"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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COMETH A BLESSING DOWN.

Nor to the man of dollars, Not to the man of deeds; Not unto craft and cunning, Not unto human creeds; Not to the one whose passion Is for a world's renown, Not in a form of fashion, Cometh a blessing down.

Not unto land's expansion, Not to the miser's chest, Not to the princely mansion, Not to the blossomed crest; Not to the sordid worldling, Not to the knavish clown Not to the haughty tyrant, Cometh a blessing down.

But to the one whose spirit Yearns for the great and good; Unto the one whose storehouse Yieldeth the hungry food; Unto the one who labors, Fearless of foe or frown; Unto the kindly hearted, Cometh a blessing down -Mary F. Tucker.

Our Contributors.

THE UNITED STATES IN PROPHECY. BY A. H. CLEAVES.

(Concluded.)

In another part of the work previously alluded to, the writer speaks of the Sabbath in a definite manner, saying, p. 551, "The holy Sabbath is recognized in the Constitution. Of this the President is duly informed, by express provision in Art. I., Sec. 7." Again, on the same page: "Senator Frelinghuysen, before Congress, in 1836, said, 'Our predecessors wisely determined, in accordance with the sentiments of at least nine-tenths of our people, that the first day of the week should be the Sabbath of our government.' And again: 'The framers of the Constitution, and those who for many years administered it, doubtless had in their eye the first day, the Sabbath of the Christian religion. were legislating not for Jews, Mohammedans, infidels, pagans, atheists, but for Christians; and believing the Christian religion the only one calculated to sustain and perpetuate the government about to be formed, they adopted It as the basis of the infant Republic. This nation had a religion, and it was the Christian religion. Christianity is the religion of this country, and, as such, is recognized in the whole structure of the government, and lies at the foundation of all our civil and political institutions; in other words, Christianity, as really as Republicanism, is part and parcel of our laws.'

We quote the foregoing to show that while the writer professes a principle that rejects every usage and law, no matter how venerable in precedent or high in authority, if at war with the will of God, in practice he turns around and indorses an institution whose only sanction was the sentiment of nine-tenths of the people at its adoption, and the authority of those legislators who made it a civil law.

And this one feature of a national religion (Sunday keeping) is opposed to the worship of Jews, Mohammedans, infidels, pagans, atheists, and, when made an issue, we presume to that of Seventh-day Baptists and Seventh day Adventists. This is the reason. then, why we say we indorse the writer's profession but condemn his practice; for like the class he represents he advocates true principles, but in their application presumptuously places an old pagan festival day in the place of God's holy Sabbath; and that after acknowledging that "God is the Sovereign. We know his will."

On page 705, he says: "We must obey. To be found in the wrong in the midst of such distinct and sublime revelations, must be a grave offense; but to be a nation of deliberate, practical atheists must be the highest crime. If our rulers dare to defy God; if they treat his holy laws with contempt, profane his Sabbaths, blaspheme his name, become corrupt in character and in administration,-they will call down wrath upon us. If the people,—the great body of the people, who are the source of civil and political justice,-become corrupt and oppressive, we may certainly know that overwhelming disasters are before us. True, the life of liberty is indestructible; but this vitalizing, pervading, immortal power may be transferred to other people. Beyond all question, rebellion against God,—intentional, persistent, prevailing rebellion,-would overwhelm this nation in destruction."

Speaking of ancient governments and their fall, on page 320, he says: "The religion of a government will determine its character and settle the question of its duration;" and of their idolatry, "There was, moreover, an assault upon the rights and requirements of the one true God in this guilty idolatry, which must bring down his displeasure upon them, and result in their signal destruction." And on page 705, he says: "If the plea of ignorance with regard to the will of the Sovereign could ever avail for any nation, after the marvelous revelations of God in our history, it certainly cannot avail for us.'

The difference, then, between the writer and ourselves, it will be seen, lies in our views of the national character of the American people, and the part they are destined to take in the providence of God. We not only believe it possible, but absolutely certain, that not only this government, but "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." By the saints of the Most High, we understand not the consecutive generations of any class of men in the flesh; but the resurrected saints of all ages, endowed with immortality, the first essential to an indestructible national or individual life; and the absence of which in the sons of flesh and blood is an impassable barrier to their citizenship in the kingdom of God; for mortality cannot inherit immortality. No; we do not discover in the short-lived citizens of this ephemeral government, the heirs of the kingdom that shall not be left to other people; neither can we disassociate the idea of an immortal nation from that of immortal citizens.

We believe that a blind infatuation possesses the minds of the religious community in this country; and a most extravagant idea of its destiny in the providence of God exists in the thoughts of its citizens. And these are the most powerful elements that enter into the formation and growth of any great political enterprise. The existence of an infidel and atheistic element in society argues nothing against the establishment of a national church in this country, but rather for it: for it serves a collateral purpose, developing and forcing into action, by its opposition, the dormant powers of the religious class in

Again, the Whitbyan notion of the world's conversion, and a spiritual view of the fifth empire of Dan. 2:44, generally prevail in the nominal churches of the land at this time; and the conventional language in sermons and religious conversation recognizes the church as the kingdom of God.

The writer we have quoted says, on page 357, speaking of Christianity: "Paganism could form no bond of union strong enough to hold the republics of Greece and Rome to-

no other system of religion ever did, ever could do, for any people." He says of the statesmen in the early days of the republic, "They could see that a new dispensation of government was dawning upon the race; that they were the van-guard of liberty in a new world." "This was God, slowly bringing to the inhabitants of the earth the knowledge of the fact that he is the Sovereign of nations." "Here it was to be demonstrated that 'He whose right it is to reign would reign until he had put all enemies under his feet.' The doctrine of liberty and of equal rights is wrapped up in this announcement; it is utterly inseparable from it."

Thus it will be seen that the writer, who we assume is a representative man, being a bishop in the M. E. church, not only discovers to his mind the dawn of a universal era of Christianity, but in the American nation sees the reserved agent in the providence of God for its accomplishment. We have not room to quote all the passages in his work which express his views of religion in America, and the bearing of his own church in par-ticular on the political character of the country; but will notice some of the most positive

On p. 30, he says: "How clear the evidence that the Infinite Mind has prepared this country for some notable progress in the history of the race, and the manifestation of his power and glory in the exercise of his own sovereignty." On p. 212: "The life of a new nation had been long waiting for its incarna-tion. The birth-throes of a century announced its advent. God revealed his attendant guardian power, and exalted the newborn prince, through its baptisms of blood, to a dominion before unknown in the history of the world." On p. 323: "And we have seen, also, that American Christianity was growing to power under at least two new conditions; first, that it was master here, and not subordinate,-umpire, and not convict; that instead of asking leave of the civil power to exist, it would decide rather what else but itself should exist here." On p. 334: "But if God be the author of the American system, then here is our grand reliance for permanence and prosperity. The life-power of the nation is indestructible."

In speaking of the qualifications for an imperishable nation, he says, on p. 319: "Such has been the ceaseless round of rise and decline, of the growth and decay of nations, that many have doubted strongly whether there is any such thing as an indestructible national life. It seems to have been largely concluded that they must follow the analogy of human bod-We are, however, convinced that it is a grand fallacy. The right, the good, the true, must certainly be immortal. Let the law of justice have its place, let God control the organization and administration of government, let human obstructions to the plan of the Infinite disappear, and the will of God be enacted in organic and statute law, and maintained in the administration, and there is no reason why a nation should not be as orderly in its development, as vital and indestructible, as any form of life on this earth."

We agree with the writer here, but find the existence of such a state located by the Bible in the world to come; but he discovers these requisites to national immortality in the Great Republic; and, in short, his book is written to show the certainty of such a destiny for this nation. He says, on p. 511: "For our safety from the effects of all social and national crimes, we must look to God, and do the right. That we are not overwhelmed, but, on the contrary, rising in moral force before the eyes of the nations, is due to the fact that experimental Christian power is mighty in the land: and amid all the storms and perils of sin, 'the Lord of hosts is with us; the God of Jacob is our refuge.'

As to what he expects of the nation in the future we may learn on p. 708, where he says: "We are not a pagan, or Mohammedan, but a Christian power. We must now go on to perfect our system as a great system gether; but Christianity can do for us what of Christian government. Our laws must be

rendered just and equal. From our State and National Constitution the last vestige of oppression and infidelity must be eliminated, and God enthroned in all our forms of government and social life." On p. 709: "Let us therefore confidently expect the gradual but certain development of Christian principles in the Republic, and believe in its future greatness as a Christian power.'

