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AND SABBATH HERALD.

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

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MY NEED.

LORD, I have need of *patience*; grant it me!
Patience to bear the ills I can't remove;
These vexing cares, this oft infirmity,
And tasks which for my strength too heavy prove.

LORD, I have need of *meekness*; grant it me!
I fain would do great things for God and man,
And fret because I cannot. Let me be
Content to do the little that I can.

LORD, I have need of *courage*; grant it me!
Bravely to fight, though well-nigh overcome,
To falter not, though dark the road may be,
And hedged with thorns each step that leads me home.

LORD, I have need of *wisdom*; grant it me!
Wisdom to know and do thy will aright;
To choose thy way when doubtful I may be,
Which path will lead me out into the light.

LORD, I have need of *faith*; grant it to me!
Faith to take hold of unseen things, and rest
Quiet amid the storm, though fierce it be,
As trusting child upon his father's breast.

LORD, 'tis thyself I need, then shall I be
Patient and meek, and strong to do or bear;
Then shall I know and trust, if thou in me
Abide, and I thy faultless image wear.

—Selected.

The Sermon.

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

SALVATION THROUGH CHRIST.*

BY ELDER J. N. ANDREWS.

I WILL address you this afternoon upon the subject of salvation through the blood of Christ. As a foundation for my remarks, I will read John 3:14-16:—

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this text reference is made to a circumstance that occurred during the wanderings of the children of Israel in the wilderness, and one which is of very great interest to us as setting forth the way of salvation to those who are perishing under the guilt and power of sin. We are told that Moses lifted up the serpent in the wilderness, and that after this manner the Son of man himself must be lifted up; and that the object of this lifting up of Christ would be, that whosoever believeth in him should not perish, but have eternal life.

The apostle Paul, in the fourth chapter of Hebrews, in comparing our case to that of the people in the wilderness, says, "For unto us was the gospel preached as well as unto them," implying that the gospel was preached to them very clearly. Our measure of light on the gospel is compared with theirs, not theirs with ours. It does not say the gospel was preached to those in the wilderness as well as to us, but to us as well as to them; and therefore we conclude that the people who lived in the days of Moses, the man of God, and who had the teachings of God for the space of forty years, were a people who understood gospel truths, not merely in types and shadows, but in the great realities of the gospel.

By referring to this circumstance which the Saviour has brought forward to represent his being lifted up, we shall find that a very im-

pressive lesson was taught the children of Israel in the wilderness. We find this incident recorded in Numbers 21. It is said, in verse 5, that the people murmured against God, and against Moses, because they had been brought out of Egypt to die in the wilderness, and because of the food which they received; and in verses 6-9 we read:—

"The Lord sent fiery serpents among the people; and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

This is the incident to which our Lord refers as representing the death he should die in behalf of sinners; and even the very manner of his death was signified by Moses in the act of lifting up the serpent. A serpent of brass was made, and suspended on a pole in the sight of the people, that they might look upon it, and be healed from the wounds caused by the bite of those serpents in the wilderness. The Saviour dwells particularly upon this lifting up of the serpent, and says that as the serpent was thus lifted up, so the Son of man must be lifted up in order that salvation may come to us through him. I shall show you, I hope, with some degree of clearness, how it is that we have salvation through the blood of Christ, and how significant is the manner of his death.

There are three references made in John's gospel to this lifting up of Christ. The first is this in my text, that the Son of man is to be lifted up even as the serpent was lifted up. The second is found in the eighth chapter and twenty-eighth verse: "Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." The third is found in the 12th chapter, verses 32 and 33, where the significance of the expression is explained: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." It appears, then, from this last expression, that by the lifting up of Christ, to which John alludes three times in his gospel, is meant his crucifixion or death upon the cross. It not only signifies that the Saviour was to die for the sins of men, but that he was to die in a particular manner. He might have been put to death in some other way, for there were many other ways in which death was inflicted; but, in order that his death might be properly appreciated, it was necessary that he should die in the most ignominious manner,—so considered among the Jews,—that of being suspended upon the cross between heaven and earth.

There is a reference made to the death of Christ in Gal. 3, which shows why it was that he died by crucifixion. The 10th verse says, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." The apostle represents that curse as resting upon all mankind,—the curse that comes from disobedience to the law of God. Sin is the transgression of the law, and the law demands the life of the transgressor. For this reason the curse of the law rests upon all men, for all have sinned against God. Now we come to learn the significance of the death of Christ upon the cross. The 13th verse says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." So it appears that when the Saviour was to die in behalf of sin-

ners, in order that the curse which rests on us might be removed, and that the law might be honored, and the justice of its sentence be acknowledged, it was necessary that he should die upon the cross. Thus the curse, pronounced in the law against the transgressor, fell upon our Lord Jesus Christ, who died as a malefactor. I use this word *malefactor* because the Saviour was put to death as such. In order to show the propriety of this language, I will read 2 Cor. 5:21: "For he [God the Father] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The dear Saviour, the sinless Lamb of God, who had kept his Father's commandments perfectly, never in the smallest particular failing to fulfill them, took upon himself the sins of men, thus honoring the law of God, in the very act of extending mercy to poor fallen man. As man's substitute he is hanged upon the cross, and suffers the curse of the law of God, that mercy and pardon might be extended to those who have broken the law of God. The curse of the law demands the death of the transgressor, and Christ redeems us from this curse by giving his life for our lives. The act of Moses in lifting up the serpent upon a pole represents the crucifixion of Christ upon the cross. Those who had been bitten by the serpent received a deadly wound, of which they could be healed only by looking upon the brazen serpent. Those who exercised faith by looking upon the brazen serpent, were healed; and those who did not look upon it, suffered death. Before God offers pardon, he shows that our condemnation is just, that he abhors sin, and that he will surely punish sin upon whomsoever it is found. He teaches us the lesson of faith and repentance, that we may find deliverance through this divine Redeemer, who has given his life for us.

There is something very significant in the death of Christ upon the cross; and that is, the manifestation of his justice in this act of infinite love. The justice of God requires that he should maintain his government by upholding the right, even in the very act of pardoning the transgressor. God, in giving his Son to be offered upon the cross as a sacrifice for our sins, that we might be redeemed, has not only exhibited to us his infinite justice, but has manifested his matchless love, mercy, and pity toward us. What the Scripture says of the love of God is all true; what it says of his willingness to forgive sin and save sinners is true, and we might say, more than true; but, at the same time, his decision to uphold right, to maintain his justice, will not permit him to save the sinner without the death of Christ as the sinner's substitute, nor without repentance and faith on the part of the sinner.

The object of the lifting up of Christ upon the cross is set forth in my text: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What was it that prompted the Father to give his Son to die for us? The answer is given in the text. It was love. God's love toward sinful man was such, and his desire for his salvation so strong, that he permitted his Son to come to this sinful world, and take upon himself the penalty of sin. What wonderful love was this! Oh, that we might appreciate the love of God, and of our Lord and Saviour Jesus Christ! Oh, that we might partake more of his spirit! Why was it that when God designed to save sinful man, and when his great heart of love caused him to reach out his arms to all mankind, he did not save them without subjecting his Son to this shameful and humiliating death? The answer is short and easy to remember. It was because he could not deny himself. The infinite God has infinite love, and mercy, and pity for sinners, because they have fallen from their pure state through temptation; and he also has in his nature the principles of truth and justice and right. God cannot save sinful man at the expense of his own just laws; and hence he cannot reach out his

arms of love to forgive and save sinners, without manifesting to them his justice and righteousness. But the manifestation of his love in the death of Christ is not the only condition of our receiving pardon. The children of Israel were not saved by Moses' simply suspending the serpent upon the pole, neither are we saved by the fact that our divine Lord was nailed to the cross, and suffered death. We must exercise faith in the virtue of the blood of Jesus Christ, the same as they looked to the brazen serpent to be healed. While God has such pity and saving love as to extend mercy and pardon to us, he shows that there is something for us to do on our part. And this is implied in the very act of God in giving his Son. If it were necessary that God's love should be manifested in the gift of his dear Son, it is necessary on our part that we exercise faith in him who gave himself for us.

Let us for a moment consider the subject of redemption. Why did God give his Son to die for us? Paul says, "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." And there are other passages which teach us that we are "redeemed by the blood of Christ." Now, what is meant by this statement that we are bought with a price? Does it mean that he has purchased us of some being who previously owned us? No, it cannot mean that; it means rather that man has broken God's law, and thus forfeited his right to live. The life of the sinner has been forfeited, and Christ has by his death bought back man's forfeited life. The great gift of God to man is the life of his only Son, that man might be saved from the penalty of sin, and yet God not be dishonored.

Now I wish to say a few words in regard to this gift, and the relation which we sustain to it. You know that people do not love repentance, and they devise every means to avoid it. Many say, If the blood of Christ has been given for our lives, if this great debt has been paid, then we shall be saved; for it was given in behalf of all mankind, and all mankind will share it. I do not know but there may be some in this congregation who cherish this hope,—that they will be saved by the death of Christ, independent of their actions with respect to it.

Now I want to ask you a few questions. How much sacrifice did you make to God when Christ died? Not any at all. Did the life of Christ belong to you, and did you take that costly offering and give it to God, and thus did you purchase your life? By no means. All that was done without your participation. It was a wonderful exhibition of the love of God to us; and we did nothing in order to the salvation of our own souls. Now it is evident that in order for us to partake of the heavenly benediction,—through this great sacrifice,—we must, in some way, become connected with Him who made that sacrifice; and in order for the blood of Christ to avail for us, it is necessary that the Saviour should extend to us the benefits of this great redemption which he has purchased for us by his own blood.

I will now show what the Bible says on this point. The death of Christ is the great sacrifice for sin; but the intercession of Christ in the heavenly sanctuary, where he acts as our great High Priest, is of no less importance to us in obtaining the final reward of the just. The book of Hebrews teaches us that after Christ's death upon the cross, and his resurrection from the dead, he ascended into Heaven, and became a great High Priest after the order of Melchisedec; and we understand that he is now in the second apartment of the heavenly sanctuary, wherein is the ark which contains the ten commandments, the law of God. Christ entered there to appear before his Father and present the merits of his blood in the behalf of every repentant sinner.

The Saviour stands in the heavenly sanctuary and pleads the cause of every person who repents of sin; but he makes this offer of pardon on conditions. One condition is re-

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penance, the result of which is a change of conduct; for true repentance causes a change of conduct. Another condition is faith in our Lord Jesus Christ; and the man who repents, and exercises faith in the virtue of the blood of Jesus Christ, will come to God, through the great High Priest, expressing his sorrow, and saying, I have sinned against God; I have broken his commandments, and deserve to die. I acknowledge that my condemnation is just, that my sin is without excuse; but I have learned, through the gospel, that the Saviour was put to death for poor sinners like me; and now I ask that this death which took place upon the cross, and that this blood that was there poured out upon Calvary, may be accepted in my behalf. The High Priest takes up this case, and presents it before the Father, and he has a right so to do, as he was the one who made the sacrifice; and he says, Here is a man who has broken thy law; but he comes repenting, and in sorrow for his sins, and desires mercy and pardon; and now I ask, as the High Priest, that my blood which I shed on Calvary may be accepted in his behalf, that he may be accepted in thy sight, and that his sins may be pardoned through the merits of my blood.

Every sinner that repents and comes to Christ for pardon, believing in him, will receive it. The High Priest will present his case before the Father, and if his repentance is thorough, God in his infinite mercy will forgive. I think I have made it clear that the death of Christ in behalf of all mankind cannot save all men, because there is something for sinners to do; and that their salvation is to be secured only by their praying the Saviour to plead their cause, that his blood may avail in their behalf. Those who refuse to repent will find that they have been in no wise benefited by the death of Christ; they have made a terrible mistake; and because they have neglected to secure salvation by repentance and faith in Christ, the curse of the law of God will fall upon them, and they will experience the terrible sentence of being destroyed in the lake of fire, which is the second death.

I wish now to call your attention to what the Lord requires of us in order that we may be accepted of him, and to the duties of the Christian as a servant of God. And if I present this subject to you as I find it in the Bible, it seems to me that I shall move some here this afternoon to give their hearts to God, and to do so without delay, and without reserve. If you will not give your hearts to him, why not? Do you think the way of salvation is too hard? Do you think that God calls for things on our part that are too costly for us to give, that he requires too great a sacrifice at our hands? Let us inquire what the Lord does ask of us. One thing which he requires of us, is to give our hearts without reserve to him; another is, that we should put away our sins, or what is the same thing, in substance, that we should turn and obey him, that his will should be our will, and that our will should be lost in his; or, that we should turn from the service of Satan, self, and the world, to the service of God and of Christ, to a life of obedience, and to the duties of religion as set forth in the Bible. He requires of us that we should make this the business of our lives.

I know that some people think this a very great sacrifice, and that some think the only good to be found in this world is to be found in sin. They consider that everything desirable is to be found in the service of the devil; that no man can be happy unless he can have his own way; and that the man who surrenders his will to the will of God, becomes a slave. I am also aware that some have gone even so far as to say that all the freedom men enjoy is in following out their own evil propensities, which is only rebellion against God.

I do not know that I can answer these erroneous opinions, and make it as clear to your minds as it is to my own; but, oh! that I could represent the work of the Christian in such a manner that you could understand that there is no freedom except that which comes from God, except that which comes through obedience to his law; that there is no good, no comfort, in this world except that which we find by walking in obedience to that which is right; that in the service of Satan, who is ever in rebellion against God, is only darkness and gloom, misery, pain, and death; but that in the service of Christ, which costs some self-denial, is that which surpasseth all understanding, and that the joy, and blessing, and happiness which come from above, are the only things worth having. It was God that made the human heart, and he has a place there for himself. No man is, or ever has been, able to find any means to fill this place, except as it is found by the in-

dwelling of God's Spirit, so that the heart is made his holy habitation.

I have to state to you, then, that the service of God is something blessed. If you live, you are the Lord's; if you die, you are the Lord's. If you live, you have God for your father and friend; if you die, you have God to stand by you in the moment of death; and you have an assurance, too, when you are in the dark valley of death, that the time will come when you shall have everlasting life in the kingdom of God; and this, you know, the sinner can never enjoy. This hope alone cheers the Christian, and it makes his toil sweet, and even turns his persecutions and afflictions into rejoicing. I wish to show you how desirable is the service of God, and how great is his goodness to us; and I would that I could so speak as to impress it upon your hearts, that it might move you to stronger exertions in his precious cause.

