

The Advent Review

AND SABBATH HERALD.

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

VOLUME 52.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 8, 1878.

NUMBER 7

The Review and Herald

IS ISSUED WEEKLY BY

the Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary. H. W. KELLOGG, Treasurer.

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

Address, Review and Herald, Battle Creek, Mich.

"THE LORD HATH NEED OF THEM."

ATHER, if many olive plants are given,
To deck thy vineyard with sweet flowerets fair,
Perish the treasures that are loaned from Heaven,
And toil and pain in hope and patience bear.
Remove the withered leaves by mildews brown,
Pluck up the weeds around each fragile stem,
Prune well the tangled vines all trailing down,
Straighten thy plants;—"the Lord hath need of them."

Mother, if little birdlings seek thy nest,
Shelter them gently 'neath thy downy wing,
Knowing that here each is a transient guest,
And their glad voices may in triumph sing
Forever ever in the heavenly bowers;
And shine in glory, each a sparkling gem,
Midst emerald groves, and love's unfading flowers;
Train them for Heaven;—"the Lord hath need of them."

Christian, haste through this wilderness of care,
And on the highways that are hedged with thorn,
Gather the poor lambs that are straying there,
In one great fold, where souls sick and forlorn
Find health and peace; while grace and love com-
bined,
As glittering stars shall deck thy diadem,
And in the "well done" thou reward shalt find;
Bring in the lambs;—"the Lord hath need of them."

—Selected.

General Articles.

AN APPEAL TO THE MINISTERS.

BY MRS. E. G. WHITE.

"AND Enoch walked with God." This is the path of safety to all who profess to follow Christ, but in a special manner to those who profess to be watchmen upon the walls of Zion. I am deeply convinced that there must be greater piety among those who teach the truth of God. Those who labor for the truth in word and doctrine should closely examine themselves for the purpose of purifying and improving their character. Many study books to perfect themselves in knowledge, while they neglect to become acquainted with themselves. Christ said, in the prayer just prior to his betrayal, "I sanctify myself, that they also might be sanctified through the truth." If the minister would present those for whom he labors, perfect in Christ, he must himself be perfect. This work of becoming perfect through the merits of Christ requires much meditation and earnest prayer.

I have felt grieved at hearing some ministers talk of Christ's life and teachings in as common-place a manner as though recounting the incidents in the life of some great man of the world. When I hear this sacred subject treated in such a manner, I feel a grief that I cannot express; for I know that although these men are teachers of the truth, they have never become acquainted with Christ and learned of him. Had they exalted views of Jesus Christ, they would not express themselves in the common-place manner in which they do. They have not that elevation of thought which would give them a clear conception of the divine character of the world's Redeemer. They have little faith, little godliness, and bring down the standard of holiness to a level with their own narrow comprehension. This tends to lower the appreciation of the exalted character of Christ in the minds of the people.

It is not unusual for ministers, in their discourses, to treat of Christ as though he

were a man like themselves. As a rule such ones place a high estimate upon themselves and that which they accomplish. While professedly servants of Jesus Christ, they are not partakers of his divine nature; they are wrapped up in self, and do not discern sacred things.

The ministers of Christ, who bear the message of truth to men, will never become self-sufficient or self-exalted if they have correct views of the character and work of Christ, the author of man's salvation. The unworthiness, weakness, and inefficiency of their own efforts in contrast with those of the eternal Son of God, will render them humble, distrustful of self, and will lead them to rely upon Christ for strength and efficiency in their work. Habitually dwelling upon Christ, his exalted character, and the all-sufficient merits of his sacrifice, increases the faith, sharpens the imaginative power, strengthens the longing desire to be like him, and creates holy earnestness in prayer, that makes it efficacious.

I see that great reformation must take place in the ministry before it shall be what God would have it. Ministers in the desk have no license to behave like theatrical performers, assuming attitudes and expressions calculated for effect. They do not occupy the sacred desk as actors, but as teachers of solemn truths. There are also fanatical ministers, who, in attempting to preach Christ, storn, halloo, jump up and down, and pound the desk before them, as if this bodily exercise profited anything. Such antics lend no force to the truths uttered, but, on the contrary, disgust men and women of calm judgment and elevated views. It is the duty of men who give themselves to the ministry to leave all coarseness and boisterous conduct outside the desk at least.

Awkward and uncouth gestures are not to be tolerated in the common walks of life, how much less, then, are they to be endured in the most sacred work of the gospel ministry. The minister should cultivate grace, courtesy, and refinement of manner. He should carry himself with a quiet dignity becoming his elevated calling. Solemnity, a certain godly authority, mingled with meekness, should characterize the demeanor of him who is a teacher of God's truth. Ministers should not make a practice of relating anecdotes in the desk; it detracts from the force and solemnity of the truth presented. The relation of anecdotes or incidents which create a laugh or a light thought in the minds of the hearers is severely censurable. The truth should be clothed in chaste and dignified language; and the illustrations should be of a like character.

The minister who has learned of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work both for time and eternity. It should not be any part of his object to call attention to himself, his learning, or his ability. But his whole aim should be to bring sinners to repentance, pointing them, both by precept and example, to the Lamb of God that taketh away the sins of the world. Self should be hidden in Jesus. Such men will speak as those conscious of possessing power and authority from God, being a mouth-piece for him. Their discourses will have an earnestness and fervor of persuasion that will lead sinners to see their lost condition, and take refuge in Christ. Such ministers will partake of the sympathy and love flowing from Jesus, the great fountain-head, and souls will be touched by their words, prejudice will melt away, and sinners will be converted.

Were the gospel ministry what it should and might be, the teachers of Christ's truth would be working in harmony with the angels; they would be co-laborers with their great Teacher. There is too little prayer among the ministers of Christ, and too much self-exaltation. There is too little weeping between the porch and the altar,

and crying, "Spare thy people, O Lord, and give not thine heritage to reproach." There are too many long doctrinal sermons preached, without one spark of spiritual fervor and the love of God. There is too much gesticulation and relation of humorous anecdotes in the pulpit, and too little said of the love and compassion of Jesus Christ. It is not enough to preach to men; we must pray with them and for them; we must not hold ourselves coldly aloof from them, but come in sympathy close to the souls we wish to save, visit and converse with them. The minister who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk.

Christ is constantly interceding in Heaven for poor sinners upon earth; if ministers would be co-laborers with him they must do the work on earth which corresponds with that which their Master is doing in Heaven. Jesus has opened the gates of Heaven for us, and we may make intercessions at the throne of grace, lifting up holy hands without wrath and doubting, and bear the cases of those for whom we are laboring before God. We may see the heavens opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners. Doctrinal discourses should be well savored with the Saviour's dying love to men. This will make the truth spoken tenfold more efficient. Let your own heart be filled with the Spirit of God and the love of Christ, and then let your hearers feel that you deeply appreciate their danger, and that you would sacrifice even life itself, if it were necessary, in order to turn their feet from the path of perdition into the path of life and peace. Those who forget self, and rely on God alone for success in the task of saving sinners, will have divine approval, and the fruit of their labors will tell gloriously in the harvest of souls.

Ministers should be instant in prayer; they should walk with God in spirit, as Enoch did of old. The divine light shining upon their countenance, and shown in their words, will illuminate the truths uttered by them, and the treasures of infinite mercy, and the Redeemer's boundless love, will be the theme of their hearts. The fervor and earnestness which characterized the work of Christ should also distinguish the efforts of his ministers. Their hearts should be subdued and filled with the Saviour's love, if they would break down the prejudice and melt the coldness of those who listen to their words. Converts seldom rise at once in spirituality above the level of their teachers. How important, then, that those teachers should habitually put their trust in God, and seek for the manifestations of his divine power upon their labors; that they should be meek, spiritual-minded, and in constant communion with Heaven. Then those who are converted under their labors will partake of their spirit, and emulate their graces.

Divine power alone will reach and melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher, could of himself have gained such access to hearts as to accomplish the grand results these men did. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. The ministers of the truth should ever represent the life and teachings of Christ; then will they have power over the hearts of men.

I feel constrained to say that ministers are greatly deficient in their labors, and in their spiritual attainments. God is ready to bestow his grace upon them, yet they pass on from day to day, possessing a cold and nominal faith, presenting the theory of the truth, but without that vital force which comes from connection with Heaven, and which would send the word preached home to the hearts of men. May God awaken

ministers from their lukewarm state! Oh, that their lips might be touched by a live coal from the altar, that they might with heartfelt expostulations, warnings and tears, seek to arouse perishing souls to a sense of their danger. It is fearful to contemplate the carnal security which is taking possession of souls. While the ministers of the truth are half asleep over their work, souls are perishing around them in darkness and error.

Ministers of Christ, with your own souls aglow with love to God, and love for your fellow-creatures, seek to arouse men from the stupor of death. Let your heart and mind be imbued with the spirit of your work. Let your entreaties and earnest warnings pierce the ears of the sinner. Let your fervent prayers and expostulations melt his ice-bound heart, and cause him to go in penitence to the Saviour. There are sacred obligations resting upon you as ambassadors of Christ, preaching the message of salvation to an erring world. Few in the ministry have a proper appreciation of their weighty responsibilities. They go on indifferently with their sacred work, and it is like the blind leading the blind. Ministers of Christ, will you awake to your obligations to God, and to your fellow-men? You are not your own; you belong to God; your Redeemer paid the price of agony and blood for your redemption, and he has just and sacred claims upon you, and demands your full co-operation with him in the work of salvation. He has a right to all your powers, your means, and your time, and he requires your services to the fullest extent of your capabilities. He would employ them for his honor and glory, and for the salvation of souls. You dishonor him if you are not continually growing in grace, and in the knowledge of the truth.

Whatever sufferings or trials you may be called upon to bear, you should not permit a breath of murmuring to escape your lips. You should reflect that the Majesty of Heaven endured far more for your sake than it is possible for you to be required to bear. He has redeemed you by his boundless mercy, by his blood, and agonies, and death. When the Master calls you, "Go work to-day in my vineyard," let no selfish desire, no worldly ambition or projects, deter you from instant, cheerful, and unqualified obedience. The life of the gospel minister should be a living representation of the life of Christ. The Christianity that is manifested in the life and character, that beams out in divine loveliness from the countenance, and from every action, is a power that will attract sinners to the Saviour, and dispel the dreary shades of doubting and distrust. The corruptions existing in the ministry have made thousands of infidels. When men see the selfishness and sin of the professed teachers of Christianity, they are apt to lose confidence in Christianity itself.

God calls upon ministers who accept his truth, and bear, in his name, the most solemn message ever given to the world, to lift the standard of Bible truth, and exemplify its precepts in their daily lives. Such a course would charm into believing many who have entrenched themselves behind the breast-works of infidelity. The influence of a true Christian character is like the cheering rays of sunlight that pierce to the remotest corners of the dark places into which they are allowed to enter. The light emanating from the example of the true Christian minister should not be fitful and uncertain like the flash of a meteor, but it should have the calm and steady radiance of the heavenly stars.

The minister of Christ should be encircled by an atmosphere of spiritual light, because he is connected with the world of light, and walks with Christ, who is the light of the world. Arguments may be resisted; persuasion and entreaty may be scorned; the most eloquent appeals, supported by the rigor of logic, may be disre-

garded. But a living character of righteousness, a daily piety in all the walks of life, an anxiety for the sinner wherever found, the spirit of truth burning in the heart, beaming from the countenance, and breathing from the lips in every word, constitute a sermon which is hard to resist or to set aside, and which makes the strongholds of Satan tremble. Ministers who walk with God are clad with the panoply of Heaven, and victory attends their efforts.

Ministers who would labor effectively for the salvation of souls must be both Bible students, and men of prayer. It is a sin for those who attempt to teach the word to others to be themselves neglectful of its study. All who feel the worth of souls will flee to the stronghold of truth, where they may be furnished with wisdom, knowledge, strength, and divine power to work the works of God. They should not rest without the holy unction from on high. Too much is at stake for them to dare to be careless in regard to their spiritual advancement. Ministers of Christ, your coldness, your lack of prayer, of fervor, and of heavenly wisdom may turn the balance with a soul, and send it to perdition. Ye messengers of the truth, ye cannot afford to be indifferent in these last days! Our feet are on the borders of the eternal world, and every probationary moment is more precious than gold.

Ministers of Christ whom God has made the depositaries of his law, you have an unpopular truth. You must bear this truth to the world. Warnings must be given men to prepare for the great day of God. You must reach those whose hearts are calloused by sin and love of the world. Continual and fervent prayer, and earnestness in well-doing, will bring you into communion with God; your mind and heart will imbibe a sense of eternal things, and the heavenly unction, which springs from connection with God, will be poured upon you. It will render your testimony powerful to convict and convert. Your light will not be uncertain, but your path will be luminous with heavenly brightness. God is all-powerful, and Heaven is full of light. You have only to use the means God has placed in your power to obtain the divine blessing.

Be instant in prayer. You are a savor of life unto life, or of death unto death. You occupy a fearfully responsible position. I entreat you to redeem the time. Come very near to God in supplication, and you will be like a tree planted by the river of waters, whose leaf is always green, and whose fruit appears in due season. Ministers of Christ, you need divine power, which God is willing to give without stint, when the draft is made upon him. Only go to God, and take him at his word, and let your works be sustained by living faith in his promises. God does not require from you eloquent prayers and logical reasoning; but only a humble, contrite heart, ready and willing to learn of him. The praying minister, who has living faith, will have corresponding works, and great results will attend his labors, despite the combined obstacles of earth and hell.

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know;
Shalt bless the earth; while in the world above,
The good begun by thee shall onward flow
In many a branching stream, and wider grow.
The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers!
And yield the fruits divine in Heaven's immortal
bowers."

OUR INFLUENCE.

WHAT is it? How far does it extend? These are questions that should earnestly engage the attention of every one, especially of those who are seeking to do the will of their Master. Webster says, that, in a general sense, influence denotes power whose operation is invisible and known only by its effects.

Every one, no matter how humble his sphere in life, carries with him a certain amount of this unseen power; but just how far it extends, or how much others are affected by it, may not be fully known till the judgment of the great day shall bring to light the hidden things of darkness, and make manifest the counsels of the heart.

One thing, however, is certain, the influence of every individual is felt to a certain extent. Especially is this seen when the truth is first proclaimed in a new place. One can go nowhere now to hold meetings but he will find those who have known something of others professing the truth. It is not uncommon to hear one say, "I lived a near neighbor to Mr. Brown in York State for two years. He was a member of your church;" or, "I knew Mr.

Smith in Vermont ten years ago. He belonged to your society, I believe."

The thought then flashes on the mind, though we hardly dare express it, I wonder what impressions this man received of the truth by being intimately acquainted with those professing it. One is not long left in doubt, however; and how sad to think that sometimes the impression left was such as to make the truth decidedly repulsive. That impression may have been received years ago, yet it has not been erased; and though the person who exerted this influence may be wholly unconscious of it, yet it may be felt hundreds of miles from the place where the impression was first received. But if, on the other hand, the impression made was very favorable, then one feels that in that person's case at least, the battle is partly fought, because he is disarmed of prejudice, and is prepared to listen candidly to what is said about the truth.

A case of the latter kind came to our notice lately. One of our company a few evenings ago saw in the congregation a lady whom she recognized as a friend of her mother's. After meeting she made herself known to the lady, and accompanied her to her home. Of course the topic of conversation was the tent-meetings, and the lady told her own story. She said she had been advised not to attend the meetings, "but," said she, "I shall go and hear; for I believe they are good people. I am acquainted with Mrs. S——, and I know she is a real Christian."

Although the sister referred to has never been in the place, and probably knows nothing of the extent of her influence, yet it exists here and is silently operating on the mind of that lady. Neither will it stop with her. She will tell others of the good impression received, and being a person of good repute will extend the influence, and the way will be open to sow seeds of truth in hearts that otherwise might have been closed to the light of God's word now shining for our time.

How necessary, then, that all should try to wield what influence they have in the world upon the right side; for little do they know how far it may extend. The Judgment alone will reveal whether each word and act has had a gathering influence or not. God forbid that the blood of souls shall be found in our garments at that time.

J. O. CORLISS.

THE ETERNAL WORD.

WHEN Tom Paine wrote the "Age of Reason," and Voltaire boasted that the "wretch was crushed," there were men both in Europe and America who predicted that, in half a century more, the last Bible would have been sold and read. In less than fifty years from the date of that prophecy the great British and American Bible Societies had been formed to circulate the Bible in all the languages of the earth, and the great missionary societies of every denomination were busily engaged in sending the gospel to the heathen. *The last Bible!* Indeed!

The British and Foreign Bible Society has been in existence seventy-three years; during that period it has issued the grand total of *seventy-nine million one hundred and three thousand four hundred and sixty-five* copies of the Holy Scriptures, at an expenditure of \$40,755,000. This society, and other kindred societies throughout the world, have, during the present century, distributed about *one hundred and fifty million* copies of the Sacred Scriptures. What a magnificent work, and how vast and incalculable the results! What an overwhelming rebuke to the bigoted foes of the Bible! Its triumph is certain. "The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding. Tribes may perish, priests may die, altars may crumble into ruin; but this blessed book advances at a pace that never ceases; and if it ever retreats it is to cover its retreat with a greater glory than its advance." Like its Author, it changes not. Sir George Mivart, an eminent naturalist, says that for a while he accepted Darwin's theory; but he has been compelled to give it up, for scientific reasons. It is plausible, but not true; and so it goes. In what is called Natural Science, nothing is fixed so securely that it may not be superseded by new discoveries to-morrow. Only the word of the Lord "liveth and abideth forever."

In the eloquent language of the late Dr. Duff, "It has survived the fires and the horrors of the infernal Inquisition, the terrible confederacy of the Jesuits, the blight and mildew of British infidelity, the impious socialism and atheism of France, the terrible pantheism and rationalism of Ger-

many; ay, and it has survived in the midst of innumerable changes that have subverted once powerful dynasties, and scattered to the winds of heaven every memorial of human glory. And it will still survive the shock of nations and the corruptions of human depravity. It will go on flourishing, too, when the Koran of the Mussulman, the Talmud of the Rabbinit, the Zendavesta of the Parsee, the Vedas of the Brahmin, and the demoralized dogmas of the Socialist and Materialist, the infamous, blasphemous dogmata of the Pantheist, the lying legends of the Papist, the truth-perverting traditions of the Romanizing Ritualist, are all consigned in indistinguishable dishonor to a common grave, with no one to act the part of chief mourner at the funeral. It will survive when all the kingdoms of this world, all the lordly hierarchies of idolatry and superstition, are forever swallowed up amid the overpowering glories of Messiah's reign."—*Protestant Standard.*

GO ON.

