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"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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BEYOND THE HILLS.

BEYOND the hills, where suns go down,
And brightly beckon as they go,
I see the land of fair renown—
The land which I so soon shall know.

Above the dissonance of time,
And discord of its angry words,
I hear the everlasting chime—
The music of unjarring chords.

I bid it welcome, and my haste
To join it cannot brook delay;
O song of morning, come at last,
And ye who sing it, come away!

O song of light and dawn of bliss,
Sound over earth and fill these skies!
Nor ever, ever, ever cease
Thy soul-entrancing melodies!

Glad song of this disburdened earth,
Which holy voices then shall sing;
Praise for creation's second birth,
And glory to creation's King!

—Bonar.

The Sermon.

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

THE GREAT HOUSE AND THE VESSELS IN IT.

[Extract from a Sermon by C. H. Spurgeon.]

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and be prepared unto every good work." 2 Tim. 2:20, 21.

We go inside this great house, and we at once observe that it is well furnished. Our text, however, invites us to note that it contains a number of

MEANER VESSELS,

Articles of the coarser kind for ordinary and common uses. Here are trenchers and buckets of wood, and pitchers and pots, and divers vessels of coarse pottery. Some have thought that this figure of vessels to dishonor relates to Christians of a lower grade, persons of small grace and of less sanctified conversation. Now, although believers may from some points of view be comparable to earthen vessels, yet I dare not look upon any child of God, however low in grace, as a vessel to dishonor. Moreover, the word "these" refers to the earthen and wooden vessels, and surely they cannot represent saints, or we should never be told to purge ourselves from them. If a man be God's child, into whatever state and condition he may fall it is our business to look after him and endeavor to restore him, remembering ourselves also, lest we also be tempted; but it cannot be right to purge ourselves from the least of our believing brethren.

Besides, that is not the run of the chapter at all. The real meaning is that in the church of God there are unworthy persons serving inferior and temporary purposes, who are vessels to dishonor. The apostle does not tell us how they came there, for it was not his intent to do so, and no parable or metaphor could teach everything; neither will I stay to describe how some professors have come into the church of God, some by distinct falsehood and by making professions which they knew were untrue, others through ignorance, and others again by being self-deceived and carried away with excitement. The parable does not say how

they got there, but there they are, and yet they are only vessels of wood and vessels of earth. It is no credit to them that they are where they are, for they are not vessels to honor though in an honorable place. It is no honor to any man to be a member of a Christian church if he be in himself intrinsically worthless. Though they make a minister of him, or elect him deacon, it is no honor to him to be in office if the metal he is made of does not fit him for so honorable a purpose. He is an intruder in an honorable position, and it is a dishonor to him to be where he is. It is no honor to a weed to grow in the best part of the garden, no honor to a barren fig-tree to cumber the finest ground in the vineyard. Ah, dear friend, if you are in the church of God, but not truly one of the Lord's people, it is a dishonorable thing of you to have come there, and it is equally dishonorable for you to remain there without fulfilling that great requisite which is demanded of every one who names the name of Jesus, that he depart from all iniquity.

The vessels in the great house are, however, of some use, even though they are made of wood and earth; and so there are persons in the church of God whom the Lord Jesus will not own as his treasure, but he nevertheless turns them to some temporary purpose. Some are useful as the scaffold to a house, or the dogshores to a ship, or the hedges to a field. I believe that some unworthy members of the church are useful in the way of watch dogs to keep others awake, or lancets to let blood, or burdens to try strength. Some quarrelsome members of the church help to scour the other vessels, lest they should rust through being peaceful. The church is made up of men who are yet in the body, and it has to deal with the outside world, and sometimes the worldly men who are in her serve some purpose in connection with this her lowest need. Judas made a good treasurer, for his economy saved more than he stole. Joab was a good warrior for David, though he was by no means a saint. False professors do not make the gospel untrue, and sometimes when they have spoken it God has blessed it.

You may see, if you go down the Kennington-park-road to-day, a row of young trees planted by the road. How are they kept up while yet they are slender? Why, small posts of dead timber hold them up; and even so a dead Sunday-school teacher may yet be useful to a really Christian child, and a dead deacon may be the financial support of a living church. Ay, and there are dead preachers, too, who nevertheless serve to fill up a space, but what vessels to dishonor they are. It is a dreadful thing, however, for those who are like the posts I just now mentioned, because the quicker the young tree grows the sooner will the post be taken away, being no participant in the life which it helped to support. You see, then, that the base professors who get into the church are turned to some account by our great Master; the servants of the great house can use the wooden ware and the earthen ware for awhile for rough everyday purposes, even as mere formalists can be employed in some scullery work or another.

There is one thing noticeable, viz., that the wooden and earthen vessels are *not* for the Master's use. When he holds high festival his cups are all of precious metal. "All King Solomon's drinking vessels were of gold." Would you have the King of kings set an earthen pot upon his royal table? Shall the guests at his table eat from wooden bowls? So false professors are only useful to the servants, not to the Master; they serve base purposes, and are not to be seen on those great days when he manifests his glory. How sad it is that many Christians are useful to the church in various ways, but as for personal service rendered to the Lord Jesus Christ himself, in that they have no share whatever, and

never can have till grace changes them from wood to silver, or from earth to gold.

Note that in these vessels of which the apostle speaks, *the substance is base*. They are wood, or they are earth, nothing more. So are we all by nature of base material, and grace must make us into silver or into golden vessels, or the Master cannot himself use us, nor can our use in the church ever be to honor. The wooden vessels in the church are very easily hacked, and carved, and spoiled; if a man be inclined to mischief, he can put his knife to them and can cut great notches in them, ruin their character, and render them worthless. Cunning teachers can soon take away from merely nominal Christians what they profess to believe, for they are very readily cut and hacked by those who play at such games. As for the earthen vessels, how soon they are broken. Outside of any great house there are the remains of many broken pots, which fell to the ground and went to pieces; and, I am sorry to say, we also can find enough of such relics to sadden us all. There were some in this house once who were comely to look upon, but there came a temptation and brushed them from the table, and they were shivered in a moment. Others of precious metal have endured far more shocks and tests of a severer kind, but these, being only of earth, were broken at once. Heaps of crockery accumulate outside every great house, and certainly outside the great house of Christ.

These vessels unto dishonor, though turned to some account, *require a great deal of care on the part of the servants*. When our fore-fathers used to eat from wooden trenchers, the time the good wives used to spend in scalding and cleaning to keep them at all sweet to eat upon was something terrible; and there are members of the church who take a world of time from pastors and elders to keep them at all decent. We are continually trying to set them right, or keep them right, in the common relationships of life. There are quarrels in their families which must be settled lest they become scandals, and these occupy the careful thought of their fellow-Christians who have to watch for their good; or they get lax in their doctrines, or foolish in their habits, or loose in their business transactions, and we have to be scouring and cleaning them times without number. Certain sorts of earthen vessels you have to be very particular in handling. Like egg-shell china, you may hardly look at them. Certain earthen vessels get dreadfully chipped unless they have dainty handling. If a brother does not take his hat off to them in very lowly style, and behave very reverently, they are ready to take offense. They feel themselves hurt and slighted when no such thing was intended; they stand upon their dignity and expect the fullest recognition of it. These are real earthen pots, very apt to be chipped, perhaps a little cracked already, and need a deal of care and trouble on the part of the Lord's servants, lest they should go to pieces and spill everything that is put into them. True Christians are the glory of Christ, but false professors are their very best are unto dishonor. Better the smallest silver vessel than the largest earthen one; better the least of all the saints than the greatest of vain professors. So much upon the vessels to dishonor.

We are now going into the treasury, or plate room, and will think of

THE NOBLER VESSELS.

These are, first all, of *solid metal*, vessels of silver and vessels of gold. They are not all equally valuable, but they are all precious. Here is weight for you; here is something that is worth treasuring, something which will last for ages, and at any time will endure the fire. Now, in real Christians, those who really love the Lord, there is something substantial and weighty, and when you get hold of them you know

the difference between them and the wooden professor. Even those who do not like them—strange taste that which does not appreciate silver and gold—are nevertheless compelled to say, "That is a genuine article, worth a great deal, weighty and substantial." Now, we shall none of us ever be vessels of silver and gold unless the Lord make us so by divine grace. Vessels of earth are things of nature, any potter can make them; vessels of wood are common enough, the cooper soon produces a pail; but a vessel of silver or of gold is a rarer thing; it costs mining and searching, furnace work and fashioning, toil and skill. On each vessel unto honor, Jesus himself has put his hand to mold and fashion it, and to cause it to be "prepared unto glory."

On the vessels to honor you can see *the hall mark*. What is the hall mark which denotes the purity of the Lord's golden vessels? Well he has only one stamp for everything. When he laid the foundation, what was the seal he put upon it? "The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from all iniquity." That was God's seal, the impress of the great King upon the foundation-stone. Do we find it here? Yes, we do. "If a man, therefore, purge himself from these he shall be a vessel unto honor." You see that the man who is the golden or silver vessel departs from all iniquity, and that is the token of his genuine character. The man who is truly the Lord's seeks to be cleansed not only from the open sin of the world, but from the common sin of professing Christians; he labors to be purged from that which the wooden vessel and the earthen vessel would delight in; he wants to be pure within and without, he desires perfection, he labors daily to conquer every sin, and strives with all his might to serve his Lord. He is not content to have a fair appearance, as wood and earth may have, he wishes to be solid, substantial metal, purged and purified to the utmost possible degree, and fit for the highest purposes. Now, this seeking after purity is the hall mark of the King's vessels of gold and silver.

Notice, however, that *they are purged*, for the Lord will not use filthy vessels be they what they may. He will only use those that are clean, and he would have his true people purged, as I have said before, not only from gross sin, but from doctrinal error, and from association with the perverse-minded. We are to be purged from Hymeneus and Philetus, and from the vain babblings of which the apostle has been speaking in the previous part of the chapter. I fear that Christian men do a great deal of mischief by their complicity with those who are teaching what is downright falsehood. If we are to serve the Lord in the matter of advancing his truth, we must be true to truth ourselves; but if we join hand in hand with others, and so form a confederacy when the very pillars of the temple are being pulled down by rude hands, it may be we shall be partakers of other men's sins. We must be clean-handed in this matter.

And then notice that *these gold and silver vessels are reserved* as well as purged. They are made meet for the Master's use. Nobody is to drink out of them but the King himself. This is the blessedness of the child of God when he comes to be what he should be, that he can sing as we did just now,—

"I am thine, and thine alone,
This I gladly, fully own;
And, in all my works and ways,
Only now would seek thy praise."

Brethren, I count it an honor to be useful to the meanest child of God, but I confess that the honor lies mainly in the fact that I am thereby serving the Master himself. Oh, to be used by God! This is to answer the end of our being. If you can feel that God has used you, then may you

rejoice indeed. There are some Christians whom the Lord cannot much use because, first of all, they are not cleansed from selfishness; they have an eye to their own honor or aggrandizement. The Lord will not be in complicity with selfish aims. Some men are self-confident. There is too much of the "I" about them, and the Master will not use them. He will have our weakness, but not our strength, and if we are great somebodies he will pass us by and take some little nobody and make use of him. The Lord cannot use some men, because they are too apt to be proud; if he were to give them a little success it would be dangerous to their Christian existence; their poor brain would begin to swim, and they would think the Lord could hardly do without them; indeed, when they meet with a little encouragement, they swell into such wonderful people that they expect everybody to fall down and worship them. God will not use them, neither will he set upon his table vessels which are in any way defiled.

There must be purity, and a man may work his heart out in the ministry or the Sunday-school, but if he is practising some secret sin he cannot prosper; it is not possible that God should honor him. There may be a measure of apparent success for a time, and divine sovereignty may use the truth itself despite the man, but the man himself will not be useful to the Master. Littleness of grace and contentedness with that spiritual poverty also puts many a man aside. We must be full if God is to pour out of us to the thirsty; we must be full of his light if we are to illuminate the darkness of others. We cannot reveal to the world what the Lord has not revealed to us.

Oh, for a holy character and holy communion with God; then we shall be golden vessels fit for the Master's use, and so, according to the text, we shall be *ready for every good work*, ready for the work when it comes, and ready at the work when it has come, because completely consecrated to God and subject to his hand. In this readiness for whatever comes we shall be honored. Men may despise us, as they will, but what matters it if God honors us? This light of grace may cost us a sharp experience, but must not gold be tried with fire? As thieves are most anxious to steal, not the pots and wooden vessels, but the gold and the silver, so we may expect to be exposed to greater temptations and greater persecutions than others. More grace involves more trials, but then we shall have the delight of glorifying God more. Oh, to be vessels unto honor!

DRESS: A CONVERSATION.

[Republished by request, from REVIEW of July 18, 1871.]

Mrs. A. Well, elder, I declare it is almost discouraging for persons to be picked at, and have so many stories told about them as they tell about me.