Thus we have quoted briefly from a work of 710 pages, containing, besides, valuable statistics to show the moral and social condition of the people of the United States; and we feel safe in saying that it represents an element that guides the affairs of government in this country, and that will in the future bring about that state of things predicted in the prophecy of Rev. 13:11-18.

The italics are ours throughout. We look, then, for an oppressive ecclesiastical form of government, which will professedly be established on the word and law of God, but which will practically be opposed to the letter and spirit of his law as revealed in the Bible, to the injury of those who "keep the commandments of God and the faith of Jesus.' Rev. 14:12.

For if the wishes of the popular party in the churches are carried out, then, as Bishop Peck intimates, "Personal regeneration must extend until political corruption shall become improbable, unpopular, impossible; until the only way to preferment shall be that of Christian patriotism, and an honest, broad, and noble philanthropy," by which expression we are to understand a patriotism whose field is the so-called evangelical faith of Protestantism, and which is too inferior to incite its possessors to loyalty to the law of God as contained in the ten commandments; and a philanthropy not honest, broad, and noble enough to approve those who honor that law. And the preferment spoken of we think will "cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man may buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

THE SABBATH ZONE.

WHEN God had created our first parents, he commanded them, as representatives of the human race, to "be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every

living thing that moveth upon the earth."
Wherever the mountain tops lift their pinnacles to the sky, or the vine-clad hills "kiss the face of heaven;" wherever the waters of the sea roll their resistless tides, or the green islands dot the face of the ocean; wherever the desert spreads its broad wastes of sand to the scorching sun, or the fruitful valley burperiume or the rose; even there does the empire of man extend, and the prerogatives and obligations with which he was endowed by the Creator attend him.

Coëval with the investment of authority bestowed by the Creator was the institution of marriage, and that of the weekly Sabbath, designed to be ubiquitous with the extent of man's empire. The former is honored everywhere by the authority of Scripture, and the latter was declared by the Son of God to have been made for man. Who, then, shall say that the former may be universally practiced, while the latter cannot be so observed because of the supposed difficulty of determining its beginning or close on a round world inclining to the plane of its orbit?

But did not the same difficulty exist at the time of the creation? Yet in that very act, events that affected the whole surface of the earth were limited in their operation to periods called days, marked by the successions of darkness and light created by the diurnal revolutions of the earth.

If the objection to the Bible Sabbath based upon the rotundity of the earth be pertinent, leaving out of the question the resultant injustice of the Creator in scattering mankind over the earth and then requiring them to keep the Sabbath, the Jewish people, to whom the law was directly given, were at fault in obeying the letter of the commandment, as appears from the following consider-

After they left Sinai, during their journey in the wilderness, they covered an extent of country of about three degrees east and west, representing twelve minutes' difference in the time of beginning or ending the Sabbath at the setting of the sun. When they had become settled in the Holy Land, a difference of about eight minutes intervened between the times of beginning or ending the Sabbath to the dwellers in the opposite lateral borders of that land, while, by the laws of latitude, allowing for a difference in the length of the day between the northern and southern extremities of Palestine, the inhabitants of Riblah began or ended the Sabbath about half an hour earlier than those of Gaza. Will our objectors tell us which observed the Sabbath according to the commandment, or was it impossible for either to do so?

During the Babylonish captivity some of the Jews dwelt in Palestine, and others in Egypt. To those in Babylon the Sabbath began more than an hour earlier than it did to their brethren in Memphis. Did the captive Israelites take the Sabbath with them to Babylon, and, by so doing, leave the inhabitants of Judea and the land of Ham free from its obligation? Or did they leave it behind them for the impoverished remnant, while they, from the princes in the courts of Babylon and Shushan to the lowest of the people, discarded it altogether for the space of seventy years? Will those who object to the Sabbath on the round-world principle please tell us where on earth it is or ever was possible for man to keep it? Is it upon the meridian of Jerusalem? Then to a man living on the east side of that line the Sabbath would, in point of fact, come earlier by an imperceptible moment of time than to one on the west side, though they lived within sound of each other's voices. If the observance of the Sabbath is not limited to a single meridian, how wide a zone can be embraced by the Sabbath law? and where in the world is it? Or was there once such a zone, and it afterward, by some collapse of the earth, became extinct?

But the first-day of the week, the so-called Christian Sabbath, is not attended with such difficulties (?); sweetly it steals upon the slumbering inhabitants of the land, at the midnight hour, just where it was placed by pagan Rome; the earth suddenly becomes flat, and the denizens of the tropics, of Rome, and Uppernavik, and those who bivouac at the poles of the earth, awaken in the morning from their protracted slumber with the sun shining from an altitude of forty-five degrees.

"Consistency, thou art a jewel." А. Ѕмітн.

BACKSLIDING.

THE definition of the word backslider, as given by Webster, is, one who backslides; a renegade. Such an epithet is not desirable, even to those who are living in open rebellion against God's authority. But are we not justly entitled to the name when we apostatize from God, and go over to the ranks of the enemy? Most assuredly we are. He who deserts his post of duty in time of war is looked upon as a mean, cowardly fellow; and frequently the poor creature forfeits his life for deserting the banner under which he en-

What is it to backslide? An inspired definition of the term backslide may be found in numerous places in the Bible. Take, for instance, the case of Solomon. His heart was turned from the Lord God of Israel,—he kept not the commandments of God,—and for that reason the kingdom was not established in his family. With all his wisdom. knowledge, and understanding of things human and divine, he was unable to keep himself a single hour without that help which comes alone from God. He trusted in his own heart; but the heart, the Bible tells us, is deceitful above all things, and desperately

Christ says, "I have somewhat against thee, because thou hast left thy first love." Rev. 2:4. To leave our first love, when founded upon Christ and his truth, is to depart from the simplicity of the gospel of Christ. Such a course invariably brings leanness and barrenness to the soul, and causes the just displeasure of God.

When Israel turned back, and dealt unfaithfully like their fathers, they were turned aside like a deceitful bow. God was wroth on account of this, and greatly abhorred Israel. Ps. 78:57, 59. God is the same yesnew duties and obligations. F. Peabody.

terday, to-day, and forever; and when his people are so unmindful of their obligations to him as to slight proffered mercy and reject the true light which now shines upon them, they are in a deplorable condition.

I have lately conversed with an individual who a few years since fully indorsed and embraced the truth as taught by S. D. Adventists; but when the straight testimony, which cuts like a two-edged sword, was given, it stirred up the unsanctified heart, the door was left unguarded, Satan came in, Jesus went out, and the person backslid from God. But why was he reproved? Because God ved him, and wanted to save him, he sent his Spirit to enlighten him; but he would none of God's counsels. His light became darkness, and he seems to be given over to hardness of heart. Solomon says that the backslider in heart shall be filled with his

What excuse can those render who once loved the truth, and believed the testimonies to be a part of the third angel's message, and then rebel against them if they in God's providence are reproved by them. And what better position do those occupy who profess to believe the testimonies until their wrongs are pointed out, and then simply acknowledge them to save their reputation, while by disobedience they show no practical faith in them? Surely such are in a backslidden condition. May God pity them, and permit the scales to fall from their eyes, that they may see their true condition, and repent ere the Spirit of God M. Wood. ceases to strive with them.

WALK IN THE LIGHT.

WE often hear people say that God has lessed them in the past, and therefore they have nothing further to do but to remain as they are, and God will still bless them. This is especially urged when we approach them upon the subject of the Sabbath. They say that God has blessed the church in the observance of the first day, and hence it must be right. Now is this good reasoning? Is it according to God's dealings with his people in the past

A case to illustrate: God's people were in Egypt. Moses was sent to deliver them. The king would not let them go. God plagued the Egyptians, but put a division be tween his people and them. Ex. 8:23. The hand of the Lord was upon the cattle of the Egyptians, but those of Israel were saved. Then the hail came upon the Egyptians,hail and fire very grievous; but in Goshen, where God's people were, there was no hail. Darkness came upon the land of Egypt, even darkness that might be felt; yet Israel had light in their dwellings. Ex. 10. How wonderfully God cared for and blessed his people amid those terrible plagues. Truly here w can see the goodness and severity of God.

