acquaintances, and yet in all these relations honor and glorify God.

A Christian may often do wrong, but as soon as he becomes aware of it, let him at once go to the person or persons that may

be affected by it, and fully confess it, and, as far as possible, make reparation. Nothing else, perhaps, would go so far as this to establish confidence in his integrity. I believe that men of the world sometimes put professed Christians to severe tests to prove them. Happy is he who endures the trial. A. SMITH.

TENT SEATS AND GUYS. 5

If our discourses were only twenty or thirty minutes long, we might not need seats with backs to them. But when we invite men and women of all classes and ages to our meetings, and expect them to sit and listen an hour or more to what we have to say, it is very necessary that we make them as comfortable as we can. It has been a matter of great anxiety, among our ministers who are laboring with our tents, about attaching backs to our temporary seats.

I have received inquiries as to the arrangements we have made in this respect. Our present method is the best we have seen, and gives perfect satisfaction. The risers are simply twelve-inch boards, twelve feet long, on which are six seats. They are raised by blocks till they average fifteen inches from the ground. Each of these forms a section, on each side of which is an aisle, so that persons can walk without stepping over the risers.

To each of these seats we have a back made as follows:—

On each riser, behind each seat, is bolted, with one bolt, near the top of the riser, a nicely planed piece $1\frac{1}{4}$ inches by 3 inches, two feet long, in the top of which is a slot, 3 inches long to receive a three-inch strip the same length of the seat, which forms the back. Below the bolt and in front of the upright piece, near the foot, is nailed a small block to hold it in position. Thus hinged, the back can fall forward, and in transporting them can be left on the riser, and carried without injury. By having these pieces and strips all planed and made by machinery, and the holes for the bolts all bored, everything will fit nicely, look well and the expense will not be great. The backs should be about 16 inches high, and at such an angle as to make them the most comfortable.

GUYS.

I have used the iron guy for five or six years on our large tents, and am satisfied that they are far superior to the rope. They will not shrink or expand with the changes of the weather, and so far I have seen none cut with knives in the hands of mischievous or malicious persons. They are stronger and more durable than ropes. There is no wear-out to them, therefore they are more economical.

After experimenting, I find the following the best way to make them:—

Three long joints, connected with two links of the same material, so that they can be folded. At one end there should be a foot of the best trace-chain, with a ring through which this can pass, this forming a loop to pass around the ground stake; at the other end, another foot of chain to attach to the top of the upright posts, and connect with the tent. These chains should be burned so as to toughen them. Each turn should be welded. I find that $\frac{1}{2}$ round iron is strong enough, and it makes a very light guy. It costs just a cent a foot here. Trace-chains 30 cents apiece, and to make them it costs 40 cents a guy. For a large tent with 8 ft. wall a guy should be made about thirteen feet long. R. M. KILGORE.

WATCH.

I OFTEN hear brethren and sisters wishing their circumstances were different, that they might be able to do something for the advancement of the cause of God; but at the same time they justify themselves, under the existing circumstances, in doing little or nothing. But God has something to be done in every nook and corner of earth's great harvest field, and those who stand ready get the work and receive the hire.

Here are a few illustrations, ancient and modern.

Lot sat at the gate of the city, improving every opportunity of doing good to his fellow-men. The angels found him at his post of duty; they received of his hospitality, and he of their salvation. Elisha was a husbandman. Ever faithful, the Lord knew where to find him. Elijah passed that way; the Spirit speaks, and Elisha follows the man of God and minis-

ters to his wants. In return he receives Elijah's mantle and a double portion of the Spirit of Israel's God.

A few years since a lady in Iowa embraced the Sabbath. She had no opportunity to unite with the church, and soon came to Nebraska. She was closely confined at home, and what could she do? (What would you have done, my sister? What have you done?) She talked the truth in a kind and winning manner. She lived it; her lamp was trimmed, and others saw the light of its burning. She sent for a minister to come and preach the third angel's message, and now sees a church organized and four of her own family, who were without Christ, within its folds. Here is another case. Some S. D. Baptists left church privileges in Wisconsin and "came West." The lamps of those who used their neighbor's oil burned very feebly, or expired. Others were faithful to their high calling. One devoted sister, in reaching out after others, talked of Christ and the Lord's Sabbath to a youth who was, in consequence of an accident with a gun, lying on a bed of affliction. But how could he keep the Sabbath? The holy day returned. His pocket knife, which afforded him his usual pastime, was laid aside, with, "I am not going to whittle any more on the Sabbath." His father, who had once known and loved the truth, heard the resolution. A tender chord was touched in his heart. He immediately sent for the REVIEW as a Sabbath pastime for his boy, and soon commenced to observe the Sabbath and to live a Christian life. Some of his neighbors joined him. A minister was called, and now a church is organized and there is a company rejoicing in the "blessed hope" as the result of this sister's faithfulness.

Had Lot been at the Sodomites' places of amusement, would not he and all his family have perished with that doomed city? Had Elisha been mingling with the worshippers of Baal, would he ever have been called to be a prophet of the Lord? Did the Master give to those sisters a talent? The value of the increase can only be estimated in the scales of eternity. Souls are saved! Angels rejoice that sinners are converted, and that wanderers are called back to the Father's house!

"Go work in my vineyard; there's plenty to do, The harvest is great and the laborers are few; There's weeding and fencing, and clearing of roots, And plowing and sowing, and gathering the fruits. There are foxes to take, there are wolves to destroy, All ages and ranks I can fully employ.

"Go work in my vineyard; I claim thee as mine, With blood did I buy thee and all that is thine: Thy time and thy talents, thy loftiest powers, Thy warmest affections, thy sunniest hours. I willingly yielded my kingdom for thee, The songs of archangels, to hang on the tree."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man."

CHAS. L. BOYD.

WHEAT HARVEST.

THROUGH the blessing of God on the farmer's efforts, an abundant wheat harvest is about to be gathered by our brethren in Michigan. This desirable result has been secured by the mutual co-operation of divine and human agencies. However favorable had been the divine providence as manifested in the gift of sunshine and shower, no harvest could have been reaped had not man plowed the ground and sowed the seed. On the other hand, however carefully the soil had been prepared and the seed sown, no harvest could have been gathered had not God caused the seed to germinate, and grow to maturity. The wheat harvest must therefore be attributed to two agencies, each one of which is indispensable.

And now that the harvest is about to be gathered, it is but right that the farmer should acknowledge the claim of God to his share. As God is the primary owner of the soil his portion should be measured out first. This is the divine rule. Give to the Lord "the first-fruits of all thine increase."

This rule is binding upon all God's people, and as a reward of obedience he has promised that their "barns shall be filled with plenty." But if they withhold his portion, they expose themselves to the charge of robbery.

How many of the thousands of Christian farmers will recognize the claim of God to the first-fruits of the wheat harvest as his tithes?

MRS. HATTIE M. BOSE.

THE BIBLE.

This little book I'd rather own
Than all the gold and gems,
That e'er in monarchs' coffers shone—
Than all their diadems.
Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This book were worth them all.

How baleful to Ambition's eye
His blood-wrung spoils must gleam,
When Death's uplifted hand is high,
His life a vanished dream!
Then hear him with his gasping breath
For one poor moment crave!
Fool! wouldst thou stay the arm of Death
Ask of thy gold to save!

No, no; the soul ne'er found relief
In glittering hoards of wealth,
Gems dazzle not the eye of grief,
Gold cannot purchase health;
But here a blessed balm appears
To heal the deepest woe,
And he that seeks this book in tears
His tears shall cease to flow.

Here he who died on Calvary's tree
Hath made that promise blest:
"Ye heavy-laden, come to me,
And I will give you rest;
A bruised reed I will not break,
Nor contrite heart despise;
My burden's light, and all who take
My yoke shall win the skies!"

Yes, yes, this little book is worth
All else to mortals given;
For what are all the joys of earth
Compared to joys of Heaven?
This is the guide our Father gave
To lead to realms of day—
A star whose luster gilds the grave,
The Light, the Life, the Way.
—Wm. Leggett.

THE CAUSE IN CANADA.

ELD. S. N. HASKELL'S recent visit to Canada of nearly three weeks' duration was timely and was much appreciated by the friends of the truth in this field. In our labors since January, 1878, we had aimed to make this mission self-sustaining. Several of our new friends were doing something to support the work, and we felt that the time had come when all should have an opportunity to adopt the plan of systematic benevolence, and thus help, by their means, in the best of causes. Bro. Haskell's meetings were a success in this direction; and, the Lord helping, the work can be pushed forward in a manner to make this mission self-sustaining hereafter. Also we can soon have a Conference organized and camp-meetings held in Canada.

In my interviews with Bro. Haskell I enjoyed very precious seasons, which were calculated to gladden my heart, and to renew my courage in the Lord. I feel to rejoice in God. My heart is fixed. His people are my people, and their God is my God. We are well able to go up and possess the goodly land.

A. C. BOURDEAU.

July 14, 1878.

REYNOLDS, GA.

THE truth is still gaining ground in all this section of country. I am invited to new places, and have good and attentive congregations. I spoke twice last Sunday in a place I had visited but once before. I spoke on the evidences of the soon coming of Jesus. The gentleman who had invited me to preach told me they had heard much about my doctrine, and now they wanted to know from me just what I believed. Of course that was just what I wanted to tell them. I speak freely here, without any opposition except that arising from the indifference to Bible truth and the claims of God, which is so common to this age.

The company here that took their stand to keep all the commandments are steadfast, learning more of the message. Since we have had regular appointments in the village, the interest has increased. The influence of our people is being felt for good.

Bro. Samuel P. Mitchell, of Brooks county, writes me to-day from the county jail. He wrote me a few weeks ago that the grand jury had found a bill against him for working on Sunday, and he expected his next would be from the jail. In his card to-day he says: "And I am happy to say I am contented. I have a clear conscience, and harbor animosity against no man. I was sentenced to pay \$23.10 or be imprisoned in the county jail for thirty days. Several men kindly offered to pay the fine if I would promise to work no more on Sunday."

While I was laboring in Brooks county, I was invited to come into that part of the county where Bro. Mitchell lived. An appointment was sent, and given out. Afterwards the Methodist minister who had an

appointment there once in four weeks endeavored to get the house closed against me. It belonged to all. The gentleman that took the appointment there by this time became much in earnest, as the Southern people sometimes do, and said I should fill the appointment if he had to fight while I spoke. Bro. M., living some six miles away, hearing there was some difficulty, came, and invited several others, to see that the right and fair thing was done. They knew nothing of my doctrines and had no particular sympathy for me; they only desired to see justice done to a stranger. Bro. M. soon became interested. He was one of the first that commenced to keep the Sabbath there last fall. He has been faithful, doing what he could to keep up the interest and carry it forward. For his honest, Christian course he is now in the county jail for thirty days.

I have always advised those coming to the Sabbath not to be too bold in working on Sunday, as the practice is so very new, and seems strange. The Constitution of this State grants freedom in worshipping God according to the dictates of conscience. The law pronounces labor on Sunday a misdemeanor. Pray for our dear brother, and for the prosperity of the truth, in all this wide Southern field. I trust God will overrule for good. Already it is in papers published in the center of the State, that a man that keeps the seventh day is in jail for working on Sunday.

C. O. TAYLOR.

CALIFORNIA.

[Abridged from the SIGNS OF THE TIMES.]

Tent No. 1, Oakland.