In the ages past,—the long ago,
When our Saviour wandered here below,—
As the heavy cross he fainting bore,
He paused by a humble artisan's door,
And begged for rest on his bench of stone,
But he rudely said, "Go on, go on."
The Saviour turned away from the spot,
From one of "his own" who "received him not,"
And said, essaying the mount to climb,
"Thou shalt go on to the end of time."
The rolling centuries went and came,
With their weight of woe no tongue may name,
As he traversed the earth from pole to pole,
No moment's respite for body or soul;
And he sighed for rest with sob and moan,
But the mocking echoes said, "Go on."
Whether the legend be false or true,
Hence comes the name of the *Wandering Jew.*

To thee, O idler by life's highway,
These weighty words come home to-day:
Wilt thou tarry still 'mid the fading leaves,
When the golden harvest's ungathered sheaves
Await thy coming with sickle drawn?—
Gird thee for labor;—go on, go on.

Weary watcher with care bowed low,
Humbly seeking the way to know,
O list to the words, for in love they come
From the mansions fair in the Father's home:
"Time's night shall fade, eternity dawn,
Thy rest is sure;—go on, go on."

Worn heart, I know, for thy works will tell,
Thou hast labored, nor fainted, and this is well;
But I know thy works will also prove,
Thou hast left thy first, thy early love.
From whence thou hast fallen, so tempted and torn,
Arise and repent, and go on, go on.

Thou who hast taken the sword and shield,
For the cause of truth in the Master's field,
Does thy heart grow faint as the legions rise
To keep thee back from the heavenly prize?
There's a starry crown to be lost or won,
It may soon be thine;—go on, go on.

Whoever thou art, whatever thy part
In this strange dark world may be,
Though thou weepst now thou'lt rejoice one day,
That the words ever came to thee.
Though the way may be rough, it is ever enough
To know who before us has gone,
There'll be rest by and by in the mansions on high,
Then let us arise and go on

MARY MARTIN.

THE SAVIOUR'S EXAMPLE.

HERE is a straight piece of theology from the International Bible-Lesson Department of the *Watchman*, of July 18; but it will not fit the crookedness of Sunday-keeping.

"I. THE SAVIOUR'S EXAMPLE.—Our ideas of Christ are at fault if they center wholly on his work of expiation for sin. This undoubtedly was his crowning work, but as preliminary to that, and as essential to it, his life of obedience to the law of God must not be forgotten. 'He came not to destroy the law, but to fulfill it,' in its most rigid requirements and holy sanctions. 'He magnified the law and made it honorable.' As artists of moral beauty, therefore, in our Sunday-school work, we must keep the human perfections of Jesus in view. By so doing his humanity will come within our reach, and we shall feel at home with the exemplary, spotless, sinless Son of man.

"The exemplariness of Jesus was noticed in our last lesson in his observance of the festivals of his race. In the present lesson the same is manifest in his observance of the Sabbath. By one of those slight touches of inspiration which often convey a world of meaning, the phrase 'as his custom was,' as bearing on his Sabbath worship, is deeply significant. There is no reassertion of the commandment on the Sabbath in the New Testament. Repetition of divine precepts there, however, was not needful. In the absence of express commands by Jesus, his example was sufficient to bind the conscience of his

followers. Example, in his case, is as good as law. The conditions of Sabbath obligation as laid down in God's word are too well known to be reviewed here. (See Ex. 20:8-11; Isa. 66:23; Isa. 58:13; Hab. 2:20; Matt. 24:20; Ps. 65:1, 2, 4, 7; Neh. 13:15-22; Mark 2:23, 28.) Suffice it to say, these conditions apply alike to the individual, the family, the community, the church, and the state, and unless they be heeded, the divine ordinance instituted at the creation, re-affirmed at the exodus, and honored by the example of Christ and his apostles, will be more and more *Parisianized*—to coin a word—and practically swept away. If 'history,' however, is 'philosophy teaching by examples,' there is the highest example for a perpetuated Sabbath. The Lord's custom should be the custom of man to the end of time."

"A TIME TO DANCE."

A WORTHY clergyman who had been suspected of having improperly interfered in influencing some of the young people under his pastoral care to absent themselves from a ball that took place in that parish, received in consequence the following anonymous note:—

"Sir,—Obey the voice of Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing—'A time to weep and a time to laugh, a time to mourn and a time to dance.' Eccl. 3:4.

A TRUE CHRISTIAN, BUT NO HYPOCRITE.

The minister wrote the following admirable reply, which he inserted in a periodical publication:—

My dear Sir (or Madam),—your request that I would preach from Eccl. 3:4, cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the meantime there are certain difficulties in the text which I recommend to my notice, the solution of which, I should receive with gratitude from "a true Christian." My first difficulty respects the *time* for dancing; for although the text declares that there is "a time to dance," yet when that time is, it does not determine. Now this point I want to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* "a time to dance." We shall agree, I presume, that on the Sabbath day or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But, suppose the very day to be ascertained—is the whole day, or only a part, to be devoted to this amusement? and if a part of the day only, then which part is "the time to dance"? From the notorious evil effects of "night meetings," in all ages, both upon morals and health, no one will pretend that the evening is "the time to dance;" and perhaps it may be immaterial which portion of the day is devoted to that amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a *command* to dance or only a *permission*? Or is it merely a declaration of the fact, that as men are constituted, there is a time when all the events alluded to in the text do come to pass? If the text be a *command*, is it of universal obligation? and must "old men and maidens, young men and children," dance obediently? If a *permission*, does it not imply a permission also to *refrain* from dancing, if any were so disposed? Or if the text be merely that there is a time when men do dance, as there is a time when they die, then I might as well be *requested* to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems "there is a time," as well as for dancing. There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to "a true Christian" to dance in a script-

ral way, as well as at the scriptural time. Now to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection:—

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." Ex. 15:20. This was on account of the overthrow of the Egyptians in the Red Sea.

The daughter of Jephthah "came out to meet him with timbrels and with dances." Judges 11:34. This also was on account of a victory over the enemies of Israel.

The yearly feast in Shiloh was a feast unto the Lord in which the daughters of Shiloh went forth in dances. Judges 21:21. This was done as an act of religious worship.

"And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" 2 Sam. 6:14, 20.

Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows" destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting that had this not been the case, her rebuke would have been merited.

On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel, singing and dancing." 1 Sam. 18:6. "Let them praise his name in the dance." Ps. 149:3 "Thou hast turned for me my mourning into dancing." Ps. 30:11. The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

"As soon as he came nigh to the camp, he saw the calf and the dancing." Ex. 32:19. From this it appears that dancing was a part also of idol worship.

"O virgin of Israel, thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Jer. 31:4. This passage predicts the return from captivity, and the restoration of divine favor, with the consequent expression of religious joy.

"We have piped unto you, and ye have not danced; ye have mourned unto you, and ye have not lamented." Matt. 11:17. That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when they are called to mourning by his providence, nor rejoice with the usual tokens of joy when his mercies demand their gratitude. "Now his elder son was in the field, and as he came and drew nigh to the house he heard music and dancing." Luke 15:25. The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortations of the psalmist, praised the Lord in the dance. "A time to mourn, and a time to dance." Eccl. 3:4. Since the Jewish church knew nothing of dancing, except as a religious ceremony or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning and sometimes gladness and gratitude.

"But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod." In this case dancing was perverted from its original object to purposes of vanity and ostentation.

"Wherefore do the wicked live, become old, yea, are mighty in power? They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have, if we pray to him?" Job. 21:7-15. Their wealth and dancing are the reason of their saying to God, "Depart from us," and of their not desiring the knowledge of his ways, or of serving him, or of praying to him.

From the preceding quotations it will sufficiently appear,—

1. That dancing was a religious act both of the true and also of idol worship.
2. That it was practiced exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed by maidens only.

4. That it was performed usually in the daytime, in the open air, in highways, fields and groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible in which two sexes unite in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record of social dancing for amusement, except that of the "vain fellows" devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of the daughter of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.

I congratulate you, sir, on the assured hope which you seem to have attained that you are "a true Christian," and on the meekness and modesty with which you have been enabled to express it; and most sincerely do I join with you in the condemnation of all hypocrites.—*Selected.*

CONDITION OF THE POPE. 5

WHEN the Italian government extinguished the civil authority of the pope in the city and suburbs of Rome, it left him the Vatican palace, the undisturbed exercise of all his prerogatives. Thereupon the pontiff, Pius IX., declared he could not go beyond his palace. He would not set foot on soil where he would be regarded in law as a subject of the king. This is the foundation for the fiction diligently maintained of the imprisonment of the pope. He is a self-restrained prisoner. Rather, in the case of the present pontiff at least, he is restrained by the Jesuits among his cardinals. It is understood that his health is failing, and that his physicians have advised a change of air. To yield to their prescription would be, however, to yield the tacit controversy with the Italian government, and to throw away a powerful appeal to the sympathies of the Catholics. A correspondent writes:—

"I know from a private source that he expressed himself in most discouraged style the other day to a certain monsignore who visited him, saying that it was all over with him, and he was not long for this world. His visitor did his best to cheer and encourage him, but the pope shook his head and replied mournfully that it was useless to try to deceive him. The monsignore added, when making the relation, that it is a very trying business to be shut up in close confinement as is the pope. Trying it is, doubtless, and especially so to a man like Leo, who, as Archbishop of Perugia, was accustomed to breathe mountain air and to wander hither and thither with great freedom. But who is to blame for this trial? Only the wicked hierarchy of the Papal Court, who are determined to carry out their programme at all costs, and to show to the Catholic world that the Holy Father is still the prisoner of the Italian government. The game is to be played to the last. In the absence of temporal power they wield the instrument of sympathy, by which they maintain great power with their remote subjects, and by which especially they succeed in replenishing their empty coffers; and this is the chief consideration. In comparison with this game, what is the life of an old man, even though he be the pope? A priest of some eminence said to me during the Conclave that every cardinal who escaped election would have to 'thank his stars,' as the new pope was almost sure to be a martyr. And so it bids fair to turn out, though not in the way the worthy priest would have had me suppose. What is the secret of the power of this hierarchy? By what means have they got supreme possession of their victim, and so quickly reduced him from an independent, strong-minded man into a perfectly limp and pliable tool in their hands? Clothed in pontifical robes, receiving daily most obsequious homage, his hand and foot covered with kisses, lauded as the infallible teacher and guide, I doubt whether there lives a greater slave than Leo XIII."

A physician who had an audience with him recently says: "Never have I seen such a change in any human being, unless produced by some physical illness. Cardinal Pecci was a tall, erect, well-knit figure. His presence was imposing, his gestures commanding, his voice sonorous and vibrating. Leo XIII. is a bent old man. His hand shakes as with palsy, his voice is hoarse, and the glance of his eye uncertain and suspicious." He finds spies on his track at every turn, and he could not have a private conference with Father Curci without using artifice.

The following statement made last week, may have some connection with the facts recited above: "The pope has ordered a congregation of cardinals to study the laws of the guarantees, and the speeches that have been made in the Italian Parliament concerning them, with a view to define the position of the pontiff, the Sacred College, and the Pontifical Court, it being no longer possible to proceed on the present provisional footing."—*Christian Statesman.*

KENTUCKY AND TENNESSEE.

ON the 18th inst. I left Bro. and Sr. Owen to carry on the meetings at Cross Plains, Tenn., while I attended the quarterly meeting at Powder Mills, Ky. This church has a small house of worship inclosed, and an effort is making to have it finished in time for the Conference. On account of delay in the mail, the brethren did not meet me at the depot, and I had to walk ten miles and carry my satchel full of books, while the mercury stood at 104°. I arrived on the ground Sabbath morning. We rejoiced to meet a goodly number of brethren and sisters from different parts of the field; some of them old, tried friends, whose countenances seemed radiant with the love of the truth. One wagon load of converts who received the truth last winter came forty-five miles, and were much encouraged by this meeting. This begins to look like the zeal we have seen manifested in the West. On Sabbath at 9 A. M. the house was mostly filled with those not of our faith. We had a good social meeting, and I spoke three times that day. Sunday I spoke twice, held a prayer-meeting, a business meeting, and a tract society meeting. But last and best of all, we experienced the blessing of God in celebrating the ordinances. Praise his holy name!

The most of the brethren and sisters took stock in the Dime Tabernacle. This meeting was a great success.

Tuesday, July 23, I returned to the tent at Cross Plains, and found the interest still good. The congregation nearly reached 500 on Sunday evening; but since we have commenced to canvass the Sabbath, we have had dark nights and rainy weather, and our congregations have been considerably reduced. We know of only six who have decided to keep the Sabbath. As is usually the case in this State, the majority are convinced, and there they stand. Pray for us. July 29. S. OSBORN.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON IX.—ABRAHAM CALLED.

QUESTIONS.

1. Did the descendants of Noah follow his godly example?
2. What did they become?
3. What did they undertake to do when they had become numerous?
4. What seems probable in regard to their design in the building of the tower?
5. How did God humble their pride, and put an end to their work?
6. What did this cause them to do?
7. Whom did God finally choose?
8. Whose son was he?
9. Where did Terah dwell?
10. In what country was Ur?
11. What did God tell Abram to do?
12. Why did the Lord choose Abram?
13. How do we know that Abram was instructed in the way of the Lord?
14. What do we learn from Gen. 26:5?
15. What from Gal. 3:8?
16. What must Abram have understood?
17. What did he obey?
18. Where did Abram stop on his way to Canaan?
19. How long did he remain there?
20. Where did he then go?
21. Who went with him?
22. How old was Abram at this time?
23. What did he immediately do when he entered Canaan?

SYNOPSIS.

After the death of Noah, his descendants did not follow his godly example, but became proud and wicked. When they had become very numerous, they undertook to build a tower that should reach to Heaven. It is quite probable that they intended to build it so high that it would afford them a safe retreat in case of another flood. Thus they would be enabled to bid defiance to the God of Heaven. But God humbled their pride, and put an end to their work, by confusing their speech so that they could not understand one another. In this way they were scattered abroad in the earth.

Finally God chose Abram the son of Terah, who dwelt in Ur of the Chaldees, in a country called Mesopotamia. God told Abram to leave his home and friends, and go into a land that he would show him.

God chose Abram because he knew that he would so control his children that they should

keep the way of the Lord, to do justice and judgment. Gen. 18:19.

Abram must have been instructed in the way of the Lord, else he could not have taught it to his children. From Gen. 26:5 we learn that he had the commandments of God, and from Gal. 3:8, that in some way he had the gospel preached to him. So we see that Abram understood the plan of salvation through Jesus Christ, and that he obeyed the law of God.

Abram left the land of his birth to go to the land of Canaan, as the Lord had commanded, but his idolatrous relatives went with him; so he stopped at a place called Haran, or Charran, and remained there till his father died. He then went to Canaan, accompanied only by his wife, Sarai, and Lot, the son of his deceased brother, Haran.

Abram was seventy-five years old at this time. On entering Canaan, he immediately set up an altar, and began the worship of the true God in the way then appointed.

LESSONS FOR BIBLE CLASSES.

LESSON IX.—THE LITTLE HORN OF DANIEL VIII.

QUESTIONS.

1. Is the little horn of Dan. 8 identical with the little horn of Dan. 7?
2. What does the little horn of the seventh chapter symbolize?
3. What does that of the eighth chapter represent?
4. In the second chapter, what universal kingdom was represented as following the Grecian kingdom?
5. What in the vision of the seventh chapter?
6. Does the little horn of the eighth chapter represent a universal kingdom?
7. How can you prove it?
8. What is the only universal kingdom that has succeeded Grecia?
9. How is the power denoted by the little horn of Dan. 8 spoken of in the 23d verse?
10. How did the Roman soldiers fulfill this prediction?
11. What does Moses say of the Romans in Deut. 28:49, 50?
12. Do all admit that this passage refers to the Romans?
13. Then to whom must Dan. 8:23 refer?
14. Where did Rome extend her conquests?
15. What is said of the little horn in this respect? Dan. 8:9.
16. How did pagan Rome treat other nations in its tours of conquest?
17. What is said of the destructive character of the little horn? Dan. 8:24.
18. How has Rome treated the people of God?
19. What was the little horn to do? Verse 24.
20. What power crucified the Saviour? Acts. 4:26, 27; Matt. 27:2; Rev. 12:4.
21. Against whom was the little horn to stand up? Verse 25.
22. How was this power to be destroyed? Verse 25.
23. How were the feet of the image to be destroyed? Dan. 2:34.
24. What did the feet of the image denote?
25. Then what must the little horn of Dan. 8 denote?

SYNOPSIS.

The little horn of Dan. 8 is not identical with that of Dan. 7. The little horn of the seventh chapter symbolizes the papacy alone, or Rome under Papal control. The little horn of the eighth chapter represents Rome under both pagan and Papal rule; some of the acts attributed to it having reference to pagan Rome, and some to the papacy.

That Rome is the kingdom represented by this symbol appears from the following considerations:—

1. It represents a power that is to hold sway next after Grecia, and we have seen from both the other lines of prophecy that Rome was to follow Grecia in the dominion of the world.
2. It is represented as greater than either of the kingdoms that preceded it, and this could not be true of any kingdom but Rome.
3. In verse 23 this power is spoken of as a king of fierce countenance and understanding dark sentences. The Roman soldiers were fierce in battle, and spoke a language that the Jews could not understand. Similar words are used by Moses when he is, as all agree, describing the Romans. Read Deut. 28:49, 50.
4. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. This was true of Rome, for she extended her conquests into Africa on the south, and into Asia on the east; she also subdued Palestine, the pleasant land.
5. It was to destroy wonderfully. No power has ever destroyed the nations as did pagan Rome in its tours of conquest, in one of which eight hundred cities were taken and a million of men slain.
6. It was to destroy the mighty and holy people. Pagan Rome persecuted the people of God, but papal Rome has destroyed millions upon millions of them, employing the most lingering torments and the most cruel tortures that were ever invented.
7. It was to stand up against the Prince of princes. It was the Roman power that crucified our Saviour. Acts 4:26, 27; Matt. 27:2; Rev. 12:4.
8. It was to be broken without hands. In the second chapter it was said that a stone cut out without hands smote the image on the feet, —Rome. Other points might be noticed, for Rome has fulfilled the prophecy in every particular. 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.