In the law of God is embodied the great commandment which says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is just, and it is good; but there is something in us which rebels against it, until our hearts are converted. The Old Testament commands us to love God supremely as our just duty. When we come to the New Testament, we find something more. Here we learn not simply our duty to love God, but also the infinite love of God toward us. The law of God says, "Thou shalt love the Lord thy God with all thy heart," etc.; but the New Testament, in addition, shows how much God loves us. In Romans 5:6-8 we read: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Oh, what words are these to express his love! Oh, how his heart yearned to take us in his arms and give us salvation! What words could be more expressive of God's love toward us than these, "While we were sinners [while we were yet enemies to God], Christ died for us." Oh, think of it! that while God's law says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," his gospel teaches that he gave his Son to die for us, even while we were sinners against him! He commends his love, that is, sets forth its excellence, by showing that while we were yet sinners, he gave his Son to die for us. And I ask, Shall not this great fact move those here this afternoon to renew their love to God, to renew their covenant with him, and to strive more earnestly to give in return for the love he has manifested toward us, our unreserved service to him? Oh, I ask, shall this sight of the amazing love of God toward lost man be lost to the view of any who are here to-day, so that they shall fail to give their hearts to him?

If you ask me what the Saviour requires you to give, I will say that he asks you to give him your heart; he who created you, and desires to give you salvation, asks you this afternoon to put away your sins, to cease your rebellion against him, and treats you to yield in submission to his will, and become a partaker of his salvation, through the merits of his blood, which is able to cleanse us from all sin. I wish here to say that although some claim to enjoy sin and the service of Satan, yet no man who has ever been a true servant of God has ever tried sin to any extent, but he has learned to his regret and shame that "the wages of sin is death," that the way of the transgressor is hard, and that he is making his way down to perdition, and will finally, if he does not change his course, have his share with the ungodly in the lake which burneth with fire and brimstone, which is the second death.

The service of Christ is light, and in it is to be found joy and peace; while there is no peace nor happiness in sin, no lasting joy in wickedness. There is no joy so precious as that which comes from true repentance, and from seeking the favor of God with a full desire to surrender everything to him. There is no peace to be experienced like this, and no condition so desirable as that of the Christian. Perhaps you do not believe in the truthfulness of these words. Perhaps you think it is not possible for this to be so; but let me say to you, that it not only rests upon my word, and the testimony of millions of witnesses, but we have it in the Book of God itself. I say there are millions of witnesses to this fact; yes, there are, no doubt, many here in this assembly who can testify that there is a divine reality in the service of Christ, and that there is something in it that gives joy, and peace, and comfort to the Christian. Paul says that we are "heirs of

God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Nothing could be more honorable.

There is nothing incredible or inconsistent in the way of salvation through the blood of Christ. The serpent in the wilderness was the cause of death, and it might have seemed incredible that the representation of a serpent should be the means of healing those who were bitten; and I suppose there were many who thought it impossible that they should be healed simply by looking upon the representation of a serpent. Many, no doubt, did not look upon it, because of unbelief. Perhaps some felt unworthy to look upon it and be healed. I do not know how that was; but we find it thus in the lifting up of the Saviour upon the cross. The serpent was made to represent Christ. As it was made the means of healing those who looked upon it, so Christ is made sin for us, that we may look to him and receive pardon, and the restoration of life. If you will fix the eye of faith upon him, you will find that there is pardon and forgiveness; and though you may not feel worthy, you will find that there is worthiness in Christ, and that it is not necessary to be worthy in order to have pardon. If you will give your heart, then, to this Redeemer, lay down your rebellion, cease to break his commandments, and turn to him, there is pardon for you, and it is for you here this afternoon.

My dear friends, many of you are in the same case with those who were bitten with serpents. How many ways there are in which we may be drawn from God! how many ways in which we may fall in sin! In how many ways we grieve God's Spirit away from us! But let us not be discouraged by this; let us not think that the way is hard; there is restoration, there is life, there is healing power for you in the blood of Jesus, and you may come to him and receive it now. There are blessings for you, and you can have them now if you will. There is mercy and pardon for you, and you can have it if you will only repent, forsake your sins, and give your whole heart to Jesus. If you will fully surrender to his will, and die to sin by putting off the old man and putting on the new,—if you will only do this, it will make you infinitely blessed; it will give you peace and comfort now, and finally that which will afford permanent satisfaction,—everlasting life in the kingdom of God. Oh, that you would do this!

This everlasting life that shall be given is a life that will measure with the life of God; it is a life that shall last to all eternity,—a life to which you shall never know any end,—a life which, after you have lived millions upon millions of years, and this multiplied a million times by itself, you are only at its beginning. And it is where there will be no sin nor death, no sickness nor sorrow, no crying nor tears, no anguish of any kind, nor anything that is unpleasant; for all this is passed away, and in its place is given an everlasting life of peace and happiness, joy and bliss, and love unspeakable in the kingdom of God. To this you are invited. And in the kingdom of God will be the city where Christ, and angels, and the good of all ages dwell. What a glorious atmosphere will be there! It will be the atmosphere of the kingdom of God,—an atmosphere of love, pure and undefiled. There will be no jealousy nor envy; but God will be all and in all, and love, and peace, and harmony will reign throughout the endless ages. Were we taken there in our present rebellious condition, we would mar the holiness of Heaven. In order to dwell there, we must be born again; we must have that deep conversion that shall make us altogether like our Lord Jesus Christ. This is not the work of one day, but the work of our entire lives; and at last, Christ being in us, we shall be found worthy of a place in his kingdom.

My dear friends, the great work of human salvation is almost brought to a close; but the last warning message of the approach of the advent of Christ must be carried to the world. It must go, as John says, "to every nation, and kindred, and tongue, and people," and to such an extent that the one hundred and forty-four thousand will be prepared for redemption,—for translation into the kingdom of glory. It is those who are laboring for Christ, and seeking for divine grace to sustain them in the time of great trial, that will stand firm, and hear the invitation, Enter thou into the joy of thy Lord. And may the Lord grant that when that time comes, you may all be there.

THE highest honor that can be conferred on any man is to say that Jesus loved him. Yet this is an honor that all may possess, but which none can inherit without his Spirit, and without loving him.—*Albert Barnes.*

THE TIMES.

Is our republic stable? Is it fairly established? Has it cohesion enough to withstand successive shocks of internal eruption? These are questions that every man must ask himself sometimes. The war partially answered them in the affirmative, but there are elements at work in our body politic that must arouse the gravest apprehensions in the mind of the thoughtful citizen. The oft-recurring conflict between the executive and legislative departments of the government; the destruction of commercial confidence, caused by ignorant and corrupt financial legislation; the multitude of un-enforced laws; the unalloyed State Rights, that Banquo of legislation that will not "down," together with the undenied corruption in high places of the government, and the ills that attend unlimited and illiterate suffrage, make a problem before which true statesmanship must quail, but which the politician faces with confidence born of ignorance. It is a good thing to have faith in God, to believe that his providence will not allow this first intelligent attempt at self-government to fail because such failure would set back the cause of civilization in the earth, but God will surely let it fail if it prove unfit, for the fittest only survive in the world to-day, as in those uncounted ages while the world was being made ready for the flower of civilization.

It behooves us to seek out the causes of our weakness, and to seek a remedy for them. There are two prominent causes at work for ill in our body politic. The first and foremost is the voice that ignorance has in our popular government, and the second is the conflict of opinion in regard to the relations between the States and the union of States.—*The Alliance.*

NOVEL READING.

SAID the dying prostitute, "Novels are my prayers;" and, of every soul-destroying habit, this is about the worst. Here is one of the greatest causes of prostitution and of crime. Men who are masters in the use of language are using their talents in the interests of the devil; and, while their words are not absolutely obscene, pictures are left in the mind that are destructive to all purity.

Many and many a life has been wrecked and made miserable by mistaken ideas gathered from the pages of romance. The simple maid is on the lookout for a chance to elope, expecting some such event will transform her into a heroine; and the boy hardly in his teens is hoping by some act of lawlessness or crime to render himself a hero. "Novel reading did it all," said an old man whose son was in jail for murder. Novel reading has been a mighty agent in producing all the moral rottenness, the communism, the libertinism, and the trampism with which our nation is cursed.

One of its worst features is that it works mainly upon the ardent imaginations of the young; and the once pure fountain being poisoned, the same results follow that the apostle James speaks of as following the improper use of the tongue: "It defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Duties to parents are disregarded, the little kindnesses of life are set aside, daily duties are neglected, while the mind is intoxicated by the fancies of the novelist, and the soul admires, almost worships, the daring ruffian laden with crime. All other reading becomes irksome, and the ordinary affairs of life distasteful. The whole being is fired with a restless fever, perchance weeping over the woes of some heroine who never existed, or reading, with bated breath, the exploits of some highwayman who held human life as worthless.

No one can go, in imagination, into the haunts of infamy, and drink in the slang and profanity of the bar room, without becoming in some degree polluted. "By beholding we become changed," and these associations will unfit any one for the companionship of the virtuous and the pure. If I could abolish either the saloons of our land or the trashy literature of the day, I would sweep the latter into oblivion, as being the greater of the two evils. But says one, "Over eighty thousand drunkards perish annually." I know it; but bar room scenes are being repeated in a hundred thousand homes, and the reserves of this great army of the lost are being made up out of virtuous homes,—many times of those who never would darken the doors of the saloon or the brothel were not their imaginations inflamed and their passions enkindled by the witching scenes of fiction. The sympathizing novel-reading miss is the material that develops into the painted and bedizened courtesan, and the son of religious parents is drawn by this magnet of the wicked one into the great army

that is filling our jails and penitentiaries, and dying deaths of violence and shame in the fracas or on the scaffold.

The trashy books, with their illuminated covers, if they are read and pondered, will counteract all the influences of the church, of the minister, of the Sabbath-school, of the praying father and mother, filling the chambers of the heart with their own pollution. The issues of life are poisoned, and the whole body made a servant willing to yield to the temptations of the devil.

Dear young friends, for your own sake, for Christ's sake, do not read novels. You have been purchased by his blood; you may be saved by his grace. Do not persist in that which will unfit you for the duties of this life and the joys of the world to come. The labyrinths of fiction never give content, never give hope or peace. As you value the happiness of your own home, the welfare of your younger brothers and sisters, the peace and approval of God, do not read novels.

L. D. SANTEE.

AM I MY BROTHER'S KEEPER?

Oh! how little we truly know
Of friends and neighbors; they come and go;
Daily and hourly we meet and part,
But there is a veil on every heart;
We cannot see, and we do not know
The joys or sorrows which lie below.

Many a struggle these hearts have known,
Struggles witnessed by God alone;
Many a sorrow has lived and died,
Carefully screened from the world outside,
Screened from every brother's eyes,
Lest while he pitied he might despise,—
Sorrows which died in a blessed calm,
When the healer poured in oil and balm.

Thus do we hide both joy and grief;
Hiding too often the sweet belief,
Which maketh our lot less hard to bear,
And keepeth our souls from dark despair,
Fearing to speak of our own sweet trust,
Lest our brother's be dim with dust.

There is a man with whitened hair,
Whom oft we see in the house of prayer;
It needeth no seer to tell that he
Is wearing a sorrow silently,
With one brave boy on the field of strife,
And another wasting his bright young life,

Turning aside from the way of truth;—
But which of us speaks to the erring youth,
Patiently striving day by day
To win back one who has gone astray?
Which of us breathes in the old man's ear
A word of sympathy, hope, and cheer?

Oh! there are souls in our midst to-day,
For whom we have failed to watch and pray,
Souls whom we well may dread to meet
When we stand before God's Judgment seat;
Souls who might say, You saw us go
In the downward path to death and woe—
Saw us wasting God's holy day,
As gravely you walked on your churchward way;
But none of you said, as a Christian should,
"Come with us, brother, we'll do you good."
Ah! 'tis a fearfully solemn thought,
(When will we ponder it as we ought?)

That not to ourselves we live or die;
That every day, as it glideth by,
Leaveth our impress for good or ill
On hearts which we either cheer or chill;
Could we but know what depths are stirred
By a careless look or a thoughtless word,
How would we watch these little things,
Which enter the heart like venomous stings!
How would we pray for grace and light,
To think, to feel, and to act aright!
—J. E. Crawford.

KEEP ON THE TRACK.

How strong and active seems the huge iron horse, as he moves briskly along the rails, pushing or drawing his load. No sense of weariness seems to check his fiery valor—but lo, he stops! Why is the iron horse so dead and motionless? Ah! he is off the track. Without a restoration to his proper place, all his strength is vain; he may blow, and wheeze, and whistle, but cannot move himself an inch; he is off the track, and no effort can give him speed or motion. But look! the men collect around him, and they work and tug, until the mighty horse is up again on the iron road, and presently the panting steed drives bravely away with his ponderous load.

So the Christian may unfortunately go astray, until his connection with God is broken, and he is off the track. Trials are sent to arouse and lift him from his sad state, and place him in connection with Christ, the living power; and now in the heart's struggle, he feels that the divine hand is lifting him. He did not know he was so far from God; but as he is placed again on the narrow road, and he feels the kind influences of Heaven comforting his wounded spirit, he lifts his heart gratefully to God. Now the flow of holy love again cheers his lonely way, and light and peace attend him.

Through trials and through darkness, the man of God should persevere; there is no halting place; trusting ever, he should never falter, but persevere onward and upward to gain the prize.

JOS. CLARKE.

WHAT WE NEED.

The labor required in our Conferences is yearly increasing. New fields are opening, and in every Conference there are more calls to hear the living preacher than can be met with the present number of ministers and missionary workers. But although our numbers are largely increasing, there is a deficiency of funds in these Conferences to carry forward the work in their respective localities. This is owing partly to the fact that many of our ministers are better preachers than laborers. In other words, they are men who are quite successful in bringing companies into the truth; but they do not educate these new converts, before leaving them, to feel the responsibility of sustaining themselves or the cause of God. Thus they continue to enter new fields, raising up other companies, and leaving them in like manner. In this way many are theoretically converted to the truth, without that heart-work which would cause them to feel that a responsibility rests upon them, beyond simply believing the truth and observing the Sabbath.