But now comes the time for Israel's deliverance. The last plague is to be poured upon Egypt. God's people are still there, and must be protected. Will God still care for them? Yes; but they have a duty to perform. The angel of death is going through the land. Their dwellings must be marked if they would escape. Who is to do it? They themselves. Why? Because it was God's order. Had not God blessed and saved them from the previous plagues? Will he not do so now? Yes; but the conditions are, blood must be found upon the door-posts, and they must put it there. How easily they might have reasoned as many do now. We are his people, because he has cared for us. He has never before told us to mark our dwellings, and yet his blessings have rested upon us, when his curse was upon others. We think he will still be good to us, and save us if we do just as we have in the past.

All can see that Israel had been brought where they must act if they would have God's protection. They had a new duty laid upon them. They would have been very foolish to neglect to put the blood upon the doorposts to notify the destroyer that some of God's people were within. Alas, how many, through the plea of the past goodness and blessings of God, are neglecting to prepare for the coming storm of his unmingled wrath. Light has dawned upon his word, showing the mark that will save his people when the terrific storm comes upon the guilty. This time it is not blood upon the door-posts of their dwellings. The Father's name as found in his unchangeable law will distinguish his people, and enable them to get the victory over the beast and his image, and over his mark, and to stand upon the sea of glass. Rev. 15:2.

God has been, is, and will be, good to his people. He will lead them in a way they know not. He only asks us to do all he requires, walking in the light as it shines upon

BEST TO BE SAFE.

In conversation with a skeptic some time since, in regard to the validity of the Bible, he was forced to admit that we would be ust as well off in the future as he would, if his theory was correct,—that our position was a safe one, to say the least of it. He also had to admit that if the Bible was of divine origin, his position was a very unsafe

After telling him that it looked very foolish to see a man of good judgment stand on unsafe ground, or where he knew there was a probability or even possibility of being in danger, when there was nothing to be gained by so doing, and when it was just as easy to stand on a sure foundation which had glorious promises attached to it, we left him to think of his position.

It is best to be on the safe side; and the theory taught by Seventh-day Adventists is surely the safe one. We may say this, not only in regard to the point of difference between us and the skeptic, but in regard to every point of difference between us and those of other sects that profess to believe the

Take, for instance, the doctrine of future reward and punishment. There is nothing to condemn us for believing in the utter destruction of the wicked, 2 Thess. 1:9; Ps. 37:10, 20, or in the future inheritance of the saints; Ps. 37:11, 18, 19, 22; Matt. 5:5; neither can we be condemned for our belief in the sleep of the dead, Job 14:10-15; 17:13; John 11:11, 14, or in the hope of immortality through Christ at the resurrection, John 6:40, 44; 1 Cor. 15: 50-54. Our position in regard to the second coming of our Saviour is certainly not a dangerous one. If we abide in Christ, and are fully prepared for his coming, should we die before that event, we would surely have a part in the first resurrection. 1 Thess. 4:16.

And in regard to the Sabbath we are surely on safe ground; for Jesus has left a glorious promise for those who do and teach the commandments. Matt. 5:19. tells us that those who keep them have a peculiar kind of knowledge, which others, we conclude, do not have. 1 John 5:2, 3. Jesus says the keeping of the commandments will secure a passport into the holy city. Rev. 22:14. The Sabbath is one of these commandments. But a great many tell us that it makes no difference which day you keep. The command, they tell us, only covers oneseventh part of time, or one day in seven. Admit it, and we are safe in keeping the seventh day, for we keep one seventh of the time. But if God requires the observance of the seventh day (which he surely does, Ex. 20:8-11; James 2:10, 11), then they are not safe. The keeping of the commandments and the faith of Jesus is the only position in which there is not a probability of being unsafe. Then why so much scoffing and perse cution? Because it makes the dragon wroth to see people keeping the commandments, Rev. 12:17, and having faith enough in Jesus to believe that he will come again to raise the righteous dead, and to change the righteous living to immortality. 1 Thess. :16-18. H. Woodruff.

Greenridge, Mo.

WHATSOEVER HE SAITH.

"WHATSOEVER he saith unto you, do it." So spake the mother of Jesus at the marriage feast in Cana of Galilee; and the words come down to us with double meaning. When Christ speaks we must not falter or draw back, nor stop to question why; but, "Whath unto vou do it." Never mind how it pains the natural heart. Let the knife, if need be, go to the very vitals, assured that if we obey his words he will bless us at last with the wine of his love; yea, though our hearts be broken, remember, "He bindeth up the broken in heart, and healeth all their wounds."

"Whatsoever he saith unto you, do it." How the words ring through my heart, even as they did when my attention was first called to them. It was a time of great trial and sorrow. I was at the house of a friend. She lay down to rest for a few minutes. Calling her little girl to her, she took up a book and began to read aloud. I did not pay much attention to the reading at first; but just as the low sweet voice of my friend was beginning to attract my notice, the words, "Whatsoever he saith unto you, do it," rang out full and clear and impressive. Several times during the reading they were repeated, each time with an added force. They spoke directly to my heart, making an impression that I shall not soon forget. It was the right word in the right place, sent home by the Spirit of God, as I verily believe, to comfort and bless me. And may the same life. - Romain.

speak comfort to others who are in sorrow and trial

"Whatsoever he saith unto you, do it." Yes, for he will not say wrong. Only listen and obey, and all will be well. He may call you to pass through the furnace of affliction, yet, if faithful, you will come forth like gold tried in the fire, purified from dross.

When the Lord says, "Keep my commandments," he means keep them; not one alone, or nine of them, but the whole ten. He does not tell you to keep them, and then give you permission to do as you please. No; "to obey is better than sacrifice." everything we undertake let us always seek to know if he says, "Do it." And when we know his will, let us obey, though all Satan's host combine to hinder. We shall have the holy angels and God himself to aid us.

"Whatsoever he saith unto you, do it." JOSEPHINE E. MOTT.

GOD'S WAYS.

One will labor harder, endure more misery, forfeit more joy, in vainly attempting to satisfy himself that he may safely disregard Christ's teachings, than would be necessary for him to do in obeying.

Does any one imagine that by endeavoring to justify himself before men, by speaking evil of professed Christians, he shall persuade God to stay his judgments? As well try to beat back the tide of the ocean, or stop the workings of the universe; or think, by saying that the polar star is not properly located, to shame the heavenly worlds to deserting their appointed places.

There are those who insist that, of the universe, there might just as well be the earth, consisting of ninety-nine parts land and one part water; a sun half-a-mile distant; a moon similarly located; and stars of only their apparent size. We take a like position when we rebel against God's government of human affairs. "We see through a glass darkly;" but if we live in accordance with God's law and truth, our souls shall yet be filled with the knowledge of his wondrous wisdom, mercy, love, and truth.

It is as impossible for man to suggest anything to tend more to our good than righteousness, or devise a plan of salvation equal in perfection to God's, as to suggest another solar system. We cannot conceive of anything tending more to our happiness than obedience to God's will. As nature's laws are the laws of God, so also God's laws are the laws of nature. His course is the natural course; and in obeying his will, we obey the demands of all in our souls that is good. In searching to know his will that we may do it, we find peace that passeth all understanding, and joy which no man taketh from us. The all-wise Creator, who so planned that no one of the wondrous multitude of stars should interrupt another's course, has also thus planned our lives in consistency. If you do not stand where the Master directs, you stand on ground that is not yours, where you must be jostled and crowded by the throng. Do not, then, complain that your life is hard, when you have rejected the place of safety which our Lord offers you, and wandered upon foreign ground and among an unfriendly people.

A person in rebellion against this government would not expect the government's protection; and how should one in rebellion against God's kingdom expect of him protection? Christ says, "He that is not with me is against me." He also says, "Come unto me, . . . and I will give you rest." alone has passed for us through life and death, and is therefore the only one who can

lead us,—the only pilot who knows the seas. Would you wander all day through dangerous places, filth, and corruption, knowing that you can never thus find the home you seek, rather than be led by one whom you know you can trust, and upon whom you intend to call just before the night, after having refused his guidance repeatedly and rudely? Would you rather join your friends worn and scarred and stained, than in freshness and zeal and strength? Would you rather encounter the dangers in the highway, than dwell secure in the home built upon a

Can we be content to have our whole life book one dark blot, promising that we will write the last page well? To write well requires practice. Knowing that "all things work together for good to them that love God," let us dedicate ourselves unreservedly to his service. A. DE YARMOND.