ELDER. Indeed, what is the trouble now? I am not informed in regard to the stories, and think we all have about all we can do to build over against our own house, without spending too much time in watching our neighbors. You are aware that I oppose backbiting, and claim if we see a wrong in a brother, our duty is to go to him in a proper spirit and tell him his fault to his face.

Mrs. A. Well, somebody has started the story that I "went to Mr. —'s to a dinner party on the Sabbath, dressed in the gayest manner possible." Now, the facts are, I never went to a party at Mr. —'s house, and I never went to his house on the Sabbath. I went there one Sunday to dinner, with my son and his wife, by invitation, and I don't think people need to find fault with that.

ELDER. Probably this can all be explained on this wise: You know some people call Sunday the Sabbath. It might have been casually mentioned, at first, that you were at Mr. —'s to dinner on the Sabbath, meaning Sunday. Others may have heard of it, and supposed it was on the seventh-day Sabbath, the day you profess to keep. We want to look upon all with all the allowance possible, and not think they are designing to injure us unless we have direct evidence to that effect.

Mrs. A. I have not so much charity, perhaps, as I ought to have, and I think it is a small matter any way to be noticing people's dress. I am sure I have not purchased any new dresses lately. My clothing is all old, and as for my gold chain, brooch, and cuff-buttons, I wear them when I go out into company; and it is necessary to do so, when you move in respectable circles.

ELDER. Well, sister, Christ is presented as our pattern, and we are admonished to learn of him; and there would be an amazing contrast between the silks, satins, and gold jewels of some, and the plain vesture of Christ.

Mrs. A. I think it's small business to descend to notice such things, and I confess I do not want to associate with people who pick flaws with such *little* things. People that move in the circles I do, must dress accordingly, or they will have no influence.

ELDER. I have always supposed that to be a Christian was to *be like Christ*, and we are admonished not only to have the mind that was in Christ, but that he is given as a pattern, that "we should walk in his steps." I should think it would be our duty to follow him, and go with the humble ones who are trying to imitate him, instead of dishonoring our profession for the sake of securing influence in what is called by men high circles. We should remember that what is "highly esteemed among men" may, after all, be "abomination in the sight of God."

Mrs. A. My brooch and sleeve-buttons are useful articles, and I could not get along without wearing them.

ELDER. Let us see, you wear your brooch to fasten your collar. A jet, or vulcanized rubber pin, costing twenty-five cents, would keep your collar in its place, and look much more neat, plain, and tasty, than a cameo two by three inches, set on a gold plate, costing twenty-five or thirty dollars. Your gold cuff-buttons one inch in diameter are worth from ten to fifteen dollars. Your cuffs could be secured with nice jet buttons not costing over twenty-five cents.

Mrs. A. I don't care anything about them. I'd just as willingly wear an old rag or piece of pewter as my brooch, so far as my own feelings are concerned; but then we are responsible for the influence we exert upon others.

ELDER. That is true; and you would not wear pewter or an old rag, for that would not be neat or tasty. I am glad you feel responsible for the influence you exert upon others. But, sister, have we any right to take a course to influence others contrary to the express teachings of the Bible?

Mrs. A. If your people should all dress in that plain manner, you could never gain influence over such persons as Mr. — and —. You ought to think it an honor to have people come in among you that move in such high circles.

ELDER. I don't know as it helps the cause any to have persons espouse it that feel above the simplicity of the truth. And as for these men you mention, with all their avaricious, overreaching disposition, and pride, what could we do with them? What help would they be to us? God is not so straitened for means as to have the standard of truth lowered to gain them. I say here, that unless such men can come down to the simplicity of the gospel, I would rather they would not come among us, for it is no benefit to them, or to the cause of God.

Mrs. A. I have thought your preaching would have a better influence if you did not say anything about dress. Preach the great and glorious truths, and let these little things alone.

ELDER. Well, sister, what should I better do? "preach the word," as Paul admonished Timothy; or cripple the truth, and come down to pander to the follies of the age? How can I do otherwise than proclaim against these things, when Paul directs that women "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array?"

Mrs. A. That was only Paul's opinion. You know there were some things which he said were only his opinion.

ELDER. Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Wherever he has said anything that was not the commandment of the Lord, he has taken express pains to tell us so. Peter also speaks on this matter in a similar manner to what Paul does.

Mrs. A. I was not aware that Peter said anything about it.

ELDER. Oh, yes! Peter says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3:3.

Mrs. A. They did not mean we should not wear any gold, but that we should not go to excess and pride in these things. I don't think, actually, that the Lord cares what we wear, if we don't have our affec-

tions on it. I do not believe in going to excess in this thing. I never did care anything about finger-rings, and could see no use in them.

ELDER. Why was it not just as easy for Peter and Paul to say, Don't have your affections on your dress, as to say in plain terms, not to "put on" or "wear" gold? You are aware that when people pattern after another, the tendency is for each person to go a little farther than his pattern. For instance, if you wear those articles you are pleading for, the next one might plead for four or five finger-rings; and the next one, for a bracelet; and so on, without limit. Now you say these texts condemn extremes in jewels and dress; and, as you question the manner in which I apply them, won't you be so kind as to tell me where to lay down a line of distinction, so that, in instructing the people, they may know what is excess in jewels?

Mrs. A. Don't say anything about it at all, let every one's conscience be the guide in these matters.

ELDER. But, sister, you are aware that conscience is the result of instruction. To have a good conscience, the mind must be properly instructed. The poor Hindoo mother who throws her child into the jaws of the crocodile, is prompted to it by her conscience; she is instructed that he is the river god, and that his open jaws are an invitation to her to give her child to her god. Our minds should be instructed by the Bible, and our conscience be such that we should "tremble at" the Lord's word. We should not seek to please ourselves, and bring God's word to our terms.

Mrs. A. I think it is descending to small particulars to pay any attention to such things, and in dress I think all should be left to do as they please.

ELDER. It would be a strange way to train children, to let them always do as they please. Christians are admonished as "new-born babes to receive the sincere milk of the word," that they "may grow thereby." How else shall we make progress than by being admonished of our errors, submitting to the Lord's word, and putting away our sins?

Mrs. A. Well, it will only bring the frown of other denominations upon us to be so particular.

ELDER. But are you not aware that the Methodists in their discipline protest against wearing gold, and refer to these testimonies in Timothy and Peter to enforce their position? If they fail to live up to their discipline, that is no reason why we should fail to live up to the Bible. On this coast, where there is such a tendency with the masses to go into excess in dress and pleasure-seeking, I think it is important for those who would have the Lord's favor, and "shine as lights in the world," to carefully seek in all things to comply with his word.

Mrs. A. I had thought of being baptized and uniting with the church, but I do not wish to connect myself with a people who are going to watch me all the time. I presume I can find somebody who will baptize me. As for organization, I am suspicious of it.

ELDER. I presume there are many who will take in members, and let them do about as they please, if they keep up a form of religion; but the question is, whether such things are going to stand the test of the Judgment. It seems to me it is the proper way to learn all our wrongs here, and put them away, that we may be prepared for the Judgment. I should not wish to belong to a church that watched me to pick flaws with my endeavors to do right. But if they watched over me for good, and meekly tried to instruct me in the right way, above all people, I should consider them my best friends.

Mrs. A. Well, I must be going. Good day.

ELDER. Sister, do not decide these matters hastily. Pray over them carefully; consider us as your friends.

The above is the substance of a conversation which occurred on the Pacific Coast between myself and a sister who had begun to keep the Sabbath, but did not see fit to give up the world. I give it in this form trusting it may lead some one to serious thought on the matter of dress, if they are inclined to the "pride of life" and the "lust of the eyes."

J. N. LOUGHBOROUGH.

THEY WHO SAY PEACE.

ALL the prophecies of the Bible, and all the signs of our times tell us plainly that this is no time of peace. Everything betokens trouble just before us. And almost all the newspapers speak as though men's

hearts are failing them for fear, and for looking after those things which are coming on the earth. But just as soon as a tent is pitched in any place for meetings in which these things are spoken of, the cry of "peace and safety" is sounded from the pulpits of the place and echoed back from all quarters. Those whose ears tingle with the peaceful tidings love to tell the story. "Having itching ears" to hear the truth opposed, they heap to themselves teachers of those things in which they delight.

Who are these who thus say peace and safety, while all things indicate distress of nations, with perplexity? Are they God's chosen servants? No; they are men who resist the truth of God, men who will not preach the truth themselves, and who hinder those who do preach it. This will seem like a hard saying, yet the word of God declares that just such men will stand up to lead the people in the last days. It also declares that such men are not sent by the Lord. "They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them. . . . They shall not be in the assembly of my people; . . . because, even because they have seduced my people, saying, Peace; and there was no peace." Eze. 13:6-10. "For which they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3. These scriptures are speaking of our own times,—the latter days.

Hear the Lord by the mouth of Jeremiah: "Thus saith the Lord of hosts, Harken unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; . . . no evil shall come upon you." Now hear how the Lord speaks: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked." In place of peace as the false teachers say, sudden destruction is coming. "In the latter days ye shall consider it perfectly. I have not sent these prophets [teachers], yet they ran; I have not spoken to them; yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way." Jer. 23:16-22. Oh, what a fearful account such men will have to render in the soon-coming day of God! How it pains the heart of the servant of God to see the multitudes being led by such men. "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isa. 3:12.

Nothing is more plainly stated in the Bible than that in the last days the multitudes of professors will be looking for great peace and prosperity, supposing for a certainty that the Lord is with them, when in fact he is against them, and is about to bring the storms of his wrath upon them. "Well, why would the Lord let people be deceived in that way?"—"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12. They reject God's truth, and the Lord rejects them; that is the reason God lets them be deceived. Those who preach the doctrine of the temporal millennium are most strikingly fulfilling Isaiah 2 and Micah 4, which chapters plainly declare that they who preach such a doctrine are rejected of the Lord, and that such people, who are exalted on the mountains and above the hills, shall be brought low, when the Lord arises to shake terribly the earth.

Those who teach the doctrine of the world's conversion are always sure to read or quote the words of Isaiah and Micah to prove that doctrine. But these prophets do not say, that nations shall learn war no more; that Christ shall cause all to beat their swords into plowshares; and that every man shall sit under his vine and fig-tree, and nothing shall make them afraid; but Isaiah says "many people shall go and say" so in the last days, and Micah says "many nations shall come and say" the same. Micah 4:5 shows that it is the people, and not God, who declare such peaceful stories for the last days: "For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever."

Does the Lord allow men to walk every one in the name of his god,—one going one way and another going another way? No; God says, "Thou shalt have no other gods before me;" but the people (just as

the prophet predicted) in these last days say, "All people can walk every one in his own way." It makes no difference what we believe or where we belong, only so we are sincere. You may belong to this church and another to that, we will all get to Heaven at last." Indeed, a minister of this place says it is a good thing to have different churches, so all can be suited. How this prophecy is fulfilled in the people of these last days! God does not say a time of peace and safety is coming, but the people do. And Isaiah says, "Therefore [because they say such things, and are exalted] thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines." Chap. 2:6.

Here now we have a positive statement that God has rejected those people who teach the doctrine of the world's conversion in the last days. He has forsaken those who use these words of peace to make people rest easy when fear is on every side. Isaiah says these people are soothsayers like the Philistines; that is, they divine out of their own hearts.

Again, the prophet says, "They please themselves in the children of strangers." Men who have never been converted are taken into full fellowship with them, and when the truth is to be opposed they are pleased even to have infidels fight their battles for them. This was the case last summer at Humboldt, Nebraska. None of the ministers would preach on the questions presented in our tents there, but they all went out to hear an infidel defend their doctrines. They boasted of his effort. Who are those who thus have fellowship with unbelievers, or please themselves in the children of strangers? They are the same people that say, "Come ye, and let us walk in the light of the Lord," who say nations shall beat their swords into plowshares, and not learn war any more. Isaiah says so. And we see his words fulfilled before our eyes in these last days.

In the last verse of this second chapter the prophet says, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" God's people are not to harken to the smooth stories of peace and safety. They must prepare for trials and conflicts; for Christ says they shall have tribulation in this world (John 16:33); and he never promises peace and safety until all the wicked are no more (Ps. 37; Matt. 13); until the devil is destroyed (Heb. 2:14); and until the kingdom of God is given to them. Then, and not till then, will they delight themselves in the abundance of peace.

G. V. KILGORE.

Ogden, Iowa, July 19.

A SHARP DEFENCE.