THE meetings here are still prospering. Eld. Healey is now presenting the subject of the Sabbath. Some have decided to obey, and many are deeply interested. Sunday, July 7, twelve were baptized. July 14, there was to be another baptism.

Tent No. 2, Lemoore.

THE tent meetings held here by Bro. J. L. Wood closed June 30. Seven or eight were keeping the Sabbath in the vicinity of Lemoore when the meetings commenced; now there is a church of over thirty. As soon as arrangements can be made, a meeting-house is to be built on a beautiful lot donated by the railroad company.

Tent No. 3, Placerville.

BRO. B. A. STEPHENS commenced meetings here July 5. The average attendance is about one hundred. Tracts and papers are freely taken. Bro. H. T. Brown, of Lafayette, will assist in canvassing the town with books and periodicals. This is the first preaching of present truth in the foot-hills of the Sierra Nevadas. There seems to be an interest to hear.

A TRIFLING PREACHER.

A CLERGYMAN once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the clergyman was to walk some distance home, joined him, in the hope of having some conversation as to how to be saved. The clergyman was walking with several others, and instead of conversation turning on religious matters, it was light, and even indecorous. Some years afterward, the clergyman was called to see a dying man in an inn. As he entered the room, the dying man started. "Sir," he said, "I have heard you preach." "Thank God for that!" "But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul. Sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought conversation with you, and I walked home with you, hoping to hear something about my soul's peace; but you trifled—trifled—trifled! Yes, you did; and I went home believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved! I will meet and accuse you before the bar of God!" And so the man died.—Selected.

MAKING PEOPLE HAPPY.

EVERYBODY can make somebody else happy, and our world would be a pleasant place to live in, if all were trying to do this. Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near, that can listen.

Some men fill the air with their strength and sweetness, as the orchards in October days fill the air with the odor of ripe fruit. Some women cling to their own houses like the honeysuckle over the door; yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and blessing it is to so hold the royal gifts of the soul that they shall be music to some, fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joys; to fill the atmosphere they must stand in with a brightness which they cannot create for themselves.

DR. J. LAWRENCE HAMILTON writes to the London Times that he saw a boy remove a small spider and place it in the center of a big spider's web which was hung among foliage, and distant some four feet from the ground. The larger animal soon rushed from its hiding place under a leaf to attack the intruder, who ran up one of the ascending lines by which the web was secured. The big insect gained rapidly upon its prey, the smaller creature, (spiders are cannibals, notably the larger females, who are given to devouring their smaller male lovers.) When the little spider was barely an inch in advance of its pursuer, it cut with one of its posterior legs the line behind itself, so that the stronger insect fell to the ground, thus affording time and opportunity for the diminutive spider to escape along the ascending rope of the web. This is not the only fact which seems to indicate that a spider's instinct may also equal reason.

GIBBON, Voltaire, and Chesterfield, distinguished infidels, labored earnestly to overthrow the cause of Christ. How has God in his providence thwarted all their plans! Gibbon's house at Lake Lemane is now a hotel in which there is a room for the sale of Bibles; Voltaire's printing press, from which he scattered widely his infidel tracts, has been appropriated to printing the word of God, which he sought to destroy; and Chesterfield's parlor, where an infidel club used to meet and rail at religion, is now a vestry where the groans and prayers of the penitent go up to God. Thus God makes the wrath of man to praise him, and the remainder he restrains.

OH, the fullness of a mother's love! Time nor change, distance, disease, wrong, unkindness, cannot exhaust it. It lives a fountain of undying waters, where the outcast, the wanderer, may return, and the same hand that wiped away the tears of childhood will be put forth to cool the fevered brow and the parched lips of the world's rejected victim.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON VII.—THE FLOOD.

QUESTIONS.

1. WHY did God bring a flood of waters upon the earth? Gen. 6:5, 12, 13.
2. How many persons were saved from the flood? 1 Pet. 3:20.
3. Who were they? Gen. 7:7.
4. Did the antediluvians have any warning of the coming danger? 2 Pet. 2:5; 1 Pet. 3:19, 20.
5. Did they heed Noah's preaching? Matt. 24:37-39.
6. When Noah came out of the ark, what covenant did the Lord make with him, and his seed? Gen. 9:9-11.
7. How is the earth to be destroyed a second time? 2 Pet. 3:5-12.
8. When will this destruction take place? Verses 7, 12.
9. For what do we look when this earth shall have been destroyed by fire? Verse 13.
10. Where do we find a promise of a new earth? Isa. 65:17.
11. What did John see in vision? Rev. 21:1.
12. Will the new earth ever be destroyed? Isa. 66:22.
13. What admonition is given us, seeing we look for such things? 2 Pet. 3:14.
14. What caution does Peter give? Verse 17.
15. What should we do? Verse 18.
16. Shall we grow in the knowledge of the truth, unless we apply our hearts and minds to the study of it?

SYNOPSIS.

God saw that violence filled the earth, that all flesh had become corrupted, and that the wickedness of man was so great that every imagination of the thoughts of his heart was only evil continually. So he brought a flood upon the earth, and destroyed the vast multitudes that then inhabited it. Only Noah and his family, eight persons in all, were saved. Noah was a preacher of righteousness, and warned the

people of the coming flood while he was preparing the ark in which he and his family were saved; yet they heeded not his warning, but went on as before, until the very day of the flood.

When Noah came out of the ark, he offered sacrifices to the Lord, with which God was well pleased. And God made a covenant with Noah and his seed, that he would no more destroy the earth by the waters of a flood. Yet we learn from 2 Pet. 3:5-12 that the earth is to be destroyed by fire.

This destruction will take place in what is called the day of God, when he shall execute judgment on the wicked. Verses 7, 12. When the wicked shall all have been destroyed, and the earth thoroughly cleansed by fire, we are to look for a new earth, wherein the righteous shall dwell. Verse 13. This new earth is promised in Isa. 65:17. John also saw it in vision. Rev. 21:1. It will never be destroyed; for there will never be any wickedness there. Isa. 66:22; 2 Pet. 3:13.

We are admonished, seeing we know these things, to be diligent, that we may be found of him in peace, without spot and blameless; to beware lest we also, being led away with the error of the wicked, fall from our own steadfastness. We are also commanded to grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. 2 Pet. 3:14, 17, 18. How can we grow in the knowledge of our Saviour, unless we study the Bible, the only book that gives any account of him?

LESSONS FOR BIBLE CLASSES.

LESSON VII.—THE PAPAL PERSECUTION.

QUESTIONS.

1. WHEN was the decree issued that made the bishop of Rome head of all the churches?
2. By whom was this decree issued?
3. Did the decree take effect as soon as it was issued?
4. Why not?
5. Which one of these kingdoms was subdued last?
6. When were they driven from Rome?
7. When was the papacy fully established?
8. How did it become fully established?
9. What statement is made in Dan. 7:25, in regard to the continuance of the papal rule?
10. What statement is made in Rev. 13:5, in regard to the same thing?
11. How many years would that be?
12. How many days would this make, reckoning thirty days to the month, and twelve months to the year?
13. Was this the Jewish method of reckoning time?
14. What verses in Rev. 12 mention the same time?
15. How is the time given in verse fourteen of that chapter?
16. How in verse six?
17. What is universally admitted in regard to the prophetic day? Eze. 4:5, 6; Num. 14:34.
18. Then how long was the church of Rome to have power to persecute the people of God?
19. When did this period commence?
20. When did it terminate?
21. What hostile army entered Rome in A. D. 1798?
22. What form of government was proclaimed?
23. What was done with the pope?
24. What scripture was fulfilled by this?
25. When was another pope chosen?
26. What power had the popes exercised before that time that they have not been able to exercise since?

SYNOPSIS.

The decree that constituted the bishop of Rome head of all the churches was issued by the emperor Justinian in A. D. 533, but the decree could not take effect at that time, for the Vandals, the Heruli, and the Ostrogoths opposed it. Of these, the Ostrogoths were the last to be subdued. They were driven from Rome A. D. 538. The pope of Rome then became the head of all the churches, and the papacy was fully established.

In the last part of Dan. 7:25, we learn that this papal supremacy was to continue for a time, times, and the dividing of time. Rev. 13:5, referring to the same thing, says that power was given him to continue forty-two months, which would be just three years and a half. Three years and a half, reckoning thirty days to the month and twelve months to the year, according to the Jewish custom, would make 1260 days. In Rev. 12 the same period is referred to, and is given in the fourteenth verse as a time, times, and half a time, and in the sixth verse as 1260 days.

It is universally admitted that in prophecy a day denotes a year. See Eze. 4:5, 6; Num. 14:34.

So we see that according to the prophecy the church of Rome was to have power to persecute the people of God 1260 years; and since this period commenced in A. D. 538, it must have terminated in A. D. 1798.

On the tenth of February, 1798, Berthier, a French general, entered Rome, proclaimed a republican form of government, took the pope prisoner, and for a time the papal rule was suspended. This is regarded as a fulfillment of Rev. 13:10; for he who had made captives of so many innocent Christians was himself taken into captivity; and he who had so many times used the sword [the military power] to persecute and destroy God's people, was now subdued by the sword [the French army].

Two years later another pope was chosen; but since 1798 no pope has had the power to depose kings, or to persecute the saints, as the popes had done before that time. 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 DIME TABERNACLE.

PROBABLY no enterprise has ever been taken hold of by our people with greater zeal than the building of a house for the Lord at Battle Creek, Michigan. The growth of the cause at that point has demanded larger houses of worship from time to time. The first, 18x22, was built in 1854. This was soon too small to convene the church, to say nothing of our General Conferences. The second house, 28x42, was built in 1858; but this was soon insufficient to convene General Conferences, and the third, 40x65, was built in 1866. In this house the Battle Creek church has worshiped until the present time, and until the past year it would hold the congregation by filling the gallery, and by supplying extra seats. But the house thus packed is always uncomfortable, so much so that feeble persons from the Sanitarium seldom attend worship, and the citizens of Battle Creek do not attend, even on funeral occasions, from the fact that they know that there are no seats for them. During the past winter some of the College students were literally driven from the house after Sabbath-school to give room for the resident congregation. The reader will not, therefore, wonder that the work of building a house of worship of sufficient capacity to take in the crowd is taken hold of with a good degree of enthusiasm.

The plan by which means are to be raised to build this house, and the name of it, may seem somewhat novel to our people; but we think they will be convinced that a good plan has been adopted.

The building is to be substantial and warm, with one thickness of brick, like the Sanitarium. This, not being a solid wall, is usually called brick veneering. The house will be of sufficient size to convene three thousand persons. It will be of respectable height with plain belfry in which our good bell will be placed. The inside will be finished in a plain, neat style, and the ceiling above will be in height to compare with the seating capacity of the house. This place will be of sufficient size to convene the entire Sabbath-school, which had to be divided last winter for want of room, and take in the crowd on special occasions. This house will be one-third larger than any house of worship in Michigan, as we are credibly informed that the largest in the State will seat only two thousand persons.

The Dime Tabernacle takes its name from the plan of raising the means to build the Lord's house, which is as follows:—

1. All persons, inside or outside of the churches of S. D. Adventists, wherever they may be in the four quarters of the globe, saints or sinners, rich or poor, white or colored, high or low, and of all nationalities who will of a willing heart and a ready mind give the sum of ten cents each month for the period of one year, are invited so to do, payments to be made monthly, commencing with July. Those persons who choose to do so, and we hope most of the friends will, can pay the sum of \$1.20 in advance. This will enable the building committee to prosecute the work rapidly and have the house ready to dedicate the first of December.