UNION IS STRENGTH.

THIS true maxim is exemplified in the work which God has already accomplished by the agency of Seventh-day Adventists. Speaking of our College, Prof. W. C. Whitford, delegate from the S. D. Baptists to our General Conference, said to us two years since, "Your people have done more in raising means and in making a good beginning than the Seventh-day Baptists have done in fifty years." Why is this? Answer: In union there is strength. Those articles which have appeared in the REVIEW AND HERALD for the past twenty years, setting forth the importance of the unity and gifts of the Christian church as set forth in the New Testament, have had their influence upon our people, and have saved them from the rash, independent spirit that has broken down order and unity among other Adventists, and thrown them into confusion. In confusion there is weakness; in unity there is strength.

We take the following from a friendly letter received from Elder J. V. Himes, dated Buchanan, Mich., July 12, 1878. We would give the letter entire, but for want of room. He says:—

"For the want of integrity and faithfulness, the branch of the Advent body with whom I was associated in the West has been scattered, and all my work, with that of my faithful helpers, has been perverted, at least put back for the time. As you know, in our prosperity, at one time, we sent out more mail matter from our office in Buchanan, Mich., than you sent from the REVIEW Office at Battle Creek. But now our office, presses, paper, and all are gone, while you are united and prospering in your work. This is the difference."

"Now I wish to say as a matter of fact, as well as of justice, in regard to your institutions at Battle Creek and elsewhere, that you, by holding things in your own hands, and conducting your affairs with wisdom and discretion, have succeeded in your work. You have done, under God, a good work, in three respects. First, the full proclamation of the future coming and reign of Christ on the earth; second, the establishment of a school and the promotion of education; and, thirdly, the establishment of a health institution, in which the laws of life and health are taught and enforced. These are facts. This is work, for the good of all, and must tend to the better preparation of all who come under these influences to meet Christ."

"I could only wish that the other branches of the Advent family would be as wise to plan, and as liberal to sustain, and as united to support, the proclamation of the Lord's coming."

The above from the pen of Elder Himes relative to those Adventists who have rejected the Sabbath and the practical influence of the gifts which God has set in the church, and have therefore run into confusion, is indeed a sad picture. One text from the apostle Paul, in which he sets forth the design, not only of the callings, but of the gifts set in the church, is sufficient to enlighten any unprejudiced mind as to the importance of the gifts of the Spirit of God in order to secure unity, and that Bible perfection which is a safeguard against being carried away by those false doctrines which cause confusion and weakness in the body. The apostle says:—

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love may grow up into him in all things which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:11-16.

Here the unity and harmony of the members and parts that make up the human body are used as a figure of what the members of the body of Christ may be, and must be, in order for that preparation necessary to meet her Lord with

readiness and joy at his second coming. Those who have been wrangling and disputing like undisciplined children, and have been carried away and swayed this way and that, as by the wind, will, at his coming, be ashamed of their folly. May the Lord save, and still prosper his people who keep the commandments of God, and the faith of Jesus Christ. Amen. J. W.

CHANGE OF LABORERS.

OUR field of labor is widening and growing more extensive every year. And as new and important missions are opening continually, calling for the labors and executive ability of our strongest and most experienced laborers, it becomes a matter of great importance that the right men should superintend the great work in the right fields, and that there should be those changes of laborers which will be beneficial to both preachers and people.

We will not at this time undertake to state the beneficial results of proper changes or the disadvantages of having the same gifts occupy the same fields year after year. These are too apparent to observing minds to need lengthy explanations.

The Methodists, seeing the importance of change of gifts, have incorporated a system of changes from the Bishop down to the Itinerants. Whether the vitality and mammoth growth of this great body in past years has resulted very much from their system of changing laborers constantly to new fields, we leave the reader to judge. But the General Conference Committee do not think it the duty of their office to direct ministers to their fields of labor, or to decide the time they should remain in any one place. They regard themselves as a committee to form plans and take the supervision of their execution, and to counsel with and advise laborers as to their fields of labor.

It is the general opinion that the time has come to open a mission in England, and that Elder J. N. Loughborough is the man to take charge of it. He has labored successfully the past ten years on the Pacific Coast, and under God has accomplished a great and good work. And now there are three organized Conferences on that coast, one in California, one in Oregon and Washington, and one in Nevada.

There are in California from ten to twenty laborers, besides Elder L. Five are ordained, and others should be ordained at their Conference in September. In the Oregon and Washington Conference there are six preachers, three of whom are ordained. The Nevada Conference is young and small. One of the young men in California will probably be ordained and sent to Nevada. In order to give some idea of the growth of the cause on the Pacific Coast, we give an extract from an excellent letter from Mrs. W., dated Oakland, Cal., July 21, 1878:—

"Yesterday was the Sabbath and was a precious day to the brethren in Oakland and San Francisco. The two churches met under the tent, about two hundred believers. In our first camp-meeting there were no more than this. Now these two cities alone number as many as attended our first two camp-meetings."

"I spoke from 1 John 3:1-3: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.' I had great freedom in speaking. Heaven seemed very near, and Jesus so exceedingly precious to me. I urged upon the congregation, whom God had made the depositaries of his law, a living faith exemplified by their works. If the hope was within, they must purify themselves as He is pure. This alone would give them a moral fitness to see the Saviour as he is, and to be glorified at his appearing. There was deep feeling in the congregation. The praise of God was in my heart and upon my lips, and I could not refrain from praising God with heart and voice."

"After I ceased speaking, a conference meeting was held, and many precious testimonies were borne. I again spoke to the people, urging upon them the necessity of their works corresponding with their faith. Self-denial is required. Means are wanted to replenish the treasury of God. If young and old would deny themselves of the littles which are continually going out from them like a tiny stream in unnecessary indulgences to gratify the eye or the taste, or to indulge the appetite, there would be a large amount to place in God's treasury to be used to advance his cause. If those who are

converted from darkness to light would take these useless and extravagant articles, such as jewelry, and place them at the foot of the cross, their hearts would be freed from these idols, and God would look with approval upon the sacrifice."

When we take into the account the Pacific press located at Oakland, and the growing interest at both Oakland and San Francisco, we agree with Mrs. W. that strong men of God are wanted in these two great cities where so very much is pending, especially in the absence of Elder L. And after prayerful deliberation we decide to recommend that Elder Geo. I. Butler be chosen president of the California Conference at its session in September. Missouri will greatly miss him; and, in fact, there is not a Conference of S. D. Adventists who would not be glad of his labors; but as we have but few such men, while positions of very great importance are increasing, these men must be spared from posts of less importance to fill their proper places in the great work. The man who has the genius and judgment to invent, build, and use a reaper with horse power, would make a great mistake to take an old-fashioned hand sickle and go into the harvest-field to reap. And an able and judicious overseer of forty-nine common laborers would make an equally great mistake to leave his men to direct themselves while he should cease to direct others and make only a common hand himself. It is important that every man should find his proper position in the work. God has made some men to direct and other equally good men to be directed; but those that direct must be men of God, sound in head and in heart, men of piety, prayer, and good example, that they may properly impress those under their watchcare.

New England is becoming a most interesting and important field. The labors bestowed in that field by Elder Canright and others the past year fully establish the fact that the time has fully come for continued efficient labors at that old head-quarters of the proclamation of the first angel's message. That discouragement which has been felt as to laboring in the territory of the first-day and no-day Adventists is passing away. We believe that there are among the Adventists, especially among the children of the old Adventists, thousands who will yet give good heed to the gospel of the third angel's message.

And after prayerful consideration of this important matter we recommend that the New England Conference at its next session elect Elder E. W. Farnsworth president of their Conference, to remain several years in the New England States, and have the general supervision of the work in all New England. This dear brother had the good fortune to be born at Washington, New Hampshire, where the Sabbath was first introduced among the Adventists.

And we further suggest that Elder L. McCoy be chosen president of the Iowa Conference at its next session, to take the place of Elder Farnsworth. Elder McCoy has long been known at Sigourney, Iowa, as a thorough business man, and his experience as secretary of the Iowa Conference for several years, and his success as a minister of the gospel, all of which is well known to the brethren in Iowa, are sufficient to warrant our suggestion.

May the Lord guide our brethren in their deliberations in all these important matters pertaining to the welfare of the cause of God, of truth and righteousness.

GENERAL CONFERENCE COMMITTEE.

JAMES WHITE, Chairman.

CAMP-MEETINGS.

As it is important that our camp-meetings be held at the best time to suit the convenience of the brethren in the localities where they are held; and that good and efficient laborers be furnished at these very important meetings, we suggest the following:—

1. That Elders Haskell and Littlejohn attend the Indiana camp-meeting, at Kokomo, August 14-19, as given in the REVIEW.
2. That Elders Smith and Littlejohn attend the Illinois camp-meeting, at Bloomington, August 27 to September 3, as given in the REVIEW.
3. That Elder Waggoner attend the Ohio camp-meeting, at Tiffin, August 28 to September 3, as given in the REVIEW.
4. That Elder Haskell attend the New England camp-meeting, also Elder Canright if he can leave his sick wife, August 28 to September 3, as given in the REVIEW.
5. That Elder Waggoner attend the Maine camp-meeting, September 4-9, as given in the REVIEW.

6. That Elders Waggoner and Littlejohn attend the Vermont camp-meeting, September 11-17, as given in the REVIEW.

7. That the first Michigan camp-meeting be held in the north-east part of the State, September 18-23. We suggest a change from the time mentioned in REVIEW No. 5, as that would accommodate much better. Elder Waggoner, and possibly Elder Canright, will attend this meeting.

8. That Elders Smith and Haskell attend the Wisconsin camp-meeting, September 11-17, as given in the REVIEW.

9. That Elders Smith and Haskell attend the Iowa camp-meeting, September 18-23, as given in the REVIEW.

10. That Elders Smith and Haskell attend the Nebraska camp-meeting, September 25-30, as given in the REVIEW.

GENERAL CONFERENCE COMMITTEE.

JAMES WHITE, Chairman.

MICHIGAN CAMP-MEETING.

We decide that the last Michigan camp-meeting for this year be held on the Fair Ground at Battle Creek, to commence October 2, and hold as long as may seem proper. If the weather will admit, it will be continued over two Sabbaths. We give the following reasons for this time for this general gathering, and for a two weeks' meeting if the weather and circumstances will admit:—

1. The General Conference will be held at this camp-meeting, and in order to secure a good delegation of our ministers, this meeting is appointed after tent season shall be passed.

2. This General Camp-meeting will be held after all the other meetings of the kind shall be held, so that there may be an attendance from other States of those who can come and pitch their tents with us. We shall have the exclusive control of fifty acres, enclosed by a high fence. There will be ample room, accommodations, and provisions for all who may wish to attend this great annual feast of tabernacles.

3. In order to secure the attendance of Elder Loughborough and Sister White, this meeting is put at the latest possible date to give them time to attend two meetings in California, and one week to make the journey.

4. Therefore we suggest that the first camp-meeting for California commence Wednesday, September 11, and hold as long as thought necessary, and that the second commence Wednesday, September 18, and hold as long as thought proper. The time suggested in the SIGNS for the first California camp-meeting is September 13. Our suggestion puts that meeting only two days earlier. And in order to bring about that which will be very desirable, namely, that both Elder L. and Sister W. shall attend both these California camp-meetings, and be at the General meeting in Michigan, the brethren in California will be willing to make their meetings each only one week in length. It is very possible that neither of these speakers will attend another camp-meeting on the Pacific Coast, and it will be very gratifying to both them and the people that they should be present.

5. We hardly need to suggest that under the circumstances there should be a large attendance at both the California camp-meetings, to hear the parting words of instruction, counsel, and advice from the lips of these experienced servants of Christ. They will both expect to receive pledges of means, at least sufficient to lift off every debt from the Pacific press. May God add his blessing, preserve the lives and health of those worn servants of Christ and of the people, and send them to us in safety, full of the blessing of the gospel, to meet us in General Conference.

GENERAL CONFERENCE COMMITTEE.

JAMES WHITE, Chairman.

TO CORRESPONDENTS.

M. HULET: We understand Isa. 66:24 to apply only at the time of the destruction of the wicked, and then to be a scene of the past.

Job says: "Yet in my flesh shall I see God." Job 19:26. The margin says, "Out of my flesh shall I see God." This is quoted to prove that man has an immortal soul that sees separate from the body. How is it explained?

ANS. The text is a better translation than the margin, because it is less liable to be misunderstood. But the margin contains the same idea when correctly interpreted. The words "out of" are there used in the same sense as we use them when we speak of looking "out of" the window, or "out of" the house; not that we are outside of the house, but being in the house we look out of it. Just so with Job. Being in his flesh, in which he represents himself as in

dwelling, he looks "out of" it and sees God. On this passage Scott has the following note:—

"In my flesh shall I see God. The construction of *leshari* (my flesh) with the prep. *min*, appears to militate against the opinion that Job expressed his expectation of seeing God in human nature. He says, 'From my flesh,' etc., i. e., my soul residing again in my body, shall, out of it, behold God." And he then mentions the eyes which are, as it were the windows through which the soul views objects.

Can any one be a Christian who will not speak to a near relative nor forgive him when asked?
BIBLE STUDENT.

Ans. No.

Three texts, Jer. 9:26; 25:23; 49:32, are urged against our answer to correspondent in REVIEW of July 25, that it is right to shave, and that there is no Bible testimony against it. The trouble in trying to apply these texts to people of the present generation, is, that we are not a part of Egypt, Judah, Edom, Ammon, Moab, Dedan, Tema, and Buz; and we live eighteen hundred years this side of Christ, instead of six hundred years before him.

"FORCED TO DISCUSS."

In reading the reports of our brethren, we frequently meet with the statement that they were "forced to discuss" with such and such a minister against their wish and judgment in the matter. Then will follow an account of a discussion lasting from two to seven days in the midst of a course of lectures. In the past I have said and done the same thing myself, but, I think now, for the last time.

After having a long and fair opportunity to observe, I am satisfied that we nearly always lose by holding a set debate with any one during a course of lectures. However well we may defend the truth, and however badly our opponent may fail, yet our chance for a real gain to the cause is very small. Indeed, in a large majority of cases it is a great injury to the cause of truth. The reasons for this are easily seen.

1. A discussion will always draw out a crowd, many more than we can get to our own meetings. When the debate is ended, there will, of necessity, be a great falling off in the attendance. This alone gives a bad impression. It looks as though the mass of the people were satisfied, and cared to hear us no further.

2. Our opponents have no such difficulty to contend with. They generally come to the place only for the debate, and leave when it is ended. This makes it appear as if the crowd went to hear them and not us; or, if they are resident ministers, they have only their regular Sunday services, which the people will attend any way.

3. When a debate of several days is closed, every one is tired out, and so we have no fair chance to get the people out again to our meetings for some time. Hence we always have small congregations after a debate.

4. People always suppose that when they have heard a debate, they have heard all that can be said on both sides of the subject. So they think there is no use of going to hear us further. They are now fully prepared to decide the whole subject without further trouble. Hence, again, they stay away. But we all know that in a debate it is frequently impossible to use some of our very best proofs. Neither time nor the nature of the case will admit of it. Here our opponents have the advantage.

5. If our opponents can succeed in distracting the attention of the people, they will break up our interest, however poor their arguments may be. And here is the real objection to a discussion during a course of lectures. It is almost sure to confuse the people, tire them out, or get up so strong a party feeling that the crowd will not come again. This means defeat to us, and that is all our opponents care for.

6. However careful we may be, strong personal feelings and sharp words are almost sure to come in in an animated debate. This creates hard feelings and contentions in the community, for which we are generally held responsible.

7. Generally a discussion finds many undecided, convicted of duty, but more than willing to find some excuse to evade the cross if possible. A sharp opponent can often raise objections enough to satisfy them to remain where they are. If these can only be kept from moving, it is all our enemies care. Hence a discussion at such a time gives them much the advantage over us.

For these and other reasons I am fully settled that it is not wise for us to hold a regular debate until after our course of lectures is fully closed. And even then, the less debating the better. If a debate must be held during a course of lectures, make it very short—one evening or a day at most. Then go right on with your meetings.

But will they not force us into it any way? No; for how can they debate with us if we will

not debate with them? But will not a refusal on our part to debate hurt us more than a discussion? Will they not boast over us, and will not the people think we are afraid to meet them? Well, suppose they do; still the question is, which is the worst for the cause, this or a debate then and there?

But I have learned by trial that no such terrible results follow a refusal to debate. Tell the people plainly on the start and all the way through, especially if a debate is proposed, that you will on no account discuss with any one till you have first fairly presented all your doctrines with your reasons for them; the people have heard the other side all their lifetime, and now it is but fair that we give our side fully, so that they may know our faith before we are required to hold a discussion. Make this point plain, and generally the most, if not all, your audience will be in sympathy with you.

If you will not hold a set discussion, in many cases your opponents will preach one or more discourses against you. Well, let them do so, and then promptly review them. This makes them the attacking party, and gives you the sympathy of the people. Then it gives you the last discourse every time, which is a great advantage. Nor is it generally best to dismiss your audience to hear the opposition, if you can hold the most of them and have some one to hear your opponent's sermon, so as to review it. Fill your own appointments and hold your own audience as far as possible.

Frequently we have made a mistake in opening our tents for opposition speakers. Sometimes it is best to do so; but to let in a man whom the community does not generally indorse simply because he challenges, is poor policy. If he has a message for the people, let him do as we do, find his own place for speaking and pay his own bills.
D. M. CANRIGHT.

We have read the foregoing from the pen of Eld. C., and regard it as a clear and forcible statement of the facts in the case. As we have seen some of our young ministers opening the way for opponents to divert the attention of the people, and thus break down a good interest, we have felt the necessity of just such an article. We hope and pray that it may have the desired and designed effect.
JAMES WHITE.

OHIO TENT PLEDGES.

WHEREVER I had opportunity to present this subject, the churches pledged quite liberally toward renewing the tents. Two new circles were made—one sixty and one fifty feet in diameter—and as the wall of the large tent was insufficient, a new one was made. So now the sixty-foot tent is entirely new. Besides this, an inset of thirty-six feet has been made, which will make it 60x96 feet for camp-meetings. Those who attended the camp-meeting last August, and saw the condition of the meeting in a rain, will appreciate this improvement.