In a recent number of the *Contemporary Review*, Canon Farrar offers the following earnest defence to criticisms upon his recent sermons:—

"What do the wicked do forever in hell?" is the question of a once celebrated catechism, which many of my readers must have learned in their childhood. "They roar, curse, and blaspheme God." Where has this teaching been repudiated? When and where, and by whom, until within the last month or two, has there been a distinct refusal by teachers of this school to endorse the sentiments of the frightful sermon of Jonathan Edwards, entitled, 'Sinners in the Hands of an Angry God?' 'The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked.' Apart from the metaphor, is this to be regarded as orthodox teaching or not? Is this the God of whom we are taught that his love is deeper than that of a mother, and that his tender mercies are over all his works? Is this the God who says that he will not cast off forever? Is this the God who 'pardoneth iniquity,' who 'retaineth not his anger forever, because he delighteth in mercy?' If language such as I have quoted be utterly reprehensible, if it be an ungodly blasphemy against the love and pity of our Father in Heaven, why have my sermons been so vehemently attacked? I have received so many letters on the subject, from all sorts of strangers in England and America, that few living men are, I suppose, better able to estimate the character of the extreme popular view, or the hardening, embittering, inquisitorial, Pharisaical, depraving, pride and hatred-engendering influence which it exercises on the minds—not, of course, of all, but of too many of those who hold it. This was the doctrine that pro-

duced the Torquemadas, the Arnolds of Citeaux, the Sprengels of the Middle Ages. This is the doctrine which often makes the so-called religious character so little lovely and so little religious. This is the doctrine which to this day produces the dull and obstinate fanaticism of many whom we would fain win to a diviner charity."

"PEACE, BE STILL!"

AMID the weary cares of life,
Amid the stormy battle's din,
When anger dreads, and fear and strife
Essay to gain an entrance in;
When'er our weary feet sink down
Beneath the dreary waters chill,
There comes a voice both sweet and low,
Forever saying, "Peace, be still."

All the warfare of the heart,
All the turmoil in the brain,
All our thoughts that form a part
Of our daily strife to gain
Victory o'er our direst foe,
Fighting with determined will
Against his wiles,—but hark, so low
Comes that whisper, "Peace, be still."

For even the winds shall obey his voice,
And the Ice King flee at our Saviour's will;
And the earth shall blossom, the sky rejoice,
Through our King's commandment—"Peace, be still."
MRS. WM. JONES.

COMMUNISM.

THE developments of the communistic spirit grow more alarming. In the West, cities and towns have been invaded by traveling gangs of from two to four hundred, many of them, doubtless, honest laborers looking for work, but hardly to be distinguished from the tramps into whose company they have fallen. Railroad trains have repeatedly been captured by these traveling companies, who took forcible passage to such points as they wished to reach. A picnic in the woods at one point was assailed, when the tables were spread, by a gang of roughs who coolly drove away the owners and devoured the repast.

The New York correspondent of the *Ledger* of this city says under date of the 16th inst: "Without desiring to create unnecessary alarm, it is but proper to state, on the authority of the most observant police detectives, that there has been a great influx of tramps from the rural districts into the city within the past few days. They come not from any particular quarter, but from all quarters alike,—Jersey, Long Island, and Westchester. Whether they are acting in concert with one another, or are only having an accidental meeting, cannot as yet be determined, but of the fact itself there is no question." Whether this is in anticipation of an outbreak like that of last summer, or to avail themselves of the opportunities of burglary which the absence of a large portion of the city population affords, cannot be positively affirmed. Certain it is that the scenes of riot, arson, and plunder witnessed a year ago in Pittsburg, were preceded by just such a gathering of tramps for days before along all the roads leading to the city. It is not pleasant to think that an outbreak, if it should now occur, would take place at a time when General Sherman is hurrying the whole of our little army to the north-west. Garrisons on the seaboard have been withdrawn, and heavy artillery regiments have been armed and drilled as infantry, and are en route to the seat of war. The official list of stations of troops shows that to-day there is only one regiment east of the Mississippi,—the 18th Infantry,—and it is intended to order that West also.—*Chris. Statesman*.

AN IMPRESSIVE DREAM.

IN my dream the coming of the Lord was represented to me by a train of cars. My mother and myself were waiting for the signal which should summon us to meet the Saviour at a specified place. While we were about our accustomed duties, suddenly the signal was given. There was no time to arouse our sleeping friends. We could only bid them good-by, and hasten away. If we waited for them we should miss the train, and to miss the train was to be lost.

My mother, one brother, and myself started to meet the Saviour. Already dusk had gathered over our rough, winding way, the sound of the Saviour's train was heard rumbling through the earth, and the light that emanated from it was gilding the distant landscape. As we hurried along, I noticed that I was outrunning my mother, and she my brother; and when I thought of the trouble my mother had had, I made up my mind that I would not leave her

even though I should fail to reach the train in time. I turned, and taking her by the arm urged her forward, saying every few steps, "Hurry, mother, hurry."

Presently we came to the brow of a hill, and I was sadly thinking of my companion, my father, my brothers (for we had outrun the one that started with us), and my sisters. Oh, if they had not been left behind! My heart turned to the Saviour with a feeling, "I give them all up for thee," and I was cheered and comforted.

When we reached the foot of the hill, we came to a door that opened to a steep, narrow flight of stairs. As I opened the door, my heart broke forth in an expectant song, "We are coming, blessed Saviour, accept of us." I placed my mother before me, that I might assist her up the stairs. When we reached the top, we were but a few feet from the depot, we were nearly there; the train, too, was almost there, but I awoke.

It was only a dream, but the impression is lasting. As I lay pondering over it long after I awoke, questionings would arise in my mind like these, Will some of us be asleep when Christ comes? Will some of us start to run for the prize, but fail by the way? Will a few of us barely reach that better land? Such thoughts made me shudder. My parents, my brothers, my sisters, shall we not look a little more closely to our ways? Shall we not say, "Let others do as they may; as for me and my house we will serve the Lord." Shall we not be up and doing while it is day? Lo, the day is far spent, and the night is at hand.

Severe trials have been ours, severe trials may yet be before us; but they will soon be over, for earth's sad history is almost ended. These gloomy hours will soon be gone. These aching hearts will soon have ceased their painful throbbings. These days of trouble will soon be in the past; for He says, "And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

SOPHIA PARKER.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON VIII.—THE TEST OF OBEDIENCE.

QUESTIONS.

1. What does God bring to bear upon all his people?
2. Will any be permitted to enter his kingdom who have not learned to stand this test?
3. Who were first subjected to this test?
4. What was the result?
5. What did they lose by their disobedience?
6. To what did all men become subject in consequence of the sin of Adam and Eve?
7. What is said about this in Rom. 5:12?
8. How is sin defined in 1 John 3:4?
9. What is the penalty for sin? Rom. 6:23.
10. What is the only hope for men in this condition?
11. How do we receive eternal life? Rom. 6:23.
12. How may we know that the plan of salvation was made known to Adam and his descendants after the fall?
13. These sacrifices showed faith in what?
14. What confession was implied on the part of those who offered them?
15. Were many of the antediluvians saved by the plan of salvation?
16. Why not?
17. Who was an exception?
18. How did he live while surrounded by that exceedingly sinful generation?
19. How did God finally release Enoch from this sinful world?
20. What encouragement may we receive from Enoch's life?
21. Will any be translated who have not learned to walk with God as did Enoch?
22. How do we show that Noah must have taught the moral precepts of God's law to the antediluvians?
23. How did God test Noah's obedience?
24. How did Noah stand the test?
25. What evidence have we that his obedience was complete? Gen. 6:9.

SYNOPSIS.

God brings to bear upon all his people the test of obedience to his commandments. His subjects must all be loyal, and none will ever be permitted to enter his kingdom who have not learned to stand the test of obedience.

Adam and Eve were subjected to this test in the garden of Eden. They did not remain faithful in this hour of trial, but broke God's command. By so doing, they lost their innocence, the favor of God, their home in paradise, and their right to the tree of life.

In consequence of their sin, all men became subject to death. Thus it was that by sin death entered into the world and passed upon all men, for all have sinned. Rom. 5:12. Sin is the transgression of the law, and the wages of sin is death. 1 John 3:4; Rom. 6:23.

In this condition there was no hope for man but in the plan of salvation through Christ. So eternal life is the gift of God through Jesus Christ our Lord. Rom. 6:23.

We know by the sacrifices they offered that this plan of salvation was made known to Adam and Eve and their descendants after the fall; for by these sacrifices they showed faith in Jesus Christ, the great sacrifice that was to be offered up for the sins of the world. They also showed, by taking the life of the victim offered, that they themselves were guilty, and worthy of death.

Not many of the antediluvians were saved by this plan of salvation, because they would not avail themselves of it. Enoch, as we have seen, was an exception; for in the midst of that extremely sinful generation, he walked with God three hundred years. God then released him from a world of sin by translating him. This should encourage us to believe that we can live a godly life, even when surrounded by the gross wickedness of the present time. We may be sure that none will ever be translated who have not learned to walk with God as did Enoch.

Noah was a preacher of righteousness. 2 Pet. 2:5; 1 Pet. 3:19, 20. Now righteousness is right doing, and the only perfect standard of right doing is found in the moral precepts of God's law; so Noah must have taught those precepts to the antediluvians.

God tested Noah by telling him to build an ark on dry ground, and to proclaim to the people that the earth was to be destroyed by a flood. For a period of one hundred and twenty years, Noah faithfully followed the instructions which God had given him. His obedience must have been complete; for it is said of him that "Noah was a just man and perfect in his generations." Gen. 6:9.

LESSONS FOR BIBLE CLASSES.

LESSON VIII.—RECAPITULATION.

QUESTIONS.

1. What does the book of Daniel contain?
2. What do these lines of prophecy cover?
3. What have we learned from these in regard to the general outlines of the world's history?
4. Name these five universal kingdoms.
5. What was to be the character of the fourth kingdom?
6. How was it to be divided?
7. How was this division symbolized?
8. How long was it to continue in a divided state?
9. When was the God of Heaven to set up his kingdom?
10. When did this division commence?
11. When was it completed?
12. Could the kingdom of God have been set up in the days of Christ and the apostles?
13. Why not?
14. Where is this kingdom to be established?
15. What proof can you give?
16. What was to arise in the fourth kingdom?
17. What was this body to do?
18. What was it to think to do?
19. What was this blasphemous power?
20. When was it established?
21. How long was it to have power to persecute the saints?
22. To what date would that reach?
23. What happened at that time?
24. What is the present condition of the papacy?
25. How will it be destroyed?

SYNOPSIS.

We have seen that the book of Daniel contains lines of prophecy that cover the entire history of the world, from Daniel's time onward. From these lines of prophecy we have learned:—

1. That there were to be five successive universal monarchies; the first, Babylon; the second, Medo-Persia; the third, Grecia; the fourth, Rome; and the fifth, the everlasting kingdom of God.

2. That the fourth kingdom was to be stronger than any that had preceded it, and was to be remarkably fierce and warlike.

3. That the fourth kingdom was to be divided into ten kingdoms, as symbolized by the ten toes of the image, and the ten horns of the fourth beast; and that it was to continue in this divided state till destroyed to make way for the fifth kingdom.

4. That in the days of these kings [the divided state of the Roman kingdom] the God of Heaven was to set up his kingdom.

5. That the division of the fourth kingdom commenced about A. D. 356, and was completed not far from A. D. 483; and, consequently, that the kingdom of God could not have been set up in the days of Christ or the apostles, more than four hundred years previous to the time when the division of the kingdom was completed.

6. That the kingdom of God is to be established on this earth; for the kingdom is to be, not in Heaven, but under the heaven. Dan. 7:27.

7. That in the fourth kingdom there was to arise a religious body that would blaspheme the name of God, persecute his people, and think to change the law of God. Dan. 7:8, 25.

8. That this blasphemous power was the church of Rome, that ecclesiastical body commonly called the Papacy.

9. That the papacy was established in A. D. 538, and had power to persecute the saints 1260 years, till 1798; when the pope was imprisoned, and the papacy received such a blow that it has not since that time had the power to persecute God's people.

10. That the papacy has gradually lost all temporal power, and is now waiting to be destroyed by the brightness of Christ's coming, when his body [subjects] will be given to the burning flame. Read 2 Thess. 2:3-9; Dan. 7:11.

G. H. BELL.

The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

GREAT BRITAIN.

THE united kingdom of Great Britain, embracing England, Scotland, Ireland and Wales, besides Australia, New Zealand and many of the islands of the sea, is a vast field of labor. And the fact that the millions of people of these countries speak and read the English language makes them a better field of labor for American missionaries with publications in the English language than those countries where the French, German, Italian, Spanish, Danish, Swedish and other languages are spoken and read.

We have missionaries in Switzerland, Germany, France, Italy, Denmark and Egypt, and publications in the French, German, Danish, Swedish, Italian, Spanish and Holland languages. And already not less than one hundred thousand dollars has been raised to support these missionaries, to publish books and papers in these languages and to establish a press in Switzerland. But up to this date we have done but very little for Great Britain and those countries under her Majesty's rule. Are we not making a mistake in neglecting Great Britain and those countries where the people speak our language, while sending American-born missionaries to those countries where they labor under great embarrassments in consequence of not being able to speak and write other languages as readily as their mother tongue?