As circulars will be sent out everywhere, more fully illustrating the manner of raising and forwarding the dimes, we will pass to notice:—

2. That there are not less than twenty-five thousand persons, including men, women and children, in the ranks of S. D. Adventists; and should all of these give a dime each month the sum of \$30,000 would be raised. Probably not more than \$20,000 will be needed. In this case, however, there would be the handsome sum of \$10,000 to put into the treasury of the European Missions. Will \$30,000 be raised? Certainly it will be. For a moment let us see how much must be saved in each of the secular days in the year by each one in order for twenty-five thousand persons to raise the \$30,000. This can be ascertained by dividing the sum for each person to raise by 312, the number of secular days in the year, and the result is, three mills and eleven-thirteenths of a mill on each laboring day in the year! Only three mills and eleven-thirteenths of a mill on each of the laboring days of the year! Will the \$30,000 be raised? Will it? Certainly it will.

And when the Dime Tabernacle shall be completed, all the cheerful donors will be invited to

the dedication. Then they can see the house they have built for the Lord, and enjoy at least one service in it. And then a full report of the history of the building of the house, with a complete statement of the cost, will be given. And the donors' names and addresses will be given in pamphlet form in connection with the above-mentioned statement and mailed to the donors. Will the Dime Tabernacle go up at once? It will! It will!!

Already the old building is removed, and masons and carpenters are on the very site at work, where God has been worshiped by the Battle Creek church during the past twelve years. We again urge promptness, by all who wish to help build the Dime Tabernacle, that the builders be not hindered in the work for want of ready cash.

GENERAL CONFERENCE COMMITTEE.
JAMES WHITE, *Chairman.*
Rollinsville, Col., July 16, 1878.

THE ROCKY MOUNTAINS.

We visited the Rocky Mountains two successive summers, six and seven years ago, in company with Mrs. White, Mrs. Hall, and our son W. C. White. Here we were made more than welcome by Mr. W. B. Walling, who married Mrs. W.'s sister's daughter. Mr. Walling did all in his power to make us comfortable and happy. And having received great benefit from our sojourn here in the past, we felt that the pure, cool atmosphere of the Rocky Mountains would greatly relieve and benefit us during the warm summer months of the present season, covering the months of July, August and September.

In company with Elder Canright, and our daughter, wife of W. C. W., we left Battle Creek the evening of July 4. The weather was excessively hot during the entire journey to Denver, Col., yet we stood the journey well, and already realize a great improvement. We reached the city of Denver, Sunday, the seventh, at two in the afternoon; hired a team and rode in that clean, beautiful city until eight in the evening, when we took the train for Golden City. Here we slept as people sleep in the Rocky Mountains. In the morning we were much refreshed.

After taking breakfast from our lunch baskets, replenished by peaches and pears, we took the train up the winding, narrow-gauge railroad to the city of Black Hawk, where we were happy to meet our old friend, W. B. Walling. We were weary of railroad life. Our persons and clothing needed an application of water and soap. Mr. Walling soon found teams for us and our baggage, and we were on our way up, up, the mountains. Here the water runs pure and the atmosphere is delightful.

When we reached the place where we had spent much of the time for about six months the second summer we were here, we found every window broken, door broken down, and the house in that condition the reader can imagine, used by stragglers. All that seemed inviting was the cooling spring. Here we took our second meal. The best sauce is that appetite which the pure atmosphere gives the traveler here.

After taking our meal we went up the mountain-side, where we have been with Mrs. W., and had a season of prayer. Soon a visitor appeared. We recognized in him Bro. Smith-heart, who had heard us pray and had come to greet us again. He was first attracted to us by hearing us pray, as his log shanty was in hearing distance. This man once preached the gospel. He is a man of a good spirit and of good information. He stated that he had kept the Sabbath ever since he became acquainted with us, and was hungry for more good reading. He is a good example of the power of prayer, and of our publications. There are hundreds in this new State all ready to read, hear, and obey. We hope to do something by our books and prayers while here. We have come for rest and health, and although Elder Canright and the writer may not preach a sermon, we are not the men to be wholly idle.

At present we are not keeping house. We have spent three nights at the hotel of J. Q. A. Rollins, formerly from New Hampshire, and shall locate in this vicinity. Our post-office address will be Rollinsville, Colorado. Here are good water, pleasant scenery, and pure air. We have purchased a camper's stove, and fishing tackle, and shall secure a tent. We have this morning started out on a fishing tour, and while we are writing in the carriage Elder Canright and our daughter are preparing poles and making ready generally.

We expect Mr. Walling this afternoon, who

comes from Boulder City with our good carriage we left here six years since, and with cook stove, furniture, provisions, and a general outfit for transient house-keeping. We find the season very late here. Strawberries are just forming or but in the blow. Gooseberries are abundant, and in about a month there will be an unlimited supply of the red raspberry. These of course are all wild. They are on the mountain-sides just across the rapid creek that is hurrying by where we are writing.

We design remaining in the mountains until about the twentieth of September, when, the Lord willing, we shall attend the General Conference. We are daily improving. The difficulty in our feet, which was declared to be dropsy, is fast disappearing, and we are able to walk without difficulty. We have walked one mile this morning, and expect to make out two more to-day. We shall increase at least one mile each day, until we can go up these mountains, as we stated by letter to Mrs. White to-day, like a deer. We sent to Healdsburg for a saddle and bridle, and our heavy, partly worn clothing which we need to "rough it" in here. This we find is no place for linen clothes and white vests, as these impose too heavy a tax upon those who wash for us.

Here, with the blessing of God, we expect to do much on our books which we have long had in contemplation; such as Life Sketches, a volume containing the reasons of our Faith and Hope, a pamphlet on the Signs of the Times, and a volume containing Bible Hygiene, sketches of leading health reformers, and a history of the rise and progress of the health reformation.

And while we are here we do not forget fellow-laborers in Europe or America, and those institutions at Oakland, Cal., and at Battle Creek, Mich., so dear to us, and where we have spent the best of our strength. Many times each day the voice of prayer echoes in these mountains, and we plead God's blessing upon ourselves and these.

We still ask the prayers of dear brethren, that the blessing of Heaven may rest upon us during our sojourn here, and that we may return to the General Conference rested and strengthened to join our brethren in the work.

JAMES WHITE.
Rollinsville, Col., July 10, 1878.

THE SABBATH.

HOW WE ENJOYED IT IN THE ROCKY MOUNTAINS.

We have no house of worship here, only our own hired rooms, neither have we a church, only the one composed of three members, the writer, our daughter, and Elder Canright. But the God we worship is not confined to the large assembly within walls. Said the Master, "Where two or three are gathered together in my name, there am I in the midst." Once the places of worship were at Jerusalem or at the rival sanctuary in Samaria. Jesus said to the woman at the well, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." John 4:21, 23.

In the sanctuary of the first covenant God placed his name, manifested his glory, and there held converse with the high priest relative to the welfare of Israel. Daniel prayed with his windows open toward Jerusalem. But in the present dispensation, while the sanctuary and the priesthood are in Heaven, the Lord promises to be a little sanctuary to his people wherever they shall be scattered. The Divine Presence goes with the people of God where they go, and remains with them wherever they are, whether scattered over the mountains or in the valleys. Guardian angels watch over them, ready to bear their petitions to Heaven with the velocity of thought.

When Daniel was praying for his people, Gabriel came to him and said, "At the beginning of thy supplications the commandment came forth." Dan. 9:23. The commandment that came forth was to Gabriel from Him who hears prayers, to go down and instruct the prophet. Here is evidence that as soon as the man of God who was greatly beloved was on his knees, and had opened his mouth in prayer, the angel was by his side.

Here in these mountains we have time to reflect and pray to Daniel's God; and how glorious the thought that we may here unite our prayers with those of our brethren from the Atlantic to the Pacific, and in the Old World, and as quick as thought they center at the throne of God, and angels are sent from the prayer-hearing Father to return the answers. The God we

worship is by no means confined to earthly courts. In the language of Whittier, we worship him

"For whom the heavens are small."

On sixth-day, July 12, which was the day to prepare for the Sabbath, we went to the city of Black Hawk to purchase supplies. When entering the city, we encountered one of the most terrific thunder and hail storms that we have ever witnessed in Colorado. The water, black with dirt, came rushing down the mountain sides in a hundred rapid streams between the houses, into the main street, and down into the creek below. This reminded us of the necessity of winter clothing, gum coats and blankets, and umbrellas. But as we had a covered carriage we suffered only from the storm that came in at the open sides of the carriage.

We reached our home at Rollinsville just as the king of day was dropping behind the mountains. Although chilled by the cold rain, Elder Canright and the writer walked up and around the mountain one mile to a beautiful lake. There, where all nature seemed hushed excepting the distressed scream of a disturbed robin and the coarse notes of a night hawk flying above us, we bowed in prayer upon the bare, hard rocks. The heavens above us were now clear. A beautiful Colorado sunset was fading, and it seemed to us that the Master who called us into the gospel field in youth, was looking down upon us in love and approbation. Angels seemed very near to us as the distant mountains echoed our prayers as they went up to Heaven. God heard our prayers for Jesus' sake, and gave us his rich blessing. We then returned, having had a walk of two miles, and after our regular family prayers, we lay down to rest at half past nine, and slept sweetly until half past six this morning, making nine hours of uninterrupted sleep.

One of the pleasant dreams that we enjoyed was that we were walking out with Mrs. W. and she was very happy. We felt a great desire to be as happy in the love of God as she was, and decided to be more frequent and earnest in prayer.

We arose this Sabbath morning greatly refreshed, and before breakfast walked one mile. On our return, we learned that Mr. Walling had brought our carriage. We then gathered around the table with one more added to our number, and enjoyed the first meal of the day. There came family prayers.

Although Rollinsville is a very quiet place, and the house is now quiet on account of the severe sickness of Mrs. Rollins, who is lying at the point of death, yet we chose to ride out into Boulder Park with Mr. Walling, there to read, pray, and take our second meal. And after spending the day in harmony with the divine precept, we returned to Rollinsville.

As the sun was sinking behind the mountains we again walked out to the lake where we enjoyed a season of prayer at the commencement of the Sabbath, and there our prayers were offered to God with thanksgiving for the blessings of the Sabbath which was then taking its departure. By the time we reached home, the Sabbath was past, and we felt at liberty to lay plans with Mr. Walling relative to our sojourn here. Thus has passed a good Sabbath in the Rocky Mountains. J. W.

Rollinsville, Colorado, July 13, 1878.

BOULDER CITY.

AFTER a good night's rest, we arose Sunday morning greatly refreshed, and by invitation after breakfast we had our morning worship in Mrs. Rollins' room. This woman fears God, and loves the hour of prayer. She is evidently better this morning, and will probably be about in a few days.

In a few moments Elder Canright and the writer take the carriage for Boulder City, where several S. D. Adventists reside; among them Sister Dart, formerly of Baraboo, Wisconsin. We think that Boulder would be a good place for labor with the tent. The one furnished by the General Conference probably is at Denver, with a good supply of our publications.