This evil has been growing upon us, which led to the adoption of the following resolutions at the last session of the General Conference:—

1. Resolved, That we again urge our ministers not to leave new converts and churches immediately after they have embraced the message; but to visit them often and regularly till they are thoroughly settled in all the truth, and organized, and all are gathered in who can be reached.

2. Resolved, That we believe it is wisdom to make a special effort to add to small, weak companies, instead of leaving them to die out, while raising up similar companies in new fields to in turn be left in like manner.

3. Resolved, That in order to save time and traveling expenses, and make each minister responsible for the completion of his own work, we recommend that, as far as practicable, each minister be assigned a definite field in which to labor for at least one year.

The life and character of the apostle Paul might be studied with profit by many of our ministers. He ever taught those who embraced the gospel to sustain it with their means and efforts. The churches in Macedonia, especially at Philippi, were brought out under circumstances of great affliction to himself and others. With Silas he was beaten and thrust into the inner prison, their feet made fast in stocks. "And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." Acts 16: 22-24.

Paul, when a prisoner at Rome, in writing to the Philippian church, states that they had the same conflict which they had seen in him, and which he was then enduring. Phil. 1: 30. The Spirit of God said they were in "deep poverty," and had "a great trial of affliction;" yet they were more than willing to give of their means to sustain the gospel. "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift." See 2 Cor. 8: 1-5. This liberality on the part of the Philippians, in sustaining the work, commenced with their experience in the gospel; for when Paul left Macedonia he went to Thessalonica; and they sent once and again to minister to his necessities while he remained there. Phil. 4: 14-18.

This should silence those who think a church must wait a year or two before systematic benevolence can be organized. The closing words of Paul to the elders of the churches in Asia are much to the point: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." The means which they were to give was not for himself. His testimony to them was, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me."

The apostle was ever engaged in personal labor, visiting from house to house, and teaching his converts to do the same. Acts 20: 20. He took individuals with him from the various churches which he raised up, and educated them in the missionary work. Acts 20: 4. Thus he ever made the cause self-supporting, and built up strong, working churches. He warned the elders to feed the flock of God, and to guard against the coming in of grievous wolves, who

would not spare the flock, and even against men who would arise among themselves, rending the church and causing divisions. Acts 20: 28-32.

He appealed to his own experience among them, and exhorted them to remember that by the space of three years he had not ceased to warn every one, night and day, with tears.

Such laborers are needed to-day,—men who will not spare themselves, but who will feel the burden and importance of presenting "every man perfect in Christ Jesus." The apostle, speaking of Christ, says: "Whom we preach, warning every man, and teaching every man in all wisdom (or wisdom in all things); that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1: 28, 29.

To preach Christ was to preach all that pertained to the gospel, and to declare the whole counsel of God. Unless our churches are educated to feel a responsibility of the cause outside of themselves,—unless they are educated in the tithing system, missionary work, Sabbath-school interests, health reform, and every branch of present truth, they will ever be weak, subject to false doctrines, and be easily overthrown. The apostle felt that unless those he brought into the truth were educated in divine things, so that they would remain steadfast through the perils of the way, he would have no reward in the kingdom of God. He therefore exhorts the Philippians to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Our foreign missions in the old world, under the direction of men who have built up the cause in this country, must be sustained. The nature of the work is such that calls will be made, by these countries, to friends in America, for more or less means; therefore the cause here must be more than self-sustaining. Those embracing the truth should be taught to feel as the early Christians felt. In every case the record plainly shows that it was not simply to benefit him who had labored among them, that they were so anxious to give of their means; but it was to sustain the cause elsewhere. Much was sent to Jerusalem, which was the head-quarters of the early church.

The cause in which we are engaged had to be built up in its early history. Thus it has been in every reform. Luther, Wesley, and others of like character, by their self-sacrificing labor, secured God's blessing in the establishment of sacrificing churches; but these men were soon followed by others less sacrificing, who entered their fields and enjoyed the fruit of their labors. Not being able to impart what they did not themselves possess, the church soon became destitute of the Spirit and power of God.

The pioneers in this work have known what it was to suffer deprivation and want in their labors. They were then laying a foundation and casting an influence which will last till the end. Men thus brought into the truth, during its early history, are those who respond to every call for means to sustain this work. There are others who come nobly up and stand by their side in thus doing, but with many there is a manifest lack in this respect. Ministers should possess this spirit of self-sacrificing labor, if they would see it manifested by those who are brought into the truth under their labors. It is this that gives permanency to their work; but how often it is otherwise. Men will go out, get a few weak converts, and expect pay as much as those who raise up church after church; and some feel hurt if they cannot even have an advance on their wages, although the funds from which they expect to receive are not the fruit of their labor.

We believe that when our Conferences adopt the resolutions presented in the report of the General Conference, it will give a healthy tone to both ministers and churches. We need to watch carefully lest we lose the spirit of sacrifice and reform, and become content with a dry theory.

We need a revival among our ministry and people; not merely a revival, but a reform. Perilous times are before us, and how poorly are we prepared to meet them. God calls for men and women whose hearts are true to the interests of his work; who will not count their lives dear if they may win Christ, and save precious souls for whom he died. Our brethren are willing to work when properly instructed by precept and example. Our missionary societies are doing something; but did they possess more of a self-sacrificing spirit, the efficiency of their labors would be greatly increased. We should not la-

bor simply to interest people in the theory of the truth, but to get them converted to God and his precious cause, so that the truths of God's word may be dearer to them than life. Much of this labor is needed in our churches. It would save many precious souls from doubting the truth, and backsliding from God. We appeal to our ministers, to our brethren and sisters everywhere, to raise the standard of labor in the cause of present truth. Selfish interests should be laid aside, and we should begin to inquire, Have I built up the cause of Christ? Have my example and teaching led others to put away evil habits, to love to deny self, and to assist in the missionary work? Have I led others to have a pecuniary interest in every branch of the cause of our divine Lord? Soon the books will be laid open in the Judgment, and every man will receive according as his works shall be.

S. N. HASKELL.

VICTORIA WILL NOT "BANG."

THE present excellent English queen is eminently sensible in her domestic notions. She cannot endure the modern idiotic habit of women's wearing a low fringe of hair across their foreheads. An English exchange says that her majesty sent special instructions to the bridesmaids at the late wedding of her son, the Duke of Connaught, that they would not be permitted to wear these hair fringes, or high heels to their boots, nor to tie their dresses back in the present most uncomfortable and indelicate fashion. Victoria deserves the thanks of every intelligent mother in the land. The same paper says: "Last year one lady appeared at a drawing-room with her hair over her eyes. The next day she received a message from the Lord Chamberlain, informing her that until her hair had grown she would not be required to attend any more drawing rooms."

Our Sunket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43: 11.

GREAT souls have will; others only feeble wishes.

ATTENTION to small things is the economy of virtue.

HE is happy who has conquered laziness once and forever.

JUDGE no man till you have stood in his place.

A PURE heart is the crown of all beautiful things.

AS the body is purified by water, so is the soul purified by truth.

RAGGED clothing cannot debase a man as much as a frayed reputation.

REPENTANCE is the heart's sorrow, and a clear life ensuing.

WE forgive everything to a person who forgives himself nothing.

ONLY actions give life thought; only moderation gives it a charm.

A STRAIGHT line is the shortest in morals as well as in mathematics.

THE doer of a secret sin supposes that it is he they are talking about.

AN eccentric minister, stepping one day into the shop of one of his parishioners, asked abruptly, without even waiting for a salutation, "Did you expect me?" "No!" was the reply. "What if I had been death?" he asked; and stepping out, was gone as suddenly as he came in.

A SKEPTIC, trying to badger a simple-minded old man about the miracle of Balaam's ass, finally was doubled up by the honest old believer, who, with meaning emphasis, said: "I don't see why it ain't as easy for an ass to talk like a man, as it is for a man to talk like an ass." Asinus said no more.—N. S. S. Teacher.

A YOUNG man who gets a subordinate situation sometimes thinks it not necessary for him to give it much attention. He will wait until he gets a place of responsibility, and then he will show people what he can do. This is a very great mistake. Whatever his situation may be, he should master it in all its details, and perform all its duties faithfully.

Is thy burden hard and heavy? do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.
Art thou stricken in life's battle? Many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own.
—Mrs. Chalmers.

The Review & Herald.

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

BATTLE CREEK, MICH., JUNE 19, 1879.

JAMES WHITE, Corresponding Editors.
J. N. ANDREWS, U. SMITH, Resident Editor.

A GRADUAL PROCESS.

THE following question and its answer we take from the *Christian Union* of June 11, 1879. The concessions made in the answer to the question, and with which it seems any well-informed and unprejudiced person must agree, are utterly fatal to any claims for Sunday sanctity:—

When, why, and by whom was the day of rest changed from the seventh to the first? Has the Christian Sabbath been observed since the time of the apostles? READER.

The Sabbath was changed from the seventh to the first day of the week, not by any positive authority, but by a gradual process. Christ was in the tomb during the seventh day. He rose upon the first. The Christians naturally observed the first day as a festival day in the early church, and as gradually the Gentile Christians came to be the vast majority in the Church, they cared little or nothing about Jewish observances of any kind, abandoned the Jewish Sabbath, along with temple services and the like, and thus, by a natural process, the first day of the week came to take its place. We do not see how any one who regards the fourth commandment as a statute binding on the whole human race, and also regards the day of the week as fixed by that statute, and assents to the law, can do other than observe the seventh day as his Sabbath. We regard the object of all the laws of the Bible to be the development of character, and under Christ every Christian has full liberty to use those laws as will best serve the development of character in himself and his neighbors. Therefore, we should not hesitate to use any rest day which the community in which we were living used.

Analyzing the above we have about this solution of the question: *When* was the Sabbath changed? By a gradual process beginning somewhere in the early church. *Why?* Echo answers, *Why? By whom?* By no positive authority, not by Christ or his apostles, but chiefly by the converts who came in from the Gentile or pagan world. But how shall we understand the remark about using the laws of the Bible in the best manner to develop character? We had supposed that God had fixed the standard of character, and given a law, obedience to which would secure that character. The spiritualist says that the ten commandments are best kept in their violation. This writer says that the law of the Sabbath (which, if there is any such law, confines a person, as he acknowledges, to a particular and specified day of the week) is kept by using any rest day adopted by the majority. This is the way to develop a character to go with the multitude, which, in things pertaining to God's service, is the broad way. But we imagine that God would be better pleased with obedience to his word, though we might find ourselves thereby with the minority.

FEARS OF FAILURE.

IN another column we give from the *Alliance* a short article expressing the fears which beset thoughtful men in reference to the stability of our own government. The following from the *Temperance Advocate* gives utterance to essentially the same forebodings, but from a different cause. Conflicting views of State rights, but more especially ignorance, corruption, and intemperance, are elements of weakness in such a government as ours which fully justify all the anxiety expressed by these writers from their standpoints. These will work trouble; they would in not a long space of time work ruin. But before that time, if we read the prophecy aright, this power goes alive into the lake of fire at the coming of Christ. Delay only aggravates the evil; and therefore we pray the Lord to come and establish his government, in which there will be no corruption, no bribery, no wanton lust of power, no evil habits of which corrupt demagogues can take advantage to accomplish unholy ends, no injustice, and no evil. "Fly swift around ye wheels of time, and bring the welcome day." The *Advocate* says:—

"In a timely, thoughtful article in the May number of the *Golden Rule*, Mr. H. D. Cushing notes the fact that the last half century in America has greatly changed the relative populations of city and country; that cities have become greater and towns relatively less. It is also affirmed that 'political power has changed more than population;' that in our chief cities 'the liquor traffic can defeat any party or candidate that opposes it;' and that

'the power to defeat is the power to control.' Referring to the political methods which obtain in cities, it is declared that 'votes are not often bought with money, but money is often placed in the hands of agents to be used at their discretion. Liquor dealers are the best agents, not because they are more willing or more wicked, but because they are more able to do the work. They know their men better, can reach them easier, can buy them cheaper. They do not buy with money. They pocket the money, and buy with whisky, lager, and the other influences of their occupation.'

"We are quite ready to concur in the opinion that 'it would scarce be too much to say that every closely contested election—city, state, and national—turns on just this use of money.' Under such corrupting influences popular suffrage in our large cities has already come to be distrusted by many thoughtful observers, as a means of promoting the general welfare, and of securing and perpetuating stable and equitable government. A system of government which rests upon the ballot must indeed have good citizens. Strong drink is the especial destroyer of good citizenship. It must somehow, by the combination of all good influences, political and otherwise, be exorcised from our cities, else the sequel will prove with only a too painful certainty that 'if popular government fail in our cities it must fail in the States and in the nation.'"

TO CORRESPONDENTS.

27.—S. B. AND CHURCH FELLOWSHIP.

CAN a S. D. A. church hold a member in fellowship who pays no s. b., and who permits his children to labor on his premises on the Sabbath day? I. J.

ANS. The payment of s. b. was never designed to be made compulsory. The offerings to the Lord should be cheerful and freewill offerings. But if a person pledges, he should regard that as sacred, and faithfully meet it. It is of course expected that all will endorse and practice the Bible doctrine in regard to giving. If they do not, it is quite evident there is something wrong. In the matter of the Sabbath, where parents profess to keep it they can control their children in the practice, and are themselves responsible if they allow them to work on the Sabbath. Thus there may be good reason on both these grounds to withdraw the hand of fellowship from a member.

28.—THE NUMBER 666.

In Rev. 13:18, to make the number 666 complete, u and v are both used as numerals representing five. What is the authority for u as a numeral? R. A. U.

ANS. In ancient Latin the form of the letter which we call u was written like our v; and these letters were the same. Thus Augustus was written Avgvstvs; and the motto "Vicarius filii Dei," which we think is the one referred to in Rev. 13:18, was written "Vicarius filii Dei." See inscriptions on the facsimiles of ancient coins as given in illustrated Bible Dictionaries. Pope Gregory XIII. caused a medal to be struck to commemorate the bloody St. Bartholomew's day, 1572, on the face of which was the inscription *Gregorius XIII. Pont. Max. An. II.*; and on the reverse side *Vgonottorum strages, 1572*, "The slaughter of the Huguenots, 1572." This is illustrated in the Domestic Bible, in notes on Rev. 17. In chap. 18, we have a facsimile of what is called "the pope's own most illustrative medal." It represents a woman sitting upon a sphere, holding by her side a cross, and in her extended right hand a half-filled cup, in the top of which is a smaller sphere also representing the world. She may call this the cup of salvation; but how aptly it illustrates the declaration of John that she had in her hand a cup full of the wine of the wrath of her fornication, from which all nations had drunk. The motto on this coin is, *Sedet super universum*, "she sits upon the universe." The date of this medal is 1825. It shows at once the arrogance of the papal assumption, and the use of the letter v for u in papal inscriptions, even down to the present century. Such testimony might be greatly extended, but this is sufficient.