We do not for a moment question the providence of God in sending Elds. Andrews and Bourdeau to Europe, and in the expenditure of one hundred thousand dollars as aforesaid. The fruits already seen, both in Europe and in America, fully justify what our American brethren have done. But in reference to what we have done for the people of other tongues, and what we have not done for Great Britain, may it not be said, in the language of the Master, "These ought ye to have done, and not to leave the other undone"? Matt. 23:23.

The Seventh-day Baptists have a small church in London, Eng., W. M. Jones, pastor. Bro. Jones has published several numbers of a quarterly sheet entitled, *The Sabbath Memorial*. The S. D. Baptists sent Eld. Wardner as missionary to Great Britain, and for certain causes which need not here be named, division and discouragement came upon the few who observed the Sabbath, and Eld. W. was called home. The doctrines of the Seventh-day Adventists, through our publications and the brief visit of Eld. Andrews, had taken a strong hold of those who revered the Sabbath of the fourth commandment.

Brn. Jones and Wardner circulated many of their and our tracts which have had their influence to prepare the way for more concentrated and efficient labor by an experienced American missionary. And as there is a general expectation among the discouraged few in England and Scotland that we are to send them help very soon, the present autumn is evidently the time to strike. We therefore earnestly recommend that Eld. J. N. Loughborough attend our General Conference the first of October, and that he be sent to Great Britain by the Conference. We also recommend that Bro. Joseph Smith, an Englishman by birth, who has spent several years at the Battle Creek College, go with him. There are two others from Battle Creek, now in Switzerland, who were born in England, who could labor as missionaries in connection with Eld. L. to great advantage.

As publishing can be done in England much cheaper than in America, Eld. L. should commence immediately on his arrival to re-print our tracts and smaller pamphlets. And if there are reasons for raising ten thousand dollars to establish a press in Switzerland to publish in other tongues, tenfold stronger reasons exist for the establishment of a press in England to re-print our works in the English language, that they may be circulated throughout the united kingdom, and wherever her Majesty's rule extends.

A few years since, the opening of a mission to Australia received considerable attention from our people, and C. C., of San Francisco, Cal., pledged one hundred dollars; but no missionary has been sent for the reason that that province is not the place to commence. When the work is fully established in England, a thousand avenues will be opened to scatter the light through-

out Great Britain, Australia, New Zealand and to the islands of the sea. Let the one-hundred-dollar men get ready. If Eld. L. goes to England the coming autumn, we shall see the press established there in less than two years. This should be done under the supervision of W. C. White before his return from Europe.

There are now in the ranks of S. D. Adventists thousands who were born in England, Scotland, Ireland and Wales, who have tens of thousands of relatives and friends they left behind when they came to America. When a mission shall be opened in Great Britain, then will be the time for these to correspond with their friends, to send them publications, and call their attention to what is being done in their own land.

The doubting Thomases may think this too great a work to be accomplished in so short a time; but they should understand that we as a people have ever been behind the opening providence of God, as we evidently are in reference to a mission in Great Britain. And let it also be borne in mind that but few have seen the necessity of "broader plans" until those plans have been laid and been put in successful operation.

When Eld. Canright was with the writer in the Rocky Mountains five years since, our mind was greatly exercised relative to publishing on the Pacific Coast. Here we wrote certain articles entitled, "Broader Plans," and as we stated our plans touching the establishment of the press in California to Eld. C., he gave close attention to every word until we had finished, then replied in substance as follows:—

"Well, Bro. White, that sounds well to the ear, and I shall be glad to see it, if it is ever accomplished; but I do not see how it is possible. It will take a long time to accomplish so great a work. It has taken more than twenty years to establish the REVIEW Office at Battle Creek, Michigan."

This was the discouraging view taken of the matter by one of our most energetic fellow-laborers, who has ever been among the very first to second immediate action for the execution of plans on a broader scale. But the work that has been accomplished during the past five years in the incorporation of the Pacific Seventh-day Adventist Publishing Association at Oakland, California, according to the laws of that State, with a capital of \$40,000, embracing lots and publishing buildings in the very heart of Oakland, Cal., the most beautiful city on the globe, and now having a population of forty-five thousand, has exceeded our expectations and plans a hundred-fold. In the brief period of five years a business has been built up that calls for two large cylinder presses and four job presses to do the outside book, music and job work, besides the SIGNS OF THE TIMES, which has a circulation of nearly 10,000, and our own book work. We have also added a complete bindery. And very recently we have added electrotyping, stereotyping and the manufacture of the Scotch type, which has been in use both at Battle Creek and at Oakland since the Pacific Press has had an existence. More has been accomplished in establishing the Pacific Press at Oakland, and in building up the cause on the Pacific Coast during the past four years, than was done at Battle Creek in establishing the REVIEW and HERALD Office and in building up the cause everywhere in a quarter of a century.

Time is short; and as the time draws near for the great work to be cut short in righteousness by the "loud cry," and the 144,000 to be sealed, waiting for the coming of the Son of man in glory to gather his people who have made a covenant with him by sacrifices to carry forward enterprises for the advancement of the cause, work will be executed in a single year which took a quarter of a century at the beginning of our work.

Therefore, in view of the shortness of time and the wide door that is opened before us by the providence of God and the rapid increase of the work, it must be evident to the friends of the cause that a mission should be established in Great Britain immediately, and that before 1880 the press should be in active operation in England with a capital sufficient to do as complete business in the line of printing and binding as is now done at Battle Creek and at Oakland.

We close by saying that in view of the great work before us, and what God has done for us in the past, and the confidence we have in the willing hearts of our people to furnish the necessary means, we have full confidence in the accomplishment of this good work within the time aforesaid, and may God add his blessing, and put into the hearts of his people the spirit of

Caleb and Joshua. "We are able" by the help of God to enter upon this work "at once," and with his hand upon us to accomplish it in his good time.

This subject will be laid before the General Conference for the action of that body when the matter will be more fully set before the friends of the cause, and pledge papers will be circulated for \$100,000 to be paid in installments before the first day of January, 1880.

GENERAL CONFERENCE COMMITTEE.

JAMES WHITE, Chairman.

TO CORRESPONDENTS.

1. A CHURCH having both an elder and a deacon, who leads the meeting in the absence of the elder? 2. Has the church a right to choose a leader, with the consent and advice of the elder, to lead in his absence? F. D.

ANS. 1. No other provision being made, it is considered the place of the deacon to lead in the absence of the elder. 2. Yes.

1. Has the sanctuary in Heaven always been the place of God's habitation? 2. Is the mercy-seat his throne? 3. Has the "testimony," the ten commandments, always been beneath it in the ark? 4. Has the Sabbath commandment always been a part of the testimony? 5. If so, who kept it prior to the creation of man? A. H. V.

ANS. 1. There was no need of a sanctuary before the plan of redemption was instituted. How long after this it was that that tabernacle was erected "which the Lord pitched and not man," we are not informed. So long as it has existed, we understand it has been that of which the prophets have spoken, as God's "holy habitation." 2. No. See chapter 22, "Between the Cherubim," of the late work on the sanctuary. 3. The Heavenly ark and its mercy-seat came into existence, of course, with the Heavenly sanctuary. And ever since this ark was made, we understand that the law of God has been placed in it. 4. Yes. 5. The angels. See Biblical Institute, p. 145.

What does Paul mean by saying, "One man esteemeth one day above another; another esteemeth every day alike"? Rom. 14:5. M. E. W.

ANS. Paul refers to days that were set apart by ceremonial observances. Some were inclined to retain the shadowy ritual, and still pay respect to its days. Paul does not abruptly forbid this, but says, "Let every one be fully persuaded in his own mind." That it is these ceremonial days to which he refers we know, because the first and second verses show that this is his subject. To illustrate: A man writes a dissertation upon the moon. In the course of his essay, he says, "It shines with borrowed light." What shines with borrowed light? The sun, says one. No, we reply, the man does not say that; for he is not writing about the sun, but about the moon. The moon is his subject; and when he says, "It shines with borrowed light," he means the moon. Every one would acknowledge this to be a legitimate conclusion. Just so with Rom. 14:5. The ceremonial law is Paul's subject; and when he speaks of days, he means the days which were made special days by that law, and no others. That the term "every day" does not include the Sabbath of the Lord, is shown by Ex. 16:4.

1. Is it right to hive bees on the Sabbath? 2. If hay is down on Friday, is it right to let it out to be secured on the Sabbath? A. L. B.

ANS. 1. The fact that the question is asked shows that some doubt exists in the mind on the question, and that should bees be hived on the Sabbath, the unpleasant consciousness would remain that possibly the Sabbath law was violated in so doing. Now we know of Sabbath-keepers who would not for any consideration hive bees on the Sabbath; they are not troubled with any such doubt or perplexity; and we think they take the wiser course. 2. To the second question we should say, No.

ANSWERED BY LETTER. G. W. Rogers, H. W. Decker, J. H. Waggoner, H. T. Brush, G. H. Murphy, W. S. Salisbury, Sherwood and Co., N. Orcutt, M. L. Williams, W. G. Smith, C. H. Gurney, D. Morrison, M. B. Duffie, H. S. Gurney, C. W. Stone, A. J. Cudney, L. J. Caldwell, R. M. Kilgore.

Correspondents are requested to confine themselves to questions which will be of interest to the readers of the REVIEW in general, and not to themselves alone. Do not ask too many questions in the same letter. Two or three, at most, are enough. We have now on hand three hundred and sixty letters containing questions which we have not yet found time to answer. The accumulation has become so great that we cannot now promise to answer them all, but shall select such as we deem will be of most interest, to be answered, as other duties may permit, from time to time.

MISSIONARY WORK AT OUR CAMP MEETINGS.

OUR camp-meetings yearly increase in importance. During the first years of our experience in camp-meetings such locations were selected as were most easy of access for our brethren, the object in view being to benefit them without especial reference to the public generally. Experience soon taught us to do differently. At these meetings we should reach the mass of the people. It is now thought advisable to select our camp-grounds near large cities, at points that are central and easy of access, and to advertise largely, and bring together as many as possible to hear the solemn warning of the third angel's message. Reporting for papers is an important matter, and one which should not be neglected, as it calls the attention of the reading public everywhere to us as a people and to our work.

These large gatherings are not only becoming more numerous, but more largely attended by those not of our faith. This year there will be about twenty camp-meetings held by Seventh-day Adventists. These meetings are attended by from two thousand to twenty thousand people not of our faith. Estimating the average attendance at five thousand on Sundays at each of the twenty camp-meetings, the number of those attending during 1878 would be one hundred thousand. Of these many hear the truth for the first time upon whose minds a favorable impression will be made, but Satan will stand ready to catch away the good seed thus sown soon as they go from the meeting. The question we propose here is, What are our missionary societies doing at these gatherings to fasten conviction upon these minds? Can there not be an especial effort made which will increase the efficiency of the preached word? We believe that this can and will be done. These are golden opportunities to do missionary work which should not slip out of our hands.

Our people take five thousand copies of the SIGNS in clubs, at a cost of three cents a number. Three successive numbers are remailed to one individual, to whom a letter is written. This raises the cost, including postage, to five cents per number, making an aggregate cost of \$12,500 for the five thousand copies one year. The addresses of those to whom the papers are remailed are gathered from various sources, so that largely the writers are unacquainted with them. Upon a careful investigation we learn that not less than one family in ten of those who receive our papers becomes interested in present truth. This we believe to be a grand success; yes, we know it to be so, and we recommend this plan to our brethren everywhere.

The expense of these twenty camp-meetings, not including the traveling expenses of our brethren, is less than \$5,000. Here one hundred thousand people, by the providence of God, are brought under the sound of present truth. We are certain that our tract societies do not appreciate the missionary field which here presents itself. One hundred dollars would pay for one hundred and sixty thousand pages of tracts, or twenty thousand eight-page tracts. If our brethren would thus expend \$100 they could furnish five thousand people with four different tracts on present truth at our several camp-meetings. If one-fourth part of the tracts were sixteen-page tracts, sixteen thousand could be purchased for \$100. We unhesitatingly say that were this reading matter placed in the hands of those individuals at a time when their minds were solemnly impressed with the preached word, more than five times the good would be accomplished that would be if this reading matter was handed to the same individuals under other circumstances.

We have not begun to realize the importance of this matter. Our object in writing this is (1) to awaken more of an interest in this branch of the work; and (2) to make some suggestions in reference to the manner in which this work should be done. Not only should tracts be distributed, but subscribers should be obtained for our periodicals.