The old friends of the cause will be gratified to learn that Elder Cornell, after a season of bitter repentance, has so far gained the confidence of his brethren that they forgive the past, and give him license to improve his gift as Providence opens the way. If the brethren gain still stronger confidence, his case will be favorably considered by the General Conference, which will be held the first of October.

The road to Boulder is down the canyon, close to Boulder stream, past the grandest scenery in all Colorado. We will not here attempt a description of the mountains, on both sides tower-

ing from one to three hundred feet above the stream, which winds first to the right, then to the left, around the base of these grand old mountains. We reached Boulder at five in the afternoon, and while our horses were resting and being fed, Bro. Canright found the house of Sister Dart, and there obtained that dear old friend, the REVIEW AND HERALD, with which we have had an intimate acquaintance for twenty-eight years. We then rode round the city until dark, when we went to the good home of Sister Dart and rested for the night.

Boulder is a city of three or four thousand inhabitants situated on the plain at the foot of the mountains. There are many vacant lots in the city, besides the public square, where the tent could doubtless be pitched. And as there are eight or ten believers here, who have a good influence, we think this the place to commence tent labor. Besides, these friends, though poor, would furnish a good home for the laborers while the tent should remain at Boulder. And when the work shall be fully commenced, Bro. Canright and the writer will doubtless visit the tent occasionally and help in the work.

After another good night's rest we arose at six in the morning, took breakfast, had prayers, and then took leave of the family, and Bro. Green. Mr. Dart, though not a S. D. Adventist, received us kindly, and treated us hospitably.

At the post-office we found many letters which had been forwarded from Battle Creek. Among them were excellent letters from Mrs. White written at the time of the Oregon camp-meeting, giving an account of that good meeting, and also certain excellent advice and instruction on other matters. These letters with the REVIEW furnished reading of the deepest interest while slowly moving up the canyon to our headquarters at Rollinsville. We reached this place at five in the afternoon, feeling that our journey to Boulder had been both pleasant and profitable. We ask the prayers of the brethren that God may prosper the mission in this new field.

Rollinsville, Colorado, July 16, 1878.

THE SABBATH.

ITS PROPER OBSERVANCE. HOW TO COMMENCE AND CLOSE IT.

THE Lord, in the fourth precept of the moral code, has commanded that we should remember the Sabbath-day to keep it holy. He then commands that in it we and our households shall do no work. He also commands that the stranger within our gates shall rest. We understand the expression "within thy gates" to mean on or around the premises where those who wish to properly keep the Sabbath might be interrupted in its sacred observance. If unbelieving relatives and friends visit us on the Sabbath, or if unbelieving laborers or boarders do unnecessary work on the premises, we become as responsible and as verily Sabbath-breakers as though we ourselves worked on that day. True, we may be charged with religious bigotry, and feeling unwilling to displease our friends, we may be tempted to yield the point, easing our consciences with the thought that we can throw the responsibility of Sabbath-breaking upon them.

But after one point is yielded, we begin to lose that lively sense which we should have of the importance of the proper observance of the Sabbath, and as opportunities of gain by co-partnership with Sunday-keepers are presented, the Lord's Sabbath is bartered away for gain. There are among the S. D. Baptists such co-partnerships in manufactories and merchandise where shops and stores are open on all days of the week. We are glad to know, however, that the more active of that body are waking up to the sinfulness of this course. God grant that the like may never be practiced by S. D. Adventists.

As a publisher, we have sometimes felt that we should be justified in getting our mail from the post-office on the Sabbath, as we have frequently received letters which demanded an answer immediately after the Sabbath. But, as this course was calculated to have a bad influence, not only upon ourself but upon others, we ceased to take our own mail from the post-office upon the Sabbath, and advise our brethren to do the same.

Again, there is a growing practice among our brethren of talking over their worldly business on the Sabbath, and even planning and figuring relative to it. This is done under the plea that it is closely connected with the work of God, and that they are unable to do all they wish to do for God on the six days of the week. But the Lord of the Sabbath accepts no such service. And while his blessing will rest upon those who sacrifice worldly gain for the proper observance

of the Sabbath, his withering curse will be upon those who sin against God in making such a lame, God-forbidden offering.

The sixth day of the week is preparation day; and a sufficient amount of time before the Sabbath should be taken to make ready for it. We recommend that a bath be taken, and clean clothing put on, so as to appear before the Lord rested and clean, waiting for the Sabbath, ready to welcome it as you would a dear friend. Some labor so hard during the six days that they are drowsy in meeting, and spend much of the day in sleep. If fasting be a Christian duty upon any day, it should be practiced on the Sabbath. A limited amount of food is sufficient for the demands of nature while enjoying physical rest. A partial fast would uncloud the mental powers so that the sacred worship of God upon his Sabbath could be better appreciated and enjoyed.

Again, the beginning and the close of the Sabbath should be especially guarded. We protest against working on the sixth day until dark, making it necessary to do chores and make preparations around the premises and on the person in the first hours of the Sabbath, as is the custom with some. God has given us six days, and has reserved one to himself. And those who thus mar the first end of the Sabbath, rob God of holy time. In our opinion, the Sabbath does not commence when the sun sinks from our sight, but at dark. As there may be differences of opinion as to how dark it should be when the Sabbath commences in the valleys or on the hills, we would give the Lord's Sabbath the benefit of all the disputed time.

We therefore earnestly recommend that complete readiness be made for the Sabbath on sixth-day afternoon, and that while the sun is still shining, the family be gathered for prayers, and a chapter of the Bible be read by the light of day. Then all bow in prayer, welcoming with thanksgiving the new Sabbath. The Lord of the Sabbath will draw very near to such, angels will gather around, and the spirit of the Sabbath will come over that praying circle. Then, as the close of the Sabbath is drawing on, while it is yet light, let the family circle be gathered again, the good word of God be read, and the entire family be on their knees in prayer as the Sabbath takes its departure. The best idea of the family pray. In this case the prayers should be brief, the parents setting the example, being family prayer is realized when all the members of instructed by the Lord's prayer, which does not occupy more than a minute.

We do not say that each member of the family should not pray more than one minute, but let them pray, as Jude says, in the Holy Ghost, and if the Spirit lead them out to pray several minutes, there is plenty of time for each to pray during the hour of prayer.

"THE WORLD MOVES."

SUCH is the heading which the *Advance* attaches to a short editorial in its issue of July 18, 1878. The late treaty of Berlin having guaranteed religious toleration throughout Turkish territory, the *Advance* takes occasion to utter a shout of "peace and safety," and to make a thrust at Adventists, as unjust as it is bitter. It says:—

"The full text of the Berlin treaty has been published and telegraphed to the world. If Second Adventists choose to insist that the world is 'growing worse and worse,' they must be allowed to cherish their private interpretation, and, if it relieves the outlook in their private view, they can name it the 'blessed hope;' but he possesses a different vision from most intelligent Christians, who can read the terms of this continental compact with its five or six times repeated and most explicit affirmations of the principles of complete religious toleration, and not see that the world is moving toward better things."

It strikes us as nothing very remarkable that Christian nations, having at their mercy the semi-barbaric Turkish power, should compel it to grant toleration to its Christian subjects. And he who can see in this enough to overbalance the fearful increase of crime in the most enlightened nations of the earth, the epidemic of debauchery, thefts, robberies, defalcations, and murders, the labor troubles, the tramp evils, the threatening aspect of socialism and communism, the wholesale famines in different parts of the world, in company with which must be found suffering and crime and ruin, the breaking down of all the moral safeguards of society, etc., etc., must indeed have a "different vision" and a different kind of "intelligence" from that which the world is wont to honor under that name.

This is the foolish part of the statement made by the *Advance*; the wicked part is that in which

it takes up the Christian's "blessed hope," smirches it with falsehood, and then holds it up to ridicule. The world is growing better or worse accordingly as the moral condition and moral actions of its inhabitants, or the controlling portions thereof, are improving or declining. And the *Advance* well knows that no Adventist makes the predicted "abounding of iniquity" which we now behold, Matt. 24:12, or the "growing worse and worse of evil men and seducers" now everywhere visible, 2 Tim. 3:13, to be the "blessed hope." Why, then, does it so represent it?

But the *Advance* does not half whistle itself into a belief of its own assertions on this point. In regard to the ultimate beneficial results to be derived from the doings of the Congress, it is as undecided as a loose sail flapping in the wind. In the very same paper from which we make the foregoing quotation, it speaks in different articles about the lion's share which has fallen to England being a little "tough for digestion," and more than intimates that the "end" sought by England does not "justify the means" by which she has sought it, and that a "most dangerous element" lurks in her foreign policy which has culminated in the occupation of Cyprus and the protectorate of Asiatic Turkey. Nevertheless the *Advance* regards it as such a glorious evidence that the world is "moving toward better things," and that the "blessed hope" of the Adventists is not soon to be realized, that it hails it with joy.

CANTON VAUD.

I HAVE now been with Bro. Bourdeau in Canton Vaud two weeks, engaged in an entirely new field. We have attempted to carry on meetings in three villages. In one the way is for the present closed up; in the other two we think the prospect is quite good. In Orbe we hire a hall in a hotel; in Valleyres we have the hall of the commune, that is to say, the town hall, and the syndic, the officer who has the control of the hall, permits us to use it free of expense. We have had at V. about eighty hearers, while at the National Church there are ordinarily only two or three men and a few women who are regular attendants. So if we can do any good in V. the National Church ought not to complain, seeing it has no power to do anything in that place. At present the people seem to be much interested.

In Orbe we have about the same number of hearers as in V. We have sold in this place more than thirty francs' worth of books, and as other subjects are introduced calling for other books we shall sell many more. But in this village the opposition is very bitter. The ministers have commenced to preach against us, and one of them yesterday spoke in a very bitter manner. The syndic of Orbe has sought to shut us out of our hall in the hotel, and even to compel us to leave the village. But all our arrangements were legal, and our passports gave us such advantage that he was obliged to desist in his efforts to drive us away. Now the effort is to prevent our hearers from coming to our hall. We hope that this opposition will be in the main ineffectual. Bro. B. will remove his family to this place immediately, and we intend to make an effort in all the villages in this vicinity as far as it is possible.

J. N. ANDREWS.

Orbe, Vaud, July 3, 1878.

MISSOURI MATTERS.

As the time is drawing near when we must consider our fall camp-meeting, I will write a few words concerning it for the benefit of our brethren. This meeting will probably be held about the second or third week in September. Our brethren have generally expressed a desire to have our meeting for the whole State, and for the election of officers and the transaction of Conference and T. and M. business, in the fall this year; hence we expect there will be a general rally.

Our meetings this spring were so good, in spite of the wet weather in the southern part of the State, that we expect our brethren will be all the more anxious for a general meeting for the whole State this fall. We expect this will be by far the largest camp-meeting ever held in the State. In many respects it will be the most important meeting ever held here. New officers are to be chosen for the Conference and T. and M. society. It is well known that I accepted office here merely for a time, because of a peculiar combination of circumstances. My term of office has been several months longer than I expected it would be, on account of putting the Conference off till fall. My successor will be

installed at the camp-meeting. There are many reasons why a large attendance is demanded at this meeting, prominent among which is the selection of officers for the coming year, and the consideration of the interests of the Conference and the tract and missionary work. We want a general rally of the oldest and most experienced brethren in the State, as well as of all others.