Some of these pledges have been paid; many remain unpaid. The time of payment was set July 1. It is hoped that every one will be paid at the coming camp-meeting, and all should come prepared for this. Bro. Edgerton has either paid, or is personally holden for, the amount behind, and he should be relieved.

Last year the camp-meeting at Newark was not well attended by the churches. Some causes of discouragement appeared. Some districts had circulated tracts freely, far beyond their ability to pay. And in some parts of the State the crops had entirely failed for two successive years. The State Missionary Society was in debt to the office of publication \$600, and the brethren in one district had not raised enough on their farms to feed their families. During the year nearly past, a noble effort has been made to pay the debt, but very little has been done in the missionary work. Here a mistake has been made in some districts, and this must be remedied. Let all come up to the camp-meeting determined to begin anew and to raise the cause in Ohio.

Some, because of discouragements from various causes, have done but little for the cause the past year. There never was a time when faithfulness to the cause was more required than now.

Time is hastening to its close; the calls are urgent, and we need, for our own souls' benefit, to renew our diligence in the cause of present truth. Let all examine their own standing just now, and resolve to come up to the next camp-meeting prepared to lift;—not to criticise the work of others, but to second every effort put forth to advance this cause—the best of all causes.
J. H. WAGGONER.

Springfield, O., July 29, 1878.

INDIANA CAMP-MEETING.

We are anxious to see a general gathering of the friends in Indiana at the coming camp-meeting, and that the cause in that State should receive a new impetus from this annual gathering. This can be the case if all come prepared to move forward in the fear of God, praying that his blessing may rest upon the effort.

It is now expected that Bro. C. W. Stone and myself will be at this meeting. A special effort will be made to encourage and instruct in the missionary work. No State in the union presents a better field for missionary labor than Indiana. It is a large State, and but a small proportion of it has had the light of present truth. Hundreds of towns and villages should be canvassed, and thus the attention of the people be called to the truths of God's word, during the next year. Those who have been enlightened in the things of God in this State should be burning lights, and like a well-trained army, go forth to impart to others what God has so graciously given them. Come to this meeting and bring your friends and neighbors. Come with a heart to seek God as never before.

S. N. HASIKELL.

TRUST.

TRUST in God enters largely into the formation of the Christian character. That God is worthy of the confidence of his intelligent creatures is so evident, both from the light of nature and of revelation, that to question it is a sin of no small magnitude. He who has not a firm, settled trust in God, is voluntarily out of his proper place in the universe, and is as a wandering star, to whom is reserved the blackness of darkness forever.

There are ample grounds on which to base this invaluable Christian grace. The world we live in, fitted up with infinite skill and intelligence for the convenience, comfort, and support of men, bears testimony to the power and goodness of God. The heavens declare his glory, and the firmament showeth his handiwork, and the tendency of what our eyes behold in the visible creation is calculated to inspire the highest degree of confidence in the Creator. He causes his sun to shine on the evil and on the good, and refreshing showers to fall on the plantations of the just and of the unjust.

His inspired word clearly defines our relation, duty, and obligation to him, while it extends to us the wisest counsels and precepts. The plan of salvation reveals his unbounded mercy, love, and goodness. The remarkable fulfilling of the predictions of the prophets in relation to the coming of Christ and the end of the world, with the foretold signs of that event; the unsettled state of the world in everything that pertains to human welfare; the distress of the nations and their warlike attitude; the unpitied cries of the defrauded laborer; the starvation of many thousands by famine; the unprecedented increase, in high places, of every form of sin and crime; the dark shades of human depravity looming up everywhere; the prevalence in every Christian country of demonology in the form of modern spiritualism,—these all, with one united voice, call upon mankind to seek some sure refuge from the impending storm that is destined to sweep from their moorings, with the besom of destruction, every human organization, together with the proud, and all that do wickedly.

God only is such a refuge, and a practical trust in him is the only surety of his favor and protection.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."
ALBERT STONE.

VERMONT CAMP-MEETING.

I KNOW of several that can look back to our last camp-meeting with thankful hearts for what the Lord did for them there; but none should feel that there is nothing more that can be done for them. Every swiftly passing year brings us "nearer home."

"Oh! solemn thought, and can it be
The hour of Judgment now is come,
Which soon must fix our destiny
And seal the sinner's fearful doom?
Yes, it is so; the Judgment hour
Is swiftly hastening to its close;
Then will the Judge in mighty power
Descend in vengeance on his foes."

Yes, a solemn thought indeed it is. I would that we might never be unmindful of it. Joel says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Dear brethren, that alarm is sounding. There is oc-

casion for trembling. Shall we not all seek the Lord earnestly, that his work may be revived in the hearts of his people among the Green Mountains of old Vermont?

And then how much needs to be done for those who do not obey or do not know the truth. There are unconverted children of our brethren, you all have unconverted relatives with whom you may have influence, you have friends and neighbors who are out of the ark. What an opportunity to work for them! Invite them to attend. Provide for their comfort while there as far as necessary. And, above all, go with your own hearts right before God so that he may be pleased to work through you for the salvation of souls. Don't wait for the camp-meeting to set you right; get right now. God can hear the repentant backslider in his place of secret prayer at home. Seek him there. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

Do this, and go up to the camp-meeting prepared to help others, and the Lord will bless you in your efforts, and the meeting will be a success.
C. W. STONE.

"DON'T DRAW THE LONG BOW."

"I am tired to death!" So you have said very often, yet you are still alive and well. "I had not a wink of sleep all night!" And yet your bed-fellow heard you snore many times. "I would not do it for the world!" And yet you have done many things equally as bad for a penny. "We were up to our knees in mud!" You know very well that the dirt was not over your shoes.

Blanks for Vermont.

I HAVE just sent blanks for Church and Financial Reports to all the church clerks of Vermont. I have also sent another supply of blanks for Quarterly Reports to the s. b. treasurers. Just as far as it is possible, please fill these blanks, and send them to me at Battle Creek, Mich., before Aug. 18. If there are any that cannot be filled before that time, hand them in at the commencement of the camp-meeting. Let the church clerks all be faithful in reporting. If one fails, that renders it impossible for the State secretary to give a correct report to the General Conference.

C. W. STONE, State Secretary.

Indiana Camp-meeting.

REDUCTION OF R. R. FARE.

THE Indianapolis, Peru and Chicago R. R. have kindly granted us half-fare tickets on the line of their road to the camp-meeting at Kokomo, Aug. 14-19, from the following-named stations: Michigan City, La Porte, Stillwell Junction, Walkerton, Plymouth, Argos, Rochester, Denver, Peru, Bunker Hill, Tipton, Cicero, Noblesville, and Indianapolis.

Tickets will be sold to the camp-meeting at half-fare rate only at the above-named stations. Ask for camp-meeting tickets or else you will receive no deduction.

The Frankfort and Kokomo R. R. will sell round trip tickets from Frankfort to the camp-meeting at Kokomo for \$1.50.

S. H. LANE, Pres.

To Kansas S. B. Treasurers.

THE treasury is empty. Money is wanted. We shall have to go to the bank for it, and pay two per cent per month, so that our ministers can go out to labor. *One tent only; another must start shortly.* There is abundance all over Kansas. Bring in your tithes, and our ministers will not lack.
A. J. STOVER, Treas.
Oswego, Kan.

I WISH to state to the Minnesota T. and M. society, that in consequence of a mistake our annual report is not published. Said mistake cannot be rectified until I return home, which will be in about four weeks.

A. H. VAN KIRK, Sec.

Oronoco, Aug. 1.

THE scourge of yellow fever has struck New Orleans. Twenty-four cases in the city July 30, with one death. Aug. 3, there were 253 cases and 71 deaths. A wealthy cotton broker flees from the scourge to Cincinnati, and is taken down with it there. St. Louis, Cairo, and other cities along the river in a panic.

THE LORD AT HAND.

COULD Christians watch ten thousand years
Before their Lord himself appears,
Yet, as he then shall come at last,
'Twere wise, through all such ages past,
To have watch'd and waited and have borne
The scoffer's jest, the worldling's scorn.
But those who watch not in the day
Will surely sleep the night away.

Lord, make me at all hours awake,
And, self denied, thy cross to take,
Robed for thy nuptial feast in white,
With lamp in hand and burning bright;
Nor lack of precious oil be mine
When the loud cry, "Arise and shine!"
Proclaims thee come in bridal state,
And when preparing is too late!

—From the German.

Progress of the Cause.

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

OHIO.

Springfield.

THE attendance here is not as large as it ought to be in such a place. Most persistent efforts have been made to keep the people away. The ministers had done all in their power to excite prejudice against the Seventh-day Adventists before the tent came. It would seem to be wise to not canvass a place so long before the tent goes to it, as it gives the dishonest a better chance to work on the prejudices of the people.

But the interest is very good, and the truth has caused much talk throughout the city. Some are persuaded that these things are so. Some who appeared to be much interested fell away when the Sabbath was presented. The prevailing excuse raised by the ministry was, that we cannot tell when the seventh day comes. This delusion was dispelled on Sunday evening to the conviction of a good audience. We hope for good results.

J. H. WAGGONER.

Chester Cross Roads, Geauga Co.

WE closed our meetings at Parkman, July 23, and pitched our tent here and began meetings the 27th. Nearly a hundred were at our first meeting, and on Sunday evening about three hundred were present.

We met considerable opposition at Parkman. The three ministers of the place spoke against the Sabbath; but they only injured themselves, their ungentlemanly and unchristian conduct bringing upon them the censure of nearly all their own members. The Congregationalist minister was exceedingly bitter, as he saw that he was about to lose some of his best members.

Nearly all admit that we are right on the Sabbath, and some have commended to keep it, while others are still investigating. We organized a Sabbath-school of about twenty-five members. Pray for the success of the cause.

O. F. GUILFORD.
E. H. GATES.

WISCONSIN.

Tent No. 1.

WE closed our meetings in New London, July 23. Twenty-four have accepted the truth. Three of these were keeping the Sabbath when we came to this place. Bro. Whipple, of Fremont, did a good work here in canvassing for our periodicals. The Congregationalists have granted us the free use of their meeting-house in which to hold Sabbath meetings.

We pitch the tent this week at Stevens Point.

H. W. DECKER.

Tent No. 2, Clay Banks, Door Co.

WE have now given fourteen discourses at this place, partly in English and partly in Norwegian. We commenced with a very fair congregation. The attendance and interest have been steadily increasing, in both languages. We desire wisdom and grace, that we may labor to God's glory and the advancement of the cause.

O. A. OLSEN.
N. CLAUSEN.

July 31.

Tent No. 4, Mukwonago, Waukesha Co.

WE closed our meetings in this place last evening. Eleven have signed the covenant to keep the commandments of God and the faith of Jesus. We obtained six subscribers for the REFORMER and one for the REVIEW. A Methodist and a Universalist elder each spoke in the tent once, but they were very friendly. One Baptist elder attended our meetings a few times and expressed considerable interest.

The truth has many warm friends in and around this place. They have looked well after our wants, and have donated \$14.35. There is here none of that bitter prejudice that we sometimes find. May the blessing of the Lord rest upon this people, and may they be led to a saving knowledge of his truth.

We go this week to Vernon, Waukesha county, six miles east of this place, which will be our address for the present.

C. W. OLDS.
E. M. CRANDALL.

July 29.

Tent No. 5, DeBello.

WE have been here nearly seven weeks. At first we spoke in Norwegian; and as there were many Americans who wished to have the same things preached to them, we gave a condensed course of lectures in English. The Lord has blessed our work much; for although we have had much opposition, yet about twenty-five have commenced to keep the Sabbath. We still hope that others will obey the truth; for there are some who are deeply interested, and who see their duty, but hesitate to take up the cross.

About one-third of those who have commenced to obey God's commands are Norwegians. One of the number is an intelligent Frenchman who was brought up a Catholic. He served four years as a mass-servant in the Catholic church, and has studied two years with the Jesuits for a Catholic priest.

Last Sabbath we organized a Sabbath-school of over forty members. We expect to remain here over next Sabbath.

O. A. JOHNSON.
P. L. HOEN.

MASSACHUSETTS.

TOWNSEND.—We closed our meetings here Sunday eve, July 21. We leave fifteen keeping the Sabbath, who will meet together. Our meetings continued five weeks. Obtained several subscribers for the SIGNS, sold thirteen dollars' worth of books, and received from collections \$8.03. The fact that there had been two tent-meetings here in the last four years did not help us any; yet, with the blessing of God, a small company of honest souls have been led to take hold of the truth.

CLINTON, JULY 25.—We arrived here Tuesday morning at 4:30, and by the time the people were getting up we had our tent erected. Shall hold our first meeting this evening. We desire the prayers of all God's dear people.

D. A. ROBINSON

From a letter from E. J. H., Newburyport, Mass., we take the following:—

We are having very good meetings. Some seem to be seeking after the truth. Our company now numbers about thirty-five. Three or four not of the church believe in the ultra-sanctification doctrine of these days. They meet with us, but the farther they drift from us the closer it unites us together.

Brn. Bedee and Mooney were with us yesterday, July 27, and gave us an interesting discourse on the Eastern Question. We greatly enjoy a visit from a preacher; but as long as we keep with the Lord we shall prosper.

KANSAS.

Ft. Scott, Aug. 1.

OUR meetings still continue. We have spoken three times on the Sabbath question. Laboring in towns is slow work, but the interest is permanent. Some are deciding to obey God. There is work for a minister here for the next three months. The daily paper gives us space for a sermon in each issue. Our courage is good. Pray for us.

J. H. COOK.
L. D. SANTEE.

MICHIGAN.

Tent No. 1, Douglas.

WE commenced meetings in this place, July 27, and thus far have had a very excellent hearing. The people tell us that our congregations in point of numbers far surpass anything seen here before for years. The very best part of the community is at the tent every evening.

A music teacher of the place cheerfully plays the organ for us. We have a great many invitations from the people to visit them at their homes. They even began to invite us before we had our tent up. They begin to buy books quite freely, and cheer-

fully supply our wants. Our brethren here are doing all they can to help us.

The prospect thus far gives us courage. We have freedom and the blessing of the Lord in preaching. Last Sunday evening a congregation of about four hundred people listened in almost breathless silence to a discourse on the subject of the two-horned beast.

We have hopes that much good will be accomplished by this effort, but still we do not forget that God must give the increase. We seek his blessing every day, and earnestly pray that a greater burden for souls may rest upon us.

E. R. JONES.
E. P. DANIELS.

Tent No. 3, Hickory Corners, Aug. 2.

OUR meetings still continue every evening. Last Sabbath over fifty were out. Our attendance is small. Some have decided to keep the Sabbath, and we hope for others. The people are very busy with their crops. Pray for us that we may have wisdom to close up our work aright.

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

Pierson, July 29.

WE closed our meetings in this place last evening, after a stay of eight weeks. In connection with Brn. Wellman, Gilbert, and Morrison have given over sixty discourses. We have had, with the exception of a few evenings, good congregations, and always good attention and good order. (No rum is sold in the place.)

We can but acknowledge the help of the Lord in our effort here. Twenty adults have decided to keep all the commandments. Among them are some who have never before given themselves to God. Others are convinced and we hope to see them identify themselves with us.

Brn. Wellman, Gilbert, and Morrison have not been here continuously, yet each has had a part in the work.

I go from this place to Morley, to help in the work there, which has been hindered by the sickness of Brn. Wellman and Gilbert.

Have obtained thirteen subscribers for the REVIEW. Hard times have hindered in the sale of books and tracts.

E. VAN DEUSEN.

IOWA.

Bonaparte, Aug. 1.

HAVE given ten discourses here. The interest is increasing. The average attendance is one hundred and fifty. Many who have not attended church for years are interested. We are now canvassing the life and death question. The Sabbath question comes next. The people are friendly, and bestow many favors.

There was a heavy wind and rain storm last night. Five inches of water fell. All dry in our tents.

L. MCCOY.

NEW YORK AND PENNSYLVANIA.

Tent No. 2, Newfane, N. Y., July 29.

THE Wesleyan minister spoke in the tent as appointed, and I reviewed him the next evening. Not being satisfied with his effort, he appointed to speak again in the M. E. church the next Sunday morning. When the time came, the Baptists offered their house, as it was larger, and the congregations united. An appointment was made for the same man in the same house in the evening, and there was quite a feeling of triumph among the opposition. But we went right along with our appointment, having previously announced a review of the morning discourse for the evening, and when evening came our tent was full and there was a large crowd outside; the Lord gave us another victory for the truth. The opposition are very quiet to-day, but are hoping for something from a Free Methodist minister, one of their best, who is announced to speak in the Baptist church evening after the Sabbath next.

S. B. WHITNEY.

Tent No. 3, Osceola, Pa., July 29.

WE have now given twelve discourses and are about to introduce the Sabbath question. The attendance and interest have been on the increase. The Presbyterian minister announced to his congregation yesterday, that next Sunday he would tell them about the men that have "turned the world upside down." And a temperance lecturer, a Methodist minister, went so far out of the way of his subject as to say that nine of the ten commandments have

been brought over into the Christian dispensation; that those who do not keep the first day of the week deny Christ; and that there ought to be a law to send tramps back into the communities whence they came. So we think we hear the sound of war in the elements. But our trust is in God, who can give victory to his truth.

The people are kind, contributing to our temporal wants. May God bless and save them.

J. W. RAYMOND.
D. T. FERRO.

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

WE close our meetings in this place tonight. Have given forty-five discourses, of which Elds. B. L. Whitney and A. H. Hall gave six. Bro. Hall buried six in baptism Sunday. It was a lovely and solemn scene. Eight have joined the class. Fifteen, in all, have taken a stand on the commandments. Some are afraid to move out on our belief, as it is rather new.

The times are very dull here, as there are no enterprises of any note in this vicinity. Our book sales have been small.

To-morrow we pitch our tent at Little Marsh, a small village six miles from here.

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

July 30.

Tent No. 6, Farmington, Warren Co., Pa.

WE have erected our tent in the quiet little village of Farmington. Commenced meetings the 20th inst. Our congregations average about one hundred. There seems to be some interest, though we have given but four discourses. We expect and earnestly desire the blessing of God upon our efforts, and to this end crave the prayers of all who feel an interest in the cause of God.