The first year of the camp-meeting at Groveland, Mass., it was estimated that twenty thousand people were present on Sunday. A daily report of the meetings appeared in the Boston Herald. An agent for that paper was upon the ground early and late, and obtained over one hundred regular subscribers for it. He was heard to make the following remark: "I wish your camp-meeting would hold another week, and I would be satisfied." He stuck close to his business, was over every part of the ground, courteous, affable, constantly reading something that would interest his hearers, and in every

possible way was seeking out individuals who would subscribe for his paper. We can do the same for our periodicals, and we should do it. A number of the REVIEW will be gotten up especially adapted to this work, so that extra copies can be had for this purpose, if our brethren will wake up to this matter and take hold of it in earnest. The time has fully come when we should arouse from our state of lethargy in the cause of God and mean business.

DISTRIBUTION OF TRACTS.

Tracts should not be distributed in a haphazard manner, but in the way which will count to the best advantage. They should be scattered like the leaves of autumn. We do not recommend a stand for general free distribution, where everybody is invited to come and take as many as they please; but there should be a book-stand where an assortment of pamphlets and bound books is kept for sale. Small tracts should be distributed freely to those who will read. Those of four, eight, twelve, and sixteen pages, containing pointed, well-written matter, should be placed in the hands of thousands of people at each camp-meeting. Persons should be selected to do this work and make it a specialty during the week of the meeting; but the most effectual time is in connection with the preached word, when the mind has become solemnly impressed with the truths heard. Some of our brethren should be selected to stand outside of the congregation, and watch the effect of the sermon; and as the congregation disperses, they should hand out tracts upon the subject presented. Frequently it will be noticed that some become especially interested. In such cases it may be well to give more than one tract. The mind should be given to it until the soul becomes inspired with the work. This should all be arranged beforehand. A sufficient number of brethren should be assigned positions, and should be ready as soon as the meeting is dismissed; so that none need be passed by without a tract. The minister should advertise at the close of his discourse that upon the right hand, or left, or in the rear, as the case may be, there are individuals who will give you a tract which further treats upon this subject. The book-stand, where bound books can be purchased, should also be advertised, mentioning the prices of some of the most important ones and the number of pages, etc. Also, at the proper time, at the close of a fitting discourse, advertise our periodicals, stating that agents are on the ground who will receive subscriptions.

These persons thus employed should not convert doctrinal points with any. They should be individuals of good deportment, agreeable in their manners, affable in their ways; so courteous and kind that the individual cannot help getting a good impression.

RENEWING SUBSCRIPTIONS.

Special efforts should be made by all our brethren to renew their subscriptions on our periodicals at the camp-meetings. Look at the papers on your papers, and see if your subscription is not nearly expired. If so, be sure to renew at this time. The secretary of the tract society should have a tent by himself, where he will not be molested by others' coming in and rearranging his papers. He should have sample copies of the REVIEW, REFORMER, INSTRUCTOR, and SIGNS. He should make it his business to be at his tent at all hours between services. He should have a list of delinquents and those whose subscriptions will expire during the next three months. He should be prepared to answer any questions relating to the subscription of the paper, of any who may ask; in fact, everything pertaining to the interests of the subscription list, etc., etc. The camp-meeting should be a time when all our brethren who are not now receiving our periodicals should subscribe. The ministers should bring this matter up and urge its necessity. These practical points should not be neglected; they tell more towards building up a Conference than the most flowery discourses ever preached. If any prefer to hand their subscription money to the minister, this is all proper; but a special effort should be made by the tract society to see that our brethren have these periodicals at this time. Any of the librarians or brethren or sisters knowing of any who do not take the periodicals should co-operate in the matter.

CANVASSING.

Another branch of the missionary work in connection with the camp-meetings is canvassing for our periodicals. Individuals should be selected to give their time and attention to this branch of the work. These agents should be constantly on the alert, seeking every favorable opportunity to recommend our periodicals to others. Hundreds of new subscribers should

be obtained in this manner at each of our camp-meetings. We do not recommend that the same canvassing agent take more than one of our periodicals. If it be the REFORMER, let it be his business to obtain subscribers for it; and so with the REVIEW, the SIGNS, and the INSTRUCTOR. There should be two or more, a brother and a sister, for each periodical. The secretary at his tent should be prepared to take subscriptions on each of the periodicals, but the canvasser should have but one, and make a business of that. He should study to make it a success. He should not be boisterous; but he should quietly, courteously, and persistently engage in it.

Men and women should be trained for this kind of work; they should make it a study as much as a printer or an editor does his business. They should be men of good address, who will not in any way repel others or be repulsed. If replied to in an uncourteous manner, they should never reply in the same spirit; but in a gentlemanly manner pass on to the next, with as much confidence as though success had crowned every effort. Agents for the INSTRUCTOR should generally be young people of both sexes.

There should be a sufficient quantity of premiums for these periodicals on the camp-ground,—Manuals to be used with the REFORMER; Way of Life, with the REVIEW and the SIGNS of the TIMES; and the Poems, with the YOUTH'S INSTRUCTOR. Here is a field of missionary labor in which much can be accomplished. Our brethren and sisters generally can do a great deal in this branch of the work. Look up strangers and invite them to your tent, become familiar with them, not to crowd the truth upon them until they become disgusted, but to converse with them; get them to subscribe for our periodicals, and win them to the truth. We should be "wise as serpents, and harmless as doves," remembering that he who winneth souls is wise.

It is expected that there will be sixteen more camp-meetings this present season, and there should be not less than two thousand subscribers secured at these meetings for our periodicals, including brethren who are not now taking them. Our brethren should be instructed at the first of the meeting how to take hold of the missionary work. Plans should be laid so that this business will not interfere with the religious interest of the meetings, but rather increase it. When this matter is properly understood, and conducted systematically and thoroughly, much will be accomplished. We appeal to our brethren and sisters in the fear of the Lord: (1) Attend the camp-meetings; come prepared to seek God practically, and learn how to benefit others as never before. (2) Come, not with a spirit to please yourselves, but to labor to forward present truth and to fill any position thought advisable by the leading brethren.

We do not advise our brethren to spend one or two days in organizing and arranging, but those having charge of these things should be prepared—1. To talk these principles out distinctly and clearly; 2. To state definitely what should be done, and how the canvassers should proceed; 3. To have them appointed; 4. The one who has special charge of this work should ever be prepared to give instruction that will help at any time during the meetings.

It is important that the secretary have a tent by himself at the commencement of the meeting. He should have a list of the subscribers for the REVIEW, REFORMER, and INSTRUCTOR, also of the TIDENDE and HAROLD if these are taken in the Conference. These lists should be pasted in a blank book, and kept in his own possession. He should also have sample numbers of each of the periodicals, and samples of each of the premiums. In obtaining new subscribers for the REVIEW, SIGNS, and INSTRUCTOR on these special occasions, when taken without premiums, we make the following proposition: The REVIEW and the SIGNS four months on trial for fifty cents, each, and the INSTRUCTOR one year, thirty cents. This offer is made to get the truth before those not acquainted with our views.

Not one-twentieth of what we should do is being done to get the truth before others. Now is the time to work, for soon the night cometh wherein no man can work. There is no time to lose. Officers of the tract societies, and those having responsibility in these things, we appeal to you. Now is the time to lay your plans, especially in those Conferences where the camp-meetings are soon to be held. Send in your orders for extra copies of REVIEWS, INSTRUCTORS, and REFORMERS, also premiums if you do not have them on hand, to be used at this time. Give the matter immediate thought, and be pre-

pared to move forward at an early stage of the camp-meeting, and thus take hold of the work in earnest. We expect to see a move at the camp-meetings this season in advance of any in the past.

Be sure and send for sample copies of REVIEW, INSTRUCTOR, and REFORMERS in season.

S. N. HASKELL, Pres. Gen. T. and M. S.

DEMORALIZING THE SUNDAY.

It was lately objected to our preaching that it is calculated to demoralize the youth by freeing them from all sense of restraint in regard to keeping the Sunday! This led to the remark that that restraining influence does not exist. There being no Scripture evidence for keeping the Sunday, the ministers themselves basing it upon the fathers, church history, custom, the law of the land, &c., it does not convict the conscience, and therefore it is kept by the mass only nominally, not from any sense of its sacredness.

Besides this, it is the day on which immorality is most largely practiced. On Sunday more crimes are committed, and more liquor drank, than in all the rest of the week. On Sunday licentiousness runs riot. Where, then, is the danger of demoralizing the Sunday? It is time to present a duty in Sabbath-keeping which, based on the commandment of God, can reach the conscience, and lead to obedience to law, instead of resting it in feeble conformity to custom.

Lord Roseberry, in England, lately urged the opening on Sunday of public places of amusement and instruction, as museums, &c., and when it was argued that this would demoralize the public mind in regard to Sunday, he replied that it would not—that it could not be done. He described "the English Sunday" at the present time as "vacuity, varied with drink." This answers very well to the American Sunday; in our western method of speech it might be described as "nothingness spiced with whiskey."

Many Christian teachers feel the force of this unwelcome truth, but very few have the moral courage to break away from popular custom and assist in a Sabbath reform based on the exact requirement of God's commandment. They are not willing to brave the opposition which they know they must receive from the worldly-minded and time-serving ministers and churches. "Here is the patience of the saints." Truly have we need for patience in these times of peril—of formality among the "lovers of pleasure more than lovers of God." But only they who keep the word of God's patience will be kept from that hour of temptation which will try them that dwell upon the earth.

J. H. WAGGONER.

WAITING TO HEAR THE OTHER SIDE.

MANY persons on hearing the evidences presented for the Bible Sabbath, and seeing the force of argument so clearly as to remove every reasonable objection to the perpetuity and obligation of this ancient institution, excuse themselves from obedience on the plea of "waiting to hear the other side."

Well, if there is another side, if this subject presents a "yea and nay," it is proper to find it. If, as a minister recently said in vindication of Sunday-keeping, "truth presents many phases, so to speak," it is best to bring all sides to the light. But in the outset, it may be well to raise the question for the consideration of those who believe the Bible argument sustains the seventh day. Do you suppose Sunday-keeping can be proved also from the Bible?

The apostle who exhorts to "prove all things," also commands, "hold fast that which is good." And again he says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Men may listen to the overwhelming arguments for the Sabbath of the fourth commandment, their conscience may be aroused, conviction settle upon them, and their judgment be fully convinced as to duty; they may like Felix tremble, and like Agrippa be almost persuaded to be a Christian, and yet through neglecting to obey God, grieve his Spirit, "put light for darkness, and darkness for light," and accept "for doctrines the commandments of men."

Here lies one of the great dangers of the present time. The world is being enlightened on the fourth commandment. The time has come to proclaim the commandments of God and the faith of Jesus. The time has come for the church of God to heed the injunction, "Stand ye in the ways, and see, and ask for the old

paths, where is the good way, and walk therein, and ye shall find rest for your souls."

While many will be obedient to this divine mandate, the great majority will disobey, and by actions emphatically say, "We will not walk therein." It is easy to say, "Lord, Lord," but to do the will of our Father in Heaven requires moral courage and decision of character.

"But be ye doers of the word, and not hearers only, deceiving your own souls." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:22, 25.

Here it seems to me we have both sides. One person is a doer of the word, he continues in the perfect law of liberty, and thus secures the blessing of obedience. Another hears the word, and perhaps trembles under it, but does not obey. He shuns the cross and is made to hope all is well. He confers with flesh and blood, waiting to see the cross removed.

A. S. HUTCHINS.

Cabot, Vt., July 22, 1878.

UHE, DENMARK.

JULY 1.—We have now returned to Jylland, and have held two meetings here this week. A brother and a sister who for a long time had taken part in the meetings of our brethren and sisters were buried with Christ in baptism. Two other dear souls have begun to keep the Sabbath. But after all we do not find many in this vicinity who love to hear about the glorious appearing of our Saviour.

On Sunday we attended the Baptist meeting. The leader spoke very well about the soon-coming of Christ and of the necessity of preparing for that event. By request, I spoke to them after the close of the meeting. They were willing to listen, and were very friendly to us.

We have received letters from the brethren on Sjælland. They came together last Sabbath and rejoiced with one another in the Lord.

JULY 8.—We have held more meetings this week; but there does not seem to be much interest among the neighbors. The few who have received the truth are happy, and grateful to God for his mercy towards them.

On the Sabbath, a small church was organized, consisting of ten members. It was the first Sabbath in July, and we thus celebrated the Lord's supper here in Denmark on the very same day as our brethren in far-off America. All partook willingly, and we felt that the Lord had blessed us greatly.

The next day we had a business meeting. We read some letters from others of the same faith in Denmark, which edified the brethren very much. Bro. Kr. Kristensen was unanimously chosen elder of the church, after which he was ordained. Systematic benevolence was adopted to carry forward the mission. These brethren live at a poor place; yet each one subscribed a little, according to his ability. May the Lord sanctify these dear brethren, that they, by obeying his truth, may have everlasting life through the faith of the Son of God.

JOHN G. MATTESON.

SUNDAY AT THE EXPOSITION.