29.—END OF THE JEWS' PROBATION.

WHY did the apostles preach three and a half years to the Jewish people, if, as we read in the last chapter of the second volume of the Spirit of Prophecy, the probation of the Jews closed before the crucifixion? M. M. F.

ANS. What is set forth in the volume referred to is not the end of the probation of the Jewish people as individuals, but the end of their probation for national preservation, distinction and honor. Had they accepted Christ, and improved their golden opportunity, we are assured in the same chapter that Jerusalem would have stood and been the glorious metropolis of all the earth.

But in their hardness and darkness, the Jews of that generation knew not the time of their visitation, but in blind fury threw away their last chance for this glorious distinction, by rejecting Christ. Then the fate of their city and of themselves as a nation was sealed. But to them must the preaching of the gospel first be specially directed by disciples fully qualified as they were on the day of Pentecost, and from them must be gathered the first nucleus of the Christian church. This was accomplished in the three years and a half that followed the crucifixion to complete the seventy weeks.

30.—PAUL AND THE SABBATH.

Where does Paul, who was an able minister of the gospel, who preached the whole counsel of God, and kept back nothing that was profitable, teach seventh-day Sabbath-keeping? J. M.

ANS. We might respond by asking where Paul has in direct language taught any one of the first four commandments of the decalogue. And however complete and conclusive this might be as an answer to the claim that Paul did not teach seventh-day Sabbath keeping, and therefore it is not now a duty, it would be a very weak answer compared with what may be given on this point. No writer of the New Testament insists more strenuously on the sacredness, immutability, and perpetuity of the moral law, than does Paul. But every argument for the law is a direct argument for the seventh-day Sabbath, inasmuch as that Sabbath is an inseparable part of the law. What necessity, then, for him to specify on every item of the law? And how unreasonable and short-sighted any theory which insists upon this. To illustrate: When the administration of this government passed some years ago from the democrats to the republicans, suppose some one had said, Now I can steal and murder; for the republicans do not in their platform expressly prohibit these acts. It would have been at once said to him, unless his insanity was considered hopeless, Do you not understand that a change of administration does not change or abrogate the law of the land? That remains unchanged, and every violation will meet its just punishment. Just as unreasonable is it for any one to insist upon a re-iteration or re-enactment of the moral law for this dispensation. That law was not affected by the change; and to guard against all possible mistake, that fact is clearly set forth all through the New Testament. If it be said that the writers of the New Testament refer to other commandments and thus recognize their existence, we reply that they refer to, and recognize the existence of, the Sabbath much more frequently.

THE TEMPERANCE WORK AT BATTLE CREEK.

AT no place has there been more interest in the temperance work than at Battle Creek. From the first organization of the association here, a lively interest in the subject has kept up. Battle Creek has always been noted as one of the most decidedly temperance cities in the State of Michigan, and has been foremost in all temperance questions. This has been due in great measure, no doubt, to the fact that the members of our denomination located here have always stood on the right side of every temperance question, whether political or moral, and so have greatly aided in giving character to the place. Indeed, on more than one occasion it has been positively known that the votes of S. D. Adventists have given a victory for temperance at the polls, when success would otherwise have attended the opposite side.

At the organization of the Health and Temperance Association last New Year's, a membership of about one hundred and fifty was obtained, which gradually increased at the successive monthly meetings to two hundred and fifty. It was not until within a few days, however, that the work here has been what could really be considered a complete success.

Coming here directly from the excellent camp-meeting in Missouri, where a glorious triumph for temperance was achieved, Bro. and Sr. White, although much worn with arduous labors, were ready to take hold of the work here, and did so with most excellent results.

Sunday evening, June 8, in accordance with appointment the day before, they addressed a large audience gathered in the tabernacle, with telling effect. After their remarks, a committee of ten solicitors was appointed to canvass the audience for signers to the pledge, only the teetotal pledge being circulated. While the solicitors were quietly at work, the time was filled with interesting remarks by Bro. White, and singing by the choir, who rendered "Dare to be a Daniel," a most appropriate piece for such an occasion, with excellent effect. It was found

at the close of the meeting that one hundred and twenty-five names had been added to the list of members. By vote of the society, a committee of ten was appointed by the chairman to canvass the community with the teetotal pledge, and to report at the regular monthly meeting of the association to be held on the Wednesday evening following.

A public announcement being made that Eld. and Mrs. White were to address the public on Wednesday evening, a larger audience than usual gathered at the appointed hour and listened with the closest interest to their excellent addresses. Sr. White is everywhere recognized as the most instructive and interesting lady temperance lecturer who has appeared before the public. Bro. White gave on this occasion a few very interesting remarks concerning the temperance work among the denomination, and the prominent part which it had played in bringing S. D. Adventists into favorable notice, and gaining for them at once the respect and confidence of the people wherever they had entered new fields of labor. The pledge was again circulated, receiving many additional signatures, when it was found that with the names obtained by the solicitors since the last meeting, the membership of the association in this place had been increased to over five hundred.

The slight opposition which had been offered by some who did not fully comprehend the objects of the organization, and did not appreciate the advantages which might be gained by it, was wholly removed, the opposing ones laying down their opposition and giving their influence on the right side. A grand victory has been gained for temperance; and now Battle Creek stands foremost in the ranks, and says to all her sister churches, Come, let us join hands in this noble work, and present a solid front against the foes of temperance, the most dangerous of which exist in our own perverted appetites and artificial tastes.

In accordance with the plans of organization now perfected, the members of the association at Battle Creek adopted at this meeting the constitution and by-laws for local organizations, and will hereafter be known as the Battle Creek Health and Temperance Club. Eld. L. McCoy was elected leader, Eld. W. C. Gage secretary, and Dr. W. B. Sprague treasurer of the new organization. Meetings will be held monthly as heretofore. J. H. KELLOGG, M. D.

SOUTHAMPTON, ENGLAND.

WE held our first service in the tent Sunday, May 18, at 3:30 P. M., with an audience of about six hundred. We have now given ten discourses. Notwithstanding it has been rainy and cold most of the time, our meetings have been well attended, and the best of attention is given to the word spoken.

The people show their appreciation of what they hear by contributing toward bearing the expense of the meeting. They have already placed in our contribution boxes one pound sixteen shillings, about nine dollars. At the close of our service last Sunday evening, we held a prayer-meeting. About forty remained, and a goodly number took part with us. We hope for good results from this effort. For this we labor and pray daily.

In connection with our preaching, we are pushing on our missionary work from house to house, and sending out the *Signs* by post. We have received several favorable responses during the last two weeks,—two from parties to whom Bro. George R. Drew, of America, has been sending papers and letters. In one of these is a statement that a whole neighborhood is reading the paper with interest. "Let us not be weary in well doing." Eternity alone can tell the result of our seed-sowing. The word is ever timely to God's people,— "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Pray for our work here, that the Lord may water the seed sown, give the increase, and an abundant harvest in the end.

J. N. LOUGHBOROUGH.

May 30.

CAMP-MEETING IN DAVIESS CO., MO.

THIS meeting was held upon Bro. Mallory's farm, where several meetings of like character had been held years before. The meeting was not so large as the one held in the southern part of the State. Nineteen tents were pitched, including the large one, and upwards of one hundred and fifty camped upon the ground. Some were disappointed in not seeing Bro. and Sr. White. Bro. Rogers was the only minister of

Publishers' Department.

NOTICE.—A blue cross opposite this note indicates that your subscription will expire in two weeks. Please renew at once, as we shall be obliged to stop the paper unless we hear from you in that time.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

THE P. O. address of J. Fargo, president of the Michigan Conference, will be Greenville, Montcalm Co., Mich., till further notice.

WILL Bro. G. B. Starr, of Nebraska, please send me the address of the young Swedish brother who has commenced keeping the Sabbath in Omaha, as I would like to correspond with him for the good of the cause. JOHN F. HANSON, Marne, Cass Co., Iowa.

ANY one in northern Michigan, wishing to employ a good hand through haying and harvesting, please correspond with Eli Smith, Wade P. O., Clare Co., Mich.

THE permanent P. O. address of Smith Sharp, is Ottawa, Kansas.

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The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 19, 1879.

NOTICE FOR KANSAS.

ALL those having business to transact with the Kansas T. and M. Society will please address the secretary, Mrs. Ada A. Dawson, Battle Creek, Mich., care REVIEW Office.

The address of the treasurer is Wm. Dail, Ozawkie, Jefferson Co., Kan. Send money by draft.

The address of the secretary of the Kansas Conference is W. E. Dawson, Brookdale, Rush Co., Kan.

The address of the treasurer of the Conference is A. G. Miller, Topeka, Kan. Send money by draft or P. O. order.

SMITH SHARP.

TO THE NEB. T. AND M. SOCIETY.

1. EVERY member of this society is especially requested to attend his church quarterly meeting, and publicly read the previously prepared report of labor. Let some donation be made with every report.

2. To the Librarians: See that every member in your church is in due season furnished with a blank report. Remember that the interest of this meeting depends largely upon you. Condense the reports, and send them the following day to your district secretary.

3. To the District Directors and Secretaries: Hold your meetings promptly at the proper time. Remember that the success of the work in your district depends largely upon your efforts, and that God will hold you accountable. Make your quarterly meetings as interesting as possible. Have zeal, and impart it to others. Condense the librarians' reports, and mail them the day following your meeting to the State Secretary, Mrs. Annie E. Shepherd, Nebraska City, Neb.

4. Remember the words of the divine Master: "Blessed is that servant whom his Lord when he cometh shall find so doing."

CHAS. L. BOYD.

WHAT IS THE PROSPECT?

THAT there may be a union of all the churches, the mother and her daughters, in the near future, appears altogether probable. Not that they will be united under one general head, but they will come to regard each other as sister churches,—branches of the one great body. And by a union of interests in some of the doctrines common to all, there will arise a union of purpose to crush out everything that opposes what they in common deem orthodox. The Church of England is not the only one that is drifting toward Roman Catholicism.

The N. Y. weekly Sun of June 4, in an editorial headed, "The Union of Churches against the Assaults of Scientific Men," after calling attention to the General Assembly of Presbyterians, recently adjourned at Saratoga, and the progress of that denomination, which, with its offshoots, it calls "the most learned, wealthy, and influential Christian communion in this country," says:—

"One of the most striking and instructive [the italics are ours] features of the proceedings at Saratoga was the gingerly way in which the Assembly handled the Roman Catholic Church. The question of the validity of Catholic baptism came up for consideration. Some of the Presbyteries had asked the Assembly to advise them whether, in case a person who had been baptized by a Catholic priest desired to join a Presbyterian church, it would be necessary to baptize him again. The Assembly rather evaded a direct decision of the main point; but after an extended debate, it relegated the whole subject to the church sessions, authorizing the ministers and elders of each locality to act upon the matter as they saw fit. The discussion disclosed the fact that a large majority of the Assembly recognized not only the validity of baptism by the Catholic clergy, but regarded Catholicism as a branch of Christianity, and as an important ally in the great contest now waging with rationalism, materialism, and other forms of modern skepticism.

"When we remember how severe were the attacks of Presbyterians only a few years ago upon the faith and polity of the Roman Church, it is astonishing to hear such admissions from the lips of men who claim to be the followers of the Geneva reformer of the sixteenth century. There is no mistaking the tendency of such utterances. If in the coming hundred [?] years American Presbyterianism advances toward American Catholicism as rapidly as in the last hundred, the margin that will separate them on fundamental doctrines will hardly be wider than that which divided the Scotch Calvinists from the Arminian Methodists in the times of Wesley."

May the Lord help us to be prepared for the great developments of the near future.

MILTON C. WILCOX.

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Issued by the S. D. A. Publishing Association, and for Sale at this Office.

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the Conference who attended. Bro. Hollenbeck, who was on his way back to Iowa, was present, and helped much in the singing and otherwise. Bro. Farnsworth labored earnestly and acceptably for the interest of the meeting.

This was not so free a meeting as the one at Nevada City, because there was not that degree of union existing among all the brethren which existed there. Some members living a few miles from the meeting attended very little, and took no part. But most of those present took hold well, and received the blessing of Heaven. The Lord helped in the preaching, and truth was presented which will be a savor of life unto life, or of death unto death, to those who heard it. This was a season of labor and anxiety to those who had charge of the meeting, but truth and duty were made very clear. It seemed as if God was willing to pour us out a great blessing, if all would fully surrender to him. But we did not have that general move in the Conference that we wished to see, though several of the meetings were excellent, and hearts were melted by the tender Spirit of God.

On Sunday a large crowd of outsiders were present, but a storm in the afternoon broke up the interest of the meeting very much. I gave two discourses on the health and temperance question, which were well received by nearly all. Sunday morning we obtained one hundred and fourteen signers to the teetotal pledge, which was full as high a percentage of those present as at the southern meeting. We regretted that some of our leading brethren would not cast their influence with us in favor of this movement.

We also made special efforts to present the subject of s. b. before the brethren; and after preaching on the subject, we circulated a paper to which a large number subscribed, sacredly pledging a tithe of their income to God. But some of our leading brethren were as loth to take part in this enterprise as they were to act on the temperance question. What a sad commentary upon the effect of worldly wealth on the minds of those who profess the truth, that it is so difficult to get those who are well off to pledge a tithe of their income to God; while those who are comparatively poor are nearly always willing to do so. But I find this is apt to be the case.

The cause of God is languishing in Missouri because those who can sustain it, will not. Ministers are going to work with their hands, assigning this reason, that they cannot receive a decent support. How can God bless, when the people will not sustain the cause with their means? How can Sabbath-keepers expect ministerial labor unless they will help sustain those whom they desire to have labor for them, so that their families can be properly supported.