Our P. O. address is Lander, Warren Co., Pa.

F. PEABODY.
J. Q. FOY.

Tent No. 10, Oswayo, Pa., July 29.

SINCE our last report the work here has steadily progressed. July 20 and 21 our meetings were of a very encouraging nature. Elds. B. L. Whitney and A. H. Hall were present, and their help was indeed timely. Many of our brethren from abroad were also present, which was encouraging to us all. Several have since decided to obey the truth, and the interest seems to be extending and increasing.

Our last Sabbath meeting was a very encouraging one. There were about fifty present, all of them new friends of the cause. We were very much pleased to hear the expressions of strong determination, on the part of those who bore testimony, to live out the truth *faithfully*.

Our closing meeting last evening was especially interesting. We had the largest and most interested congregation we have had since we have been here. We find the truth has many warm friends outside of those who have begun to obey it, as well as some bitter enemies.

The matter of building a church is being talked quite strongly, even among those who, at present, are not especially interested in our work, and many offer to help in the enterprise if we decide to build. We believe that with proper effort a church can be put up and be paid for by the friends in this immediate vicinity by winter. We are allowed the use of the school-house for the present, where we expect to hold Sabbath meetings and a Bible-class each Sabbath until tent season is over.

We take down our tent to-day, and expect to pitch it in Coudersport, fourteen miles from this place. Coudersport is the county seat of Potter county, and a town of about one thousand inhabitants.

About twenty are keeping the Sabbath, and there are others who we confidently hope will soon decide to keep it.

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

East Martinsburgh, Lewis Co., N. Y.

WE have held one meeting in this place. The tent is located about four rods from the depot, the president of the Utica and Black River R. R. having very kindly offered us the use of the ground free of charge. We still keep up our meetings. South Harrisburgh, one of us attend there two days out of every week. There seems to be a fair prospect for a good church of substantial members at that place. One more strong man has commenced to keep the Sabbath at Otter Creek. The church at that place is gaining ground.

We have just received a letter from E. C. H. Williams, a minister who has labored for years an honored member of the society of first-day Adventists, who visited

tent for a few days some weeks ago, and seemed anxious to know the truth in regard to the sanctuary, the third angel's message, etc. He is a man of considerable influence in this county, having lived here several years and baptized quite a large number of converts to the first message. The following private letter speaks for itself. We gave him quite a number of books and tracts, among them Eld. U. Smith's late work on the "Sanctuary," which opened his eyes. (We wish it could be in the hands of every minister in the land.) He expects to attend our camp-meeting this fall. Brethren, give him your prayers and words of sympathy. We know from experience how much he needs them just now.

JACOB WILBUR.
July 25. A. P. BUMP.

The following is an extract from the letter of Bro. C. H. Williams alluded to in the preceding report:—

It is with pleasure that I inform you of the freedom I have gained through the truth as revealed in God's word and expounded by Bro. Smith in his work on the "Sanctuary." The glorious light emanating from the prophecies as connected with the keeping of God's holy Sabbath, has forever dispelled the darkness which so long clouded my mind. I was honest in my former position; but here is truth far in advance of what I before possessed, and as an honest man I must receive it, though it may cost me, as it doubtless will, the loss of earthly friends. Already I can see indications of a coming storm of decision and persecution. In making this change I am virtually severed from many in this State who in former years have given me their sympathy and support. But I deliberately and understandingly place myself among those who "keep the commandments of God, and the faith of Jesus." I shall need your prayers, and the help of God, for I leave many dear ones behind. However, my prayer is that some of my old and tried friends may be induced to go with me in the path of truth and righteousness.

MISSOURI.

Mooresville, July 29.

We closed our tent effort at this place, July 26. As the result of our labor, six have embraced the truth, none of whom ever belonged to any church before. Have obtained three subscribers for the REVIEW and HERALD.

We shall pitch our tent again in a few days.

C. H. CHAFFEE.
H. WOODRUFF.

ILLINOIS.

ONARGA.—The brethren here are full of hope and courage. Six have taken their stand with them within the last six months.

KANKAKEE.—Had a good meeting with the church here July 6 and 7. French brethren from St. Anne were present, and brought a cheering report from their society. Six were baptized, and the brethren acknowledged themselves strengthened and encouraged. May the Lord help them to press forward.

WATSEKA.—This church does not prosper as we wish it did, nor as we believe it might. Still there are precious souls here who love the present truth, and are striving to live so as to enjoy the favor of God.

The quarterly meeting of Dist. No. 9 was held here the 14th. Three received baptism.

ROCKFORD.—We met with the church here July 20 and 21, had good meetings; the brethren are of good courage.

BELVIDERE.—We pitched our tent here the 25th inst. We ask our brethren to pray for us.

R. F. ANDREWS.

Belvidere, July 26.

VERMONT.

Tent No. 1.

We closed our meetings at Weston, July 28. Prejudice has been removed far beyond our expectations, and very many are investigating these truths. We leave thirteen new Sabbath-keepers, and seven older ones have united with them to sustain the prayer-meetings and the Bible-class and Sabbath-school.

We expect to return at the close of the tent season and hold meetings in three or four adjoining districts, where there are interests arising from this tent-meeting. Have sold some books, given away many tracts, and obtained four subscribers for the REVIEW. Much good seed has been sown; may it spring up and bear fruit.

We move to-morrow to a point one mile west of West Townshend, three miles from Jamaica, three from South Windham, and four from Wardsboro. Commence meetings Aug. 4. As haying is now nearly over, we hope for a good hearing, and a good harvest of souls. Still remember the

servants of God at the throne of grace, that the truth may be presented aright, and great good be the result. I. SANBORN.

Tent No. 2. Marshfield, Aug. 1.

We closed our meetings in Cabot, Sunday eve, July 28, with an audience of about three hundred. Forty-two discourses were given. We leave twenty good substantial Sabbath-keepers as the result of our labors. Among them is the leading physician of the place, who is a graduate from the New York Homeopathic Medical College; another was a deacon of the Adventist church. Others believe that we have the truth, and we hope they will obey. The labors of Eld. A. S. Hutchins, who was with us the last two weeks of the meetings, added much to the interest.

We sold books to the amount of \$10.42, and received \$14.10 in donations. Also obtained seven subscribers for the REVIEW.

Last Monday we took down our tent, and before night had it pitched in Marshfield, five miles from Cabot. Held our first meeting last evening. The people receive us very cordially, and we anticipate a good interest.

R. S. OWEN.
M. E. KELLOGG.

VIRGINIA.

We held our quarterly meeting at Soliloquy, Shenandoah county, July 6, 1878. At the commencement of the Sabbath a prayer and social meeting was held, in which the servants of God now in affliction were remembered. On the Sabbath at 9 A. M., after a season of prayer in which we all united, the record of names was read and responses were made by all present, showing an earnest desire to go forward in the service of the Lord. Then followed a discourse from Gen. 3:15. In this meeting much of the blessing of the Lord was felt in our midst.

At 3 P. M. a Sabbath-school was held, and remarks were made on the importance of this work as brought to view in Deut. 4:4-10. An encouraging address to this mission from Bro. and Sr. Lane was then read. At 7 P. M. the solemn ordinances of the Lord's house were celebrated, and the blessing of the Lord was still felt to be in our midst. A discourse was given by Bro. G. Woods, from Matt. 28:6.

At 9 A. M. on first-day, a very interesting tract society meeting was held, followed by an acceptable discourse by Bro. G. Stillwell. In the evening Bro. R. J. Fultz spoke from the words, "Can ye not discern the signs of the times?"

We have now five brethren in Virginia who are improving their gift in setting the truth before the people, besides laboring with their hands. In many places a great desire is yet manifested to hear the truth.

We desire the prayers of all for the success of this mission. R. SAWYER.

McGaheysville, Rockingham Co., Va., July 15.

INDIANA.

Tent No. 2, Alexandria, Madison Co.

The interest here continues. Three hundred were out last Sunday evening. The Methodist minister wearied an audience about two hours and a half to convince them that they had immortal souls, which saw through their eyes, heard with their ears, &c., and that the body was only a house. People say they cannot understand him.

We shall review him Tuesday evening. Many are glad to hear the truth. Twenty-five have promised to keep the Lord's Sabbath. Quite a number will attend the camp-meeting from this place. We shall remain here two weeks, and expect to baptize several. Infidels, backsliders, and those who have never made a start before, are taking hold.

Pray for us.
W. W. SHARP.
V. R. THOMPSON.
F. D. ALLEN.

July 29.

MINNESOTA.

Sauk Center, July 29.

ANOTHER week of hard labor has passed. In every discourse we have drawn the line closer and closer. The Lord has helped. The community is stirred upon the matter which we have brought out. We have advertised freely, and secured good audiences by this means. Quite a number are fully convinced. A few have taken a stand. We had an excellent Sabbath meeting of the brethren from Grove Lake, West Union, Round Prairie, and English Grove. Bro. Pierce was with us, and gave an excellent discourse.

Open opposition from the ministers seems to be abandoned. The Lord is helping to sow the seed, and we believe that he will not allow his word to return unto him void, but that it shall accomplish the thing whereto he sent it. We shall remain here another week at least.

D. P. CURTIS.
N. BATTIN.

NEBRASKA.

Neligh.

We closed meetings at Oakdale on Sunday evening, July 7, and pitched our tent and commenced meetings the following evening at Neligh, six miles distant.

We have labored under great disadvantages here. The town is small, and many of the citizens have an interest in farms near by. Harvesting has been pressing, and an unusual amount of wet weather has made it necessary that every effort be put forth to save the ripened grain. Hence our congregations have been small, and the people have been under such a pressure that it has seemed almost impossible to reach them at their homes or in the field. Yet we trust that all the seed has not fallen on unfruitful soil, but that the grain may, with a little more labor after the busy season is past, be bound into bundles.

We baptized two yesterday in the Elkhorn River, and closed our meetings.

CHAS. L. BOYD.
DANIEL NETTLETON, JR.

Syracuse, Otoe Co., July 29.

We closed our meetings here last night. The Lord has blessed our labors. Twenty-one signed the covenant to keep the commandments of God and the faith of Jesus. Some of them want to be baptized. They are not satisfied with sprinkling. Truly "the commandments of God are pure, enlightening the eyes." May the Lord bless this little company, and keep them faithful unto his coming and kingdom. Bro. A. J. Cudney, our tent master, obtained five new subscribers for the REVIEW, one for the TRINITY, one for the INSTRUCTOR, and one for the REFORMER.

We now go to a new field of labor. May the Lord guide and direct us.

H. SHULTZ.
M. HACKWORTH.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Reno, Nev., July 22.

ELD. J. N. LOUGHBOROUGH reports that the new Nevada tent is pitched in Reno, a few rods from the Central Pacific railroad, of which it is in full view. The tent has been packed, with scores on the outside. As the climate is mild and the walls of the tent can be raised, all can hear.

Oakland, Cal., July 23.

The attendance here is quite good. Sr. White gave three discourses in the tent last week to good and appreciative audiences. Last Sabbath, July 20, at an excellent union meeting of the brethren from Oakland and San Francisco there were two hundred Sabbath-keepers present. The evening of July 23, Eld. Healey was to review a sermon on the Christian Sabbath, by a Congregational minister.

SWITZERLAND.

THE work at Orbe and at Valleyres is progressing as fast as we could expect, considering the obstacles we have to meet. We hailed the coming of Bro. Andrews with joy, believing that "two are better than one" in breaking up new ground that requires so much anxiety and wearing labor as does even Switzerland, a country indeed favored in many respects, but where great blessings have been abused. This is true of the measure of freedom that Switzerland has so long enjoyed; many have taken advantage of this to do evil, and others have indulged extreme independence, while religious fanatics from abroad have crowded upon the people false doctrines that have aroused the caution of many, making the work of introducing present truth more difficult, and in some places impracticable until prejudice is removed by prudent and patient effort. We do not, however, despair of Switzerland as a field of labor, but believe it will yield a rich harvest of souls.

The false reports published against us in four leading papers of Lausanne and Geneva, of which I spoke in a previous article, had to be met here, also additional

calumny from a minister in Morges. This led the National minister of Orbe, editor of the leading religious paper of his church in this canton, to attack us publicly the second Sunday we were here. Fortunately I was present. We had but about twenty-five persons at our next meeting. God gave freedom in vindicating the right, and the scales turned, several taking pains to set forth matters in their true light, and showing us sympathy by letters and otherwise, so that the next evening we had more than our usual attendance.

Our expenses were high, as we were at a hotel and had to pay for everything, even for the use of our hall. But our little bank, hung at the door, has turned out 50 francs; and friends, through sympathy, and partly as a reaction of false reports, have handed in 110 francs as presents to sustain the mission; so that our running expenses, including what I paid in moving my family here, and for a license to sell tracts, have been more than half met. Thus far we have sold 45 francs' worth of tracts. We must also work at other points to take advantage of our license to sell tracts, which costs 21 francs a month.

We had to suspend our meetings here several days because of opposition revival meetings. Yet we watched the work carefully and kept up the meetings at Valleyres. We begin meetings again at Orbe this evening. We have, up to this date, held fifteen meetings at Orbe and six at Valleyres. Some are seriously examining the truth, and we hope they will obey as they fully see its importance.

Good news comes from our Belgian brethren in Wisconsin. They seem to have gone to work in earnest, and report that the heads of seven families, with quite a number of youth, have embraced the Sabbath and kindred truths. They are obtaining subscribers for the French paper. This is as it should be. We encourage them and our French brethren in Illinois, etc., to obtain and circulate our French tracts, many of which have not yet been published in America. This can be done through the tract societies, or through responsible persons recommended by their brethren.

D. T. BOURDEAU.
Orbe, Vaud, Switzerland, July 17, 1878.

Obituary Notices.

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

DIED at Knoxville, Iowa, July 27, 1878, Bro. Wm. P. Andrews, aged 39 years and 11 months. He was born in North Paris, Maine, in 1838. In 1855 he in company with his father's family, removed to Waukon, Iowa, where he has resided most of the time since, except a short stay at Battle Creek, Mich., and at Mount Pleasant, Iowa. About two weeks before his death he was taken with the bilious intermittent fever. A few days later erysipelas set in, which resulted in his death. The deceased was an only brother of Eld. J. N. Andrews, our missionary to Switzerland. He leaves a companion, a daughter, and an aged mother, who deeply mourn their loss.

In the death of Bro. Andrews, the community loses an esteemed citizen, the church a faithful supporter, the family a dutiful son, kind father, and affectionate husband. We laid him away to rest, with the firmest hope that at the first resurrection this family-link will again be united. Remarks by the writer to a large and interested congregation, from Ps. 116:15: "Precious in the sight of the Lord is the death of his saints."

E. W. FARNSWORTH.

We commend to the mourning friends in their sad bereavement the sentiment of the following lines:—

"And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key."

"But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold;
We must not fear the close shut leaves apart,
Time will reveal the calyxes of gold;
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
Where we shall clearly know and understand,
I think that we will say, 'God knew the best.'"

DIED of consumption, at David City, Butler county, Neb., July 15, 1878, Eugene E. Hayes, aged 32 years. Returning from school at Battle Creek, Mich., he attended the camp-meeting at Marshalltown, Iowa, in June, 1877, where he was licensed to preach. At this meeting he contracted a slight cold, which finally resulted in his death. In 1873 he received the glorious light of present truth as proclaimed by S. D. Adventists through the medium of tracts furnished the writer by Eld. James White. Two weeks ago I was called from my labors at Tipton, Iowa, to attend him. With carefulness he prepared himself for the hour of death. "A long night's rest," said he, "and then the glorious morning." These sad hours were precious ones. As we bowed in prayer together for the last time, and asked the Lord to release him from lingering suffering, the blessing of the Lord rested upon us, and he shortly after expired, praising the Lord for his merciful goodness. Discourse by Eld. Davis, Methodist, from Amos 4:12.

O. M. OLDS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Aug. 8, 1878.

REMAINING CAMP-MEETINGS FOR 1878.

INDIANA, Kokomo,	Aug. 14 to 19.
MICHIGAN,	Sept. 18 to 23.
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.

The Dime Tabernacle.

WE are glad to learn that the Dime Tabernacle to be erected at Battle Creek the present season is being pushed forward with courage and hope. Already the dimes are coming in, and the builders are on the ground. Prominent citizens wish to help, and one gentleman offers one hundred dollars. The Tabernacle, 120x100, will seat, by filling the galleries and the aisles with stools, three thousand five hundred persons. The building should be pushed with all possible speed so as to be completed by the first of December. The dedication should take place at that time, as we wish to leave for Texas by the tenth of the month. J. W.

Texas Camp-meeting for 1879.

WE should probably remain in Texas until May, 1879, and should expect to meet the brethren scattered in that great State in General Camp-meeting before our return. Our objects in spending about five months in Texas are,—

1. To escape the cold weather in Michigan.
2. To enjoy a pleasant and healthful climate.
3. To finish writing important works which have been long delayed, and which are very much needed, and,
4. To attend a General Camp-meeting and to organize a Conference.

Will Bro. Kilgore correspond with us relative to a comfortable home in a healthful location? The brethren may expect that we shall meet with them only at large meetings where several churches and our scattered brethren gather. It is necessary that the testimony of both of us, but especially that of Mrs. White, be heard in all new fields. As a glorious beginning is made in Texas, the time has fully come when we should visit that State. J. W.

THE BIBLE FROM HEAVEN.

THE Bible from Heaven: A Summary of Plain Arguments for the Bible and Christianity, is the title of a book of 300 pages, by Elder D. M. Canright.

The subjects upon which the author treats are indicated by the table of contents.

Chapter one is upon the important inquiry, "Are You Willing to Investigate?"

Chapter two contains the evidence of an Almighty Creator as revealed through the telescope.

Chapter three gives the evidence of an Infinite God as revealed by the microscope.

Chapter four sets forth the exact order of nature as proof of the designer.

Chapter five calls attention to the fact that there has ever been a universal desire to worship a supreme being.

Chapter six presents the right course to be pursued in becoming acquainted with God and the Bible. The first and most important means to be employed is the study of the Sacred Scriptures themselves, and a life of earnest prayer.

Chapter seven shows that the hope of the infidel is like the spider's web; and that while infidels labor to tear down Christianity, and set aside the God of the Bible, they give us nothing in exchange.

Chapter eight shows that it is reasonable that God should care for the intelligences he has created.