MR. WILSON, of Wheeler & Wilson Sewing Machine Company, said at a meeting of the Paris Exhibitors: "As an American, I may remark, in our country we observe the Lord's day, and by a large majority of States closed our Exhibition on that day. Here we are united and will certainly follow and act with our brother exhibitors from England and the colonies, and if you will allow of it I will move—"

"That this meeting of exhibitors agree not to require the services of attendants in their several departments on the Lord's day, or to expose their exhibits where doing so would require personal care or labor."

Immediately after the reading, every hand was held up in its favor; and ten exhibitors and agents with the three clergymen present, and Mr. Weyland, were appointed to act, and obtain signatures to the resolution.

A canvass was made with very great success for adhesions to the resolution, and on the Sunday, although 100,000 visitors went to the Exhibition, there was always complete cessation of business in the English-speaking departments.

At a meeting held in Boston on the 12th inst., of the Woman's American Baptist Home Mission Society, a most hearty vote of thanks was offered to Mr. Wilson, for his decisive act in regard to the observance of the Christian Sabbath at the World's Exhibition now being held in Paris.—Evening Transcript.

REST IN ACTIVITY.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.

—Goethe.

Progress of the Cause.

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

MISSOURI.

Sedalia, July 25.

THE interest here is still good. After about five weeks' constant preaching, our audiences usually range from two hundred to three hundred; they scarcely ever number less than one hundred, and occasionally run as high as six hundred. Twenty have signed the covenant to keep God's commandments, and many more are deeply interested. I have sold thirty-five dollars' worth of books, and about \$15.00 have been donated on our expenses. We have a large undeveloped interest, which will not allow of our leaving for the present, probably not before the camp-meeting. This is a central point, and a very important one in this State. We shall make a strong effort to establish a good church here, and we expect to do it. The twenty who have taken their stand seem to be fine people. One of them is over eighty years of age, and has been a Universalist nearly all his life. We hope for many more.

The ministers keep very quiet in public. One of them gave a weak discourse on the nature of man last Sunday, which I reviewed with good effect on Monday night. It surprises the people that they keep so quiet. A little more agitation would be a help to us just at this point. Our attendance during the terribly hot weather has been very gratifying to us. We greatly desire the prayers of God's people for our success.

GEO. I. BUTLER.

OHIO.

Springfield, July 24.

THE meetings in the tent in Springfield commenced July 10. A camp-meeting of the colored people was in operation on the fairground, and still continues. This has probably had some influence on our congregations. But the interest is steadily spreading and deepening. We have spoken on the subject of immortality, and sold quite a number of books on the subject. It seems to be well received generally. Monday night a large congregation gave earnest attention to a discourse on the United States in prophecy. This did much to increase the interest, as a good number came to hear that who had not been out before. Last night Bro. Stone gave a discourse on spiritualism, which was well received. We shall now come directly to the message and the Sabbath.

The ministers are doing what they can against our meetings. It is a repetition of history—the scribes and Pharisees shutting up the way to the kingdom of Heaven; neither entering themselves, nor suffering others, who would, to enter.

The *Daily Republic* admits quite extended reports of the sermons. Thus the truth is presented to many outside of those who attend the meetings. May God give the increase.

J. H. WAGGONER.

GOOD CHEER FROM VERMONT.

THE good work moves on here. Our prayer and social meeting last Sabbath was a season of encouragement to us all. More than a dozen were with us who have just commenced the observance of the Sabbath. Some of these dear brethren and sisters have long looked for the coming of the Lord. They now feel that the past great Advent movement is made clear, and joyfully accept the third angel's message.

One earnest sister says, "I can now see that I have heretofore read my Bible with goggles on instead of my glasses, while reading on the Sabbath question. Goggles are to shut the light from the eyes." A brother remarked, "I have read with a prejudiced mind, and I did not dare pray for light, as I did not want my mind unsettled, believing the law to be abolished."

The heart of another brother overflows with joy. Meeting a former brother with

whom he entered into conversation on the Sabbath truth, "Why," said he, "Bro. —, are you afraid to rest your whole weight on the word of God? I am not." We hope for the wisdom to move right in all things.

A. S. HUTCHINS.

Cabot, Vt., July 22, 1878.

NEW YORK AND PENNSYLVANIA.

Tent No. 2, Newfane, N. Y., July 23.

THE interest is unabated, and is extending far around. The people move slowly, and but few have taken a decided stand as yet. Am endeavoring to rein them up to a decision; but a Wesleyan minister has announced to speak in the tent this evening, and some are waiting for that. The Free Methodists, I am told, are also talking of sending for a man. The Methodist pastor attends the meetings, and is friendly. The brethren are already talking of building a meeting-house.

S. B. WHITNEY.

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

ELEVEN have commenced to keep the Sabbath at Sinclairville. While the surface is comparatively unruffled, there is a very persistent undercurrent of opposition from the three churches. The attendance has been good, considering the intense heat and the busy harvest time.

The seed of truth is sown, and now comes the real hard labor. The work of harvesting here will require much of heavenly wisdom, vigilance, and persevering effort.

Our health and strength fail us. We are hopeful of Bro. B. L. Whitney's help next week. We very much need the fervent prayers of God's dear children.

July 20.

CHAS. B. REYNOLDS.

St. Lawrence Co., N. Y.

JULY 13, I met with the church at Buck's Bridge on their quarterly occasion. Had a good meeting.

The 14th, went twenty-two miles to Pierrepont. Spoke to a large congregation and baptized seven.

July 19, 20, I attended the district quarterly meeting at Silver Hill. About fifty Sabbath-keepers were present. They came from Fine, Pitcairn, Hermon, Buck's Bridge, Pierrepont, and Smith's Hill. And some came who were not Sabbath-keepers. The power and Spirit of God was in our meeting.

Three were baptized.

A. H. HALL.

Tent No. 4, N. Y., July 22.

WE took down our tent at Brushton, July 8, and have since been laboring in adjoining neighborhoods to gather in some that we could not reach by our tent-meetings. The Lord has greatly blessed us as we have labored among the people. Ten or twelve have taken hold of the truth, and we have strong hopes for several more. One entire family of ten, five adults and five children, have commenced to serve the Lord and keep the commandments. The cause here has many warm friends and sympathizers, and we believe, from present indications, that more can be gathered in after the tenting season. We find that the tent-meetings, and the reports given of our meetings, in the Malone papers, have created an extensive interest in this county, and we have many urgent calls for labor, and there are openings on every hand.

We have established regular Sabbath meetings and have appointed a leader. We have also organized a Bible-class. Some desire baptism.

We are now on our way to Woodville, Jefferson county, where we expect to pitch our tent next week. We ask the prayers of God's people that we may have wisdom and humility in spreading the light of these precious truths.

M. H. BROWN.

H. H. WILCOX.

Tent No. 8, Osceola, Pa., July 22.

MEETINGS commenced in this tent the 17th inst. Up to date, we have given six discourses. Owing to the fact that this is the busy part of the season with farmers, our attendance from the rural districts has been small. And yet our congregations have steadily increased, till last evening we had an attendance of about three hundred. The people are paying excellent attention. The ministers of the place are shy, running an undercurrent influence to keep their flocks away; but they are beginning to venture. We shall endeavor to trust wholly in God, who alone can give victory.

J. W. RAYMOND.

D. T. FERRO.

Tent No. 9, Sunderlinville, Pa., July 22.

WE pitched our tent here July 18. Have held seven meetings. Our first congregation numbered about seventy-five; but our audiences have steadily increased so that last evening there were about one hundred and seventy-five out. Prejudice seems to be giving way, and the people are anxious to hear.

Brethren, pray for us that God will bless our labor and give us souls for our hire.

J. G. SAUNDERS.

WALTER HUMPHRY.

Tent No. 5, Ludlowville, N. Y.

DELAYS in the shipment of our tent hindered our commencing meetings here until July 6. We have received the bitterest opposition from the clergy in private, prejudice and the stay-away argument being vehemently urged. Our audiences have averaged sixty or seventy, and many of the people are deeply interested. The population of the place is about five hundred. The attendance from the country is small on account of harvest work. We see omens of good in the friendly interest shown for us by many.

GEO. D. BALLOU.

J. E. ROBINSON.

July 19.

IOWA.

Bonaparte, July 26.

BEGAN meetings here evening of the 24th. Pitched our tent, and delayed meetings on account of outside attractions and the busy harvest time. Have spoken twice with a fair interest. Bro. Starr is absent, sick. Bro. I. J. Hankins is with me.

L. MCCOY.

Ogden, July 22.

FOR more than six weeks our tent has been in this place, unmolested by storm or anything. Last Sabbath thirty attended our meeting. We organized Sabbath meetings and a Sabbath-school. Yesterday, three were buried by baptism in the Des Moines River. Twelve teams, well loaded, went out to the river with us.

There are now seventeen names on the covenant, and we hope for five or six more this week. Our audience last night numbered about two hundred. Donations have been made to us, and the friends have cared for us well since we have been here; and this, too, while we have pointed out, in as plain terms as we can, the sins of the popular churches. The ministers of the place and their most ardent friends have turned away from hearing us; but we thank God that some of their best members have accepted the truth.

We thank Bro. Hoyt for the bell he gave us. It is a great help.

Pray for the work, and for us.

G. V. KILGORE.

MAINE TENT.

WE pitched our tent in East Washburn, July 9, and were to commence meetings the 10th; but we encountered a severe gale with a hard rain storm. Four barns were blown down in this vicinity, one cow was killed by lightning, fences were blown over, and the forest trees did not escape. It broke the small block hook on our tent and let the top down, when it first struck. It came up very suddenly.

We like our new forty-foot tent very much. It is just what we need for Aroostook county.

We have a good hearing here, although it is in the midst of haying. One hundred and fifty came out last evening. We do not lack for homes. Two requested prayers last night. We have freedom in presenting the truth.

At Caribou a few embraced the Sabbath, but the interest did not warrant us in staying longer. Some were so anxious for us to come here, that they sent a team and took us over free of charge. Many are already convinced that we have the truth on the Sabbath question. Pray for us.

J. B. GOODRICH.

S. J. HERSUM.

July 17.

TEXAS TENT.

Rockwall, Rockwall Co., July 16.

OUR skies for two weeks have been sunny, and the turnout has been good. The people show us marked favors, and hear candidly. We have scattered tracts on the Sabbath liberally, and hear of many who are really stirred up on the subject. Eld.

Caskey has not been heard from for a fortnight. There are rumors of another debate hatching, but Eld. C. will not be employed again.

The interest in our coming general meeting is great among our brethren and those not of our faith. The reports from the churches are cheering. Dallas church sends a S. S. committee to help the other churches to get into line. A State S. S. Association is in prospect. The meeting-house at Peoria is nearly completed, and the one at Cleburne will soon be rebuilt. Times are hard, and there is almost no money afloat. Books etc., sell slowly. We hope for the Lord's blessing.

R. M. KILGORE.

L. J. CALDWELL.

NEW HAMPSHIRE.

WE closed up our labors in Francestown July 14. There are seven (adults) keeping the Sabbath as the result of our labors. We have established meetings, also a Bible class. Last Sabbath fifteen were present and manifested much interest in their lesson. Our social meeting was one of unusual interest, all taking part, some for the first time.

We pitched our tent in New Boston, July 17. It is centrally and beautifully located and seated with settlers. We circulated our handbills quite freely; but the stay-away principle works admirably here. We have held five meetings, our congregation at no time exceeding fifty persons. Still we hope and pray that prejudice will give way, and that we may not only obtain hearing, but some fruit to present to the Master when he comes to gather his jewels.

M. WOOD.

F. A. BUZZELL.

MICHIGAN.

Tent No. 2, Greenville.

AFTER laboring here two weeks we can safely say that the interest in our meetings has not in the least abated. Our congregations have been perceptibly larger the past week than they were the first, especially since the Sabbath question has been under consideration. One favorable circumstance is worthy of notice,—the same faces, as a body, appear nightly. No voice has been raised against us, and the papers of the city, of which there are two, speak favorably of the meetings.

Our Sunday evening audience was very large, many standing about the tent. The people generally seem social and friendly, and invitations out are frequent. Several have already said they are persuaded to obey the truth.

D. H. LAMSON.

H. M. KENYON.

Fairfield, Lenawee Co., July 23.

WE have been here nearly five weeks. The interest has been good, considering the busy time of the year. Almost every evening, some have come miles to attend our meeting. Many who have attended say we have preached more Bible than was ever preached here before.

There has been much private, and some public opposition, which has helped some to decide in favor of the truth. The Disciple minister sent to Ohio for Eld. Van, an old debater, to speak against us; but all his devices, false reasoning, and misrepresentations could not overthrow the truth. Last Sunday morning, the Methodist minister tried. He claimed we must look to the practice of the apostles and to legal statutes for our Sabbath. The Christian church does not keep the Sabbath because it was enjoined in the fourth commandment. He said he had examined forty histories during the past week, had written out his discourse himself, and should carefully preserve it. He had done the best he could, and should drop the subject. We reviewed him in the afternoon, and spoke in the evening on the mark of the beast, our audience numbering over three hundred.