We had an interesting Sabbath-school, which was superintended by Bro. Farnsworth. We also had a meeting for the purpose of considering the subject of education, and our College at Battle Creek. I had freedom in speaking upon the importance of improving the mind, and of preserving it in the best condition to render life useful. We must create a love for education among our people, where it does not already exist. We want the youth among us to be capable of reasoning correctly, being well posted in all true science, and above all, in God's holy truth. How can this work be accomplished without such a school as ours?

The T. and M. work was also considered. Bro. E. A. Dean, director of district No. 1, resigned because he is to be absent several months. Bro. H. H. Fisher, of Gallatin, was appointed to take his place. We were favored with a good organ to assist in the music, by the kindness of Bro. Malloy's daughter-in-law, which was much appreciated. Our meeting closed Tuesday morning, nearly all feeling in the best of spirits. May God bless the cause in Missouri. GEO. I. BUTLER.

Fairfield, Iowa.

WISCONSIN CAMP-MEETING.

Up to this writing, Sabbath forenoon, this has been a successful meeting. We have a beautiful grove and a well-arranged camp; and we have enjoyed good weather. The attendance is as large as could be expected, and the brethren seem of good courage. Forty-six tents in all are upon the grounds. Forty-two churches are represented by delegates in the Conference. Forty schools are represented in the S. S. Association. Bro. and Sr. White, and W. C. White and wife arrived safely upon the grounds yesterday at 4 P. M. I hardly need say that great interest was felt in their coming, and as Bro. White's voice sounded through the grove last evening, our hearts were glad for the privilege of hearing him once more, and of seeing him in

the possession of so good a degree of health and strength as he now enjoys.

To-day it rains, but we expect a good work. A model Sabbath-school is held at nine o'clock, under the direction of Bro. W. C. White. Bro. White speaks at 10:30, on the subject of Jesus and the resurrection; and Sr. White at 2:30, after which baptism will be administered in Fourth Lake, upon the bank of which the camp is pitched. G. C. TENNEY.

THE V. M. SOCIETIES.

THE work of our vigilant missionary societies, in remailing the *Signs of the Times* to different parts of the world, is accomplishing much good. The Judgment alone will reveal the results thus accomplished. Many become interested, and finally embrace the truth, who never respond to letters they receive. Not a few instances have come to our knowledge, where papers which have been sent to individuals having no interest to read them, have fallen into the hands of others who have become interested, and in a few instances these efforts have led to churches being raised up. This work also gives an experience to the individuals thus engaged, which is invaluable to them. But there is another feature of missionary labor, lying nearer home, which should not be overlooked. Although relating especially to those having the oversight of churches (See Eld. Canright's article "To Church Elders," in REVIEW of April 24), much of this kind of labor can be performed by our sisters. They should visit and pray with those who may be losing their interest in the cause of present truth. They should see that each family has the REVIEW, *Good Health*, and *Instructor*. Do not neglect this work. Not unfrequently we hear of individuals getting into "doubting castle," and falling a prey to Satan. The first the church knows about the case, they are lost. Is no one responsible for this? Perhaps there was a V. M. society in the same church, actively engaged in remailing papers every week. This distribution is all right, but we should remember that we owe a duty one to another in our church relation. It was Cain who said, "Am I my brother's keeper?" implying that he had no responsibility in the matter.

You may plead that the work is disagreeable, and you have not the time to devote to it; but are we not living on this earth to do good and exemplify the spirit of Christ? Is there any work in which we can engage, that will develop this spirit more than this? We are fast approaching more troublous times than any we have as yet witnessed. We are not prepared for it. The testimonies to the church should be read by every family. Are there those in each church who feel the responsibility of looking after these things? Do not say this work belongs to some one else. The language of the apostle in Phil. 2 is addressed to us individually: "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." As those who profess to follow in the footsteps of our divine Lord and Master, are we prepared to meet the record of our lives in the Judgment?

The reading of our periodicals and the testimonies together with a daily study of the Bible will be a strong fort against the attacks of Satan. God in his providence has given the testimonies as a spiritual help to his people. In them, we are warned concerning particular dangers which lie in our pathway, the journey through. A responsibility with reference to reading them ourselves, and inducing others to do the same, rests upon us who believe these things. We feel deeply over this matter. There is a great lack in our churches in respect to feeling for each other's spiritual welfare. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

There should be more sociability in our churches; but the object should not be to talk about our farms, our shops, our merchandise, but of the truth, of victories gained, and of each other's spiritual welfare. This will be health and strength to us spiritually. Try it, brethren and sisters. Do it immediately. Do not put it off, but reform at once, and see how it works. S. N. HASKELL.

THE HEALTH AND TEMPERANCE ASSOCIATION.

FIFTY-FOUR years ago, Eld. Joseph Bates, now deceased, long known as one of the pioneers of the S. D. A. denomination, succeeded in effecting the organization of the first total abstinence society in America. Previous to that time, there had been moderation societies, but they only made the use of intoxicants respectable, and in no degree lessened the real evils of intemperance. Eld. Bates had been a total abstainer himself for several years, and while a sea captain had required total abstinence on the part of his crews. His own experience relative to the great benefits of thorough temperance made him anxious for others; and his earnest labors resulted, as before remarked, in the formation of a total abstinence society, which was supposed to be the first organized in this country. Eld. Bates did not stop with abstinence from liquor; he discarded also tobacco, and afterward tea and coffee.

More than thirty years ago, Bro. and Sr. White introduced the subject of reform among the early members of this denomination. By degrees, not only temperance, but health reform on various points, has been introduced by them, as the people have been prepared to receive new truths on these subjects, until S. D. Adventists have become generally known as a denomination of the most thorough temperance reformers to be found anywhere.

It has been evident, however, that for a few years there has been something of a retrograde on this subject, and it has been feared that while engaging so earnestly in the carrying forward of other enterprises, the important one of temperance was being neglected. To in some degree counteract this tendency, and keep the subject of true temperance reform before the people, steps were taken, after long deliberation on the subject, for the formation of an organization to represent the important ideas embodied in this reform. It seemed, indeed, very appropriate that the very denomination one of whose earliest pioneers was active in the formation of the first temperance society in America, should be foremost in temperance reform now, and should be the one to organize the first temperance society with a platform broad enough to include all varieties of intoxicants, and every species of intemperance.

A favorable opportunity presenting itself for introducing the matter, several preliminary meetings were held, and an organization was finally effected in this place on the evening of the first day of 1879. About one hundred and fifty signed the pledge and became members of the society at the first meeting. Active measures were taken to bring the matter to the attention of the people in various parts of the country; and the membership has been gradually increasing by additions from all parts of the United States, as well as from this vicinity; but no very great advance was made until within the last month, it being thought best not to urge the matter until all should become sufficiently well acquainted with the objects of the organization and convinced of its importance to be ready to take hold of it with interest and earnestness.

At the recent camp-meeting in Kansas, the subject of health and temperance reform was presented so forcibly by Bro. and Sr. White that a great interest was aroused, which resulted in the formation of a State temperance society there, one hundred and nine names being taken on the ground. At the Missouri meeting, the subject was again presented, and with still greater success, as reported by Eld. Geo. I. Butler last week, a society of one hundred and thirty-two members being organized, including two-thirds of all the persons on the ground, and nearly all the adults. The glorious result obtained at this meeting was in part attributable to the active efforts of Eld. Butler and Col. D. C. Hunter in seconding the labors of Bro. and Sr. White by the circulation of pledges. We presume the Missouri State Society will soon number four or five hundred.

Organizations are being rapidly effected in other States. Plans for the formation of State and local organizations have been perfected, and we expect that very soon every State will have its health and temperance society, and every church its health and temperance club, with an army of active workers in the glorious cause of temperance in its truest, broadest, noblest sense. J. H. KELLOGG, M. D.

ALWAYS be good-natured if you can. A few drops of oil will do more to facilitate the movement of the most stubborn machinery than rivers of vinegar.

SPEAK A GOOD WORD FOR IT.

A good word for what? The Medical and Surgical Sanitarium at Battle Creek, Mich. There are many reasons for this. First, the medical skill of those who have charge of this institution is not excelled anywhere. Nearly every remedial agent known is here employed for the relief of the afflicted. Secondly, it is so intimately connected with other institutions which relate directly to the work of God that those who visit the Sanitarium become more or less acquainted with the work of present truth. Thirdly, it is an institution that has been established in the providence of God, and therefore we can expect his blessing to attend it when it is conducted in his fear. God by his Holy Spirit has spoken concerning it. Fourthly, prejudice against present truth has been removed from the minds of scores who have received treatment at this institution; and as they have returned home, their influence has been decidedly in its favor. This we have known to be true in many instances. Our ministers should take an active interest in this branch of the work. They should carry circulars with them, to give to those who are suffering from disease, wherever they may find them. They should also carry with them a supply of the

DESCRIPTION OF THE SANIARIUM,

which, if discretion is used, may be left at public reading-rooms, and with proper persons. Be ready always to speak a word in favor of this branch of God's work, as well as every other.

Of the miracles performed by our Saviour, more than two-thirds which we find on record pertained to a restoration of physical health and strength. In healing physical maladies the Saviour opened an avenue to the heart. "Who forgiveth all thine iniquities, who healeth all thy diseases." Thus the forgiveness of sins and the healing of the body are frequently associated together in holy writ.

TO OUR MISSIONARY SOCIETIES

We appeal in particular upon this point. Do not neglect the sick and afflicted wherever you may meet them. Not only talk with them of the blessed hope, and pray with them, but instruct them how they may find relief from physical suffering. Call their attention to the Sanitarium, and explain to them the manner of treating disease which is there adopted. Many whose minds are prejudiced can only be reached by thus showing an unfeigned interest in their welfare, and it is a successful method of reaching others. Our presidents and secretaries should see that they have a supply of both kinds of the Sanitarium circulars, to place in the hands of missionary workers. There are thousands of public places which should be supplied, and tens of thousands of invalids who should be informed of the Sanitarium and its facilities for the treatment of disease. If you have not seen the circulars, send for them immediately. This institution should be filled this year with paying patients. When these patients return home to all parts of the country, they will carry with them a good report of what they have seen and heard, and thus a powerful influence will be exerted, in removing prejudice, and preparing communities to listen to the truth. Do not put this work off, but begin now. Are there not invalids in your neighborhood whom you can persuade to subscribe for *Good Health*, by telling them of the good instruction contained in it? Speak of the successful method of treating the sick at the Sanitarium, and leave them a circular. We should be awake to the wants and needs of the people, and, in every branch of the work, lead men and women to the truth.

Perhaps some will ask, "Can the poor be cared for at the Sanitarium?" We answer, Yes; if individuals are too poor to pay anything, providing the Conference to which they belong considers them worthy, and will pay a portion of their expense, the managers of the Sanitarium will make a liberal discount. But it should be remembered that additional facilities for treating the sick, including new buildings, have occasioned great expense, and also that the only help asked by the Sanitarium has been the loan of money at a low rate of interest, and the assistance of our brethren and sisters in sending patients who are not of our faith to the institution. Many are being treated elsewhere at greater expense than they would incur at the Sanitarium, and yet are receiving less benefit than they would here.

The principles of health reform sustain the relation to this cause that the right arm does to the body. Therefore, we say, Speak a good word for the Sanitarium. Speak at the camp-meetings, where you visit, wherever your attention is called to suffering humanity. God will bless you in so doing. S. N. HASKELL.

MY PRICELESS TREASURE.

I've a treasure that is hidden
Where no moth nor rust decay;
How it cheers me while I linger
On my short, uncertain stay.
Safely laid up in the skies,
There my priceless treasure lies.

Toil and care, or pain and trial,
Cloud this cold earth's brightest day;
But in Heaven no shade of sorrow;
And our tears are wiped away.
Just beyond the pearly gates,
There a changeless treasure waits.

Like the transient dews of morning,
Earthly joys may flit away;
But be mine my Saviour's promise,
Which can never fear decay;
Finest gold will not compare
With the treasure hidden there.

Let us bravely do the duties
That may crowd our earthly lot;
Fanned by Heaven's kindly breezes,
Earth's rough winds will be forgot,
When our souls shall homeward fly
To claim the treasure in the sky.

We shall hail a glorious morning,
We shall lay our labor down,
When we rise, no more encumbered,
To our glorious home and crown,
Heaven's immortal bliss to share,
And our treasure waits us there.

P. ALDERMAN.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

NORTHERN EUROPE.

THE meetings are progressing here in Christiana as usual, with the exception that we meet only on Sabbath and Sunday, on account of painting and preparations for our new meeting-hall. It takes longer time and more means than we had expected, to get it ready. A week from Sabbath, the Lord willing, we shall be ready to begin meetings. Bro. Olsen, from Söderhamn, Sweden, is now here to attend the lectures, and become better fitted to help spread the precious truth.

A Lutheran preacher in Storfors, Sweden, has become interested through reading, and is advocating the truth. We have sent him a good supply of books. He can read English, and has most of our small English tracts.

Bro. K. Brorson is having some success in Denmark. A brother and his wife were baptized in Asaa. They have struggled hard to become settled in the truth, and are now happy in the Lord. The friends in Dronninglund sogn now meet on the Sabbath, and Bro. Kristensen leads the meetings. Many doors are open for the truth. They are anxious to have me come over and help them.

May 20, 1879.

J. G. MATTESON.

INDIANA.

Warsaw, Tent No. 1.—We held our first meeting in the tent at this place first-day, June 8. This is a town of some three thousand inhabitants, the county seat of Kosciusko county. One hundred and fifty were in attendance at the first meeting, and fully two hundred in the evening. The best of order was preserved, and good attention given.

S. H. LANE,
W. W. SHARP.

NEW YORK.

Etna, Tompkins Co., June 12.—We pitched our tent here June 3. This is a small village surrounded by a good farming country; and being on a line of the U. I. & E. R. R., we have access to quite a large number of people. Thus far we have had good congregations, and the best of attention. An interest is being awakened, and we hope for good results. Pray for us.

T. M. LANE,
E. S. LANE.

TEXAS.

Shannon Creek.—We closed our meetings at this place June 5, having labored here two months. Sixteen have taken a decided stand for the truth; among them is one young man who was raised in the Catholic faith. These friends meet at Denison every Sabbath, with the company just brought out by Eld. R. M. Kilgore. Others are deeply interested, and we believe they will soon obey. To the Lord be all the praise.