This meeting, in all probability, will be held near Sedalia, Mo. This is the most central point in the State, a railroad center. There is a general interest stirred up all around here, and we greatly hope for a good church of Sabbath-keepers here before the camp-meeting. The prospect seems very fair now. A general rally of our friends throughout the Conference will strengthen and solidify the work here. We expect a good field of labor will be created throughout this section by our meetings this summer, and that the camp-meeting will greatly benefit the cause all around here. We earnestly hope that some member of the General Conference Committee and Bro. Farnsworth, of Iowa, will be with us. The time of the year will be the very best for our people to get out, and if they do not make a general rally we shall conclude that the efforts we have been making the past year have accomplished very little indeed for the cause in the State. It is time now to begin to make plans to attend this meeting; to provide tents, etc. If any wish to obtain tents through me, correspond with me at once. If such have the money, I can have the tents on the ground and they can pay me at the camp-meeting.

I wish to say a word to our brethren generally throughout the State concerning our systematic benevolence. This fund is very low in Missouri. We have been making special efforts on the T. and M. work, and our s. b. has not received as much attention from our brethren as it has deserved, I have felt so anxious that our tract work should go ahead. I feel thankful there has been so much improvement in this branch of the work. But the time of our annual settlement will soon be upon us, and I greatly fear we shall come much behind in funds to settle up all our accounts. Should such be the case, and our worthy ministers who live in the State be left without a reasonable support or recompense for their labor, I shall feel that this is very good evidence that it is not duty for those like myself, who have come here from other States; to continue here longer and encroach upon the means needed to support the force of ministerial help belonging to the State. I wish our brethren in Missouri to carefully consider and thoroughly weigh this statement. I cannot consent to be a party to deprive worthy laborers who are poor of the meager support they have received. The brethren generally in the State should consider these things.

Our camp-meeting will be a point of the deepest importance in the history of the cause in Missouri. Steps have been taken and plans set on foot during the past year, which, if carried out, promise the most beneficial results to the cause in Missouri. My term of office is about to expire, and some one must be selected to carry this work forward. If there is a feeling of carelessness and lack of interest among the Sabbath-keepers of Missouri at this critical point, the cause will fall lower than it has ever before been in this Conference. But if there is a general rally and a determination to carry the work forward at all hazards, a glorious triumph will be gained. There are many good omens of success in connection with the cause here. Things are working well in many parts of the Conference. We have no discouraging words to offer. Our hearts are full of courage. But, on the other hand, we would not shout before we are out of the woods. We would have all the friends of the cause determine that there shall be no go back to this work, but that Missouri shall take her stand among the wide-awake Conferences, and be as earnest as the best.

We appeal to our General Conference Committee not to desert us at this juncture, but to help us with their best counsel and labor. Personally, I can say as my official term here in Missouri is about closing, that I have formed very pleasant acquaintances with the brethren in this Conference, and I feel the deepest interest in the prosperity of the cause here—such an interest as I cannot express. I want to see all the friends of the cause together at this meeting. I may not ever have such a privilege again. Come, brethren, plan to attend this meeting. Let us have the best meeting ever held in the State. Let the leaders of our churches read this in the Sabbath meeting to the churches. Some do not have the REVIEW.

GEO. I. BUTLER.

Sedalia, Mo., July 18, 1878.

WEARY.

How oft the cry goes up,
How oft the plea:
"I'm weary, Lord of Life,
O, comfort me."

From hearts all sick and faint,
The words are wrung;
From rich and poor alike,
From old and young.

Oh! why should man thus sing
This solemn song?
How long is it to be?
O Lord, how long?

How long the weariness,
How long the strife,
How long the bitterness
Of mortal life?

O man! the Word replies,
The end is near;
Soon gone will be the pain,
And falling tear.

Sweet rest, and peace, and joy,
O prospect bright!
No weary hearts or heads,
No darksome night!

Then bear your trials well,
Time speeds away;
The morning soon will dawn,
Bright, endless day.

ELIZA H. MORTON.

Allen's Corner, Me.

Progress of the Cause.

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

WISCONSIN.

Tent No. 1, New London, July 15.

ABOUT one dozen have accepted the truth here; others will soon follow.
H. W. DECKER.

Tent No. 6, Cataract, July 14.

TODAY ten were buried with Christ in baptism. Eleven signed the covenant. Besides these, we leave nine keeping the Sabbath of the Lord, and still others in the valley of decision. Of those who signed the covenant, six came out under our labors this summer, four under the labors of Bro. Snow last winter, and one kept the Sabbath before. Many more will be gathered in, if the brethren here are faithful.
We took down our tent to-day.
A. J. BREED.

Tent No. 4, Mukwonago, July 16.

OUR congregations the past week have been smaller, owing to the extremely hot weather and the busy season of the year; but those that have attended still seem to be interested. We had a good turnout Sunday evening. The people listened attentively. We shall try to do the most of our work by visiting. Two have decided to keep the Sabbath.

Brethren and sisters, pray that the work may widen and deepen in the hearts of this people. Truly the Lord is good. To him be praise evermore.
C. W. OLDS.
E. M. CRANDALL.

Tent No. 2, Manitowoc, July 17.

WE closed our meetings here last evening. Have given twenty discourses. The meetings opened with a very small attendance, but as they continued the interest increased some. There have been a few interested hearers from the first. Some that had previously read on subjects connected with present truth have decided to obey; others have begun to examine and investigate. By following up the work we expect a company will be brought out that will obey all the truth.

Our work here seems to be done at present. We go to-day to Clay Banks, Door county. Our address will be Sturgeon Bay, Door county, Wis.
O. A. OLSEN.
N. CLAUSEN.

MINNESOTA.

Sauk Center, July 15.

WE have now given twelve discourses to good congregations, and they have listened with the utmost quiet and attention. Never have we had better order or closer attention. We began upon the Sabbath question night before last. The interest has seemed to rise, and we feel encouraged to hope for good results. We have a number of invitations to call upon families both in town and in the country. Last evening the Episcopal minister gave a discourse to his church upon the signs of the times, and

warned them against listening to the false prophets who were among them, etc. We gave notice that we would review it at the tent to-morrow evening.

D. P. CURTIS.
N. BATTIN.

MASSACHUSETTS.

SABBATH and first-day, July 6 and 7, I spent with the church at Danvers. We celebrated the ordinances, nearly all participating. Some who had not given the matter a moment's thought were unprepared to do so. Their Sabbath-school is prospering finely, and the report of the past quarter showed that a good interest had been manifested. We sincerely hope that our older schools will not come behind in this matter.

Our meetings at Townsend are still in progress. Yesterday (Sabbath) twelve arose, signifying their determination to keep all God's commandments. There are others who, we think, will take hold of the truth. We shall remain another week and do what we can to strengthen those that have taken their stand, and to help others also.

The Methodist minister gave us a call yesterday, and we had quite a long talk. He has promised his flock a sermon on the Sabbath question as soon as "that tent leaves." One of us will try to be here, and get the benefit of his instructions.
D. A. ROBINSON.

ALABAMA.

Atalla, July 15.

OUR meetings, during the two weeks just past have been well attended, and the interest is becoming more general. The leading men in town have attended, and done all they could for us. At Gadsden we found just about an opposite state of things. The farmers, who compose the larger portion of our congregation here, will have their crops "laid by" this week, and then we shall have a larger attendance.

July 13 we held our first Sabbath meeting, and it was well attended, even the Masonic lodge, which was holding a special session, adjourned and came. Yesterday our tent was well filled three times. The mercury, for several days and several hours each day, has stood at 93°.

The friends are mindful of our wants. We do not sell many books, for there is no money in the country. We can use old REVIEWS, SIGNS, REFORMERS, INSTRUCTORS, and any of our publications which have been kept clean. I suggest that those who read this report, who may have such reading matter, send to my address as many papers or tracts, neatly wrapped, as will require ten cents postage, and they may be assured they will be read with interest.
A. O. BURRILL.

NEW YORK AND PENNSYLVANIA.

Tent No. 2, Newfane, N. Y., July 16.

CAN still report progress. I should have stated in my report last week that the Baptist minister is still discussing the immortality theme. He gave another discourse last Sunday, which I reviewed in the evening.

The most important thing that has transpired is the opposition of a first-day Adventist. He applied for the tent, but being doubtful as to his standing and ability I appealed to the congregation as to whether they wanted to hear him; and could get but one man to say that he did. He then obtained the Methodist church. He read a few first-day texts, saying that was all he could find, and then introduced Grant's and Carver's books and read for over two hours, occasionally throwing in a base insinuation of his own. At the close I stated the character of the books before the audience, and invited them to the tent to hear them exposed. The tent was full, nearly as many again being present as there were in the church, and the Lord gave freedom and a most complete victory for the truth. The interest has been rising ever since, and I was told yesterday that it was thought there were a thousand people in and around the tent Sunday evening.

Eld. C. A. Burdick, S. D. Baptist, with a two-horse load of friends, came fifteen miles to attend an evening meeting. They manifested much friendship, and interest in tent operations.
S. B. WHITNEY.

Tent No. 10, Oswayo, Pa., July 15.

SINCE our last report, the interest here has continued to increase. The weather has been very fine, and everything has seemed to work in our favor.

Fourteen have decided to keep the Sabbath, and we confidently hope for several others to join the number. These, without an exception, are people who stand high in the community and in the different churches.

Those who have opposed us have done it in a very shrewd manner, keeping all they could from coming out to the meetings and being very careful, at the same time, not to offer any open opposition; but they now begin to become alarmed as they see some of their best members embracing the truth, and one of their number advertised to speak on "The Bible and Adventism from our Stand-point" one evening last week. We took up our appointment so that all might go to hear the other side; but there were but seventeen present, and the effort was a complete failure.

Eld. B. L. Whitney has rendered efficient aid by being present and speaking two evenings during the past week.

We have secured an organ, and hope to have our most interesting meetings the coming week. Eld. Whitney will be with us next Sabbath and Sunday, at which time we expect to have baptism.

E. W. WHITNEY.
H. E. ROBINSON.

West Pike, Pa.

IN company with Bro. B. L. Whitney and M. C. Wilcox, I attended a meeting at West Pike held June 8 and 9. Bro. Whitney spoke four times with great freedom, to attentive congregations. Bro. M. C. Wilcox spoke once. On Sunday four were baptized. It was interesting to see husband and wife together throw off the world with all its vain allurements and humbly receive the yoke of Christ.

A church of nine members was organized. The subject of s. b. was taken up, and all pledged freely. Then a Sabbath-school was organized. There was the best of feeling on the part of those not of our faith. If this little church proves faithful, as many more will soon take their stand on the side of truth. May the blessing of God rest upon them.
J. G. SAUNDERS.

IOWA.

Fremont and Bonaparte.

JULY 6 and 7, I met with friends at Fremont. Organized a church of ten members, and baptized six. The church here are making progress in overcoming.

To-day, July 18, we pitch our new fifty-foot tent in Bonaparte, Van Buren county, a flourishing town of one thousand inhabitants. The brethren at Bentonsport, four miles distant, are giving every aid necessary. Bro. Starr, whom I expect here, has not yet arrived. Pray for the work here.
L. MCCOY.

Tent No. 1, Winterset, July 16.

THE interest here is still good. We have canvassed the Sabbath question pretty thoroughly. It is calling out considerable opposition on the part of the ministers. Sunday afternoon we reviewed a discourse that had been given on this subject. In the evening we spoke to a large congregation of attentive hearers, after which we took an expression of the people, and only one man dared to vote that he believed the first day to be the Sabbath, while a large number expressed their belief in the seventh-day Sabbath. Twelve of those who had not kept the Sabbath decided, by a rising vote, to do so.