Many are convinced of the truth, and we have hopes that quite a company will obey. As near as we can find out, there are at least twenty who are keeping the Sabbath now.

In a few days we shall move to Jasper, a village about a mile south of here, and shall try to strengthen this interest and add to it what we can. The brethren from Adrian and Canandaigua have attended our meetings on Sabbaths and Sundays, and have shown a commendable zeal in helping in every way they could. They have our thanks. We feel that the Lord has greatly blessed.

JOHN I. COLLINS.

T. P. BUTCHER.

Muskegon, July 26.

I HAVE been at this place for some time, visiting and canvassing. I have given away several hundred pages of tracts, sold annuals and other pamphlets for about \$35, and obtained two subscribers for the *REVIEW* with premiums, and one for the *AROLD*. I have joined Brn. Oyen and Olsen, who have pitched their tent in Muskegon. The Scandinavian meetings have not been very well attended, with the exception of the first, when about seventy persons were present. We speak in English a part of the time. A few seem quite interested. The English meetings are better attended. Two persons have subscribed for the *TIDENDE*. Pray for us.

G. A. CARLSTEDT.

KANSAS.

Fort Scott, July 24.

WE pitched the tent in this place the 6th. Have held six meetings, our congregations ranging from one to two hundred. Some interest is manifested; but there is not, as yet, a settled interest. The *Scott Daily Monitor* gives us from half to two-thirds of a column daily. It also voluntarily published the tract giving the rise and progress of our people. The notice has gone far and near. Yesterday a man who lives ten miles away came to the tent and wanted a minister to go to his neighborhood and give a course of lectures. Thus while we are laboring in Scott, and giving daily report in the paper, we are preaching, probably, to not less than one thousand people who have not attended our Gospel tent, as they have named it here.

J. H. COOK.

L. D. SANTEE.

WISCONSIN.

Berlin.

OUR meetings closed at Berlin on the evening of the 21st. The Spirit of God was in our closing meeting, and many hearts were moved by its solemn influence. Fourteen have signed a covenant to keep the commands of God and the faith of Jesus, while some others are much interested. They will sustain Sabbath meetings. We think this an important field, and a favorable place to hold meetings next fall or winter. We received \$18.00 toward paying our expenses, and have sold a great many books and tracts.

We now go to Rural, Waupaca county, to pitch the tent in Bro. Hilton's neighborhood.

N. M. JORDON.

A. D. OLSEN.

Waukegan, July 22.

WE can report a little progress. The weather has been intensely warm, and the farmers are in the midst of haying and harvesting, yet our congregations have not fallen off much. Sabbath some of the brethren from Little Prairie met with us, and their good testimonies helped much. Yesterday (Sunday) was a profitable day, the weather was fine and the attendance large. After a sermon on baptism, three persons were baptized. A few others have commenced to keep the Sabbath. We stop here another week.

C. W. OLDS.

E. M. CRANDALL.

ILLINOIS.

The Field at Large.

Good words from various parts of the State have lately been received; and I gladly give them to the readers of the *REVIEW*.

A postal from Bro. R. F. Andrews says: We had a good meeting at Kankakee, the 13th and 14th insts. Three were baptized. At the tract meeting at Watseka, the 13th and 14th, Bro. A. was present and baptized one. He then expected to hold a six weeks' meeting in tent No. 1, at Belvidere, Boone county.

Tent No. 3 has a company that is enjoying some success at Newark, Kendall county. Their word is: "We have six already keeping the Sabbath; and we hope for others."

Hopeful words concerning the camp-meeting begin to come in. One church member says, "You may look for twenty from this church." This is good; and I say, Come, all who can, come! and may the Master direct and bless us.

Bro. Bliss was at Carbondale last Sabbath and Sunday. Held four meetings and visited many families. He baptized one. Twenty-four have promised to keep the

Sabbath. Services are held in the college building.

There is no reason why we may not expect Illinois to move rapidly forward, if all will discharge duty. Ministers should be economical and very industrious; every church member should be liberal and devoted. Hundreds will then accept the message.

G. W. COLCORD.

Du Quoin, July 24.

WE have been here since the 6th inst. Have spoken to the people many times. Never before have we borne such a plain, sharp testimony all the way through. The people are stirred. Last Sabbath, while I was absent, Eld. Rose, Disciple, put a notice in the post-office that he would speak on Sunday evening on the Sabbath question. As there was no other alternative, Bro. Colcord dismissed his congregation, and all heard Eld. R. On Monday night, Bro. C. reviewed him in the tent before a large crowd. Eld. R. announced a rejoinder; but his members, acknowledging their minister's effort fruitless, waived his appointment and came and challenged us for a discussion. To-day we are expecting Eld. Crim, from Franklin county. He opposed us at Carbondale. Pray for us.

C. H. BLISS.

MINNESOTA.

Labor among the Churches.

THE first week after camp-meeting I took the large tent to Sank Center, where Brn. Curtis and Battin are now laboring. A card from Bro. Battin says they are having a good interest, and large congregations every evening.

July 6, 7, I met with the church at Lake Ellen at their quarterly meeting, and found the most of those that came into the truth last spring growing strong in the work.

July 13, 14, I was with the church at New Auburn. This church has been passing through trials, but we hope they will profit by past experiences and soon see better days.

Last Tuesday night, in company with Eld. Fulton and Bro. Hall, came to Maine Prairie, where we found our sixty-foot tent pitched on the bank of a lake, in one of the most beautiful spots in Minnesota. There is a road in front of the tent, the shores of a large lake just in the rear, with a few large oaks for a shade. And what is still better, the Lord is blessing the labors of Brn. Hill and Moore. From three to four hundred are out every evening. I found them in the midst of a discussion on the law and the Sabbath, with Eld. Shoemaker, a leading Disciple minister. The interest is increasing and spreading over this county, and the prospects are that a large church will be raised up here.

July 19.

HARRISON GRANT.

Sauk Center, July 23.

WE still continue to have a good hearing. The attention is remarkably good. Our audiences range from one hundred and twenty-five to three hundred. People are studying and discussing earnestly. The Episcopal minister struck out against us as "false prophets." His discourse was reviewed before a full tent, with telling effect. Next the Congregational minister came out, on Sunday evening, in defense of "the Christian Sunday." We dismissed our meeting, and went, with our congregation, to hear him. Last evening we had the largest crowd that we have had to listen to a review of his sermon. The review will occupy this evening also. The Lord was present to help, and conviction seemed to settle down upon many minds. Some have taken a stand to obey God, and keep his commandments. Others are in "the valley of decision." May the Lord lead them out into the clear light of truth. Have sold books to the amount of \$4.60.

We believe that the brethren remember us in prayer, and ask them to continue to do so.

D. P. CURTIS.

N. BATTIN.

Maine Prairie, Stearns Co., July 19.

WE commenced lectures at this place, July 4; gave five lectures on the prophecies and signs of the times, and then took up the law and Sabbath, and the sanctuary. After we had thoroughly canvassed these subjects before an audience of from seventy-five to one hundred and fifty persons, Eld. U. B. Watkins, Disciple minister, announced to speak on the Christian Sabbath, showing Sunday to be the Lord's day. We gave him the use of the tent on Sunday at

3 P. M., and Bro. W. B. Hill reviewed him in the evening. The truth gained a glorious victory.

Eld. A. Shoemaker, a noted Disciple champion, then came forward and challenged for a discussion. The whole community were deeply stirred, and demanded that the Sabbath question be publicly discussed. It was thought best to defend the truth before the people. The question was, "Resolved, That the Scriptures teach that the seventh-day Sabbath is binding on Christians in this dispensation." Eld. Hill affirmed, Eld. Shoemaker denied. It was arranged to hold the discussion two evenings, and the time was afterwards extended to four evenings. The attendance was from four to five hundred. Our sixty-foot tent was literally packed. The evening the discussion closed we tested the people on the Sabbath question, and twenty arose thus promising to keep all the commandments. The truth has gained a victory.

We now go on with our lectures with a good prospect of success. We desire the prayers of God's people.

J. W. MOORE.

CANADA.

SABBATH, July 6, was a good day for the brethren and sisters in Shefford county. The meeting at South Stukely was well attended. On the evening after the Sabbath, I dwelt on the certainty that God is leading this people, and on the importance of our co-operating with the Lord in this work; and all present evinced that they felt a readiness to help in pushing forward the work. Five united with the church.

The next week I met with the brethren and sisters in Stanstead county. On the Sabbath I held three meetings at Dixville. It was really cheering to see so many of like faith as were present in the chapel on that occasion. Still there was a vacant place in the house. Sister Willis had fallen under the hand of death, and was not there. She died July 3, leaving a kind companion and several little children to mourn her loss. A vote of sympathy for the afflicted husband and motherless children was passed by all present. The Bible-class and Sabbath-school are in a flourishing condition. In the afternoon a young man was buried with Christ in baptism. Another young man was also received into the church.

At 7 P. M. I tried to ascertain where I should hold tent-meetings, and what assistance I should receive in the work. The Lord was in our midst by his Spirit. The figures on S. B. are now raised about forty dollars, and some signed for the Dime Tabernacle. An Adventist preacher, who had formerly been a minister in the Christian denomination, was present, and enjoyed the spirit of the meeting much. He invited me to pitch the tent in his village, in the county of Compton. This brother and Bro. J. Claxton have aided us much, and though we have had rain all the time since our meetings commenced, I have had a good hearing thus far. Our tents stand between the Anglican church and the temperance hall.

A. C. BOURDEAU.

Island Brook, P. Q., July 22.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

North Pacific Camp-Meeting.

THIS camp-meeting, held near Salem, Oregon, June 27 to July 2, was a decided success. The attendance was much greater than any one had anticipated. The entrance to the ground was by a triple archway, beautifully ornamented with evergreens, and appropriate mottoes. The camping tents, twenty-four in number, were arranged in a semi-circle around the large tent. The store and restaurant were under the direction of the camp-meeting committee, and paid all expenses. There was a new fifty-foot tent on the ground, in one side of which was the book stand, the remainder being occupied by brethren who had no tents. By actual count there were two hundred campers on the ground.

Religious services began on Thursday, June 27, at 6 A. M. There was a good interest at the very beginning, and it increased to the close. The subjects chosen seemed to meet the wants of the people. Especially was this the case with the testimony of Sr. White. Her efforts were highly appreciated by all our brethren and sisters, and all were greatly benefited.

The meetings on the Sabbath were devoted to our people, and were especially interesting. At 2 P. M. Sr. White spoke with good freedom, and at the close of her dis-

course made a call for sinners who wished to become Christians to come forward. Twenty-one responded, and showed evidence of deep feeling and sincerity.

On Sunday the crowd came in from the surrounding country. It was estimated that two thousand people were on the ground. Subjects relating to our faith and hope were taken up. At 2 P. M. Sr. White spoke with great freedom and power. Hearts were touched by the appeals made, and impressions in favor of the truth that cannot be easily thrown off were fastened upon the minds of the sober and thoughtful.

Monday was another special day for our people, and also a day of business. Sinners and backsliders were again invited to the front seats, and about the same number responded as on the Sabbath. Of this number six requested baptism.

The business sessions of the Conference were all characterized with the best of feeling. Six persons received license to improve their gift. Bro. Wm. L. Raymond was ordained to the gospel ministry, and received credentials. There are now three ministers and six licentiates in this Conference.

Of Sr. White's visit Bro. Van Horn says:—

"We feel grateful for the visit Sr. White has made us, and the memory of her testimonies and good counsel will live in our affections while time shall last. We extend an earnest invitation to her in company with her husband to again visit Oregon."

The news has gone through this valley that we have the finest camping ground ever seen in the State. This meeting has done much to strengthen the cause in this new Conference.

Oakland, Cal.

IN a report dated July 15, Eld. W. M. Healey says that the attendance and interest are still good, though meetings had been held four weeks. Twenty-six had signed the covenant. Sunday, the 14th, seven were baptized in the presence of about two thousand people. The Lord is blessing his work here.

Placerville, Cal.

THE interest at Placerville, Bro. B. A. Stephen's field of labor, continues good. Books sell well. The life of Urgos makes a stir among the Roman Catholics. Nearly four hundred persons were out to listen to a discourse on spiritualism; and many who were tampering with thisism now seem ashamed that they gave it any countenance. The Sabbath question was introduced July 13.

IDLENESS is the badge of gentry, the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active; and if it be not occupied about some honest business, it rushes into mischief or sinks into melancholy.—*Burton's Anatomy of Melancholy*

Obituary Notices.