My life, and all I have from Adam, is subject to death; we want a life which death cannot touch. Such a life is found only in Christ, for he is the Lord of life in the hour of death; yea, he will turn death itself into

MY DISCIPLINE.

Large plans for work my heart had made,— The Master's work—I loved it well. Sure he will gladly take my aid: "Master, my feet shall run to tell Thy message; I'll glad service give, Early and late." He coldly said, "I need thee not;

"But, Lord, thy poor I'll come and feed;
I'll comfort each desponding heart,
And in their dark and bitter need
Pour in thine oil to heal their smart. My heart yearns for thy service; May I go?"
More coldly still he answered
Only, "No."

Shut in, the prisoner strains his chain, And on his weary bed makes moan, Till soothed by ease of bitter pain, The restless heart more patient grown. "Yes, Lord, I wait; but send thy light," I only said.

No answer came, no glimmering ray; Darkness instead,

Darkness so dense it hid his face. I strove in vain his hand to feel While marshalled 'round, each in its place, And armed with an avenging steel, The sins of glad and happy years
Menacing stood.
"Guilty, unclean, O Lord," I cried,
"Cleanse in thy blood."

'Tis just.'

Like frowning mountains, dark and high, My sins more closely hedged me 'round; Shut from his ear my bitter cry, Giving me neither look nor sound. Humbled and contrite now I cry, Low in the dust "Lord, I am vile, I'll bear thy rod;

Upon my bare and quivering soul
The stinging blows fell one by one;
Bleeding and bruised one glance I stole, And knew the hand of God's dear Son. "I'll bear each blow." I meekly said, "Dear Son of God; Slay, if thou wilt, I'll kiss Thy rod."

Like spider's web the hand has brushed, My "plans" have vanished into air; The good I purposed he has crushed; And now I sit without a care, Content to serve, content to wait; I have no will, But deep within my heart I wear

-M. D. C., in Christian Weekly.

JOY AND SORROW.

Being sadly grieved in hearing that one of my young friends had given up the Sabbath, I was led to serious meditation. When the young neglect to heed the injunction to search the Scriptures, they are apt to lose their interest in the truth; they forget to watch and pray, and are led to love the things of this world, spoken of in 1 John 2:16, which are soon to perish. How zealous ought we to be in redeeming the time which God has so graciously given us, and in striving to repent of all our sins. We are assured that if we do this the Lord will abundantly par-"The mercy of the Lord is from everlasting to everlasting upon them that fear him, . . . to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103:17, 18. "My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye." Prov. 7:1, 2. "Trust in Him at all times ye people, pour out your heart before Him God is a refuge for us." Ps. 62:8. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for-1 John 2:17.

How sad the thought that any who have once tasted that the Lord is gracious, should now have a heart to draw back. We are told that "there is joy in Heaven over one sinner that repenteth." If this be true, it must cause sorrow among the pure and holy angels when one departs from the truth. When tempted to turn from the path of duty, how can we but exclaim with Peter, "Lord, to whom shall we go? thou hast the words of eternal life." I earnestly beseech the young everywhere not to forsake the sacred truths which they have been taught, for any worldly pleasure that may allure them in their pathway. The yoke of Christ (when we have learned meekly to bear it) is easy, and his burden is light.

Oh, be faithful, for soon you shall reap if vou faint not. Soon shall close all earthly scenes; and how vigilant ought we to be in these last days. We need to keep the armor on continually, to shield us from the many assaults of the adversary. We also need the counsel of our older brethren and sisters, who through long faithfulness have gained a rich experience. Brethren and sisters, especially pray for the young, that they may ever be humble and faithful in serving the Lord.

MARY M. PLACE.

ERRING MEMBERS.

HOW TO DEAL WITH THEM.

It is necessary that the church should deal with and reform, or finally expel, offending members. But expulsion should be the last resort; and that, after every possible means has been used in vain to reform the offender. To see the reasonableness of this, read 1 Cor. 12. Here we find the church compared to the human body: "Now ye are the body of Christ, and members in particular." Verse 27. All are not eyes, nor yet hands; but all are of the body.

A man's hand becomes disabled by disease; he cannot use it; the excessive pain, almost, perhaps altogether, prostrates him. Does he send immediately for a surgeon and have it amputated? not at all. He exhausts his own skill and that of the best physicians, sparing neither time nor means, to cure the diseased member. He has it amputated, when? when it endangers his life. Do not some churches cripple themselves unnecessarily, while others die because they have not the moral courage to use the knife? Almost all cases could be cured, however, by proper treatment. In a good many cases we fear the chloroform is administered before the examination is made; and the result is almost invariably an amputation. The other members cannot, in their stupefied condition, feel any pain. They do not suffer with the diseased member. 1 Cor. 12:26.

The spirit in which to labor for and with erring members is beautifully illustrated by the circumstance related in Josh. 22. When the two and a half tribes of Israel were returning to their possessions on the eastern side of the Jordan after having helped to subdue the country on the western side, where the remainder of Israel were settling, they built an altar on the bank of the river. By this their brethren understood that they were backsliding or departing from the commands of God. They therefore sent a committee to see about it, who made the proposition that if they could not dwell there without turning from God, they should come over and take possession among them. This offer gave over one-fifth of their real estate to their supposed offending brethren, thus showing real love, and earnestness of purpose to reform the of-J. LAMONT. fenders.

THE CHRISTIAN'S FOOD.

WHAT SHOULD BE A CHRISTIAN'S FOOD.

HE should have the Lord for the portion of his cup. Ps 16:5.

He should drink of the river of God's leasures. Ps. 36:8. He should draw water with joy out of the

wells of salvation. Isa. 12:3.

He should eat that which is good, and let his soul delight itself in fatness. Isa. 55:2. He should hunger and thirst after right-Sousness. Matt. 5:6.

He should have meat to eat that the world knows not of. John 4:32

His meat should be to do the will of Him that sent him, and to finish his work. John

He should eat of that bread which came down from Heaven, and not die. John 6:50. He should eat the flesh of the Son of man, and drink his blood. John 6:53.

He should labor for that meat which endureth to everlasting life. John 6:27.

He should drink of the rock Christ. Cor. 10:4.

He should eat this bread (the communion of the body of Christ), and drink this cup, (the communion of the blood of Christ), that he may show the Lord's death till he come.

He should, whether he eat or drink, do all to the glory of God. 1 Cor. 10:31.

He should desire the sincere milk of the word, that he may grow thereby. 1 Pet. 2:2.
"Lord, evermore give us this bread."

John 6:34. "Whosoever will, let him take the water of life freely." Rev. 22:17.

WHAT SHOULD NOT BE A CHRISTIAN'S FOOD.

He should not live by bread only, but by every word that proceedeth out of the mouth of the Lord. Deut. 8:3. Matt. 4:4.

He should not drink iniquity like water. Job 15:16. He should not eat the bread of wickedness.

nor drink the wine of violence. Prov. 4:17. He should not tarry long at the wine. Prov. 23:30.

He should not follow strong drink, nor continue until night, till wine inflame him. Tsaiah 5 · 11

He should not be mighty to drink wine, nor a man of strength to mingle strong drink. Isaiah 5:32.

He should not labor for the meat that perisheth. John 6:27.

He should not drink of the cup of the Lord, and of the cup of devils. 1 Cor. 10:21.

He should not be drunk with wine, wherein is excess. Eph. 5:18.

"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Chost." Rom. 14:17.

MUST IT ALWAYS BE?

And must it be ever so? Shall the sun roll round and round forever, and always look down upon a race of discontented, dying mortals? Shall wails of despair forever ascend from dens of suffering humanity? No, no. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." "And God shall wipe away all tears away." from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "Behold, I make all things new." "We, according to his promise, look for new heavens and a new earth."

Glorious promises! They cause the heart to leap for joy, the very thought is bliss; what, then, must be the reality? Oh, then the earth shall bloom in its Eden beauty, in all the loveliness of its early creation, when the saints of God shall possess the land, and dwell in the light of his glory forever and ever. "O death, I will be thy plagues; O grave, I will be thy destruction." No longer a dream, nor yet a grand possibility, but a glorious reality.