We expect Eld. Farnsworth this week.
J. H. MORRISON.

Ogden.

SINCE our last report our meetings have been progressing with fair interest and good results. Fourteen have signed the covenant, the most of whom, we trust, will make good reliable members of the church and receive a home in the kingdom. We have had but little opposition except the stay-away argument generally used to keep people from hearing us. We are now in the sixth week of our meetings at this place. Forty-seven discourses have been given. The interest is still good. We shall stay as long as it seems necessary. Expect quite a number more will be obedient to the truth here.
G. V. KILGORE.
M. WING.

TENNESSEE.

Cross Plains, Robertson Co., July 17.

WE closed our meetings at Goodlettsville, June 30, with large congregations. Many acknowledged the truth, but the prospect of success in persuading them to obey

was not sufficient to warrant us in remaining longer. Three were baptized at the close of our meetings, two of whom had been keeping the Sabbath before. Others who had been keeping the Sabbath were encouraged by the meetings and wish to be baptized soon.

We commenced meetings at Cross Plains in the tent, July 12. This pleasant village twelve miles from the railroad contains about one hundred and twenty-five inhabitants. They are very kind in supplying our needs. We have large congregations of attentive hearers. Books sell.

S. OSBORN.
G. K. OWEN.

MICHIGAN.

Birmingham, July 15.

OUR meetings here closed last evening. The interest has been quite good a part of the time, but since the busy season of haying and harvesting arrived, the attendance has been small through the week. Yesterday was a good day with us. Six were baptized, and others expect to be very soon. We leave between twenty-five and thirty keeping the Sabbath. Have obtained eighteen subscribers for the REVIEW and sold about twenty dollars' worth of books.

We remove the tent this week to the city of Pontiac, seven miles distant, and shall look after the work here while carrying on the tent-meeting there.

J. O. CORLISS.
M. S. BURNHAM.

Romeo, July 18.

DURING the past week we have had an excellent attendance. We have had scarcely a meeting with less than two hundred and fifty hearers, and sometimes we have had as many as four hundred and fifty. Ministers, doctors, lawyers, the wealthy and the poor alike, come and take a deep interest. Several here have decided to obey the truth. The interest is so strong that festivals, opposition discourses, and political gatherings do not make any impression on our congregations.

The people are very kind, and we cannot keep up with our invitations to visit among them. Our tent company enjoy very precious seasons of prayer each day at six o'clock.

Bro. B. F. Richards has spoken twice to large and attentive audiences, with good acceptance. He is a good tent laborer.

We desire the prayers of God's people.
E. B. AND E. S. LANE.

Corunna, Shiawassee Co., July 19.

WE readily found a fine central location on Main street. Have held three meetings. Though the hurry of harvest will for a short time prevent attendance from the country, the congregations and interest are good.
M. B. MILLER.
H. J. SPICER.

Scandinavian Tent, Muskegon, July 17.

WE pitched our tent in Manistee and commenced meetings the 28th of June. The attendance from the beginning was small, as the people did not seem to have any interest in the meetings. Some have promised to establish family worship in their homes. They are convinced in regard to the Sabbath, but the prospect of not obtaining work, if they should begin its observance, holds them back. May the Lord inspire them with faith in his word. Two subscribers for the HERALD and one for the TIDENDE were obtained. Books and charts were sold to the amount of \$2.80.

We have held three meetings at this place. The attendance has been from twenty to seventy. The people here do not have much prejudice against us, and seem quite willing to hear. We hope that some good may be done.

Bro. Brorsen is now with us for a few days.
A. B. OYEN.
M. M. OLSEN.

Tent No. 2, Greenville.

IT is just one week since our meetings began in this place. There seems to be no abatement in the interest. Our week-day congregations average about one hundred and fifty, and sometimes we have a hundred more. We are told, and think perhaps it may be true, that were it not for the excessively warm weather, many more would attend.

The ladies of the W. C. T. U. had an appointment last night for Capt. J. P. Linscott, of Grand Rapids, to speak in the opera house. The weather was so oppress-

ive they thought the tent would be preferable, and solicited the privilege of using it. This was gladly granted; in fact, we had offered the tent to the society for the purpose mentioned. The change of place was advertised by dodgers all over town, and a crowd of people came to the tent.

Capt. Linscott did not appear; and by the earnest request of the officers of the society and the people, and with not more than twenty minutes' notice, the subject of temperance was canvassed to the apparent delight and satisfaction of all. Many people listened to us, who perhaps could not have been persuaded under any other circumstances to come to the tent. We trust that God will turn this incident to our advantage and that we may be able to place ourselves in such relations to society as to be benefited by every providence. We earnestly desire the prayers of the people of God.

D. H. LAMSON.
H. M. KENYON.

Tent No. 3, Hickory Corners, July 18.

WE encounter the usual opposition from the clergy by secret slanders and scare-crow reports. The attendance has been small the past two weeks, yet word has been sent us not to pull down our tent; for the people want to hear as soon as the hurry is over. Some have commenced to keep the Sabbath; others are deeply interested.

May the Lord give us wisdom to warn this people of the dangers that are before us.

J. B. FRISBIE.
T. M. STEWARD.

Potterville and Dimondale.

MET with the Potterville church, Sabbath, July 6, at their quarterly meeting. After a discourse from 2 Cor. 5:10, we had a social meeting in which all the members of the church present took part, expressing good courage in the Christian warfare. One member was disfellowshipped, three were added to the church, and two received as candidates for baptism. After this the ordinances of the Lord's house were celebrated.

After dinner we went five miles to Dimondale. A discourse on the subject of church order was followed by a social meeting, in which all the members of the church bore cheering testimonies. They then engaged in celebrating the ordinances for the first time, manifesting a commendable zeal. Thus our meetings closed near the close of the Sabbath.

L. BEAN.

Holly, Oakland Co.

JULY 13 and 14, held district quarterly meeting at this place. Bro. Geo. A. King and Wm. Potter were present, and gave us four encouraging discourses. For some time in the past this church has had no labor and has done nothing in the T. and M. work; but we found the members rejoicing in the truth. Cheering testimonies were given by all present, and each expressed a determination to press on and gain the reward promised to the faithful. It strengthens our faith and hope to see these lonely ones holding on.

GEO. H. RANDALL, Director.

ILLINOIS.

Willow Hill, Jasper Co., July 15.

COMMENCED meetings in the Baptist church, June 30. Have spoken fifteen times. Several are deeply interested. We have introduced the Sabbath question, and our testimony is well received.

We enjoy the blessing of God, and pray that success may crown our labors. Pray for us.

G. F. SHONK.
A. A. JOHN.

Serena.

SABBATH, July 6, was a good day for the Serena church. Bro. I. G. Colcord and myself left the tent in Newark in care of Bro. Foster, and came to assist in word and doctrine. We spoke in the morning on the necessary preparation for baptism. The Lord gave freedom, and his blessing was upon us. After preaching we repaired to Fox River, where Bro. Nettlesham, the local elder, buried three with their Lord in baptism. This was a solemn and impressive scene.

In the afternoon we celebrated the ordinance of humility, and partook of the emblems of our dying Lord. All bore cheerful testimony to the sanctifying power of present truth. One brother who lately embraced the Sabbath at Newark, said he had not enjoyed such a meeting for twenty years, although he had been a church mem-

ber for forty years. We felt like praying as never before, "Lord, send out thy light and thy truth."

Five were taken into the church. This church is coming up on all points. Their V. M. society is doing a good work. Since Eld. I. G. Colcord moved here last March, this church has taken an advance step. Bro. Colcord desires to see the cause of God prosper, and is willing to sacrifice to this end.

Newark, July 15.

J. F. BALLENGER.

Sheffield, Bureau Co., July 15.

I HAVE now been in Illinois two months, and I thank God that I can see some fruit of my labor, if not as much as I would desire to see. I have visited from house to house a great deal, and have spoken forty-two times. My country people here are not accustomed to attending meetings very often, so in this busy time of year and hot weather I cannot have meetings as often as I wish. But when we do come together we sometimes talk about present truth till after twelve o'clock at night.

I have sold and given away about three thousand pages of tracts, and sold nine Bibles to families that had none. Others who had the Bible have commenced reading it with new interest, and wonder that there are so many good things in it. Thank God for his word.

LEWIS JOHNSON.

NEW HAMPSHIRE.

Washington, July 10.

OUR quarterly meeting was attended with the blessing of the Lord, and we trust it will result in lasting profit to the church. Most of the absent members were prompt in reporting. When all see the especial importance of promptness and harmonious action in church relation, and how greatly it increases the interest of such an occasion to hear a short and pointed testimony from each member, we think none that have a living interest in the all-important work of preparing for our Lord's coming will fail in this respect.

I would say that the present method of organizing Sabbath-schools is producing good results here.

J. PHILBRICK.

INDIANA.

Tent No. 2, Alexandria, July 15.

YESTERDAY the M. E. minister spoke on the Sabbath. He tried very hard to so mystify the subject that the people could not understand it, and then of course they would not make a change. I reviewed him in the evening before nearly four hundred people, and then put the question to vote. About seventy-five voted in favor of the seventh-day Sabbath; but not one voted that they believed Sunday is the Sabbath and thought they could give one verse of proof. Several more have taken their stand for the truth. One man put away his tobacco before he kept the Sabbath, and is making thorough work of reformation. Our meeting last Sabbath was a success. Some praised God for the truth, that had saved them from infidelity.

The interest the past week has been better than at any time before; therefore we shall remain some time yet, hoping that others will make a good start for the kingdom.

W. W. SHARP.

KANSAS.

Lazette, Cowley Co., July 10.

HAVE been here two weeks. Five have taken hold of the truth, and signed the covenant. Have been reviewed on the Sabbath and kingdom questions. I answered the review on the Sabbath question Monday evening, before a crowded house. The Lord vindicated his truth. I was then challenged, before the congregation, by a Campbellite minister, for a discussion on the Sabbath and kingdom. The people voted for the discussion on the Sabbath, but not on the kingdom. Arrangements were then made before the audience for the discussion, and it will commence to-night, the Lord willing, and will last four days.

J. N. AYERS.

Writing from Garnett, July 18, Eld. Ayers adds:—

The discussion at Lazette is over. The Lord vindicated his truth. Three more signed the covenant, making eight in all.

We arranged for Sabbath meetings, and organized a Bible-class with eleven members. Have hopes of several others. The interest should have been followed up, as several were deeply interested; but my

health failed, and I had to bring the meetings to a close. I am now at home, where I expect to remain through the warm weather. Can Bro. Stevens attend the Rice and Barton county meetings? I am in hopes my health will improve, so I shall be able to labor again this fall, but the Lord's will be done. Pray for me.

BRO. R. H. BROCK gives the following additional particulars of Bro. Ayers's meeting in Lazette, Kan.:—

Bro. Ayers's last meeting was one long to be remembered. He spoke from Rev. 21:7. His remarks were very impressive, and almost the entire audience was in tears. Bro. A. thought it might be the last time he should ever be permitted to meet with us until we meet in the city of the great King. The closing prayer was particularly affecting. Sinners' hearts were melted and impressed with duty. As we sung the hymn, "We speak of the realms of the blessed," Bro. Ayers passed through the congregation, taking each by the hand and exhorting all to be faithful.