Chapters nine to fourteen show that men need a revelation from God, which is proved by the fact that those who have been without divine revelation and guide, whether ancients or moderns, have held the most absurd views of a supreme being, and have run into the most gross immoralities.

Chapter fifteen is devoted to a comparison of the religion of the Bible with the many systems of false religion.

Chapter sixteen is an inquiry, "What has Infidelity Done?" In this chapter it is shown

that while it has accomplished no good, infidelity has led to death and to hell.

Chapter seventeen is an inquiry, "When was the Bible Written?" Here the best evidence is given that the Sacred Writings were made at the very time they purport to have been written.

Chapter eighteen gives the testimony of infidels and the bitterest enemies of Christ, confirming the genuineness of the New Testament.

Chapter nineteen gives evidence from profane history that Christianity did arise in the first century.

Chapter twenty inquires, "Who Wrote the New Testament?" Evidence is given in this chapter that it was written in the first century by the disciples of our Lord Jesus Christ under the inspiration of the Holy Spirit.

Chapter twenty-one inquires, "Has the Language of the New Testament been Changed since it was First Written?" Twelve arguments are given in this chapter showing that the New Testament has not been, and could not be changed.

Chapter twenty-two treats of the apocryphal books, of the New Testament, showing why these doubtful writings were not included in the sacred canon.

Chapter twenty-three shows that the Old Testament was written by the ancient Hebrews in the land of Palestine. Fifteen arguments are given to establish this fact.

Chapter twenty-four has fourteen arguments showing that the Old Testament has not been corrupted.

Chapter twenty-five treats upon the apocryphal books of the Old Testament, showing why these were not included as a part of the inspired word of God.

Chapter twenty-six answers the inquiry, "Can We Believe the Bible?" In this chapter the credibility of the Bible is shown from both external and internal evidences.

Chapter twenty-seven answers the inquiry, "Did Christ Die?" Eight arguments are given in this chapter to prove that such a person as Jesus of Nazareth was put to death, as recorded by the evangelists.

Chapter twenty-eight answers the inquiry, "Did Christ Rise from the Dead?" Abundant evidence is given in this chapter to establish the resurrection of the Son of God. This great central truth in the plan of redemption being established, the Sacred Scriptures relative to that plan are also established as of divine origin.

Chapter twenty-nine proves the inspiration of the Bible by the fulfillment of prophecy as compared with history.

Chapter thirty is devoted to the consideration of, and answer to, the common objections to the Bible.

The first edition of this important work being nearly sold, it is to be revised and enlarged. The last chapter, answering objections, will be greatly enlarged and improved. This edition will contain 400 pages, in larger type, on fine tint paper, neatly bound. Price one dollar a copy, with liberal discount to agents and canvassers.

This valuable work is needed everywhere, and not being denominational, can be, and will be, widely circulated. The second edition will be made from new plates, the old ones being used only to print an edition in paper covers, to be offered at 50 cents a copy. The new edition will be through the press in a few weeks, when copies will be sent to our preachers and others for testimonials from them, and also from the best authorities of the several denominations in the Protestant Christian world.

No pains will be spared to make this work worthy of its title, and of the patronage of all Christian men and women. We bespeak for it the influence of all who love our old-fashioned, blessed Bible. JAMES WHITE.

The Clock-face Folly.

A BROTHER writes from Mower Co., Minn., that there are some there who think that the dial-plates of our clocks should be turned around so as to bring the figure 12 at the bottom and 6 at the top to correspond with the ancient Hebrew method of reckoning the hours, and also that the modern names of the days of the week should be discarded; and that if we do not make these changes we have the mark of the beast. Those that are urging these views, he writes, are some that have been turned out of the S. D. A. church for apostasy, and others that have taken up with the Brinkerhoff faction in Iowa. These are just the persons who we should suppose would go into such foolishness. The theory and the people are well mated. Do not disturb them.

Adventists and the Eclipse.

THE correspondent of the *Inter-Ocean* who wrote up the observations of the great eclipse of July 29, takes occasion to ridicule the Adventists, as the following paragraph from its issue of July 30 will show:—

"THE SECOND ADVENTISTS,

anticipating the coming of the millennium, have probably by this time removed from the public square in Boulder, Col., the large tent from which they expected to be translated."

We should be happy to inform this reporter, if he could be found, that Adventists know the difference between an eclipse and the day of doom; and that the tent in Boulder had nothing to do with the eclipse, and will not be taken down because that event has passed.

The Boys at Work.

A BROTHER writes from Iowa sending 25 cts., a donation from his two boys, one aged 8 and the other 5, for the Dime Tabernacle. They worked hard to earn this money for this object. Any enterprise is sure to succeed the spirit of which is so all-pervading that the children take hold of it in this manner. God bless the boys.

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.

Panoramic View of the Cincinnati Southern Railway, from Cincinnati to Chattanooga. A large and elegant pamphlet, printed in colors on tinted paper, and containing many well-executed illustrations of objects and places of interest in Cincinnati and along the route. Spencer and Craig Printing Works, Cincinnati, O.

New England Camp-meeting.

THE camp-meeting for New England will be held at Ballard Vale, Mass., on the Boston and Maine railroad. Particulars next week. S. N. HASKELL.

The Illinois Camp-meeting.

DEAR BRETHREN AND SISTERS: As I am requested to say a word to you through the *Review* concerning our anticipated camp-meeting, I will do so at this early date. It is to be held in one of the leading cities in the State. We desire therefore that all of our brethren should put forth an earnest effort to attend.

Shall it be a success? We are exceedingly anxious that it should be. But this will depend upon several things, which I will now mention.

1. Let all who possibly can, come.
2. Let our brethren and sisters present as orderly an appearance as possible. "Let all things be done decently and in order."
3. Be on time.
4. Stay till the close.
5. Let all our church and T. and M. treasurers send in to our State treasurer what funds they have on hand and not wait and bring it to camp-meeting, thus making hard labor for the treasurer to hand in a correct report.
6. Let our ministers see to it that they report to our State secretary in time, and that a brief report be ready for the inspection of our auditing committee.
7. For the accommodation of our brethren we design running three excursion coaches, providing we have a sufficient number of applications. Each coach will carry fifty persons. We must know immediately who will go. Send in your applications.

One train will leave Cardondale 2:45 A. M.; Freeport, 9:15 A. M.; Gilman, 1:00 P. M., on Aug. 27.

Send for a circular.
Again I say, Let all come. C. H. BLISS.
Du Quoin, Ill.

APPOINTMENTS.

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

MONTHLY meeting for Dist. No. 10 will be held with the Ulysses (Pa.) church, Aug. 10, 11. Will all the churches that belong to this Dist. be as fully represented as possible? Come to work for the Lord.

D. C. PHILLIPS, Director.

WE design pitching the tent at Ord, Valley Co., Neb., and commencing meetings the evening of the 8th inst. This will be our address for a time.
CHAS. L. BOYD.
DANIEL NETTLETON, JR.

Business Department.

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

ANY of the T. and M. workers who desire subjects for missionary labor are cordially invited to address
CHAS. L. BOYD,
Ord, Valley Co., Neb.

WISCONSIN tent No. 1 will be pitched in Steven's Point, Aug. 2. This will be my address instead of Grand Rapids, as was stated in last week's *Review*.

H. W. DECKER.

SISTER JANE FLEMING, of New Concord, N. Y., desires the prayers of the brethren and sisters, that she may be restored to health to care for the children dependent upon her.
M. C. WILCOX.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs Geo Martin 54-1, J S Wicks 54-7, Enos Sprague 54-21, Mrs Wm Stage 54-6, Sybil Pethia 54-6, J C Morehouse 54-6, Paris Green 54-5, Charles Green 54-6, Benj Green 54-5, E E Kelley 54-5, S A Evans 54-6, H S Beaman 54-6, John McCabe 54-4, Joseph Brown 54-6, Lucius Winston 54-6, Mrs M L Jones 54-6, Julia A Oimstead 53-14, Chas Goodrich 55-9, J Dickey 54-6, W J Bostwick 54-5, Mrs Elizabeth Jones 54-5, B Hale 54-14, W E Chesbro 54-6, L N Miller 54-7, J M Wilkinson 55-1, Mrs R F Phippeny 54-7, Frank Cottrell 54-5, C S McCollum 54-5, O V Pratt 53-10, H P Ritchey 53-23, Elizabeth James 54-6, Elizabeth F Hills 54-6, Caroline Morey 54-7, David Gayton 54-5, W E Landon 54-5, Catharine Miller 54-5, L P Anderson 54-5, G A Bernard 54-6, H C Andrews 54-6, W Vance 53-12, Mrs C J Mack 54-6, R P Bruce 54-5, Joel G Satterlee 54-7, Mrs Lucinda P Wood 54-5, Eld A S Hutchins 54-11.

\$1.00 EACH. D W Bartholomew 49-20, James Hodgkin 53-3, Mrs Charlotte Swarthout 53-5, D C Burch 53-1, Elliot Edson 53-5, Maria Silvius 53-5, C E Cole 53-1, Arthur J Saxby 53-5, W L Wheeler 53-1, Perry Holloway 53-5, Martha Watkins 53-5, Mrs W H Rithelhart 53-5, L B Kneeland 53-1, J G Benton 52-22, Rosmond Baldwin 53-5, Eli Osborn 53-7, Sarah Eldridge 53-4, H C Crumb 54-7, Sarah A Jessip 54-13, J K Brant 53-6, D R Honeywell 53-14, J M Gallimore 53-1, O B Thompson 53-5, L M Puffenburger 53-5, G F Holm 53-6, Geo White 53-6, Allen Walker 53-6, H Camp 53-7, Franklin Wood 53-4, E Ireland 53-5, M S Wilson 53-6, M B Clark 53-6, D V Winne 52-24, Mrs Betsy Reed 53-8, Oren Keach 53-5, Orson Holden 52-23, Stephen Collins 53-1, C W Garlic 53-6, J D Pearson 53-5, Mrs Havens 53-5, Jane Sewell 53-1, Mrs M Stanton 53-5, L T Gaudemard 53-6, E Sanford 53-7, O R Bates 53-6, Mrs E B Bailey 53-6, John Rogers 53-6, R Chapel 53-1, Mrs Harriet Dugar 53-6.

MISCELLANEOUS. S C Bovee \$3.00 52-10, W Moss 50c 52-18, E P Cran 25c 52-15, Hattie E Laybier 50c 52-20, Jacob Wart 50c 52-20, Walter Brookings 50c 52-20, Mrs A A Miller 1.50 54-3, Stephen Tracy 1.00 53-20, J S Cragun 75c 53-5, G P Gates 50c 52-22, C Pease 50c 52-22, E Robbins 50c 52-22, Mrs C Bush 90c 53-11, Harriet Delany 50c 52-22, J W Orem 50c 52-22, James McConnell 1.50 54-6, Frank Hickok 5c 52-22, James Field 1.50 54-6, Noah Wright 50c 52-22, Phebe Waters 50c 52-22, Mina L Tracy 50c 52-20, Jackson Shattuck 50c 52-20, D A Shattuck 50c 52-20, J C Barton 50c 52-20, Della L Chapman 50c 52-23, Hattie Myers 1.50 54-6, Moses B Masters 1.50 54-6, Mrs I F Howell 2.00 54-6, B B Bixby 50c 52-15, J A Ross 50c 52-15, J Kindlerpire 50c 52-15, John Calhoun 50c 52-15, F J Smith 50c 52-15, M Hand 50c 52-15, Nels Larson 50c 52-15, Mrs Mary Hague 50c 52-20, Willard Lathrop 50c 52-14, S A Howard 1.50 54-5, M N Perkins 75c 53-4, Joseph Dun 50c 52-22, R A Anderson 50c 52-22, Russell Shellhouse 75c 53-5, Olive Ayers 1.50 54-5, Mary A Rathbun 1.50 53-20, Mrs J M Green 50c 52-22, Mrs S Carlton 1.50 54-6, A B Moore 50c 52-22, A J Arment 1.50 54-6, Mrs S J Palmer 25c 52-14, Mrs Sarah Carr 50c 52-22, J H Hamilton 75c 53-6, Justina M Whitehead 50c 52-22, Elijah Hollingsworth 50c 52-22, Mary Garvin 1.50 54-6, Ch E Hamrin 75c 53-6, T P Trask 50c 52-14, Wallace Bruce 25c 52-14, Nicholas Osborn 50c 52-14, Daniel Hugunin 40c 52-20, A A Hoover 75c 53-4, I C Moidlen 1.50 54-6, J E Green 1.50 54-6, J M Cunningham 50c 52-21.

Books Sent by Mail.

L P Anderson \$2.00, R A Underwood 1.00, N O water 2.00, Mrs M F Tendall 1.00, Henry Bailey 3.00, Frank Hunt 25c, J S Schirue 25c, J B Howell 30c, H Jasperson 50c, W Martin 50c, J Q Burleigh 50c, Aaron McCrehouse 25c, Katie Ellis 1.00, Dennis Morrison 10c, Levi Turney 1.00, E M Crandall 24c, Sh Pike 60c, Arthur Dexter 1.60, Eld C H Sweet 20c, J Shockey 2.77, James A Parmelee 3.00, Mrs Sally Hamilton 30c, Fred Rex 1.00, Mrs A Millard 50c, Louie Wilber 15c, L McCoy 50c, G A Carlstedt 1.00, Stephen Tracy 40c, A C Shallenberger 20c, Mrs M Vaughn 25c, Wm P Russell 45c, M H Serey 1.50, Adaline Wood 2.50, Jonathan Spence 20c, M H Brown 75c, Mrs C H Marsh 3.00, W H Wakeham 1.00, J Barton 1.50, Joseph Charles 25c, W K Smith 1.50, M L Ellis 2.00, H Shultz 2.72, E E Jones 25c, B Webber 25c, Catharine Miller 25c, Amos Amburn 50c, James Craig 40c, M C Wilcox 15c, Mrs C J Mack 25c, Miss Ann E Thomson 2.00, R G Dayus 40c, T B Co 1.50, Samuel K Pottenger 80c, A K Atteberry 25c, Daniel K Landis 80c, Mrs E M Conger 50c, Thos Teal 30c, L McCoy 1.50, G A Butler 2.25, A P Horn 1.50, John White 62c, A B Oyen 2.50, J M Re 3.79, S H Lane 1.28, C F Worthen 1.50, R E Grit 25c, Geo D Ballou 10.17, Geo D Ballou 1.95, Rob Aitken 1.50, D Nettleton 1.50.

Books Sent by Express.

H Woodruff \$15.68.

Books Sent by Freight.

J D Shilling \$24.33, Whitney & Robinson
Laura P King 69.43.

Taken from Office.

S N Haskell for N E T and M Society \$85.90.

Cash Rec'd on Account.

J G Holroyd \$12.50, N E T & M Society per M 100.00, Me T & M Society per James Sawyer 1.00, T & M Society per Frank S Porter 6.50, N Y T Society per A Bowen 82.97, Vt T & M Society per Hutchins 7.00, D P Curtis 1.53.

European Mission.

Melora Ashley \$2.00, Edith May Ashley 50c, Peck 3.80, A D Hutchins 5.00, C R Austin Italian Betsey Tillotson 2.00, L W Hastings 5.00, Sarah Nols 5.00, M C Mace 5.00, W P A M 5.00, Carrie Nols 5.00, J Crandall 2.00, Mrs B 10.00, A A Bradford 1.00, Sarah P Loomis Italian 1.00, Harriet Bowen 10.00.

Mich. Conf. Fund.

Otsego per J H Green \$25.00, Ransom per S S 15.00, Almont 9.00, Vergennes 21.12.

S. D. A. E. Society.

Harriet Bowen \$5.00, Sarah Armitage 10.00.

Gen. Conf. Fund.

Wis Conf Fund per Wm Kerr \$100.00, A & King 10.76.

Gen. T. & M. Society.

Mrs C J Mack 1.00.

Mich. T. & M. Society.

Dist 6 per F Howe \$39.46, Dist 3 Newton church J Byington 5.00, Dist 3 per Maria Newell 2.27, per John McGregor 5.51.

The Advent Review

August 8.

SUPPLEMENT TO VOL. 52, NO. 7.

1878.

OUR FIELD IS THE WORLD.

Our field is the world; let us forth to the sowing,
O'er valley and mountain, o'er desert and plain,
Beside the still waters, through cool meadows flow-
ing,
O'er regions unblest by the dew and the rain;
Let us scatter the seed, though in sorrow and weep-
ing,
Though fields should be verdureless, wintry, and
bare,
The Lord of the harvest hath still in his keeping
Each seed as it falls, and will keep it with care.

Our field is the world; let us forth to the reaping,
The long day is waning, the eve draweth nigh,
Now omens of storm up the heavens are creeping,
The sigh of the tempest is heard in the sky;
The work-hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping, with earnest endeavor,
And gather with gladness the sheaves that re-
main.

Our field is the world; let us forth to the glean-
ing,
The store may be small that our labors reward,
Yet One from the height of his glory is leaning,
Attent to behold what we do for the Lord;
Where, haply, some reaper has passed on with sing-
ing,
O'erladen with sheaves for the garner above,
May yet be a handful that waits for our bringing,
To crown with completeness the stores of his love.

Our field is the world; whether sowing or reaping,
Or gleaning the handfuls that others have passed,
Or waiting the growth of the seed, that with weeping
On rocky and desolate plains we have cast,
Yet each for his toiling, and each for his mourning,
Shall sometime rejoice when the harvest is won,
And know in the flush of eternity's morning,
That the toil, the reward, and the glory are one.
—*Advocate and Guardian.*

AN ACCEPTABLE SPIRIT.

THE work of God is missionary work. The true missionary spirit is the spirit of Christ. It is laboring unselfishly for the salvation of our fellow-men. The value of the cause of Christ cannot be over-estimated. The price paid for the salvation of man is more than the finite mind can comprehend. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "We love him, because he first loved us." 1 John 4:19.

It was love on the part of Christ toward rebellious man that brought him from glory to die for a fallen race. His life was one of toil and suffering. "He was a man of sorrows, and acquainted with grief." His life was an exemplification of the missionary spirit. An unselfish spirit is in opposition to the spirit of this world. So of the Christian it is said, "By this shall all men know that ye are my disciples, if ye have love one to another."