"Oh, who has not yearned for the glory, The happiness, and the repose Of a land never darkened by shadows, Of a home never clouded with woes

"And who, when the heart has grown weary
Of saying farewell to loved friends,
Has not longed for a home with the dear ones, Where parting and sorrowing ends?"

м. в.

TO V. M. SOCETIES.

FEELING deeply interested in the missionry enterprise, we wish to call the attention of the presidents of the various V. M. societies to some points in our work which are of no minor importance. Dear sisters, the work in which we are engaged is a sacred and exalted one; the angels of God are taking account of every item. How necessary, then, that all be done decently and in order. We fear that much of the good influence of letters and publications sent out by V. M. workers is destroyed by a lack of taste and neatness in executing the work. Some cases have come under our observation, which we fear are samples of many more. An awkward, uncouth style of penmanship is objectionable; but the use of small letters in initials, and in commencing the name of a person or place, and the pronoun I, is unpardonable. Often those who receive letters must punctuate, and determine the sense as best they can; and in most cases they will be inclined to turn away from the truth presented in such form. This may appear of no moment to some; but we are doing work for the Judgment. We should be careful not to bar the entrance of the truth to hearts, by any negligence on our part. For a lost opportunity there is no resurrection.

No work should be allowed to go from any V. M. society without examination. Members can read and correct each other's letters. Those that are not neat and commendable in their appearance should be copied. Periodicals in soiled and poorly addressed wraps should not be sent. The style of writing and general appearance of our missives address themselves to the taste; the thoughts and feelings expressed appeal to the heart. It is through these mediums that the truth will reach the people. Oh, let us be vigilant in deed as well as in name, that the enemy may take no advantage of our work. EVA BURBRIDGE, Pres. V. M. S.,

Belvidere, Illinois.

The thoughts suggested in the above are important. Nothing like carelessness or negligence in the work of God can be accepted by him, and it is the duty of all to perform their part to the best of their ability, and also to make use of every means of improvement within their reach. Much can be learned by observation and reflection; still there are very many who have had a real Christian experience, and who possess a desire to be useful in the cause of God, who are not elegant penmen, and whose letters, if subjected to criticism, would be considered faulty. We do not wish to discourage such by any means. The letters which they write are often more efficient than those which are faultless in appearance. First in importance is that which appeals to the heart; and second, that which addresses itself to the taste. M. L. H.

NOT WORTH ITS COST.

At the inter-oceanic canal congress lately held in Paris, there sat among the leaders of the enterprise there brought together, a noticeable gray-haired man, with keen eyes, and a melancholy look constantly upon his face. The company gathered around to congratulate him upon the approaching successful termination of one of the greatest engineering achievements of the century. He had been its head and front, and received the congratulations as a just meed of his labor. turning to a friend at his left, "I have worked all my life," said he, "for a little renown and a little wealth; and now in the moment of my triumph I find that neither is worth what it has cost me. Indeed, the only use of the money I have made is to help those who are less strong or less happy." The speaker was Louis Favre, of Geneva, contractor of the famous St. Gothard tunnel, which has just entered upon its eighth and last year of construction. He went straight from the congress to Airolo at the tunnel's mouth, and was showing the levels to a French engineer, on the morning of Saturday, July 19, when he suddenly complained of cramp, called for a glass of water, and fell down dead .- N. Y. Herald.

WITHHOLDING.

I GREATLY fear for those who have an abundance of this world's goods, and yet withhold their means when so much is needed to carry this message to the world. Profess what they will, their avarice will shut them out of the city. It proves that they have no faith in the truths we profess. Very soon we must be called to give an account of our stewardship, whether we have been faithful or otherwise. The little that we so grudgingly dole out God will blow upon, saying, Who hath required this at your hands? So lame an offering will not be accepted. Shall it be said of us, as of other sinners, "Ye knew your duty, but ye did it not"? On the contrary, may it justly be said that we have done what we could.

A. P. LAWTON.

W. Winfield, N. Y.

Ong Sasket.

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

--There is no promise to unbelieving prayer.

TIME is short; and if your cross be heavy, remember you have not far to carry it.

-To the careless sinner God says, Fear; to the returning sinner, he says, Fear not.

-True wealth consists in virtue, and not in the possession of great estates; and wisdom consists in understanding, and not in

"SCATTER ye seeds, and flowers will spring; Strew them at broadcast o'er hill and glen; Sow in your garden, and time will bring Bright flowers, with seeds to scatter again."

ELIHU BURRITT, while working and earning his living as a blacksmith, mastered some eighteen languages, and twenty-two European dialects.

—VIRTUE rarely passes unrecognized by the world. A few distorted optics may fail to recognize her features; but it would be as easy to conceal the face of the noon-day sun under a mask, as her resplendent features.

—The spirit of true religion breathes gentleness and affability. It is social, kind and cheerful; far removed from that gloomy, iliberal superstition and bigot the brow, sour the temper, deject the spirit, and impress moroseness on the manners.

God bless the cheerful person!—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature—are cheerful persons in the house and by the wayside.

—A HUNDRED years ago a distinguished company of French infidels in the flush of their rising fame were assembled in a Parisian drawing-room discussing Christianity and denouncing it with all possible asperity. Suddenly one of the boldest among them, the famous Diderot, rose from his seat and exclaimed: "All right, gentlemen; all right! I am ready to declare all of you are clever writers and competent critics, and few in France or abroad would be able to speak or write better than you do. But still I think I might defy any of you to compose a historical tale so ingenious, and so sublime, so touching, and fit to produce such a deep and lasting influence for centuries to come, as the Gospel relation of Christ's sufferings and death.

The Review & Harald.

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

BATTLE CREEK, MICH., SEPT. 4, 1879.

James White, J. N. Andrews, S. U. Smith, .

. Corresponding Editors.

THE CAMP-MEETINGS.

Most of the State committees have sent us urgent requests to attend their several campmeetings. We have not responded to these individually; but, in season to make suitable arrangements, we made a statement on paper for the REVIEW, that Mrs. W. and the writer were never in better condition to labor, that our sojourn in Colorado would be brief, and that we could attend a camp-meeting each week, reaching to late autumn in more southern latitudes.

It was our impression that we should, if possible, attend one camp-meeting in each State annually, and that at the time of the annual Conference. Had we been consulted in these matters, we might have saved some confusion. by suggesting arrangements that would have better served the cause, and made our work easier. But it is never too late to do the best we can. Eld. Burrill is called to Denver. Colorado, in our absence to attend the camp-meetings. This makes it necessary that Eld. Canright should labor in Ohio, instead of being at several camp-meetings. The time of the Carthage, N. Y., meeting will be a week earlier than first appointed, and the New York and Pennsylvania Conferences will both be held at Hornellsville, N. Y., one week following the Carthage meeting. The remaining camp-meetings for the season will be left for us, Eld. Butler, and others to attend. We shall have to be in Colorado the last of October, and would like to attend the great Michigan camp-meeting before we leave, at which time the General Conference and other anniversaries could be held as usual. If those who control these matters choose to put the General Conference at a later date, to be held in the tabernacle, we shall not object unless they require us to attend.

JAMES WHITE.

TO CORRESPONDENTS.

34. -- COMPASSING JERICHO.

Did the Israelites go around the city of Jericho on the

Ans. Yes. They compassed it seven days which we must understand to be seven successive days, one of them being necessarily the Sabbath The query implies another one, namely, Did they thereby break the Sabbath? We answer, No for they were not doing their own work, but the duties which God had especially assigned them.

35.—DIVORCE.

When is divorce scriptural?

Ans. According to Matt. 19:9, when either of the parties who have been joined in marriage, prove false to the marriage vow, the other party may obtain a divorce. That party is then released, and may marry again; but the other is not. To illustrate: If a man leaves his wife and runs away with another woman, violating the seventh commandment, that fact being proved, the wife is entitled to a divorce, and having obtained it, may lawfully marry again. But that man cannot marry again, nor sustain the marriage relation to any woman whatsoever while his first wife lives, without being an adulterer. The query may arise how far Matt. 5:28 affects the case. We answer that the lusting after a woman there spoken of evidently implies a purpose to secure the object of desire if possible. At any rate, men can have no ground of judgment except the overt act.

Do we not by voting for officers of the government, identify ourselves with the government? and is this consistent with our views of Rev. 18:11-17? A. s.