Now, my dear brethren and sisters in the Lord, and especially those of you in the Kansas Conference, let us pray to God in behalf of our dear brother, the president of our Conference, that he may be restored to health again. The exceedingly warm weather has been very unfavorable for his afflicted limb, and has increased the swelling very much. May the Lord bless our dear brother.

NEBRASKA.

Labor among the Churches.

I VISITED the church at Orleans, Harlan county, Neb., June 15-17. This church is quite small, yet a good degree of interest in the work is manifested. The preaching was mostly practical, and calculated to impress upon their minds the rapid spread of the truth. Tuesday and Wednesday we spent with the Richmond church, in Furnas county. Our meetings were almost continuous from Tuesday morning till Wednesday night. This little company, although young, is firm and zealous in the truth.

This church is another proof of the efficiency of the T. and M. work. Some over two years ago, Sr. Ake, from Benton county, Iowa, moved here with her family. She lived out the truth, and judiciously distributed our works. She united with her neighbors in their Sunday-school, and for a time acted as superintendent. This gave her greater influence and more extended opportunities for presenting the truth, which she cautiously improved. Soon four or five neighbors, mostly sisters, commenced to keep the Sabbath. Others were deeply interested. About this time Bro. Jenkins came there to labor, and as a result of his faithful work, with what had been done, about thirty commenced to keep the Sabbath. I doubt if one-fourth as much could have been accomplished had not the ministerial labor been preceded by the T. and M. work. Where are the hundreds of God-fearing men and women among us who will go and do likewise?

June 21, I commenced meetings at New Era. Quite a company of Sabbath-keepers were brought out here last winter by the labors of Bro. Boyd. The no-law element is very strong, and through its influence, and other things combined, nearly all had given up the truth, only one family remaining. We had an excellent hearing, however. Quite a congregation of our brethren came in from other places, and the citizens turned out well, so our house was crowded all the time. Some that had never heard before were deeply interested.

I came to Waco, York county, June 27. Bro. H. Shultz labored here last winter, and several accepted the truth. We found this little company faithful to the cause. Our meetings were almost continuous while we were here. Sunday we baptized three. Monday we organized a church of thirteen members. They pledged s. b. to the amount of \$113.00. This will be raised considerably. Others are keeping the Sabbath here who will no doubt unite soon.

I commenced meetings with the Linwood church, July 5. This quarterly meeting was a profitable season to us all. Two were baptized. Three united with the church. This little company has had troubles to meet, and we expected to be called upon to help settle them; but we were pleased to find them all settled. They said they did not want me to spend my time in settling their troubles, when I ought to be preaching. I would commend this thought to other churches. This

church was organized two years ago. There has been very little preaching here since, yet the membership has nearly doubled.

I now return to Iowa, expecting to assist Bro. Morrison at Winterset.

E. W. FARNSWORTH.

Syracuse, Otoe Co., July 16.

LAST Sabbath was a season of refreshing to us. The brethren from Weeping Water and Nebraska City spent the day with us; but, best of all, the Spirit of the Master was present. Hard hearts were melted, saints were made to rejoice, and all felt that it was good to be here. We presented the covenant, and eleven signed it. Three more have signed it since, and there are still others who are interested, for whose salvation we pray and labor.

Eld. Vose, Baptist, spoke against us a week ago last Sunday evening, and is to speak again this evening, on the Sabbath. Pray that truth may prevail.

H. SHULTZ.
M. HACKWORTH.

VERMONT.

Tent No. 2, Cabot, July 17.

THIRTY-ONE discourses have been given here. The subject of the Sabbath has been well canvassed. Last first-day, the seal and the history of the Sabbath were presented. In the evening a sermon was preached founded on the words, "Almost thou persuadedst me to be a Christian," at the close of which, standing votes were called for with the following results: not one arose for Sunday, while some over thirty arose, thereby indicating their belief that the seventh-day Sabbath is sustained by the Bible. Following this some twelve or fifteen arose, thus signifying their intention to keep the Sabbath.

Real opposition has not come into the camp. On the contrary, there seems to be a general conviction resting upon the minds of the people that we preach the truth. From this people we receive many tokens of kindness in the line of conveniences as tenters. We find much visiting to do. Bro. Owen and Kellogg are earnest workers.

Bro. and Sr. Whitford, who furnish the music with an organ, add much to the interest of the meeting in this direction. A Christian lady with refined taste and good order can do much to win the respect and confidence of the people in caring for the family tent and visiting with ladies who visit the tent and attend the meeting. "Let all things be done decently and in order," should be observed in our tent and camp-meetings, if anywhere.

A. S. HUTCHINS.

Tent No. 1, Weston.

WE have not had large congregations, but there is a deep interest manifested by those who do attend our meetings. We are told that many who do not come into the tent believe that we have the truth and are interested in the progress of the meetings. Like Nicodemus, they come by night, standing around the tent to hear the truth. Ministerial advice and influence, heeded by many, cripple, for the time being, the progress of the message; and in the Judgment fearful indeed will be the account given by some from Weston, if no change be made.

About two hundred have favored us with a candid hearing. Some who cannot attend the meetings are reading their Bibles and our publications, and send for us to visit them.

Our Sabbath meetings are precious seasons. Few attend, but the heart-searching Spirit of God solemnizes the occasions. At our meeting yesterday seven arose very promptly, saying thereby that they were willing to keep all the commandments of God. After the sermon this afternoon, another expression of the same nature brought thirty to their feet.

Through the kindness of the people of God in the Green Mountain State, we are very comfortably and pleasantly situated. Bro. James White, of Jamaica, kindly supplies us with an organ, which is a great help. Bouquets and provisions are powered in by our newly found friends as well as by the older Sabbath-keepers, and we feel grateful to God that he thus verifies his promise to those who leave all to follow him. May prayers continue to ascend for tent company No. 1 of Vermont.

I. SANBORN.

AN angry man opens his mouth and shuts his eyes.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 25, 1878.

REMAINING CAMP-MEETINGS FOR 1878.

INDIANA, Kokomo,	Aug. 14 to 19.
MICHIGAN,	Aug. 21 to 26.
ILLINOIS, Bloomington,	Aug. 27 to Sept. 3.
OHIO, Tiffin,	Aug. 28 to Sept. 3.
NEW ENGLAND,	Aug. 28 to Sept. 3.
MAINE,	Sept. 4-9.
VERMONT,	" 11-17.
WISCONSIN,	" 11-17.
IOWA,	" 18-23.
NEBRASKA,	" 25-30.

It is expected that one of the General Conference Committee, or one or more of the persons recommended by the Committee, will attend each of the above meetings.

The Dime Tabernacle.

Blank pledge papers, with full directions how to raise and forward the dimes, are prepared and sent out to very many from the REVIEW AND HERALD Office. Those who do not receive them can obtain them by sending to the REVIEW Office. GEN. CONF. COM.

A portion of the matter which would properly come into our Progress Department, we put on the third page, for want of room in its appropriate place.

We learn from the *Western Globe*, published in Wyoming, Ont., that Bro. J. Fulton is having an interesting time defending the Sabbath against clerical opponents. The agitation is naturally making quite a stir in the community.

According to an eastern paper, the different factions of first-day Adventists are warring against each other in this manner: "If a certain preacher is to go into a locality by invitation, letters will be sent to that locality to head him off," advertising him as a "devil's proselyter." It will not take long to "fight it out" on that line.

To Correspondents.

W. E. CLARK: The recent article by Bro. Canright, "Why not Found out Before?" is one of a series of tent tracts written by him and can be had in tract form.

Is it consistent with our faith to belong to a lodge of Good Templars? C. S.

ANS. We have no "faith" in any secret organization whatever; and we do not think it consistent for any Christian to belong to any such order, whatever may be its name or professed object. No good work needs to hide behind the cover of secrecy.

1. Is it wrong to shave? 2. If so, where is the Bible proof?

ANS. 1. No. 2. Nowhere. Some claim that there are strong physiological reasons against cutting the beard. On that ground there may be valid objections against the practice.

Please explain Hebrews 4:8. G. F. H.

ANS. All the difficulty lies in the use of the name Jesus for Joshua, the person referred to in the text. A paraphrase will make it plain. Thus: For if Jesus [Joshua] had [when he led Israel into Canaan] given them rest [the rest God had promised,] then would not he [God] afterward have spoken of another day [or period in which the invitation was still given to enter into God's rest, as he did by David, after they had entered Canaan]. The rest is the Heavenly rest of which Canaan was a type. Nothing could be more absurd than to refer the language to a day of the week, and make it refer to the weekly Sabbath.

E. LANPHEAR: It strikes us that Sabbath-keepers who oppose the Bible view of the nature and destiny of man are guilty of the same inconsistencies, and the same fallacious reasoning in reference to that subject that Sunday-keepers are guilty of in reference to the Sabbath.

ANSWERED BY LETTER: G. W. Colcord, E. P. Mansell, J. H. Waggoner, W. H. Littlejohn, E. Walworth, H. W. Jackman, H. W. Decker, R. Conradi, W. W. Jones, W. Dock, G. W. Rogers, S. W. Randall, Mrs. I. F. Howell, C. H. Maxwell, D. A. Robinson, G. C. Connor.

How to Hold Church Property Legally.

SEVERAL instances have lately come to my knowledge where brethren have built a meeting-house, and had it deeded, either directly to

the church or to trustees elected by the church. These brethren, not being informed in the case, suppose that this is legal; but the fact is there is nothing legal about it. Such churches have no title to their meeting-houses. So far as I am acquainted, the law of every State makes it necessary to have a separate and legally organized society, with articles of association carefully recorded in the county clerk's office, in order to hold church property.

Our simple church organization is not a legally organized body, and hence cannot hold property. As a great many meeting-houses are being built, the brethren ought to look after these things, lest a good deal of law should come in the future.

Sometimes in obtaining subscriptions to build a meeting-house we have made promises to let others use the house when not wanted by ourselves. Almost always this results in getting into difficulty and creating hard feelings. The best way is to make no such promises. Simply tell the people you propose to build an out-and-out Seventh-day Adventist church. You will get just as much help as you will do the other way; and then your hands are free to do as you like. D. M. CANRIGHT.

Question Answered.

"DID the Roman Catholic Church grow out of the church established at Rome by the apostles?" A. H.

ANS. Yes. The most reliable history shows that the church of Rome was raised up by the apostles. We are certain that the apostle Paul was there several years. It was at first, like other early churches, a pure, Christian church. It continued such for a long time, probably for more than a century. It did not apostatize in one year nor even in a hundred years. The work of backsliding was a gradual one, as is always the case with any church.

On the start the bishop of Rome was no more than any other bishop; but, as that was the capital of the empire, the Roman church gradually grew larger and more influential, which, of course, gave more authority to the bishop of that church. Gradually he began to extend his authority over surrounding churches, until about five hundred years after Christ the bishop of Rome claimed jurisdiction over all the churches in Christendom.

D. M. CANRIGHT.

Note to Sabbath-School Officers.

In answer to many letters and inquiries about the S. S. work, we will state:—

The Constitution of the State S. S. Association will be re-published in the REVIEW Supplement for August.

Teachers' Class Record Books and Record Blanks are being prepared, and will be ready for orders in two weeks.

A S. S. Secretary's School Record Book will be issued soon.