It leads men to go without the camp, bearing the reproach of Christ. It induces men and women to make God's cause their own. As did their Master, they consider it of greater importance than their own interests, and therefore will not count their lives dear if they can but forward the work of God upon the earth. They will seek to scatter the seeds of truth where they have never been sown, and to lead those to Christ who before have had no practical knowledge of him.

This work is an aggressive one. It makes advances upon the enemy. It goes into new fields—into the regions beyond—and there plants the cross of Christ; and when a victory is gained and truth is there established, it goes farther and continues to make inroads upon the enemy. It requires men of God; men of nerve, men of consecration and devotion to do this—men who value the truth of God more than their own personal interests. Some men in every age have exemplified this spirit. They have taken their lives in their hands and have ventured out upon the promises of God, and upon the enemy's ground they have preached Christ and him crucified. They have dared to believe the truth, although in many instances it has severed friendships, and destroyed pleasant associations, and has led them to sacrifice upon the altar of truth every worldly prospect.

There stand upon record many noble examples of this. The apostle Paul speaks of his former standing as follows: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:4-11.

It is not necessary that we go back to the days of the apostles to find such examples. In every age God has had witnesses of his Spirit; and in every work of reform that has been of God there has been a Huss, a Luther, a Zwingle, or a Farel; and scores of others might be mentioned, some of whom have sealed their testimony with their blood. They chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season.

There was a time when God would have the gospel of Christ planted in Burmah. Adoniram Judson gave himself to the work. In 1812, he set sail under the auspices of what is now the American Board of Missions. Mr. Judson, like those who pledged him his support, was a believer in sprinkling for baptism. There was existing, at this time, a strong feeling of sectarian antagonism between the Congregationalists and the Baptists. Mr. Judson, knowing he would have to meet some Baptists, sought to prepare himself by re-examining the subject. As the result, he embraced the view that immersion is the only scriptural baptism. He and his wife were soon to land in Burmah without the slightest knowledge of the language of that country. His change of views would sever his connection with those who had pledged him their sympathy and support. He was wholly unconscious that the Baptists had any organization whereby they could support him, providing they would receive him.

To be left upon a heathen shore, without sympathy or support from his former friends, being counted as a heretic by them, was his future prospect if he was true to his conscience; or he could return to his native land, and enjoy the society of those who would sympathize with him in his present views. He at once decided the question. His love for the cause of Christ led him to renounce all, and cast himself upon the promises of God for protection. He was baptized, and proceeded on his way. Although it was many long months before he could speak in the Burmese language, in due time success attended his labors.

Twenty-one months he was a prisoner, and seventeen months he was bound with irons. He suffered everything but death. When he was released from prison his friends advised him to return to America to recruit his wasted energies. But he would not retire from the field, nor engage in visiting among friends. "Some regretted," says his biographer, "that so agreeable a man should become a mere devotee; others believed that sorrow for the loss of his wife had made him mad; while others, who understood him better, honored what they considered his self-immolation in a good cause; and, on the whole, he was

regarded with a sort of reverential sympathy." See his life by Frances Wayland, vol. 1, page 447.

His wife was of the same spirit as himself. She died in his absence from the mission. "Her last words were spoken of him, and her last request to Dr. Richardson, her medical attendant, was, that he, Mr. Judson, would never consent to enter the service of the British government [at this time he was seeking to negotiate for the British government with the Burman government], but confine himself exclusively to the duties of his religious mission." "Tell Adoniram," said she, "to remember his mission to Burmah."—*Ibid*, p. 414.

When a few had embraced the gospel in one place he left them in care of a proper person, and explored a new field. This he understood to be the apostolic method of conducting the missionary enterprise. It was thus that he was the means in the hand of God of sowing the seed of gospel truth over quite an extensive portion of the Burman empire, and of witnessing at the close of his life very many who had embraced the gospel of Jesus Christ.

It is such a life of consecration and devotion to the cause of God that is fruitful. We may or may not be called to go to foreign lands, but in either case ours need not be an unfruitful life. The same spirit that characterized Mr. Judson in his labors must characterize every person who enters the missionary work. Self-denial is the first religious duty. The heart needs to be changed. A stream can rise no higher than its fountain. If the motive that actuates the professed Christian be selfish, then the fruit he bears will be of the same character.

To-day the calls for men to enter new fields are very numerous. Sabbath-schools should be organized in a thousand neighborhoods and villages where at present there are none. There are hundreds of cities where a system of colportage should be established. Such openings are increasing daily in numbers and in importance. Where are the self-sacrificing men and women who will heed these calls? Where are those who will venture out, take their lives in their hands, sacrifice friends and worldly interests, and count not their lives dear unto themselves, if they can but win Christ? This work commenced and prospered in the hands of those who possessed this spirit. It is the only spirit that is recognized in Heaven as being genuine. It is the only one that God owns. It is the only one with which his Spirit witnesses.

God is jealous for that spirit, for it brought Christ from Heaven to die upon the cross. It originated in the bosom of God and his Son Jesus Christ. It unites the soul with God. And it were better that a millstone be hanged about a man's neck and he be cast into the depths of the sea than that he should offend one possessing it. Its fruit is only good. It will lead men to bear all things, endure all things for the sake of Christ and his truth. He that possesses it will go forth weeping, bearing precious seed, and will doubtless come again rejoicing, bringing his sheaves with him.

S. N. HASKELL.

THE SABBATH-SCHOOL.

VITAL godliness is a principle to be cultivated. The power of God can accomplish for us that which all the systems in the world cannot effect. The perfection of Christian character depends wholly upon the grace and strength found alone in God. Without the power of grace upon the heart, assisting our efforts and sanctifying our labors, we shall fail of saving our own souls, and of saving the souls of others. System and order are highly essential, but none should receive the impression that these will do the work without the grace and power of God operating upon the mind and heart. Heart and flesh would fail in the round of ceremonies, and in the carrying

out of our plans, without the power of God to inspire and give courage to perform.

There should be discipline and order in our Sabbath-schools. Children who attend these schools should prize the privileges they enjoy. They should be required to observe the regulations of the Sabbath-school. And even greater care should be taken by the parents that their children should have their Scripture lessons learned perfectly than they take with their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better remain at home; for the Sabbath-school will fail to prove a blessing to them. Parents and children should work in harmony with teachers and superintendent, thus giving evidence that they appreciate the labor put forth for them. Parents should have an especial interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures.

There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned. There are few who cannot find time to learn their lessons if they have an interest in them. Some devote time to amusement and sight-seeing, while others devote time to the needless trimming of their dress for display, thus cultivating pride and vanity. The precious hours thus prodigally spent are God's time, for which they must render an account to him. The hours spent in needless ornamentation, or in amusements and idle conversation, will, with every work, be brought into judgment.

Mrs. E. G. WHITE.

SABBATH-SCHOOLS.

THERE is no institution in our midst so important to our children and youth as the Sabbath-school. There is no field of labor where the influence exerted will be more effectual than it will be here. It will be found that a large proportion of those finally saved in the kingdom of Heaven have received their earliest impressions at the Sabbath-school. It is the nursery in which to prepare children for Heaven. There is nothing which will give parents and guardians greater joy in the day of God than to know that those placed under their care are saved in the everlasting kingdom. A wonderful prophecy is found in Malachi 4:5, 6. Speaking of the time prior to "the great and dreadful day of the Lord," the prophet says, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." A special work relative to parents and children is here alluded to, which is to take place among the people of God just before the coming of Jesus Christ. It is to be general among the people, and the Sabbath-school is one means by which this is to be accomplished. The importance of Sabbath-school interests has not been realized by our brethren. This, no doubt, is owing in part to the fact that many of our brethren are so scattered that they do not have the privilege of meeting together. Hence little has been said in reference to it in the past.

Our churches at the present time are becoming numerous, and many of our children are going to ruin; and they need such instruction as can be obtained nowhere but at the fireside and in the Sabbath-school.

We have often found families sending their children to Sunday-schools because there was no Sabbath-school in the place where they lived. Here they soon form associations and attachments wholly detrimental to the spirit of present truth. In a short time, Seventh-day Adventism becomes distasteful to them. It is more difficult to reach them than those who have attended no school.

THE NATURE OF THESE SABBATH-SCHOOLS.

The Sabbath-schools among Seventh-day Adventists should be the most interesting

and instructive schools in the world. Every influence connected with them should be calculated to lead the youth to God, and to love his truth and his work on earth.

The object to be accomplished is not simply to while away the hours of the Sabbath, but to store the youthful mind with divine truths, and to do this in a way that will lead them to fall in love with that which is holy, just, and good.

WHO SHOULD ATTEND?

Every individual who is old enough to be instructed in the things of God, should attend the Sabbath-school. Parents and guardians should show their interest in the school by co-operating with the teachers, and by taking an interest in the lessons of the children during the week.

TEACHERS.

Who should be teachers? is a question of much importance, especially when we consider the interest of the Sabbath-school. The simple fact that a brother has been long in the truth does not qualify him to be a teacher.

"The highest qualification is the indwelling of the Holy Spirit, bearing its fruit of faith, love, and good works. The Sabbath-school teacher who takes hold of the work unwillingly, grudging the time and labor requisite to success, will be likely to beget the same spirit in his class.

"The Sabbath-school teacher must love the truth which he teaches. That love must glow in his heart until it will show itself in his countenance, in his words, and in every modulation of his voice.

"The teacher must be earnest, active, faithful, free from sentimentalism and affectation. Persons who have all these qualifications are not easily found, but the superintendent must use the best material at hand, and try to develop the qualities that are lacking.

"Other things being equal, young women generally make the best teachers for children. An intelligent, godly young woman who loves the lambs of the fold because Christ died for them, and who has some tact in teaching, is a priceless blessing to a Sabbath-school.

S. N. HASKELL.

IS IT A MODEL CLASS?

As we have come to visit the Sabbath-school, let us be seated in one of the classes. The session opens with singing and prayer.

The superintendent calls for the recitation of single passages of Scripture. About one quarter of the school succeed in repeating a verse. The recitation of the lesson is now in order.

Teacher.—Sr. A., what must be the nature of the Judgment work in which the saints engage?

Sr. A.—What page is it on, please? T.—Page 286.

(Here you notice, to your astonishment, that many of the pupils have question books open, prepared to say the lesson—read the answers from the book.)

Sr. A.—(Reads the answer.) T.—What caution is given in 1 Cor. 4:5?

Bro. B.—(After looking for the text about a minute and a half, reads the verse.)

T.—Why are the saints forbidden to judge before the Lord shall come?

Sr. B.—I have been so busy this week that really—(Sr. A. shows her the answer, which she reads all right.)

T.—(Asks a general question to "any one.") This person must have been absent; for silence reigned for about the space of half a minute.

My brother, this is a sample of the way that some recite their Sabbath-school lesson. How is it with you? E. T. BEDEE.

Rouley, Mass.

THE SABBATH-SCHOOL ASSOCIATION OF SEVENTH-DAY ADVENTISTS.

THE following form of a State Constitution was proposed by Brn. D. M. Canright, G. H. Bell, and W. C. White, the committee appointed for that purpose by the Michigan State S. S. Association:

For the purpose of awakening a deeper interest in Sabbath-school work, and of securing uniformity of method in our schools, a Sabbath-school Association is hereby organized by the Seventh-day Adventists of (here give name of State) in quarterly meeting assembled this day of _____, 18—. This Association is to be governed by the following Constitution:

CONSTITUTION.

ARTICLE I. NAME.

This Society shall be known as the Sabbath-school Association of Seventh-day Adventists.

ARTICLE II. MEMBERSHIP.

This Association shall be composed of all the members of such Sabbath-schools as shall report quarterly to the Secretary.

ARTICLE III. REPRESENTATION.

SECTION 1. DELEGATES.—The several schools shall be represented in business session by delegates whom they shall appoint.

SEC. 2. APPOINTMENT.—Each Sabbath-school of fifteen members is entitled to one delegate, and one additional delegate for each additional fifteen members.

SEC. 3. SUPERINTENDENTS.—All the Superintendents present at a meeting of this Association shall be received as delegates.

ARTICLE IV. OFFICERS.

The officers of this Association shall be a President, a Secretary, and an Executive Board of three, of which the President shall be one. These officers shall be elected at the annual meeting of the Association.

ARTICLE V. DUTIES OF PRESIDENT.

The duties of the President shall be to preside at all the meetings of the Association and of the Executive Board, and to call special meetings thereof.

ARTICLE VI. DUTIES OF SECRETARY.

SEC. 1. AS SECRETARY (1) He shall keep a record of the proceedings of the Association, and present a yearly summary of its workings at the annual meeting. (2) He shall attend the meetings of the Executive Board, and keep a record of its proceedings. (3) He shall execute all the correspondence ordered by the Association and by the Executive Board.

SEC. 2. AS TREASURER.—He shall also act as treasurer of the Association, and shall receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or the Executive Board may direct.

ARTICLE VII. DUTIES OF EXECUTIVE BOARD.

The functions of the Executive Board shall be: (1) To represent this Association when not in session assembled, and to execute all its recommendations and orders. (2) To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools, and Sunday-schools in those places where an attendance can be secured, and where the truths of the Bible can be plainly taught. (3) To make all necessary provisions for rendering the sessions of the Association interesting and profitable; and in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.

essary provisions for rendering the sessions of the Association interesting and profitable; and in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.

ARTICLE VIII. FUNDS.

The funds for defraying the expenses of this Association shall be obtained by contributions from the several schools in the State, and by individual donations.

ARTICLE IX. AMENDMENTS.

This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting.

NEW ENGLAND T. AND M. SOCIETY.

REPORT OF LABOR FOR THE QUARTER ENDING JULY 1, 1878.

Table with columns: District, No. of Members, Reports Returned, Families Visited, Letters Written, Sub. obt. for Review, Sub. for Reformer, Sub. for Instructor, Sub. for Signs, Periodicals Distributed, Annuals Distributed, Pages of Tracts and Pamphlets Distributed, Money Received.

QUARTERLY REPORT OF V. M. SOCIETY AT SOUTH LANCASTER, MASS.

Table with columns: No. of letters written, No. of letters received, Families visited, Periodical distributed, Pages of tracts and pamphlets, Subscribers obt'd for periodicals, Money received.

ELIZA THAYER, Asst. Sec. N. E. T. and M. Society.

ILLINOIS T. AND M. SOCIETY.

THE report of the Illinois T. and M. Society for the quarter ending June 30, 1878, is as follows:

Table with columns: District, No. of Members, Reports Returned, Families Visited, Letters Written, New Subscribers for our Periodicals, Papers Sent on Trial, Periodicals Distributed, Pages of Tracts and Pamphlets Distributed, Annuals Distributed, Money Received.

LIZZIE S. CAMPBELL, Sec.

VERMONT T. AND M. SOCIETY.

ACCORDING to appointment in REVIEW, the Vermont T. and M. Society held its quarterly meeting at Jericho, July 20, 1878. Owing to the unusual interest in the tent-meetings at Cabot, the president was not with us. A few brethren from other churches came quite a distance to attend the meeting; and although we were disappointed in not having preaching, yet we felt that the blessing of God rested upon our efforts to worship him.

Our business meeting was held in the even-

ing. After the usual opening exercises, the report of the previous quarter was read and accepted. The following report for the quarter ending July 1 does not include all the work performed, as some of the districts had not reported:

Table with columns: Membership, Reports returned, Letters written, Families visited, New subscribers for REVIEW, " " " REFORMER, " " " INSTRUCTOR, Periodicals given away, Pages tracts, Annuals distributed, The treasurer's report was as follows: Amt. of indebtedness April 1, \$55.95, Cash paid out during qr., 238.99.

THOS. H. PURDON, Sec.

NEW YORK AND PENNSYLVANIA T. AND M. SOCIETY.

REPORT OF LABOR FOR THE QUARTER ENDING JULY 1, 1878.

Table with columns: District, No. of Members, Reports Returned, Families Visited, Letters Written, Pages of Tracts and Pamphlets distributed, Subscribers obtained for Review, Instructor, Reformer, Signs, Periodicals Distributed, Money Received.

No State meeting was held this quarter. No. 9 sends no report, except that one of its librarians sent directly to us the report of labor of that church.

No. 11 had received nothing from one of its societies. So we are disappointed in our hope of being able to send a full report this time, although we made quite an effort to secure it. But we have not given up hoping yet.

B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

INDIANA TRACT SOCIETY.

THE State quarterly meeting of the Indiana Tract and Missionary Society will be held in connection with the camp-meeting at Kokomo, Aug. 14-19. The following is a summary of the labor performed in districts No. 1, 2, 3, and 5, during the last quarter. No report has been received from No. 4.

Table with columns: No. of members, reports returned, families visited, letters written, subscribers obtained for REVIEW, subscribers obtained for REFORMER, subscribers obtained for INSTRUCTOR, subscribers obtained for SIGNS OF THE TIMES, periodicals distributed, Annuals distributed, pages of tracts and pamphlets distributed, Money received.

J. W. COVERT, Sec.

IOWA AND NEBRASKA T. AND M. SOCIETY.

THIS society met in quarterly session at Marion, Iowa, July 21, 1878, at 9 o'clock A. M. The president, H. Nicola, and three of the directors, Brn. Chapman, Andre, and Adams, were present. Meeting opened with prayer by Bro. Mitchell.

The minutes of the preceding meeting were read and approved. The report of labor for the quarter ending

July 1, 1878, was read, a condensed statement of which is as follows:—

Table with columns for Districts, Families Visited, Letters Written, Money Received, New Subs with Premiums, Papers Sent to Friends, Periodicals Distributed, Annuals Distributed, Books Pres. to Libraries, Pages of tracts and Pamphlets Distributed, Number of Members, Reports Sent Out, No. Reports Returned.

* Emmetsburg Church.

The report of the financial standing of the districts showed that Dists. 1, 5, 6, 7, 8, 9, 10, and 15 are in debt as follows: Dist. No. 1, \$59; No. 5, 12.79; No. 6, 6.09; No. 7, 4.07; No. 8, 11.58; No. 9, 6.10; No. 10, 126.98; No. 14, 34.81; No. 15, 2.35. Dists. 2, 3, 4, 11, 13, and 14 have credits as follows: Dist. No. 2, \$41; No. 3, 35.90; No. 4, 30.49; No. 11, \$68; No. 13, 40.18; No. 14, 45.70.