Ans. We do not see that by voting we become a part of the government or identify ourselves with it so much as we do by paying our taxes and receiving in return the protection of the government, of which we are ever ready to avail ourselves. In the present order of things, governments are a necessity recognized in the Scriptures. We are to be subject to them so far as their requirements do not conflict with the law of God. Rom. 13. We are to pray for them that we may lead quiet and peaceable lives; 1 Tim. 2:1-3; and when we have the privilege, as we do in this country, of having a voice in deciding what persons shall occupy the positions of responsibility and power in the government, we do not see that it violates any principle to

express that preference by our votes, if we have any preference. So far as the moral condition of the various political parties is concerned, or the personal characters of the different candidates for office, there is, alas, with few exceptions, not much to choose. Corruption is everywhere. But sometimes a principle of temperance or justice is clearly involved in a political contest; and when we can quietly but firmly cast our influence in favor of such principle, we think it well to do so, at the same time carefully keeping aloof from all partisan spirit, and from all political excitement and insanity.

37.—THE BONDWOMAN.

Please explain the fourth chapter of Galatians yerses 21-31.

Ans. Paul here sets forth, under an allegory two covenants, the first or old covenant made at Horeb or Sinai; the second, or new covenant, under which we now live, made by Christ and ratified on the cross. These are represented by Sarah and her bondwoman Hagar, Hagar representing the old covenant, Sarah the new. The old covenant was made at Sinai, and was not the ten commandments, but the agreement which the people made with the Lord as recorded in Ex. 19. The condition of the blessings which God promised under that covenant, was that they should obey his voice, or keep his covenant, the ten commandments. The next chapter records the uttering of his voice from Sinai, when he gave expression to the great moral principles of his government, in ten precepts. Then follows a narrative of the completion of this covenant down to its ratification, extending to the 8th verse of ch. 24. The great feature of that covenant was the system of worship which set the Jews apart as a distinct people, and was a wall of separation between them and other nations. Its provision for the forgiveness of sin was the blood of beasts. Its center of worship was the worldly sanctuary; and its representative city, the earthly Jerusalem. It was a covenant of bondage, corresponding to Hagar, because its sacrifices could not take away sin. Hence whoever depended upon those sacrifices and offerings for justification, as certain Judaizing teachers had been instructing the Galatians to do, would still be under the bondage of sin.

The new covenant with better sacrifices was therefore a necessity. The people of this covenant are all those, Jews or Gentiles, who believe in Christ; the condition of the blessing is still to obey God's voice, keep his covenant, or commandments, by refraining from sin. Its provision for the forgiveness of sin is the blood of Christ, which can take away sin, not in figure, as did the blood of the former covenant, but in fact. The center of worship is the sanctuary above, the true tabernacle which the Lord pitched and not man; and its representative city is the New Jerusalem above. This is the covenant of promise, as it was embraced in the original promise of a Saviour. We are children of this covenant, as we live under its more gracious provisions. As the bondwoman, Hagar, was cast out, so that her son should not be heir with Isaac, so the old covenant was set aside to make place for the new; and none who depend on that for salvation will ever inherit the prom-

E. S. BABCOCK: See Thoughts on Daniel for an explanation of the last three verses in the

> COME AT THE BEGINNING, STAY TILL THE END.

My experience in attending camp-meetings this season has made me feel more than ever bethe above heading. I have thus far attended seven camp-meetings, and every one of them has been injured, and some of them nearly ruined by the failure to heed this suggestion. The most earnest expostulation was necessary in almost every case, to keep a large percentage of our brethren from leaving the ground by Sunday. One reason of this is because they often make their plans before leaving home to return at such a time, and in some cases have parties engaged to meet them; and though claiming to be very reluctant to leave after being at the meeting awhile, yet they could not now avoid it, etc., etc. It is with a faint hope of keeping some from making such poor calculations beforehand in reference to the remaining camp-meetings of this season, that this article is written.

Our camp-meetings are nearly all appointed to commence Thursday morning, and continue till the following Tuesday morning-five whole days. Less time than this would fail to accomplish the important objects to be secured. Our Conference business, our tract and missionary work, our Sabbath-school interests, the health

and above all the proper consideration of the great religious themes requiring our attention, and the spiritual wants of our people, make it utterly out of the question to devote less time to our campmeetings. Considering the distances our people come, and the expense attending the procuring and preparation of the ground, and the labor involved, they demand more time rather than less. Indeed, there are so many things to be said and done that the ministers who have the burden of the meetings feel constantly crowded for time to do justice to any branch of the work upon which they dwell. If our people could be held longer at each meeting, greater good might be accomplished. But it is useless to attempt this until they can be persuaded to remain the limited time which we now appoint.

It is a sad indication of worldliness and backsliding on the part of our brethren when they are unwilling to devote five days in a year to the great interests of the cause considered in our camp-meetings. Anciently God's people went up to Jerusalem three times a year, and some of these feasts were at least eight days long. After the ascension of the Lord, the disciples tarried ten days at Jerusalem, "to be endued with power from on high." If we cannot spend five days once in a year, when looking for the Lord to come, and claiming to be giving the last message of mercy to the world, something must be wrong with us.

A goodly number of our people do come at the beginning and remain till the close; but the very ones who need the benefit of our campmeetings most are the ones who will not do this. To such I would appeal, and if possible persuade them to improve in this respect. You ought to come at the beginning, because the preaching at that stage of the meeting is just what you need to hear,-practical, pointed, calculated to arouse and awaken careless, cold people. It takes some length of time to reach the hearts of such. They are like persons who have become benumbed by being long exposed to cold. A warm atmosphere does not restore them to the proper state all at once. So with those who are cold spiritually. Before they start from home the world has such possession of their hearts that they think they cannot possibly give more than two or three days to the meeting; so they plan to get in about Friday night, and leave Sunday night. Their hearts just begin to be affected by the time they leave. Could they have been there from the commencement, they would most likely have been converted before the meeting closed, and been able to shed light and warmth upon others; as it is, they get but little good that is permanent. Such often have unconverted friends and children, whom they take home with them. These hear just enough to arouse a little interest, and partially impress their minds; but before coming to a decision, they go home. They may thus be simply hardened, so that they are not so easily reached the next time. Our camp-meetings furnish just the agencies to benefit them; and if lost at last, will not their blood be found in the skirts of those worldly-minded professors who took them from the rich spiritual blessings which were designed to save them?

Those who leave the meeting Sunday night or Monday morning almost invariably lose the best part of the meeting. By that time most of the business is finished, and the Spirit of the Lord has made impressions more or less deep upon the hearts of those present, while the meetings have become more free; and now the work remains to be finished off and perfected. Almost invariably, this season, our meetings on Monday witnessed more powerful seasons than some of these have been, in which hearts have been melted in tenderness, and sinners converted to God. How sorry we felt for those who had gone home without any special blessing. They had voluntarily taken themselves away from great and priceless privileges in spite of our most earnest protests. Many of those who did stay would have gone home had we not earnestly pleaded with them to remain. I have in my mind one camp-meeting which was broken up the last day in this manner. Though some remained, the interest was entirely spoiled. When part begin to leave, it puts a spirit of unrest and dissatisfaction into the hearts of others. We are all creatures of influence.

None of us have the interest we ought to have; but when we pursue a course to injure and ruin important meetings, like our campmeetings, we take upon ourselves a fearful responsibility, and not only endanger our own souls by neglect of duty and indifference to God's blessing, but sadly injure others by our wrong influence. We are in an age of the

hardly knowing which way to go. Apparently small matters turn the scale in the wrong direction, and souls are ruined. "He that is faithful in that which is least, is faithful also in much." We ought to use every means to help ourselves and others heavenward.

The course which many pursue seems to me a positive disrespect to our State Conference, General Conference, and leading ministers. It is deemed necessary for the good of the cause to appoint these large meetings. It is done at great expense and much labor. Hundreds and sometimes thousands of dollars are expended for them; and quite a number of our leading brethren toil very hard to have everything in the best of order, laboring for no earthly reward. The General Conference committee attend, or, if unable to do so, send other leading brethren, often traveling five hundred and sometimes thousands of miles. And yet so little do some of our people realize these things, that some trifling matter of convenience will cause them to leave at the most important point of the meeting, thus endangering its interests and grieving the hearts of God's servants who are laboring with all their strength for the conversion of souls. What blindness sometimes comes upon poor souls who are in the dark and know not their own interests. So it was even when Christ was on the earth. "They knew not the time of their visitation.'