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

DIED of heart disease, at Colon, Mich., July 18, 1878, Bro. D. F. Quimby, aged 66 years. Although he complained of not feeling as well as usual a few days before his death, yet he was able to labor until about three hours before he died. We were called upon to attend his funeral, but when we arrived, we learned that he was buried about the time we left Battle Creek. We held a meeting with the little church there. These friends feel that in the death of their elder they have sustained a great loss.

L. BEAN.

FELL asleep at Lapeer, Mich., July 17, 1878, infant son of Wallace and Anna Carpenter, aged six months and fifteen days. They sorrow, but not without hope. Discourse by the writer from Jer. 31: 15.

WM. POTTER.

OUR darling little son, Louie L., aged 4 months, died of summer complaint at Lenexa, Kan., July 15. We mourn our loss, but are comforted by the hope that we may meet him again when Jesus comes. Funeral discourse by Eld. Bailiff, Methodist, from Job 14: 11, 12, etc.

J. S. AND ALICE OSBORNE.

HENRY C. BOOKER died at Lockwood's Corners, O., July 8, in the twenty-eighth year of his age. His death was caused by inflammation of the bowels. I buried him in the family lot, where his brother and father now lie. He died knowing that death claimed him, and trusting in the merits of the Saviour.

S. J. BUCHER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 1, 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.
MISSOURI,	" 4-9.
VERMONT,	" 11-17.
WISCONSIN, Grand Rapids,	" 11-17.
IOWA,	" 18-23.
NEBRASKA,	" 25-30.

Correspondents will please bear in mind that no attention is paid to anonymous communications.

Orders for the Theological Trilemma, noticed in REVIEW of June 6, may be sent to this Office. Price \$1.00.

The latest and most absurd thing we have seen on the Sabbath question in behalf of Sunday-keeping is a pamphlet of 34 pages by Wm. C. Thurman. The name of the author, with those who are acquainted with his writings, will be sufficient to satisfy their minds in regard to the nature of the book. It is simply a waste of time to read it.

"SABBATH EXCURSIONS.—The running of Sabbath trains on the railroads is a sin that will meet with judgment, perhaps very speedily, but certainly at some time. The companies that violate God's command in this regard may as well consider the results before as after they actually occur. If there were no warning, the excuse for the business might avail. But the warning stands in God's word, and there is no excuse. There will be no one to blame but the guilty parties when the punishment comes. We are not speaking vain words, but sober words of truth. The running of trains on Sabbath has been begun between this city and Cincinnati. We pronounce this an open and willful violation of Christian morality, and a bold act of defiance before God. It will not go unpunished.—*Religious Telescope*, (Dayton, O.)"

By the Sabbath, the *Telescope* of course means Sunday. It solemnly reins up the railroad companies before God, and the commandment of God, and the judgments of God, for pursuing their business on that day. But will the *Telescope* please tell us what "command" of God is violated by working on Sunday, and where any divine threatening is recorded against that practice. It is well to know whereof we affirm when we presume to sit in judgment on our fellow-men in regard to the statutes and requirements of Jehovah.

The Anglo-Russian Treaty.

The world has been congratulating itself that the full text of the Berlin treaty was known, and that peace and prosperity was to follow from the work of the Congress. It appears from the following paragraph that they do not know it all yet. A secret compact exists between England and Russia; and but the first act is yet revealed in the Anglo-Russian programme. What the future will develop, who knows?

"The English government will not produce the documents relating to the Schouvaloff agreement. If Beaconsfield allowed these to be published, he would betray the secrets of the Russian government as well as his own, and shed more light on the plans for the future than would be politic. The English people have indorsed but the first step in the Anglo-Russian programme."—*Inter Ocean*, July 27.

Hard Times.

The millions of dollars worse than thrown away according to the following statement which we clip from an exchange, is a striking comment upon the present cry of "hard times." And no doubt many of those who have been the loudest in berating the times, are the very ones who have freely squandered their means on this old Moloch of tobacco. One of the first steps toward remedying the hardness of the times is for all to discard such pernicious indulgences.

"Last year 27,000,000 pounds of tobacco and nearly two billions of cigars were smoked, snuffed and chewed in this country, an increase of about 8,000,000 pounds of tobacco and 50,000,000 cigars as compared with the previous year."

A Correction.

An inexcusable blunder disgraced our columns last week. It occurred in the latter part of the first article on page 37. The matter

passed correctly through the hands of the proof-readers till the final correction before going to press, when a line was carelessly transposed two lines from where it belonged, making nonsense of the passage. It should read as follows:—

"The best idea of family prayer is realized when all the members of the family pray. In this case the prayers should be brief, the parents setting the example, being instructed by the Lord's prayer," &c.

From such acts of heedlessness this Office has happily been free for some time past, and we trust that nothing of the kind will again occur.

BOOKS RECEIVED.

A PROMPT notice under this head of all books received, giving title, the name of the author and of the publisher, and the price, when known, will be considered by us an equivalent to the publishers for the same. A more extended notice may be given whenever we consider that the interests of our readers would be subserved thereby.

"THE DESTINY OF RUSSIA, as foretold by God's prophets, together with an Outline of the Future Movements and Destiny of England, Germany, Persia, Africa, and the Jews." By Theta. Published by Thos. Wilson, 188 East Monroe St., Chicago. Neatly bound in muslin. This work advocates the return of the Jews and the doctrine known as The Age to Come, and is an effort to show that the events now transpiring in the East indicate the near accomplishment of its view in this respect.

PETTINGILL'S NEWSPAPER DIRECTORY, for 1878. Comprising a complete list of the newspapers and other periodicals published in the United States and British America; also the prominent European and Australasian newspapers. S. M. Pettingill and Co., 37 Park Row, N. Y.

REPORT UPON FORESTRY, prepared under the direction of the Commissioner of Agriculture, in pursuance of an Act of Congress approved Aug. 15, 1876 By Franklin B. Hough. Washington: Government Printing Office.

The Dime Tabernacle.

ELD. GEO. I. BUTLER writes: We are all delighted with the idea of the Dime Tabernacle. It was a bright thought, a step in the right direction. It is much preferable every way to putting up a finely finished, costly building to show what an artistic people we are becoming. At least, so your deponent thinketh. We trust God's blessing will be upon it, and that prosperity will attend its erection, and that it may mark the beginning of a new era in which plainness, simplicity, utility, and fervent piety may prevail.

Good! Better!! Best!!!

EVERY mail brings responses from the circular and blanks sent from the Office in behalf of the Dime Tabernacle. These were sent to the various librarians, and to scattered Sabbath-keepers who, it was thought, would consider it a privilege to have an interest in the enterprise. One of the blanks thus sent is designed to be retained by the librarian on which to preserve a record of the names of those who make monthly pledges, and of the amounts paid. The others are to be returned to the Office, one each month, with the monthly donations and the names of the donors.

In some cases these have been returned for the first month with ten cents from each member of each family connected with the company. This is good. Others are returned with one dollar and twenty cents from each member, which pays for the year in advance. This is better. Others write inclosing their "mite," which proves to be five dollars from each member. This is best.

Go on, friends. Be sure to be among one of these three classes. Let those who cannot do best, do better; and those who cannot do better, do well. In all cases, the money should be forwarded immediately, as it is needed to purchase materials for the new building.

S. N. HASKELL.

Failures This Year.

MESSRS. DUN, BARLOW & Co. report that the failures in the United States for the first six months of the present year are 5,825, as against 4,749 in 1877, an increase of over 1,000 in number, and equal to nearly twenty-five per cent. The liabilities for the first half of 1878 are \$130,000,000, as against \$99,000,000 for the same period of last year, a percentage of increase still greater. Never before in the history of the country have business misfortunes been so numerous, or aggregating an amount of loss by bad debts so great.

Camp-meeting for Missouri, Sept. 4-9. Place given soon. GEO. I. BUTLER.

The August camp-meeting for Michigan will be held in the eastern part of the State. We will give the place next week.

J. FARGO.

Schools in the South.

BRO. A. O. BURRILL writes from Atalla, Ala.:

"There are fine openings for first-class teachers to open and found large schools. I wish we could have a dozen or more faithful school teachers come here, and remain. They can build up a school most anywhere. We read the REVIEW with much interest, and find very much to encourage us. Remember us in your prayers."

THE road to ruin is always kept in good repair and the traveler pays the expenses of it.

APPOINTMENTS.

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

Illinois Camp-meeting.

THE Illinois State camp-meeting will be held at Bloomington, McLean Co., Ill., Aug. 27 to Sept. 3, 1878, on a large inclosed lot, near the center of the city. Let there be a grand turnout at this annual convocation of the Seventh-day Adventists of Illinois.

G. W. COLCORD, } Illinois
R. F. ANDREWS, } Conference
GEO. FOREMAN, } Committee.

Illinois Conference.

THE eighth annual meeting of the Illinois Conference will be held in connection with the camp-meeting, Aug. 27 to Sept. 3, 1878, for the election of officers and to transact such other business as may come before the meeting. Every church, and every body of believers not fully organized, should be represented at this meeting either by delegate, or by letter stating numbers, condition, and wants.

CONFERENCE COMMITTEE.

Illinois T. and M. Society.

THE next annual meeting of the Illinois T. and M. Society will be held on the camp-ground, Aug. 27 to Sept. 3, 1878. There are points of great interest to the society to be considered at this meeting; and it is expected that all members present will manifest due zeal in the transaction of this part of our work.

COMMITTEE.

Maine Camp-meeting.

THIS meeting will be held Sept. 4 to 9, 1878, in a pleasant grove, one mile from Waterville village, on the road leading to West Waterville. This grove is owned by Mrs. Gilman. This is the most central point in the State to accommodate all our people; therefore we expect all will make a special effort to attend. We expect half-fare will be granted us on the Maine C. R. R. and its branches the same as last year, as they have promised to do as well by us as they do by any other people.

More hereafter. J. B. GOODRICH.

Maine Conference.

THE twelfth annual session of the Maine State Conference will be held at Waterville, on the camp-ground, Sept. 4 to 9, 1878. Let all our churches immediately take the proper steps to represent themselves by delegate, according to the following ratio: "Each church of twenty members or under is entitled to one delegate, and one delegate for every additional fifteen members;" and let our young churches that wish to unite with the Conference send a delegate or represent themselves by letter, making their wishes known. We wish to have the delegates reach the ground as early as Tuesday, Sept. 3.

J. B. GOODRICH, } Maine
GEO. W. BARKER, } Conference
WM. MORTON, } Committee.

At Bordoville, Vt., Sabbath, Aug. 10, 1878. L. BEAN.

CONVIS, Mich., Aug. 3. Brethren from other places invited. L. BEAN.

We will hold a two-days' meeting at Clarence, Iowa, Aug. 3, 4, for the encouragement of our scattered brethren in this section. We hope to see a general turnout. Our interest here is favorable. R. A. HART.

Business Department.

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

THE subscriber has a farm of 187 acres in Winhall, Bennington Co., Vt., located about 2½ miles from the S. D. A. meeting-house in Jamaica, which he wishes to sell that he may invest part of its value in the cause of present truth. Also ¼ of a mile from the above, 52

acres, on which is a good barn and some fruit trees. Will be sold together or separate. Liberal credit for part of value. For further particulars, address, Edw. N. Orcutt, So. Vineland, N. J.

A SMALL fruit farm for sale, consisting of eleven acres of good land, with good house and barn, wood shed, and good water. Fruit consists of apples, peaches, pears, quinces, grapes, cherries, plums, currants, blackberries, raspberries, &c., &c. For particulars, inquire of Wm. Penniman, Woodburn, Macoupin County, Ill.

My address, until after the Wisconsin camp-meeting, will be Grand Rapids, Wis. H. W. DECKER.

THE P. O. address of Eld. I. and H. T. H. Sanborn will be West Townsend, Vermont, till further notice.

THE P. O. address of Eld. M. E. Cornell is Boulder City, Colorado.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs. Mary E. Westphall 54-2, J. P. West 54-4, M. A. Hicks 54-4, Thomas A. Owen 54-4, Mrs. Maria King 54-4, Simeon Woods 54-4, Albert Cash 54-4, Margaret Pardee 54-2, L. E. Rathbun 54-1, F. M. Ede 54-1, D. W. Mink 54-5, H. S. Guilford 54-5, G. S. Kelsea 54-5, Azariah Kenyon 54-5, Lovina M. Owen 54-4, Mrs. Stephen Perkins 57-18, S. R. Orcutt 54-3, Mrs. H. Zenor 54-3, John Lence M. D. 54-5, S. Steele 54-7, Peter Peterson 54-5, Harrison Spears 54-1, Wm. McDougal 54-3, Aaron H. Osborn 54-3, L. S. Bristol 54-17, D. W. Comstock 54-1, Mrs. T. B. Allison 54-5, Bettie Combs 54-1, Jacob Brown 54-5, J. H. Heggie 54-6, Geo. Sigler 54-6, G. W. Wood 54-6, Wm. M. Earl 54-6, Katharine Hale 54-22.

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