The matter of a State Sabbath-school organization having been called up, the following resolution was adopted:—

Resolved, That we approve of the proposition of the General Conference to form State Sabbath-school organizations; and to this end commend that each Sabbath-school, at the time of the election of delegates to the State Conference, elect a delegate to meet other like delegates at the camp-meeting, there to form a State organization.

In motion, the following resolutions were adopted:—

Resolved, That we hereby invite Bro. Haskell to attend our annual meeting to be held in connection with the Iowa camp-meeting, and that request Eld. Farnsworth to write him to effect.

Resolved, That we approve of the General Conference plan of raising means for the erection of a tabernacle at Battle Creek, Mich., and we recommend our librarians to carry out the plan suggested.

Adjourned. H. NICOLA, Pres. G. JOHNSTON, Sec.

Table for Missouri T. and M. Society with columns for Report of Missionaries, Families Visited, Letters Written, Membership, Donations, Book Sales, Subscription, Total, Review, Signs, Reformer, Instructor, Periodicals, Tracts & Books.

MAINE T. AND M. SOCIETY.

The State quarterly meeting of this society was held with the church at Somerset Mills, July 21, 1878, at 9 o'clock A. M. Meeting opened by singing and prayer. The president being absent, Bro. Wm. Bell was chosen to act as chairman. The minutes of the previous meeting were

read and accepted. The report of the quarter just closed was read, which is as follows:—

Table for Michigan T. and M. Society with columns for Number of reports returned, families visited, letters written, received, new subscribers, periodicals given away, pages tracts, loaned, Annuals distributed, books furnished libraries, Money rec'd from book sales, subscriptions, membership, by donations.

Total receipts, \$98.33. The labor performed by the V. M. societies in Dists. 1 and 3 was as follows:— Number of families visited, 181; letters written, 345; received, 111; periodicals distributed, 1,467; pages tracts given away, 9,852; loaned, 4,537; Annuals distributed, 4; books furnished to libraries, 4. Some interesting remarks were then made by Bro. Blaisdell. Adjourned to call of chair. WM. BLAISDELL, Pres. pro tem. R. J. GOODRICH, Sec.

MICHIGAN T. AND M. SOCIETY.

FOR various reasons, no State quarterly meeting was held at the close of the present quarter, July 21, 1878. But reports from eight districts have been received, the other five having failed to meet in season their obligation in this respect. The following is a summary of the reports received:—

Table for Michigan T. and M. Society with columns for No. of families visited, letters written, new members, new subscribers on trial, new subscribers obtained with premium, periodicals distributed, Annuals, No. of pages of tracts and pamphlets distributed, Rec'd for membership, by donations, from book sales, new subscribers, for W. and O. fund, Total.

Letters received from different officers of the society during the past few weeks show a spirit of determination and anxiety to have all indebtedness of the society paid by the time of the general camp-meeting. This is desirable for the welfare of both the society and the offices of publication. In reports for the next quarter, the district secretaries will please not forget to state the value of books on hand in the districts. MRS. S. H. LANE, Sec.

CALIFORNIA T. AND M. SOCIETY.

(Abridged from the SIGNS OF THE TIMES.) THE fourth quarterly meeting of this society for the present year was held at Oakland, Cal., July 20, 1878. After the opening exercises, the report of labor during the past quarter was read, a summary of which is as follows:—

Table for California T. and M. Society with columns for No. of members, reports, families visited, ships visited, letters written, Tracts, etc., given away, loaned, New subscribers for SIGNS, other periodicals, No. of SIGNS distributed, other periodicals dist'd, Money rec'd from m'bships, donations, book sales, Total.

The subject of the Dime Tabernacle soon to be erected in Battle Creek, Mich., being introduced, it was—

Voted, That we earnestly recommend all to pledge their dimes toward this enterprise according to the plan recommended in the circulars sent to the librarians of the various churches.

OHIO T. AND M. SOCIETY.

THE Ohio T. and M. Society held its fourth quarterly meeting for the present year at Clyde, July 20, 1878, at 8 P. M. President in the chair. The meeting was opened by singing and prayer.

The minutes of the last meeting were read and approved. The report of the society for the present quarter was also read, showing the following:—

Table for Kansas T. and M. Society with columns for No. of families visited, letters written, new subscribers, subscribers for periodicals, periodicals given away, Annuals, pages tracts and pamphlets dist'd, Remarks were made by the president, and others, after which the meeting adjourned sine die. H. A. ST. JOHN, Pres. A. A. HUTCHINS, Sec.

KANSAS T. AND M. SOCIETY.

Table for Kansas T. and M. Society with columns for Directors (Reuben Worick, J. H. Coffman, J. H. Wakenan, Wm. Dahl, A. A. Ried, A. G. Miller, John Riley, E. H. Fortner, J. W. Henderson, A. P. Combs, A. J. Stover), No. of District, No. of Members, No. Reports Ret'n'd, No. of Donors, No. of Families Visited, No. of Letters Written, No. of New Members, No. New Subscribers with Premiums, Papers Sent on Trial, No. of Periodicals Distributed, Annuals Distributed, Pages of Tracts Distributed, Pages of Books Furnished Libraries, Money Received, Paid into the Treas'y, Indebtedness, Credits.

The report of labor performed by the Kansas T. and M. Society during the second quarter of 1878, ending June 30, is as given in the foregoing table. Districts 2, 6, and 7 failed to report. A. J. STOVER, Sec.

GENERAL SUMMARY OF MISSIONARY LABOR.

Table for General Summary of Missionary Labor with columns for CONFERENCES (New York, Illinois, Indiana, New England, Missouri, Ohio, Maryland, Vermont, Kansas & Neb., California, Michigan), No. of Dists., Number of Members, No. Reports Returned, Families Visited, Letters Written, Subscribers for Periodicals, Copies Sent on Trial, Periodicals Distributed, Annuals Distributed, Pages of Tracts Distributed, Ships Visited, Money Received.

WE are happy to present to the missionary workers the above quarterly summary of missionary labor from the various tract society reports. General quarterly meetings not having been held in many of the State Conferences the past quarter, it has been difficult for the State secretaries to obtain full reports from the various districts. Reports from districts No. 1 and 2, New York; 2, 6 and 7, Kansas; and 3, Missouri, have been forwarded to us since the regular reports from these societies were received. This is

much better than to keep the report of the whole society waiting for a report from, perhaps, only one or two churches, until it is too late for the Supplement. In a note received from the secretary of the Kentucky tract society (which she will please pardon us for introducing here), she says, "I intended to have sent our report to you before this, but Bro. —, of —, has delayed sending me his, on account of one of the churches not having reported to him."

This doubtless illustrates how it is in every Conference. Some churches and districts are always prompt, while others are always inclined to the opposite. It is not just, that such should share with those who are remiss in this duty the mortification and discouraging effect of apparent negligence. Therefore we say to the State secretaries, Send in your reports directly after the third Sabbath in each quarter, even if but one district and one church in that district has reported; and thus render honor to whom honor is due. We feel very grateful to the State secretaries who have taken so much pains to give in full reports, but are sorry to note the absence of reports from other societies.

New England will please excuse us if we notice a few points in the N. E. report to illustrate some of the defects shown by our "T. and M. looking-glasses." No objection to other societies taking hints. 1. Only about one-half the members have reported (see N. E. table); however, every district is represented by labor in nearly all the different branches, and the number of members and reports returned is given in the report from each district, which is commendable. 2. Only sixteen subscribers have been obtained for the REVIEW, two districts having obtained none. This indicates that our brethren generally, in this Conference, and in these two localities especially, are all subscribers for the REVIEW; or that there has been a failure in looking after this matter. We trust the former is true, but would it not be well to extend the conquest a little farther and obtain subscribers among those who are not Sabbath-keepers? 3. Only two districts, out of eight, report subscribers obtained for the HEALTH REFORMER. Here we can give the society the benefit of no doubt. In every community there are those who will subscribe for this journal when the matter is properly set before them. Neither is there any excuse for this delinquency. It is not possible that all the members could be on the sick list during this time, and lack of time or means would be no hindrance to obtaining at least one or two subscribers. All that would be required is a little effort, which every member of the society could make without personal loss or inconvenience.

The same can be said of the YOUTH'S INSTRUCTOR. Judging from what we know, nearly all the thirty-eight subscribers reported for this paper were obtained by a little boy who is a deaf mute. We can hardly help feeling a little ashamed for the active boys and girls in New England, many of whom are members of the tract society, who have done nothing in this direction, when we think of what has been done by this unfortunate lad.

Instead of less than one hundred subscribers for the REFORMER and thirty-eight for the INSTRUCTOR, several hundred might as well have been obtained for each of these periodicals without loss of time to any one, if every member had made it a point to obtain at least one subscriber for each, during the quarter. However, a good amount of labor has been performed by this society. In district No. 8, every member has reported.

Although the present is an unfavorable time of the year for missionary efforts, there are sure indications that the interest in this branch of the work is increasing in some Conferences; and it is hoped that the likenesses of the various societies presented by the T. and M. looking-glasses at the close of another three months will evince the fact that such has been the case in every Conference.

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

FINANCES.

CONSIDERABLE has been said in reference to the indebtedness of the tract societies; but as yet this debt has been diminished only about \$1000. Soon it will be necessary to order books for the camp-meetings, which will increase this indebtedness. As a remedy for this, and to assist the Publishing Association to go forward with the various enterprises depending upon it, it has been suggested that each tract society raise a fund sufficient to pay present indebtedness and also to pay for a supply of publications to be kept on deposit in each Conference. The present indebtedness of the tract societies at the REVIEW Office is \$11,227; at the SIGNS Office

\$5,314, making a total of \$16,541. Instead of this indebtedness, these societies should have a surplus of at least \$10,000.

This should be brought about by January, 1879, so far, at least, as to pay this indebtedness. During 1879 let there be a prompt settlement each quarter, and before the year closes the tract societies will have sufficient funds to do a cash business.

It has now become necessary to erect a house of worship at Battle Creek, that will seat not less than twenty-five hundred people.

Now what shall be done? I know our brethren love the cause, and I verily believe that all the brethren and sisters will feel interested to do their utmost that the cause be not hindered for want of means.

Many of our Conferences have not held a general quarterly meeting for the quarter ending with the month of July, and therefore there will not be as much money paid in this quarter as usual; but do not forget the wants of the Associations.

A few Conferences have commenced nobly on raising the fund here referred to. New York, three months ago, had not less than \$1,500 pledged toward a three-thousand-dollar fund to be paid this fall.

That the tract societies may move understandingly, the Office will send to each society a statement of their present indebtedness.

PUBLICATIONS.

When the tract societies were first organized, they dealt almost exclusively in tracts, which they gave away. What bound books they used were placed in libraries.

fund finally became exhausted, and the tract societies began to receive the benefit of the retail trade. That is, they purchased all the publications at wholesale prices, and sold to the brethren, at retail prices, such as were not for free distribution, which gave a profit to the societies.

THE PERIODICAL BOOK.

The periodical book was prepared to enable tract societies to keep their periodical account with churches and individuals, separate from their tract account. This periodical account will show, first, all who subscribe and pay cash; second, all who pay monthly for the SIGNS, or the poor who thus pay for the REVIEW and the REFORMER.

THE DIME TABERNACLE.

Many hundred circulars have been sent out to our tract societies and others to solicit pledges on the meeting-house to be built at Battle Creek. Three papers have been sent; one, setting forth the necessity for a house, its object, etc.; another, designed for the names of the donors and the amount of their donations monthly, to be preserved by the librarian; a third, upon which the names of the donors should be written, to be forwarded with the money donated, one paper each month, to REVIEW AND HERALD, Battle Creek, Mich.

There are five classes whom we expect to act as special agents in forwarding the funds to the REVIEW AND HERALD. 1. Those acting as librarians in each church tract society; 2. Ministers, who travel everywhere; 3. Individuals living where there is no church or company; 4. We expect a hearty co-operation on the part of all the tract society officers; 5. Also from the leading brethren or sisters in any church or company where there is no tract society organized.

ANNUALS FOR 1879.

THE Annuals for 1879 will be printed ready for delivery by the first of September, so they may reach the farthest point in the country as freight by the first of October. This will give an opportunity for each tract society to place them in the hands of all the directors at the district quarterly meetings, so that the librarians can have them to work with by the middle of October.

If our tract societies are prompt in taking hold of this matter, and each family pays ten cents for one for home use, and if the balance of the one hundred thousand can be sold at five cents each, this will pay the cost, including freight, of one hundred thousand more that could be given away.

It is now proposed to put in them a notice of the general tract and missionary society, with the names of the various presidents and secretaries of each State tract society.

The Office also proposes to make a special edition for each Conference ordering five thousand or more, with a special notice of their tract society, without extra charge, if desired. This notice can be placed on the back leaf. But that this may be done in season, it will be necessary that tract societies forward their orders to the Office immediately, stating how many they would like of this extra edition, and the nature of the notice they would like inserted.

S. N. H.

TRACT SOCIETIES, ATTENTION.

BOUND VOLUMES OF OUR PERIODICALS.

THE demand for reading matter has been such that it has been thought advisable to bind in paper covers the back numbers of our periodicals, which have been stored away in the Office buildings. This has accordingly been done in a neat, tasty manner, and below we give the prices:—

Table listing prices for REVIEW AND HERALD, VOICE OF TRUTH, TRUE MISSIONARY, YOUTH'S INSTRUCTOR, HEALTH REFORMER, ADVENT TIDENDE, and ADVENT TIDENDE (later than 1874).

Single numbers of these periodicals, one cent each.

A brief sketch of the origin and history of Seventh-day Adventists is given on the covers of these bound volumes; also a notice of the various tract societies, with the address of the presidents and of our agents in other countries, accompanied with explanations relative to the object and work of these societies, a notice of our general depositories of publications in the various State Conferences, etc.

These periodicals contain valuable reading matter; and those societies located in border States, and those having seaports, can use large quantities of them to advantage. Wherever reading matter is scarce and money is hard to be obtained, or on board vessels, people will gladly read matter that is not newly printed. In fact, so large a quantity of useful, interesting reading matter can in no other way be obtained for so little money.

THE TRUE MISSIONARY is valuable for the information it contains on the tract and missionary work. Questions which are answered in these papers arise almost weekly, with reference to this department of the work.

To new churches, and to individuals just embracing the truth, they are especially serviceable. Every family should have one copy for reference. The articles from Sr. White which they contain are worth much more than the cost of the volume. We hope to hear at once from those societies that can make use of these bound volumes of our periodicals.

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

TO T. AND M. OFFICERS OF MISSOURI.

THE report from Missouri is the best I could get from the directors, after making a strong effort. I am glad to get that much, but still it is not enough. We can do more work than is reported for the past quarter; and we have done the work, but the report is deficient.

Our Conference will be held near Sedalia about the middle of September. Now if each church and T. and M. society will send a good business representative to the Conference, I will be there, if the Lord so wills it, and I want to make your personal acquaintance, and give instructions in the work, that we may all understand it.

We should have paid in subscription on our SIGNS \$150.00, whereas there is only \$80.00 reported. The contract in taking the SIGNS was that we would pay for them each quarter. We have failed to

keep our contract, and the SIGNS Office must suffer. This is not right; we must keep our word. Now brethren, wake up, and let us attend to the Lord's business, and then he will bless ours; otherwise we may look for the curse to rest upon us.

FORM OF REPORT.

WE here give the form of a report which should be made out by the librarian each quarter. We have printed a quantity of these. They should be placed in the hands of each librarian, and the Monday following the quarterly meeting should be forwarded to the district secretary. Also preserve a copy to be recorded in the Librarian's book:—

LIBRARIAN'S REPORT OF LABOR.

From T. and M. Church Society at..... Dist. No.....Quarter ending.....187.....

Date of Quarterly Meeting..... How opened and by whom?..... Has the interest increased or decreased during the quarter?..... No. Members.....No. Reports Returned..... No. of members added during quarter..... No. of SIGNS taken in Clubs..... No. of Families Visited..... No. of Letters Written.....

SUBSCRIBERS TO PERIODICALS.

Table with columns for Review, Signs, Instructor, Reformer, Record, Tidende, Herald, Les Signes, and Total. Rows for Subscribers Obtained and Subscribers on Trial.

DISTRIBUTION OF READING MATTER.

Table showing Pages of Tracts and Pamphlets Loaned, Pages of Tracts Given Away, Books Furnished to Libraries—No., and Total.

No. Periodicals Distributed..... Annuals Sold..... Given Away.....

FINANCIAL STANDING.

Table showing Received for Membership, on Book Sales, on Periodicals, on No. paying, on Other Donations, and Total (Am't. p'd Dist. Sec.).

Amount of Publications Drawn..... of Periodicals Ordered.....

Balance last quarter in favor of Church Soc'y..... Against the same (as case may be)..... Pages of Tracts and Pamphlets on Hand..... Due on Periodicals..... Premiums on hand (Way of Life..... Manual Poems.....)

The names and addresses of new members, with any additional items, can be given on the opposite side.

PERIODICAL BOOKS.

EVERY officer of the tract societies, from the Librarian to the State secretary, will find it for his or her advantage to use the Periodical Book; first, as a book of reference on periodical business; secondly, as an invaluable aid in settling up business of periodicals every quarter; thirdly, to obviate the necessity of filling up journals with the numerous items of periodical business, thus saving space in these books, which are much more expensive. This book, as well as any of the other T. and M. account books, will be furnished separately, if desired. Price, two quires, 75 cts.; one quire, 60 cts.; one-half quire, 35 cts. Address, REVIEW AND HERALD, Battle Creek, Mich.

PRESERVE ADDRESSES.—V. M. RECORDS.

THROUGH the efforts of the vigilant missionary workers, thousands of addresses have been and are being collected for use in the distribution of the SIGNS OF THE TIMES and other periodicals. Many of the individuals who have thus received reading matter are more or less interested in it, although they may not have responded to the letters that have been sent to them. Some of these individuals will doubtless yet embrace the truth, and their addresses should be preserved for future reference, and for any use to which it may be thought advisable to put them. To secure this object, and to preserve them in some presentable form, record books have been prepared for the use of V. M. secretaries, and of individuals who send out periodicals according to the present plan. These books are ruled conveniently for recording these addresses, and such particulars as may be of interest hereafter. Directions are given in each, which, if followed, will secure uniformity in filling them out. Every V. M. society should have one, also each individual taking a club of SIGNS for distribution. Price, two quires, 75 cts.; one quire, 60 cts.