The School Programme recommended in REVIEW of April 4, is as follows:—

PROGRAMME.	
9:00, Singing,	5 min.
9:05, Prayer and Secretary's report,	5 "
9:10, Singing,	5 "
9:15, Recitations,	30 "
9:45, Singing,	5 "
9:50, General Questions & Exercises	20 "
10:10, Taking Records, Assigning Lessons, &c.	5 "
10:15, Singing,	5 "

For further particulars read the next REVIEW Supplement.

EXECUTIVE COMMITTEE.

Small Tracts for Tent-Meetings.

It is necessary to give away more or less reading matter during every course of lectures, whether in a tent or a hall; but it is too expensive to give away our pamphlets or even the larger tracts. At the height of interest in a course of lectures, we find it a good thing to distribute a tract to every person in the audience about twice a week, when we have the largest attendance. But it would cost a great deal to give away 300 or 500 four-cent tracts or even two-cent ones. To obviate this difficulty, and to furnish a good assortment of small tracts covering the main points of our faith, we have prepared eleven eight-page "Tent Tracts." They are numbered in the order in which they would naturally come in a course of meetings. They cost at wholesale only a half cent apiece. They can be used by the tract societies or by individuals just as well, if they like. Indeed, all the tract societies are coming more and more to use only the smallest tracts.

The names of the tracts are as follows:—

Tent Tract No. 1,	Can We Know?
" 2,	Is it Near?
" 3,	Is Man Immortal?
" 4,	The Sleep of the Dead.
" 5,	The Sinner's Fate.
" 6,	The Law of God.
" 7,	What the Gospel Abrogated.
" 8,	One Hundred Bible Facts Upon the Sabbath Question.
" 9,	Sunday not the Sabbath.
" 10,	The Christian Sabbath.
" 11,	Why not Found out Before?

Any or all of these can be had in any quantity at the REVIEW Office.

D. M. CANRIGHT.

To Those Who Have Money to Loan.

THOSE who have means which they wish to place where it will be perfectly safe while affording them a fair income will do well to invest in *Health Institute Bonds*. These bonds draw semi-annual interest at eight per cent, and are made as secure as government bonds. There remain a few thousand dollars' worth of these bonds yet unsold. They are regarded as a strictly first-class investment by all good business men, and are now held at a premium of two and one half per cent. There is a likelihood of a still further advance, as rates of interest on first-class investments are steadily declining. Those who may wish to make further inquiries should address,

SANITARIUM,
Battle Creek, Mich.

It is a question of the deepest interest, Shall I finally overcome and hear the "Well done"? The best estimate which we can make as to the probability is based on what we are doing from day to day. Are we making progress in that direction?

APPOINTMENTS.

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

Indiana Camp-meeting.

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

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

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

Illinois Camp-meeting.

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

Texas General Meeting.

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

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

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

We will have meeting in the tent at Corona, Mich., Sabbath, July 27, at 3 P. M. and 8 o'clock in the evening. A general invitation is extended to the brethren and sisters throughout the county. M. B. MILLER.
H. J. SPICER.

I DESIGN, no providence preventing, to hold a camp-meeting some time in the month of September in South-eastern Kansas, probably near the south-west corner of Crawford county. The definite time and place will be given in due time. We give this now, that all may have timely notice. This meeting will be for the special benefit of this part of Kansas; but a cordial welcome will be extended to all who may come. J. H. COOK.

THERE will be a meeting in the tent at Douglas, Mich., Sabbath, July 27, at 10:30 A. M., and each Sabbath after until notice shall be given in the meetings.

All our people within a reasonable distance are invited to attend. E. R. JONES.

THE Lord willing, I will meet with the church in Otsego, Mich., Sabbath, July 27.
J. BYINGTON.

Business Department.

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

For Sale.

A VALUABLE farm recently owned by Eld. T. J. Butler, in Grundy Co., Mo. 159 acres, in good state of cultivation; 250 bearing apple trees, and abundance of small fruit of all kinds. Price \$3,200, one-half down, balance in four years. For further particulars, address Eld. L. R. Long, Winstonville, Mo.

The address of the secretary of Dist. No. 10, Iowa and Nebraska T. and M. Society, is P. A. Holly, State Center, Iowa, as P. E. Ferrin has resigned to attend to other matters.

AGNES R. LUCAS, Kirkland, Ill., can furnish no more names of readers for the SIGNS.

If any of the brethren or sisters found a large black silk serge parasol at East Madison depot the day the Wisconsin camp meeting broke up, June 4, they will confer a favor by writing to Louisa De Wolf, Clinton, Rock Co., Wis.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs Augusta French 54-2, James Vile 54-1, P A Marvin 54-1, B Armitage 54-2, E Temple 54-1, B N Berry 54-1, John B Langdon 54-1, E M Ponded 54-2, A G Carter 54-1, C A Washburn 54-5, J M Great 53-24, T L Gilbert 54-6, Nettie Koon 54-2, Mrs Lovina Cressy 54-1, Peder Hansen 52-24, L P Harriman 54-1, D R Leighton 54-4, C M Chamberlain 54-5, Kate Haynes 54-2, C T Jensen 54-3, Mary M Swanson 54-3, Jacob Berry 54-1, Wm Martin 54-3, C F Worthen 54-1, Sarah Townsend 54-1, J M Robb 54-1, G D Simms 54-4, D C Putnam 54-4, John D Kendall 54-4, Catharine Van Vranken 54-4, W Strode 54-4.

\$1.00 EACH. John Lorntz 53-1, Mrs Frank Lewis 53-7, A E Stutzman 53-1, Phebe Vedder 53-8, Mrs D Pierce 53-12, Levi Wells 53-7, Mrs Jane Denman 53-4, Jens Mortensen 53-2, Joshua Philbrick 52-14, Talma Wood 53-1, Sophronia Shirkey 53-1, Wm Shipton 53-4, Alex Paton 53-2, B M Hibbard 53-4, Mahala Jackson 53-2, Mrs Sophronia Brewer 53-8, J H Agy 52-24, Della Huntley 53-3, J C Nelson 53-2, Susan Herald 53-21, M Tryon 53-2, Cyrus Saxton 53-3, Rodney S Johnson 53-3, Chas Davis 53-3, D T Evans 53-3, Rena Watt 53-1, Jane M Hegg 53-3, E H Crampton 53-5, C Nelson 52-1, Leroy Burleson 53-2, Jos Ralston 53-1, Emily Shirley 54-1, John J N Allard 53-2, O A Richmond 52-24, Alvah Howe 53-4, Henry A Wood 53-4, H P Gault 53-1, A V Parkhurst 54-1, Edward Davis 53-12, Hannah Gault 53-5, D Ballinger 53-7.

MISCELLANEOUS. Y M C Association \$1.50 53-9, E Eastman 1.50 54-4, J N Chandler 50c 52-15, Gen Theological Library 1.50 54-4, Juliet Pierce 1.50 54-4, Chas Kinney 50c 52-21, Sarah Waffle 50c 52-18, Flora Beattie 50c 52-20, Samantha Lyons 1.50 54-4, W P Merrifield 9c 53-8, Rasmus Nelson 50c 52-20, E A Gifford 50c 53-8, I E Wilson 45c 52-20, J B Henry 1.50 54-1, S Wright 1.50 54-4, Rebecca Hutchins 50c 52-18, Lyman Collier 1.50 54-4, Carrie McIntyre 50c 52-18, S M Holly 3.00 55-21, Mrs L R Smith 75c 53-3, J S Thorne 1.50 54-3, P B Osborn 1.50 54-3, Geo Brown 75c 53-1, M J Jones 1.50 54-4, A A John 85c 50-3, John A Cook 1.50 54-4, H W Burgess 75c 53-4.

Books Sent by Mail.

William Behrens 25c, J A Cunningham 25c, J Stover 5.65, A F Kellogg 10c, Menken Brother 2.00, J M Little 25c, N P Manny 20c, W E Dawson 10c, Charles Clark 30c, G W Williams M D 25c, Dora Rowe 1.00, Wm Hansen 2.00, C Frederickson 1.00, John Roberts 3.00, J J Dean 15c, Eben Metcalf 10c, J Bartlett 1.70, A C Woodbury 50c, Mary Abbotter 50c, W J Boynton 15c, O P McGee 10c, Fred W Mitchell 15c, Mrs B G Allen 20c, C Nelson 30c, J T Crockett 81c, B Hinds 25c, A S Gillet 10c, J W Strong 10c, W Simpson 47c, David Alway 60c, E M Shaver 1.50, W R Carpenter 1.20, John G Long 25c, Helen E Cowie 25c, L S McClure 10c, W J Buckland 20c, Mrs Barclay Henly 25c, S B Whitney 12c, Mrs O W Morey 20c, S Alexander 25c, Austin B Secrist 25c, Delta Fitch 25c, Mrs Sarah Casey 25c, A A John 15c, E Inman 10c, Criss 10c, Hugh Watt 30c, F S Ross 85c, D T Biggs 50, Mrs Amos Sturgis 25c, Scott Kilgore 3.00, Fran Starr 1.50, Henry E Snow 85c, Mrs Thomas Greer 50c, S P Stone 25c, C O Taylor 40c, J G Matteson 10.30, A Olson 3.89, W H Littlejohn 40c, M S Burnham 75c, J P Farnsworth 65c, Mary L Williams 1.25, Mary M Callum 44c, J L Rummery 44c, N L Burdick 1.32, J J Corliss 2.25, S Thurston 30c.

Books Sent by Express.

Mrs R C Horton \$4.85, N O Moore 6 20, I. McCoy 22.31.

Books Sent by Freight.

S M Holly \$18.29, E G Rust 52.40, A W Jensen 9.40, D A Robinson 32.03, A R Meeks 19.80.

Cash Rec'd on Account.

Ind T and M Society per J D Shilling \$36.25, Texas T and M Society per E G Rust 50.00, Wis T and M Society per M A Kerr 60.00, Va T and M Society, Robert Sawyer 3.50.

Gen. Conf. Fund.

Mrs M S Phelps \$4.00.

European Mission.

M E Trotman \$1.00, Zina Trotman 25c, Two Sisters of Clarence, Iowa, one 3.80, the other 1.20, Mrs Louisa Smith, Italian, 10.00, "M. M." Italian, 1.00, T L Gilbert 5.00, John S Smith 50.00, Thomas Bickle 10.00, M G Southwick 5.00, Robert Sawyer, Italian, 2.50.

Danish Mission.

John Lorntz \$5.00, L Clausen 10.00, Jense Olsen 10.00.

Share in S. D. A. P. Association.

S N Haskell \$10.00.

Mich. Conf. Fund.

St Charles per J M Wilkinson \$15.00, Marshall per Lou Smith 12.14, Wright per C Buck 21.00, Hillsdale per C M Stone 22.65, Muir and Lyons 23.30, Sarason 19.60, West Plain 10.48, Orange 8.25, Matherton per O B Stiles 1.00.

S. D. A. E. Society.

M A Coates \$5.00.

Mich. T. & M. Society.

Dist 10 per Geo H Randall \$40.27, Dist 9 per D Maclin 100.00, Battle Creek church 108.11, Dist 2 per L A Bramhall 59.61, Dist 8 per J M Wilkinson 10.00, Mac shall, added 26.28, Dist 3 Burlington 3.65, Dist 1 Burlington, added 26.64, Dist 6 per F Howe 60.77, Dist 12 per M F Mullen 18.50.