J. S. KILGORE,
A. G. DANIELS.

WISCONSIN.

Little Falls, June 5.—Came to this place May 30, and held meetings Sabbath and first-day. Found the brethren all firm in the truth. Organized a church of eleven members. A leader was chosen, also a secretary and treasurer. It was unanimously voted to adopt the tithing system. Besides these, there are eight others keeping the Sabbath, several of whom will unite with the church before long. The Sabbath-school was conducted with good order, and considerable interest was manifested. The lessons were well

learned. I hope the Lord will keep these brethren by his power unto salvation.

T. B. SNOW.

ONTARIO.

Chatham, June 12.—Our meetings, thus far, have been very encouraging. The interest is steadily rising. We have canvassed the subjects of the second advent and the nature of man. This evening we commence on the Sabbath question. The truth is creating quite a stir, and leading men are deeply interested. Ministers are busy circulating false reports, but as yet none dare come to the front. We hear, however, that preparations are being made to oppose us publicly. Trusting in God, we await the storm, believing that the truth will yet triumph here, and that the cause will rise in Ontario.

J. FULTON,
J. W. MOORE.

MAINE.

Somerset Mills, and Cornville.—Our meeting at Somerset Mills, May 31 and June 1, was an interesting one. Freedom was manifested in the social meetings, and the Lord came near to us by his Holy Spirit. Three were baptized and united with the church. The interest in the Sabbath-school work has increased of late. They take a club of *Instructors*, and have a church library. This is as it should be in every church in Maine, and it could be very easily effected if all would come up to the work as they should.

At Cornville, June 7, 8, two were received into the church by baptism, and we still hope for others. Sabbath-school officers were chosen at this meeting, and we hope to see a more lively interest in this branch of the work. May the Lord bless the brethren and sisters in this place; and while the enemy works hard to destroy all that he can, may the honest in heart be saved from his snares.

J. B. GOODRICH.

ILLINOIS.

Apple River, Jo Daviess Co.—In company with Bro. and Sr. Hammond and my wife, we visited the friends in the vicinity of Hudson Mound, May 16, where Bro. H. and myself labored two years ago. At that time three sisters commenced keeping the Sabbath. As a result of their faithful example and the reading of the *Signs*, we found others ready to accept the truth. Eight were baptized. Eleven are keeping the Sabbath. One sister commenced keeping the Sabbath from reading tracts procured by her husband at the tent while Bro. Hammond and Colcord were at Scales Mound, she never having heard a sermon on the subject. This shows us that we should not be discouraged in sowing the seed, though we do not immediately see the fruit.

I shall continue to labor with these friends for a while, to more perfectly instruct them in the way of life, hoping also that others may be added to their numbers.

J. F. BALLENGER.

NEBRASKA.

Tekama, June 1.—I have closed my labors in Burt county for the present. Since my last report, nine have signed the covenant. Thirty-two in this county have commenced to keep the Sabbath since last fall. I have sold books and periodicals to the amount of \$75.00, and have received \$12.00 in donations. May God continue to bless these dear souls.

A. J. CUDNEY.

Burt Co., June 4.—I came here to assist Bro. A. J. Cudney in completing the work which he had faithfully carried on for some time. At Tekama Creek three were baptized, and united with the York Creek church.

Last Sabbath and first day we held meetings six miles south-west from Golden Spring. Thirteen were baptized, and united with the Decatur church. Bro. Thomas Thompson was ordained elder, and Bro. Levi Little elected clerk. The ordinances were celebrated, on which occasion the Lord drew near. This meeting was spoken of by some as the best day in their experience.

CHAS. L. BOYD.

IOWA.

Garden Grove.—I held meetings with the Sabbath-keepers in this place May 31 and June 1. Our meetings here, I trust, were profitable. Six good persons are trying to walk in all the truth. Agreeably to their request, they were organized into a church. A deacon was elected and ordained, and a clerk and treasurer were chosen. They voted to adopt the tithing system. May God's blessing rest upon them, and others be added to their numbers.

C. A. WASHBURN.

Davis City, June 9.—We began meetings June 5, and seven discourses were given up to last night, for the benefit of the church in this place. The brethren and sisters all seemed to be encouraged, and testified that they meant to take a straightforward course for the kingdom. Bro. Millard and Caldwell were present, and added to the interest of the meeting, taking

part with us. Six were present from Garden Grove, two of whom, with three others of this place, were baptized yesterday. Two were taken into this church. To-day we have pitched our tent in the village, and intend to begin a short series of meetings to-morrow evening. These meetings are intended to complete the good work already begun here. We desire the prayers of God's dear people.

C. A. WASHBURN,
G. V. KILGORE.

Sioux City.—Since my last report I have spent two days in this city, and hoped to secure a house in which to give a course of lectures; but not succeeding in this, I concluded to wait for a more favorable time. If a tent should be pitched here, I think labor in both English and Danish would be productive of good results.

While here I learned of three or four Danish families living across the Missouri River near Homer, Nebraska. I visited them, holding two meetings, and selling and giving away our periodicals. Obtained one subscriber for the *Tidende*. Since then I have labored in Story City for about two weeks. Some interest is manifested. We have now a company of eight Sabbath-keepers here. Pray for us.

Story City, June 10. JOHN F. HANSON.

MICHIGAN.

Vassar, June 9.—Since our last report we have visited the scattered Sabbath-keepers in the towns of Novesta, Kingston, and Watertown. Found, in all, twenty-five keeping the Sabbath. They are very much scattered, and the country is new, thus rendering it impossible to effect organizations. We also visited the churches of Elmwood, Fairgrove, and Watrous-ville. The rain was a hindrance to our meetings at Elmwood. At Fairgrove seven were baptized and added to the church. We had some very excellent meetings at Watrous-ville. The good Spirit of God came into our midst, and many expressed a desire to get nearer the Lord. We think some of pitching the tent in that place. Pray for us.

R. J. LAWRENCE,
WM. OSTRANDER.

Spring Arbor.—The Sabbath-school convention held here May 31 and June 1, was a success. There was a good representation of the schools in the county, some being present from Moserville, West Liberty, Summit, Napoleon, Jackson, Tompkins, and Springport.

Nine meetings were held during the two days, three of which were appointed for preaching, and one for practice in singing. A praise meeting was also held. The remainder of the meetings were directly connected with the Sabbath-school work. While the convention was made entertaining, it was also rendered very instructive and profitable. This produced a feeling of general satisfaction. Bro. G. H. Bell and W. C. White were present to give instruction in the various departments of this important work. Whenever either of these brethren can be present at the Sabbath-schools in different places, I would advise all within reasonable distance to attend, and to take their children with them. We hope the schools in the south-eastern part of the State will put in practice the excellent counsel received from these brethren.

M. B. MILLER.

OHIO.

Wakeman.—We have a sixty-foot tent pitched in the country five miles from Wakeman, and meetings began on the evening of May 29. We have a good hearing, and the interest is growing.

H. A. STJOHN,
A. M. MANN.

Bedford.—June 2-6 I spent in looking up scattered Sabbath-keepers. In Chester I found three or four keeping the Sabbath. We shall make an effort to add to their number. I obtained two subscribers for the REVIEW.

Friday evening, June 6, Eld. Early, Baptist, spoke against us on the Sabbath question. The two following evenings I spoke to good audiences in the factory. After the review of his arguments, the anti-Sabbatarian, not being satisfied with his effort, secured a Disciple preacher, who is to try his hand at the same next Friday evening, in the factory.

We expect to pitch the tent near here this week. We earnestly desire the prayers of God's people, that Heaven's blessing may attend us.

R. A. UNDERWOOD.

Dunkirk, June 9.—The tent was pitched here May 30. Meetings commenced with a good prospect, but the second day the weather became rainy and cold, and it continued so until during the last two days of the meeting, when the people again began to attend. Last night nearly three hundred and fifty came out to hear on the change of the Sabbath. Many who never attended our meetings before expressed a desire that the tent might remain longer; but as it was not expected that the interest would revive, arrangements had previously been made to move the tent to-day to Uniopolis, where we design to remain over two Sabbaths. The company of Sabbath-keepers at Dunkirk are growing in the truth. Five were baptized on first-day, and six united with the church, having pre-

viously kept the Sabbath. The Lord willing, I shall endeavor to visit all the churches under my care, with the tent this summer.

G. G. RUPERT.

Leesburg, Highland Co., June 2.—Since May 24 I have been holding meetings at this place in the Universalist house, which the brethren have the free use of. The little company of Sabbath-keepers here was raised up by Eld. Waggoner about a year and a half ago. The outside attendance is small. Twice before this a good interest has been aroused, and then allowed to go down just as the people were making their decisions. Considering the circumstances the brethren are doing quite well; but some are rather backward on health reform.

We pitch our tent immediately.

E. H. GATES.

TENNESSEE.

Edgefield Junction, June 10.—Met with the brethren at Cross Plains, June 6 and 7. On Sabbath a good meeting was held at the house of Bro. Yates, where some bore their testimony for the first time. The next day we assembled a mile and a half from town, and organized a Sabbath-school of nine members, expecting that more will be added soon. There is a company of ten Sabbath-keepers here, who should very soon be organized. The interest is good. Brethren, pray for the cause in this place.

CLINTON OWENS.

Springville, Henry Co., June 5.—We have been here about two months, and have held meetings in three different buildings. Sixteen have signed the covenant, five of whom were keeping the Sabbath when we came here. Opposition has been bitter and determined, but the Lord has verified 1 Cor. 1:27-29.

Five ministers have exposed the weakness of their own positions; first, by several of them refusing to converse on the subject of the Sabbath, even when asked for instruction; second, by forbidding the preaching of any more strange doctrine in the Methodist church; third, by several opposition discourses, which were reviewed; fourth, last Sabbath a Methodist minister sent a constable to serve a writ on three of our brethren, for *breaking the Sabbath on Sunday, May 25*. They refused to transact any business with the officer on the Sabbath, and we persuaded him to go with us to meeting. Mrs. Owen spoke on the union of the church, for which Christ prayed (Jno. 17), and the means to secure this result (1 Cor. 12; Eph. 4:11-13). As she dwelt on the final glorious triumph, the representative of the "powers that be" was affected to tears. After that he labored to deliver our brethren.

Yesterday I attended the trial at the court house. Two of our brethren were acquitted at once, as no testimony was brought against them. The minister, Clement, was charged with the entire cost. As the decision is given by one of high standing in the legal profession of this State, and it will be of general interest and practical value to the brethren throughout Tennessee, we give it in full as read before the court, and request its publication. Brethren, preserve it for future use.

G. K. OWEN.

THE following is the decision referred to above:—

T. D. CLEMENT vs. W. D. DOITCH.

DEFENDANT is brought before me under Sec. 1723 of the Code, for violation of the Sabbath, or, as mentioned in said section, Sunday. He pleads guilty to having violated, or worked on, Sunday, the first day of the week, but insists it is not the Sabbath, or day of rest, but that Saturday, or the seventh day of the week, is the Sabbath or day of rest, and shows by proof that he observes that, as required by the section mentioned for Sunday. Defendant further insists that, as a member of a religious denomination called "Seventh-day Adventists," he is compelled by conscience to "work six days and rest the seventh," and that, according to his belief, Saturday is the seventh day. Now the section mentioned does not say the seventh day, but Sunday; and it is defined by Bouvier, and followed by all law-writers on the subject, that Sunday is the first day of the week. (Dec. Bouvier, Sabbath, Sunday.) It will be seen that the intention of the legislature was to prohibit ordinary labor on the Christian Sabbath, by reference to Sec. 1724, which uses the words Sunday and Sabbath as convertible terms, and by reference to the act of 1741, from which the sections mentioned are drawn, which requires "all and every person or persons whatsoever, on the Lord's day, commonly called Sunday, to apply themselves carefully to the duties of religion and piety." Defendant claims that Saturday is the Sabbath, and observes it as such.

The Constitution, Art. I, Sec. 3, declares "that all men have natural and inalienable rights to worship Almighty God according to the dictates of their own conscience;" that "no human authority can in any case whatever control, or interfere with the rights of conscience;" and that no preference shall be given by law to any religious establishment or mode of worship.

If the legislature intended arbitrarily to fix a day for people to observe, Sunday, as the Sabbath, regardless of their religious belief, then the Act is directly in conflict with the above section of the Constitution, and is void, because

it is "human authority interfering with the right of conscience." Therefore, as the intention of the legislature was to require the observance of the Sabbath, and not to fix arbitrarily a holy day, and as Defendant observes what his religion teaches as the Sabbath, he is not guilty of any violation of the law; the case must be dismissed, and Plaintiff taxed with costs. It is not worth while to inquire as to manner in which the action is brought, as the above decides the case.
W. L. CARTER, J. P.

THE CAUSE IN SWEDEN.

THE prospect of the third angel's message soon being proclaimed in Sweden is brightening. Young men of ability, who have experience in preaching, are becoming interested by reading the *Harold*, and some of them are embracing the truth. The Lord is working upon the hearts of the people throughout Sweden, and many, with earnest prayers to God for light, are searching the Scriptures for the truth. Long have we been waiting and praying for the Lord to raise up living preachers in the Swedish cause; and now, as we see our prayers beginning to be realized, we feel to lift up our hearts in grateful praise to Him who has crowned our feeble efforts with success. We will humbly labor on in the fear of God and the counsel of our brethren.

The following is a letter from a young brother in Sweden, who is now with Bro. Matteson in Christiana, to become fully acquainted with the truth, after which it is his intention to go back to Sweden and devote himself to the spread of the truth in that country:—

Christiana, May 22, 1879.

DEAR BROTHER: I have now become acquainted with Bro. Matteson. The Lord has abundantly blessed his labors in Christiana, so that now many souls are rejoicing in the light which has been presented to them. His meetings are attended by large multitudes, and now even I have the longed-for privilege of listening to the words of instruction from his lips. His sermons are full of life and spirit. Tears flowed from many eyes while he preached to us this morning from Acts, first chapter. The Spirit of God was felt in our midst, and many were deeply moved. Oh, that many would heed such warning appeals, and decide for the commandments of God and the faith of Jesus!