We have used this plain language to rouse to reflection, if possible, those who are pursuing this course. We are glad that a majority of our people do not do so, and we greatly wish none of them would. In my judgment more than twice the good might be done in our camp-meetings if all our brethren were there at the beginning and remained till the close. No doubt there are cases where it is justifiable to leave, but sickness is about the only one which occurs to me. It is a question with me whether people might not better remain at home than to come toward the middle of the meeting and leave before its close. Brethren, ponder these things. Come at the beginning, and stay till the end.

GEO. I. BUTLER.

CHRISTIANA, NORWAY.

THE Lord is good; his mercy endureth forever. His loving-kindness is manifested to us, although we are most unworthy. There is a steady growing interest here. The truth is gaining ground. One great reason for this is, in my opinion, that the Lord has many souls in this country. I have never been in any country where I met with so many people who have been more or less moved upon by the Spirit of God. Last Sabbath five dear souls were baptized. This makes in all 51 who have been baptized, and 66 members in the church. About 90 are keeping the Sabbath, and 110 to 130 persons attend our Sabbath meetings. Many are ready to be gathered in by a little labor bestowed.

We have six or seven prayer-meetings every week in different parts of town, and we feel that the Lord is present with us. Yet we do not want to convey the idea that everything goes easy. We have a continual strong opposition to encounter from without, and there is much need of religious training within. Yet as a canaral thing brethren and sisters here are quite willing to be guided.

Our Sabbath-school is a success. I have not been able before to organize one on the principle of our Sabbath schools in America, because we have had no Sabbath-school lessons. By the goodness of God, and the kindness of our dear brethren in the distant West, we now have efficient help, and some material with which to work, and this long and deep-felt want is supplied. Our school now has 103 members,—3 divisions, 9 classes, and 11 teachers and officers. We are very thankful to our American brethren for the plan, programme, system of reporting, and subject matter of progressive Bible lessons for the different divisions, which we have obtained from them. And although the whole went out from America in the English tongue, it is now on this side of the great ocean made to speak the Danish-Norwegian language in a most intelligent way. The whole seems to be well adapted to this country, and will, from the good beginning in this city, find its way to many other places, by the grace of God.

The tract society is also at work. Sr. Huntlev asked for reports a short time ago. We had none and no society. Neither did we have the means of starting one that could work successfully, until tracts and papers could be steadily supplied, and at least a publication page of our own sent out with the tracts. How I have longed for this for the last four months. Now we are setting up one in our own new brevier and temperance reform, our educational issues, world when many souls seem to be balancing, type. It will be printed Friday, and soon go

out to speak to thousands. The Lord be praised for his goodness.

The tract society is about three weeks old. It numbers some forty members. They take fifty-two copies of Tidernes Tegn, and have obtained a number of new subscribers already. They have bought and mostly distributed and sold 8000 pages of tracts, and now they have bought and paid for 8000 pages more. The brethren show a commendable zeal in this work, and it is bound to spread all through the Scandinavian kingdoms.

It may be of interest to mention that two of our brethren were fined by the court, each Kr. 4.00 (1.07), some time ago, for working on a high holy day. The mayor advised them very kindly to petition the king for pardon. They did so, stating that they rested on the Sabbath of the Lord according to the Bible, and needed the other six days to work to supply their families. The king granted their request, and pardon has lately been proclaimed to them by the constable.

The Lord bless his truth and his servants and dear waiting children all over the world, for his J. G. MATTESON.

Osterhausgaden 12, Aug. 12, 1879.

DENMARK.

Bro. Jasperson reports some progress in Denmark. He says Bro. K. Brorson has worked with zeal and patience, and he has gained a number of souls for the truth. He has held meetings in many different places, and visited the people from the western to the eastern coast of the country. He has gained many hearts by thus conversing with them about the truth in their homes, and supplying them with tracts and pa-

These brethren are now laboring together. Two new churches have been organized, one in Hellum, and one in Asaa. In the former place there are twelve members. Bro. Madsen was shosen and ordained elder. They rejoiced much in the Lord as they partook of the ordinances. The meeting continued Sabbath afternoon from 2 till 8 o'clock, and still they were loth to part. A number of brethren and sisters from other places were with them. The light of Tabor shone among them.

In Asaa are fifteen Sabbath-keepers. Two were baptized. Eight united in church fellowship, and the rest will soon join them. Others are interested in the truth. Bro. C. Christensen was appointed elder. They are good Christian souls, and love the truth. These, with the two above mentioned, make in all four churches in Vensyssel, (Northern Denmark). May the Lord bless the cause in Denmark.

J. G. MATTESON.

CAMP-MEETING AT MAGOG, P. Q.

I REACHED the ground Thursday night, after considerable delay in making connections. On account of rainy weather, preparations would permit but one service before the commencement of the Sabbath. It rained every day but the last during the meeting; not enough to stop our work, but enough to make it quite unpleasant. Some fifteen tents were pitched, and upwards of ninety Sabbath-keepers were present a part of the time. Over seventy of these were from Canada, others from Vermont. This was the first S. D. A. camp meeting ever held in the Province; and many of the brethren were young in the faith, and did not realize the great importance of coming at the beginning and staying till the close. The interest was much marred by many going home Sunday. Indeed, only about sixty were encamped on the ground for any length of time, as many came in late, and others went home early. This is a most unpleasant feature in a camp-meeting.

Elders A. C. Bourdeau, Hutchins, and myself were all the ministers present. We had a fine grove for our meeting, which the brethren had prepared with much labor. The scenery around the pleasant village of Magog, which lies at the northern extremity of lake Memphremagog, is very beautiful. The people in the vicinity were friendly and accommodating. I enjoyed the privilege of meeting Eld. Dow of the first-day Adventists, whom I used to meet at my father's house in Waterbury, Vt., some twenty-five or thirty years ago, when he first began to preach. He attended most all of our services, and we formed a most pleasant acquaintance. He is the president of their Conference in P. Q. and northern Vermont. We were glad to find him still loving the precious truths of the advent near, and so candid and friendly in spirit. On Sunday there was an excursion train on the railroad, and quite a fair attendance. The congregations seemed candid and attentive.

Sabbath morning we had an interesting Sabbath-school, directed by Eld. A. C. Bourdeau. Owing to the lateness of the commencement of the meeting, the spiritual interests were not as far advanced by the Sabbath as they usually are in our camp-meetings. A shower closed up our afternoon services prematurely, so that we could do little in the way of reaching sinners and backsliders. Monday, the Lord helped in the preaching, and a most solemn spirit pervaded the meeting. I should judge that near two-thirds of those present expressed a desire for prayers. Many hearts were made tender and serious. God's blessing was present in power. We greatly regretted that so many had

We gave the subject of health and temperance quite extensive consideration, and Sunday morning took pledges. We obtained in all some sixty teetotal pledges, which I think was the largest percentage of those present I have seen in any meeting I have attended. Thirtyfive of these paid the initiation fee. We formed a temperance society for the Province of Quebec. Brc. A. C. Bourdeau was elected president. I feel more than ever satisfied that there is light and the blessing of God in this temperance movement; and those who are holding back from it are surely setting their faces in the wrong direction. God's Spirit came into our meeting as we talked of these things.

The Province of Quebec, formerly a part of the Vermont Conference, is now considered a mission field under the supervision of the General Conference, but with hardly sufficient strength to organize into a Conference. It was therefore thought to be expedient to form a sort of provisional association to act in the meanwhile, so as to divide the responsibility among several of the brethren who should take over sight of the work, under the direction of the General Conference Committee. The S. D. A. Association of the Province of Quebec was formed. A committee of three with a secretary, who should also act as treasurer, was elected. Brn. A. C. Bourdeau, Claxton, and Hammond were elected such committee; and Sr. Hammond was chosen secretary.

There seems to be a good degree of interest to hear the truth in this Province. The people are poor, and times are hard, and those who labor there will have to work with a spirit of sacrifice; but evidently God has a people there.

Our meeting broke up Tuesday morning with an excellent spirit, and all who had remained were full of expressions of gratitude for the benefits received at the meeting, and went home full of high resolves to be more faithful in the GEO. I. BUTLER.

THE OHIO CAMP-MEETING.