As soon as the new hall is ready, Bro. Matteson will give a course of lectures on the prophecies. There will then be a good opportunity for me to learn how to give such a course in a new place. These lectures over, I will return to Sweden to show my brethren this heavenly light which the Lord has revealed to us in these last days. In Sweden there are no doubt many whom the Lord will call out from Babylon. The dark pall of ignorance has hitherto shut out the light from the Swedish people, but I believe the time will soon come when the Lord will remove it. When I return to Sweden, I will consecrate myself wholly to labor in the cause of God. There is also another Swedish brother here who is anxious to engage in the promulgation of the last warning message.

I wish to know what decision the Conference made in regard to Sweden. I think it would be well for Eld. Matteson to go there and start the missionary work, which might be kept up afterward by one who could devote his whole time to distributing our Swedish publications. They are silent, but at the same time forcible messengers, and their work will not be fruitless.

I remain, your brother in the hope of eternal life when Christ comes.
L. G. O.

We hope Bro. Matteson will continue to take an interest in Sweden, and that he will assist such as are worthy and capable of becoming efficient in the work of proclaiming the third angel's message to the people in that country. And we further hope that all who have an interest in this work will, in their prayers, remember the Swedish cause and those who labor in it.
A. SWEDBERG.

"THE KING'S BUSINESS."

It is written in the natural world that there is a great Creator. It is written in the hearts of men that there is a divine Spirit. It is written in the book of revelation that there is an Almighty power. It is written in the history of nations that there is an All-wise King.

"The King's business" is important—far more important than the culture of farms, the manufacture of useful articles, or the exportation and importation of merchandise. These employments are necessary, but secondary. Overshadowing them all is a higher calling, a primary object—"The King's business."

The King's jewels lie buried among the broken rubbish of earth. Ye busy hands, here is work! Yonder is a precious soul, sad and cast down. A kind word may cause the sorrowing heart to seek the never-failing Fountain of light and life. Yonder is a discouraged brother, faltering and trembling. A helpful act may impart strength to the fainting one, and send him on his way rejoicing. All around you lies the "King's business."

No drones are wanted in the King's vineyard. "The King's business demands haste." The Owner of the ripe grapes is coming soon. The laborers will soon receive their wages. Haste, ye messengers! Haste, ye that "run to and fro"! Haste, ye burden bearers! Haste ye, O vine-dressers!

The earth groans. Sad hearts agonize. Way-worn feet bleed. The purple clusters of the vine hang ripe and bloated. Oh, haste, ye that do his pleasure. The rumbling of the King's chariot will soon be heard. The shining retinue of Heaven will soon appear.
O careless worldling, arise! Say ye, "Now for

a higher life!" O lukewarm professor, awake! Say ye, "Now for a busier and more useful life!" O faithful Christian, take courage! Say ye, "Now for a swifter race!"

"The King's business demands haste."

ELIZA H. MORTON.

Allen's Corner, Me.

DEDICATION AT BLOCKVILLE, N. Y.

THE meeting on this occasion was one of interest. The young church in this place, by united and persevering effort, have erected a neat and substantial house of worship, 28x45. In order to build the house, they had given beyond their apparent ability, and yet it was in debt some \$350. They rallied, however, for another strong lift, and the result was that \$253 were pledged by the brethren and sisters, and other friends present, so that it is not probable there will be any serious embarrassment hereafter. If some of our wealthy brethren in other places would make up the balance, it would prove a blessing to them. We believe that this is a truly worthy object, and help would be appreciated by those who have with great sacrifice carried on the work.

Several ministering brethren were present. The house, with the gallery and extra seats, was filled. The preaching was good and appropriate, and was well received by the church and people generally. Three were baptized; and the meeting closed with an affectionate farewell discourse by Bro. Reynolds, whose field of labor has been in this section for some time past, but is now at some distance away.

Our people at Blockville have had the sympathy of their neighbors generally in their enterprise, a number giving substantial aid, for which they are grateful; and I see no reason why a strong church may not be built up here. May the Lord add to their number such as shall be saved.
R. F. COTTRELL.

SISTER L. COOMBS writes from Warren Co., Ky.:

If we as a people believe that the Lord is soon coming, how can we feel so unconcerned? Let us awake and show by our walk and conversation that we are what we profess to be, followers of the meek and lowly Saviour.

"The Lord is coming! saints rejoice!
We soon shall hear his glorious voice,
Majestic, uttered from afar,
As on he hastes his conquering car."

My mother and myself are the only Seventh-day Adventists in this place. The nearest church is fifty miles distant. We meet with many temptations and trials; but if by suffering persecutions here we can have a home in God's kingdom, we feel that we can bear them willingly.

COMPLAINERS, READ THIS.

"A CLAPPER in an old church tower professed to be greatly grieved because the bell it hung in was cracked. It was ever and anon telling of its grief in most dolorous tones, and excited the sympathy of many unsophisticated people. But the ghost of Diogenes coming along said, 'Cease your whining, Master Clapper; remember in the first place that you cracked the bell, and in the second place nobody would know it was cracked if you didn't tell them.' When you meet a man that is always complaining of the coldness of the church and the want of harmony among its members, tell him this fable. Those who make the most complaint, are often those who are the most to blame. How is it with you, anyway. Is there a cracked bell in your church, and are you the clapper?"

This is too good to let sleep. An experience of fifteen years among the churches has taught me that this illustration is just to the point. Church grumblers, please read this and remember that this is what all Christians think of you.
D. M. CANRIGHT.

PIOUS SWINDLERS.

THAT men should swindle for money and worldly goods is not strange, but that they should swindle God's cause out of sacred means, to obtain religious reading, is a little strange. What good can such persons expect to do with such matter; or what good can it do them? Yet we frequently find such. A man in eastern Ohio writes a piteous tale to obtain the REVIEW and other matter free. He professes wonderful love for all the third angel's message, but is in deep poverty and great persecution. He has the modesty to ask for the *Instructor*, the Testimonies, books, pamphlets, tracts, and other things all in one letter. Now this man lives among our brethren, near a church, uses tobacco, tea, coffee, and pork, has kept the Sabbath for fifteen years, never gives a cent, and has no fellowship for his brethren nor they for him. But how shall we avoid being imposed upon without withholding from the worthy poor? In nearly every case the officers in each State will know all the worthy Sabbath-keepers in their Conference. Hence such matters should be referred to them, to be looked up. Why should not each Conference supply its own worthy poor with reading matter, instead of the Office being asked to do it? Ohio will do it, and pay full price too.
D. M. CANRIGHT.

WHEN the day comes that Christians are Christians, then will the great mass of mankind be convinced of the truth of Christianity.

HELP THE SABBATH-SCHOOL.

Do the young friends ask, How can I help the Sabbath-school? We answer,—

1. By your presence whenever you can attend.
2. By always having good lessons.
3. By encouraging others to attend the school. Use your influence as far as you can to encourage children and young friends of your associates to go to the Sabbath-school.
4. Aid it by contributing of your means to help in the purchase of books and maps for the school, etc.

Not long ago one of the *Instructor* family came more than twenty miles to attend meeting with us. I think I never heard so long a lesson better recited. He seldom can attend a meeting or Sabbath-school; but he gets the lessons weekly, and recites them at home.

In this way he shows his love for the Sabbath-school. And he gave further tangible proof of his love for the work by placing in the contribution box, on Sunday, thirteen cents which he had laid "by him in store" since having an opportunity to attend meeting. Who that cannot often attend meetings will do likewise? We hope many.
A. S. HUTCHINS.

RELIANCE UPON GOD.

THERE is no calling in human life which can be successfully pursued without reliance upon God, and especially is this grace needed in endeavoring to follow in the footsteps of Christ. The pathway of life may be bright before those whose trust is secure in God, however they may be humbled by misfortune, or may suffer from disease.

Nothing is more impossible than for the carnal heart to serve God acceptably; and many times he takes ways which seem strange to us, to change the current of our thoughts, and draw our affections from earth to Heaven: but we should ever remember that he is our kind Benefactor, as well as our Judge, and that the way he appoints is best for us. Our songs of joy may sometimes be turned to sorrow, but this sorrow eventually brings forth fruit more to be desired than all the treasures of earth. Death may enter the household, and the strong, the noble, and the promising one be cut down suddenly—in a moment; but it is when the heart is burdened with sorrow which no human aid can relieve, that we learn how precious is divine assistance. Trials and afflictions help us to unbar the door of our hearts, and invite the Comforter in, bringing joy and peace which the world can never afford, and teaching us patience, and humility, and tenderness of heart.
JOS. CLARKE.

God hears the heart, though without words; but he never hears words without the heart.

Notes of News.

—NOT many events have transpired the past week which we would care to notice, or in which the readers of the REVIEW would be particularly interested. There has been the usual amount of casualties, conflagrations, suicides, robberies, and crime of all classes and grades.

—CHOLERA of a severe type has made its appearance in the lowly Bolan Pass.

—THE famine in Cashmere is taking its course, and people are reported dying by hundreds.

—A DISASTROUS fire occurred in Dwight, Ill., June 8. Loss, not covered by insurance, \$50,000.

—THE Afghan treaty has created a strong impression in Persia, greatly increasing the British prestige.

—FORTY thousand camels belonging to the British transport service died during the war in Afghanistan.

—FERRARI, June 7.—Several thousand people have been rendered homeless by the inundation in the river Po.

—A SPECIAL commissioner has gone to Astrakhan to investigate the disease which has broken out among the Tartars.

—ANOTHER destructive storm has passed over various portions of Kansas, doing serious damage to buildings and crops.

—RECENT advices from Minnesota state that Sitting Bull counsels his followers to make peace with the Americans.

—DISPATCHES from London, June 8, state that an unexpected and happy termination of the war in South Africa has occurred.

—LATER dispatches from Rome state that the eruption of Mount Etna has ceased, but the volcano continues to give forth smoke.

—LONDON, June 8.—A dispatch from St. Petersburg says that Alexander Solovieff, the would-be assassin of the Czar, was executed yesterday at 5 o'clock P. M.

—It is stated that the pope has submitted definite proposals to end the clerical controversy, but the government is disinclined to accept his proposals.

—SIMLA, June 12.—Reports have reached the government of India of fresh massacres of royal princes at Mandalay, prompted by the king of Burmah.

—OFFICIAL intelligence was received in London, June 8, that violence and bloodshed occur daily in Jamna, Arta, and Preveza, caused by the insubordination of the Turkish troops.

Private dispatches represent that the inhabitants of Lebanon are preparing for a revolt, and demand the recall of their Governor.

—WASHINGTON, June 12.—A dispatch was received here to-day by Fred Douglass, from Hayti, stating that the United States Minister, the Hon. J. M. Langston, is dying of yellow fever.

—LONDON, June 8.—The *North German Gazette* states that the German Foreign Office has received confirmation of the reports of the destruction of the German mission station in Natal, and of the ill treatment of the missionary by the British. Communications are still proceeding with the British government on this subject.

—LANSING, Mich., June 10. Department of State.—The crop and stock reports of 496 townships, received at this office, representing 53 counties, show that there were 1,244,796 sheep sheared in 1878, yielding 6,062,242 pounds of wool, an average of 4 87 pounds per head. They also show that the number of sheep in the same townships in 1879 was 1,310,320 which is 19.99 per cent more for said townships than in 1874, as shown by the census of that year. If there has been a corresponding increase throughout the State, there will be 1,982,114 sheep sheared the present year, and the total clip, at the same average per head as in 1878, will be 9,652,895 pounds.

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth" Rev. 14: 13.

IN MEMORIAM.

Lines on the death of Eld. J. N. AYERS, late president of the Kansas Conference, who died in his tent on the Emporia, Kansas, Camp-ground, May 26, 1879.

O south wind, fill the land with dreamy sweetness,
Waft leaves of fading flowers upon the sod,
Beneath which, after life of calm completeness,
Slumbers the child of sorrow and of God.

O snow-white lilies, press your tendrils downward,
And flaunt your petals to the morning sun;
For the grave you cover is by angels guarded,
And the sleeper rests, with life's great work well done.

Not as the soldier falls in storm of battle,
Where squadrons shake the earth with martial tread,
Where charging horsemen mid the cannons' rattles,
Trample the dying and deface the dead;

But in the tented field, with songs to cheer him,
Calmly the Christian soldier passed away,
While the blue dome bent lovingly so near him,
In peaceful shadows that succeed the day.

For him no priest uttered sublime exordium,
No grand old spire sent forth its brazen wail,
But God, his mercy, help, and strength according,
Upheld him with the love that never fails.

Now other hands must bear life's heavy crosses,
And other hearts feel disappointment's smart,
And other eyes shed tears o'er life's great losses,—
His hands are folded, and at rest his heart.

Thanks for our brother's beautiful example;
In him a pattern of our work we saw,
Bearing life's burdens, pleading with those who trample
Beneath their feet Jehovah's sacred law.

He sleeps in peace. For him no rude awaking
To fill the soul with anguish and with pain;
Resting in hope till Christ his kingdom taking,
Shall raise his saints to life and health again.

Years may pass and spring bring fragrant flowers,
The modest violet on the verdant hill,
And summer music fill the passing hours;
He slumbers, but his words are living still.

Where the dews glisten and the song birds warble,
And snow-white lilies wreath the grassy mound,
In nature's keeping, with no pomp of marble,
His calm and peaceful resting-place is found.
L. D. SANBORN.

Oswego, Labette Co., Kan.

WATERS.—Fell asleep at Wright, Mich., May 31, 1879, of quick consumption, my wife, Hattie, aged 16 years, 3 months, and 24 days. Eld. E. H. Root addressed the people. We mourn not as those without hope.
ALPHA WATERS.

WHITE.—Died of general debility, at our home near Smyrna, Ionia Co., Mich., May 15, 1879, our dearly beloved mother, Mrs. Almira White, aged 73 years, 1 month, and 15 days. She embraced the present truth over twenty years ago, under the labors of Eld. M. E. Cornell, and has ever since been a firm believer in the Advent faith. She was patient through all her sufferings, expressing a desire to rest until the resurrection. She leaves a large circle of friends to mourn her loss. Funeral discourse by Bro. J. L. Edgar, of Wright, Mich., from Rev. 1: 18.
MRS. CYRUS RING.

PHILLIPS.—Died, at Memphis, Macomb Co., Mich., May 19, 1879, Sister Polly Phillips, in the 73d year of her age. She leaves a husband to mourn his loss. Sister P. was converted in early life, and united with the Baptist church. Bro. and Sr. P. have lived together fifty years. They came to Michigan when the country was new. They embraced the present truth about twenty years since under the labors of Bro. Lawrence and Cornell. In her death Bro. P. loses a devoted wife, and the church one of their most faithful members. A comforting discourse was given by Bro. Lamson from Job 19: 25.
H. M. KENYON.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, June 19, 1879.

OAKLAND CHURCH.

The interest that is taken in the church at Oakland, Cal., by our churches and brethren in all parts of the country, is commendable. We advanced a sum sufficient to meet the first payment, in the hope of receiving it from the liberal donors, and we had also loaned the church \$1,000 without interest, due May 1, 1879. In this we should not be disappointed. As we have voluntarily taken this matter in our own hands, taking all the risks, giving and advancing means liberally, all donations, excepting those from the Pacific Coast, should be forwarded to Eld. James White, Battle Creek, Mich., and not to Pacific Press, Oakland, Cal.

J. W.

THE INDEX.

OUR readers will thank us this week for issuing the Index to Vol. 53, as a supplement, thus devoting the entire space of the regular sheet to the usual variety of reading matter. We are led to this because the REVIEW is under great pressure for room to accommodate its correspondents, and we knew not what page of the good matter in this number to leave over to next week, to make room for the index in the regular form.

The present number closes the current volume of the REVIEW. Those whose subscriptions expire at this time will please take notice, and act accordingly—that is, renew.

The Gatling gun has recently been so "improved" that over one thousand shots can be fired from it per minute. The British have several of them in use in their war against the Zulus in Africa. As the result it said that after the battle the natives are found in groups of from 14 to 30; and in the battle of Gingilovo, 473 dead Zulus were found within a radius of 500 yards. To moralize over such a statement would be unnecessary.

JOHN, in Rev. 11:18, speaks of a time when the nations should be angry. This seems to have been emphatically true of them since the great revolution of 1848. And the nations have not only been angry with each other, but there has been anger between different parties and classes in the same nation, more particularly between labor and capital, the high and the low, the rulers and the ruled. As evidence of this, note the fact that there have been thirty-eight attempts on the lives of royal personages and rulers in Europe, since 1848, or within the last thirty years.

WHAT NEXT?

A NEW phase of evangelistic work is said to have appeared in England, under the direction of one Captain Booth, who calls his followers, "The Salvation Army," and, according to *The Christian Union* of June 11, 1879, announces his services in the following extraordinary fashion:—

The salvation army! In the salvation temple. The following will appear under the command of Captain Booth with his hallelujah fiddle. Happy Bill and glory Tom from Sheffield; Shaker Bill from Blackburn; and a converted collier. A band of hallelujah lasses! The champion pigeon flyer, and the champion wrestler of Over Darwen, and Mrs. Wilson, the singing pilgrim, who will play and speak for God. Sunday, at 7, 11, 3, and 7. Week nights at 8. Come and hear! Save your soul! Song books at the door, 1d.

The meetings recently conducted under Captain Booth's auspices at Gateshead and Newcastle are represented as having been scenes of the wildest and most frantic excitement. At a concluding "all-night prayer-meeting," vociferous shouting, wild laughter, sobbing, and shrieking, with extraordinary bursts of singing, made up a din and confusion worthy of Pandemonium. The "penitents," many of them, fainted away, both men and women; they foamed at the mouth, and flung themselves into convulsive attitudes or fell prostrate on the floor, and the describer of the scene says that when he came away, people "were swooning all over the place," and he had "to step over a man in a fit in order to get to the door." It is stated, by way of apology for these extravagances, that the "revival" has reduced the criminal arrests in a very appreciable degree. From a private letter we learn that Mrs. Booth (presumably the Captain's wife), with the "hallelujah lasses," threatens a visit to this country.

Amid such travesties of religion, is it any wonder that the true should be treated with neglect and scorn?

Any one who wishes can obtain copies of the Constitution and By-laws of the Health and Temperance Association by sending their address, with stamp, to the Association at this place, or to any of its officers.

J. H. KELLOGG, Pres. A. H. & T. A.

WHEELING INTO LINE.

"With changing seasons men's opinions change." When the movement for the religious amendment of our national Constitution was inaugurated, the *Examiner and Chronicle*, the leading Baptist journal of our country, under the title, "Short Method of Conversion," alluding to this movement, said:—

"We have wondered at the magical effects ascribed to the sacraments according to high church theology. But turning a nation of atheists to Christians by a few strokes of the pen, by a vote in Congress, and ratifying votes in three-fourths of the State Legislatures, is equally miraculous and incomprehensible.

"This agitation for a national religion, officially professed, has for its logical outcome, persecution—that, and nothing more nor less. It is a movement backward to the era of Constantine; as far below the spirituality of the New Testament as it is below the freedom of Republican America."

Recently an article appears in the same paper, under the heading, "The Day of Rest." After making an effort to justify the change of the day, in the ordinary manner, the writer giving unmistakable signs of a consciousness of its weakness, he concludes as follows:—

"By these and other considerations, therefore, we are justified in holding that the spirit of the fourth commandment, with all its divine sanctions and sacred privileges, applies in full force to the Christian day of rest. To preserve it from profanation, to maintain its inestimable privileges, to secure to all the sanitary, moral, family, and civic, benefits of which M. Proudhon wrote, as well as the undisturbed enjoyment of religious service on that day, is a duty which Christians owe at once to their country and their God. And in this work governments should aid, within their sphere, in the interest of public morals and the general well-being of society."

Thus we can see that the movement for the "religious amendment" is gathering strength. The word of God will be fulfilled—the image of the beast will surely be made, and life will be given to it, with ability to speak. Brethren, let us be prepared for the "logical outcome."

R. F. COTTRELL.

AN IMPORTANT RENDERING.

IN the general crusade against the Lord's Sabbath which is taking place at the present time, every resource is exhausted to dislodge the commandment which enforces it from its proper place in the moral law. A notable instance of the ruling propensity to accomplish this end is found in the use which is made of the following scripture:—

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13:9. The line of argument runs on this wise: The apostle, say they, is here alluding directly to the ten commandments, and as he fails to mention the fourth, such neglect on his part furnishes proof positive that he did not consider it as being of binding obligation.

But let us see how far their premises are properly taken, and their conclusions safely drawn. Is it true that Paul is here referring to the decalogue? We reply that it is to a certain extent. The context will prove just how far the ten commandments were passing in review before him. In verse eight he declares that we should "owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." But what law is here referred to? As already seen, it is agreed on all hands that it is the ten commandment law. Is it, then, true that in loving another we fulfill all the requirements of the decalogue? The answer must be in the negative; for Christ teaches that this law requires not only love to man, but also love to God. How, then, shall we reconcile the statements of Paul and Christ? We reply that it is very easily done if we have no pet theory which is to be allowed to stand in the way of such reconciliation. Christ was speaking of the whole law, embracing as it did the first four commandments which enforced our duty to God, and the last six which taught our duty to our fellow-men. Paul on the other

hand is giving special attention to that portion of the law embraced in the last six precepts, which regulate our conduct toward others. While endeavoring to enforce the obligation to love another, he emphasizes that duty by quoting a portion of those commandments which are found in the six that are given on purpose to instruct us as to how we should relate ourselves to our fellow-men. By examination we shall discover that he mentions five of them so clearly that there can be no mistake as to the ones to which he alludes. The commandment which he omits altogether is the fifth. Summing up, he says: "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." That is, to be brief, all of the remaining commandments relating to this subject, as well as those I have already quoted, are embodied in the expression, "Thou shalt love thy neighbor as thyself," not meaning by any means to declare that our duty to God is fulfilled when we love our fellow-men, or that by so doing we are released from our obligation to observe the first four commandments; but simply that love answers the requirements of the five mentioned by him, and others which bear upon the question of our responsibility to our fellow-men.

Any other view would be suicidal; for if the passage claimed perpetuates the obligation of the commandments mentioned therein simply, it not only disposes of the fourth, but also of the first, second, and third, as these also are not referred to, thereby exonerating us altogether from the duty of worshiping God, avoiding idolatry, profanity, etc.

Here, then, we leave the matter. If our opponents, in order to get rid of the Lord's Sabbath, are ready to sacrifice all those sacred precepts which show our relation to Him, then the extreme desperation of their case has become so manifest as to work a cure for all the injury which it would be possible for them to do.

In conclusion, we offer the following rendering of the passage as given in Conybeare and Howson, Life and Epistles of St. Paul: "For the law which says, Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet (and whatsoever other commandment there be), is all contained in this one saying, Thou shalt love thy neighbor as thyself. Love works no ill to his neighbor; therefore love is the fulfillment of the law."

It is not claimed on the one hand that the foregoing translation is exactly literal; and, on the other hand, it is disclaimed that it is a mere paraphrase. The author sets it forth as a free translation, which is better calculated to convey to the mind of the English reader a correct idea of the meaning of the great apostle than would be a word for word translation of what he has written.

The name of Dean Howson, now a member of the Board of Bible Revision of Great Britain, will have sufficient weight with the scholars of the present day to secure for the translation which he has thus offered their respectful consideration. That translation presents this advantage over the one in our common version; viz., in substituting the words "whatever other commandment there be" for the words "if there be any other commandment," all difficulty in regard to the seeming uncertainty on the part of the apostle as to whether there were other commandments is removed, and it becomes apparent that he used the form of expression under consideration simply for the sake of brevity.

W. H. LITTLEJOHN.

THE CARE OF TENTS.

MUCH has been said at various times about the care of our tents. A suggestion based on our experience last summer may not be out of place.

During the entire season we had a stove in our small family tent, which was a new one, and nearly every morning we had a fire sufficient to quite thoroughly dry the tent inside. This tent mildewed but very slightly. The large tent, which was also new, mildewed quite badly in places during the first nine weeks, after which we put two stoves into it to warm it for evening services. We thought we could see that the mildew was arrested to some extent by this.

All have noticed that early in the morning their tents are covered inside with fine particles of moisture; and it has also been observed that tents begin to mildew where the heat of the sun strikes early in the morning. And it is a fact that the mildew begins on the inside of the cloth.

Now our theory in regard to the matter is, that if a tent could be thoroughly dried inside before the heat of the sun strikes it, there would

be no such thing as mildew. It is not probable that this can be entirely accomplished; but by the use of a good stove in a tent, it can be done to such a degree that the mildew will be prevented for a much longer time than it now is.

GEO. D. BALLOU.

IOWA CAMP-MEETING.

THE time for the Dunlap, Iowa, camp-meeting will soon arrive. Many of our Scandinavian brethren live within one or two days' drive of this meeting, and we shall expect to see them there. We know that they will be anxious to see Bro. and Sr. White, and hear their testimony. Some of them have never had this privilege, and may not enjoy another. Other able speakers will attend the meeting. We can have preaching in the Scandinavian languages if necessary. Brethren, we all need the encouragement and strength to be derived from attending this meeting.

JOHN F. HANSON.

WANTED.

A TENT fund in Nebraska. Who will help create it? Two tents are now in the field; a third needs a new top in order to be ready for service. We propose to borrow money and start the tent. The elders and librarians of every church are requested to introduce the matter at their next business quarterly meeting. Make your pledges payable the first of October; send a copy to your district secretary, which he will record in his record book, and forward a copy to the State secretary.

CHAS. L. BOYD.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

SPECIAL APPOINTMENTS.

LAKE Calhoun, Minn., camp-meeting, June 21.
Dunlap, Iowa, camp-meeting, " 28.
We hope to meet large congregations at these points.
J. AND E. G. WHITE.

WESTERN CAMP-MEETINGS.

IOWA, near Dunlap, June 26 to July 1.
Minnesota, Lake Calhoun, " 18-24.
Salem, Oregon, June 25 to July 1.

CAMP-MEETING in the vicinity of Eaton Rapids, Mich., July 31 to August 4. This meeting is designed for the special benefit of the brethren in Monroe, Lenawee, Hillsdale, Jackson, Washtenaw, Clinton, Eaton, Ingham, Shiawassee, and Livingston counties. Eld. D. M. Canright will attend this meeting.

The above counties embrace Sections 1 and 5. We hope the ministers who have charge of these sections will do all they can to secure a general attendance, and try in every possible way to make the meeting a success.

We expect to hold three or four meetings of this kind this season, in different parts of the State. By so doing all can attend without going so great a distance from home. Brethren, do not fail to attend these meetings. Come prepared as far as possible to care for yourselves.

J. FARGO, Pres. Mich. Conf.

MICHIGAN State T. and M. Society quarterly meeting will convene Friday, Aug. 1, in connection with the camp-meeting to be held in the vicinity of Eaton Rapids. We expect an attendance of the directors and all missionary officers and workers, as far as possible. This change of time and place is made on account of the camp-meeting being located so near Potterville, the place suggested by the directors at the last quarterly meeting. We hope this change will be agreeable to all.

J. FARGO.

THE next quarterly meeting for the Port Allegany church will be held at Smethport, McKean county, Pa., first Sabbath and Sunday in July. This location was selected in order to accommodate all, as far as possible, the cars running directly to the place of meeting. Let there be a full representation from East Valley, Coryville, Texas, and Comes Creek. Brethren and sisters, make a special effort to come prepared to work for the Lord.

C. J. SAUNDERS, Church Clerk.

THE next quarterly meeting for the West Pike and Sunderlinville churches will be held at the latter place, the second Sabbath and first-day in July. This will accommodate those living at Sabinsville. If this meeting is well attended, it will have a favorable influence on our effort at Potter Creek.

By request, J. G. SAUNDERS.

THE friends at Parkville, Colon, Vicksburg, Leonidas, and all within a reasonable distance, are invited to meet in the tent at Mendon, Sabbath, June 21, at 11 o'clock A. M.

E. R. JONES.

M. B. MILLER.

FENTON, Genesee Co., Mich., June 28, 10:30 A. M. Hope to see the brethren from Holly, Tyrone, Linden, and surrounding country, at this meeting.

H. M. KENYON.

DIST. No. 1, Kansas T. and M. Society, will hold its quarterly meeting at Bethany, Osborn Co., Kan., July 12 and 13. We will have a good supply of books at this meeting.

JAMES A. ASHBAUGH, Director.

For Publishers' Department, see Supplement.