THE Ohio camp-meeting, beginning Aug. 21, was held this year in a nice grove at Spring Mills, about five miles from the enterprising town of Mansfield, Richland Co. This was the largest camp-meeting ever held by our people in Ohio, and, all things considered, was an excellent meeting. We reached the grounds Wednesday morning, and found Eld. Canright and a few others actively engaged in preparing for the coming meeting. The large tent, 60x100 feet, was already pitched, also several family tents. On Thursday the brethren came in from all directions, not only on the cars, but by private conveyance, and soon there grew up as if by magic, a little cotton village. About fifty family tents were on the ground. Meetings began Thursday morning.

Friday evening Eld. Canright received a dispatch saying that Bro. and Sr. White and W. C. White and wife, would be in the camp in about an hour.

On Sabbath morning all hearts were made glad by seeing the faces, and hearing the voices once more, of these worn and faithful servants of the Lord. At 9 o'clock Sabbath morning the camp-meeting Sabbath-school was held in the large tent, under the superintendence of Bro. Reavis. About 300 S. S. scholars, teachers, and superintendents were present, besides a large number of visitors. Sr. White spoke for a little while on the great importance of the S. S. work, in her usually forcible and eloquent manner. In the afternoon Sr. White spoke again, and at the close of her discourse, invited sinners and backsliders to come forward for prayers. The front seats were vacated, and a large number came forward. Tears flowed freely, and all felt that it was good to be there.

On Sunday morning loaded excursion trains began to discharge their living freight on the grounds. At 10:30 A. M. the large pavilion was crowded to its utmost with attentive hearers, who listened to a discourse on the law, by Bro. | that are whole, or that at least imagine them-

White. In the afternoon Sr. W. addressed the large audience on her favorite theme, temperance, and was listened to with marked attention. Hundreds could not get within hearing distance.

Monday evening, the last meeting was held. A good audience assembled to hear again from Sr. White, who spoke with great power. The plain, cutting truths found their way to the hearts of the people. As she spoke of the dangers and duties of the times, the tendency to dress, talk, and act like the world, nearly all were moved to tears, and many wept aloud. The Spirit of God seemed to come upon her with great power.

An opportunity was then given to sinners and backsliders to come forward. Many heartfelt confessions were made, and new resolves to live in the future better than ever before. A season of prayer was then engaged in, and meeting closed at about eleven o'clock. May God grant that the good resolves made that night may E. H. GATES. never be forgotten.

From a short report by Bro. A. O. Burrill, we gather the following additional particulars concerning this good meeting :---

Sabbath morning Bro. White spoke with his usual freedom, and Sr. W. in the afternoon. At the close of the afternoon sermon about forty came forward for prayers, some of whom made a start for the first time. Sunday, about 10,000 were present, and some 1,100 teams were counted as they passed through the gate. The business of the Conference all passed off harmoniously. The testimony of Bro. and Sr. W. was well received by all of our new churches. In fact, it was just what was needed; for it was in this vicinity that the Disciples had made such a strong effort against Sr. W. It was decided at this meeting that I should go to Denver, Col. to assist Bro. Corliss. I hope to return to Ohio after three or four months. As I look back over the few months past, and see how the cause has grown under the management of Bro. Canright, with the blessing of God, I cannot but exclaim, What will not God do for his people if they will work unitedly?

HOW TO MAKE VOID THE LAW.

[The following from Wesley, on Rom. 3:31, is so much to the point that I thought it might be of general interest to the readers of the RE-VIEW.—A. O. B.]

"It therefore behooves all who desire either to come to Christ, or to 'walk in Him whom they have received,' to take heed how they 'make void the law through faith;' to secure us effectually against which, let us inquire, first, which are the most effectual ways of making void the law through faith; and secondly, how we may follow the apostle, and by faith 'establish the

"1. Let us first inquire, What are the most usual ways of making void the law through faith? Now the way for a preacher to make it all void at a stroke is-not to preach it at all. This is just the same thing as to blot it out of the oracles of God. More especially when it is done with design, when it is made a rule 'not to preach the law; and the very phrase, 'a preaching of the law,' is used as a term of reproach, as though it meant little less than 'an enemy of the gospel.'

"2. All this proceeds from the deepest ignorance of the nature, properties, and use of the law; and proves that those who act thus either know not Christ, are utter strangers to the living faith, or at least that they are but babes in Christ, and as such 'unskilled in the word of righteousness.'

"3. Their grand plea is this: 'That preaching the gospel (that is, according to their judgment, the speaking of nothing but the sufferings and merits of Christ) answers all the ends of the law.' But this we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell. There may have been here and there an exempt case. One in a thousand may have been awakened by the gospel. But this is no general rule. The ordinary method of God is to convict sinners by the law, and that only. The gospel is not the means which God hath ordained, or which our Lord himself used, for this end. We have no authority in Scripture for applying it thus, nor any ground to think it will prove effectual. Nor have we any more ground to expect this from the nature of the thing. 'They that be whole,' as our Lord himself observes, 'need not a physician, but they that be sick.' It is absurd, therefore, to offer a physician to them

selves so to be. You are first to convince them that they are sick. Otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken. It is, in the proper sense, 'casting pearls before swine.' Doubtless they will trample them under foot. And it is no more than you have reason to expect, if they also 'turn again and rend you.'

"4. 'But although there is no command in Scripture to offer Christ to the careless sinner, yet are there not scriptural precedents for it?' I think not: I know not any. I believe you cannot produce one, either from the four Evangelists, or the Acts of the Apostles. Neither can you prove this to have been the practice of any of the apostles, from any passage in all their writings.

"5. Nay, does not the apostle say, in his former epistle to the Corinthians, 'We preach Christ crucified' (chap. 1:23)? and in his latter, 'We preach not ourselves, but Christ Jesus the Lord'? Chap. 5:4.

"We consent to rest the cause on this issue; to tread in his steps, to follow his example Only preach you just as St. Paul preached, and the dispute is at an end. For although we are certain he preached Christ in as perfect a manner as the very chief of the apostles, yet who preached the law more than St. Paul? Therefore, he did not think the gospel answered the

same end.
"6. The very first sermon of St. Paul's which is recorded, concludes in these words: 'By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.' Acts 13:39, etc. Now it is manifest, all this is preaching the law in the sense wherein you understand the term; even although a great part of, if not all his hearers, were either Jews or religious proselytes (verse 43), and therefore, probably many of them, in some degree at least, convinced of sin already. He first reminds them that they could not be justified by the law of Moses, but only by faith in Christ; and then severely threatens them with the judgments of God, which is, in the strongest sense, preaching the law.

"7. In his next discourse, that to the heathens at Lystra (chap. 14:15, etc.), we do not find so much as the name of Christ. The whole find so much as the name of Christ. purport of it is, that they should 'turn from those vain idols unto the living God.' Now confess the truth. Do not you think if you had been there you could have preached much better than he? I should not wonder if you thought, too, that his preaching so ill occasioned his being so ill treated; and that his being stoned was a just judgment upon him for not preaching Christ!

"8. To the jailor indeed, when 'he sprang in and came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved?' he immediately said, 'Believe in the Lord Jesus Christ.' (Chap. 16:29, etc.) And in the case of one so deeply convinced of sin, who would not have said the same? But to the men of Athens you find him speaking in a quite different manner, reproving their super-stition, ignorance, and idolatry; and strongly moving them to repent, from the consideration of a future judgment, and of the resurrection from the dead. (Chap. 17:24-31.) Likewise, when Felix sent for Paul, on purpose that he might hear him concerning the faith in Christ; instead of preaching Christ in your sense (which would probably have caused the governor either to mock or to contradict and blaspheme), he

reasoned of righteousness, temperance, and judgment to come, till Felix (hardened as he was) trembled. (Chap. 24:24, 25.) Go thou and tread in his steps. Preach Christ to the careless sinner, by reasoning of righteousness, temperance, and judgment to come! '9. If you say, 'But he preached Christ in a different manner in his epistles,' I answer, He did not there preach at all: not in that sense

wherein we speak; for preaching in our ques-

tion means, speaking before a congregation. "But waiving this, I answer, His epistles are directed, not to unbelievers, such as those we are now speaking of, but to the saints of God, in Rome, Corinth, Philippi, and other places. Now, unquestionably, he would speak more of Christ to these than to those who were without God in the world. And yet, every one of these is full of the law, even the epistles to the Romans and the Galatians, in both of which he does what you term preaching the law, and that

to believers as well as unbelievers.

"10. From hence it is plain you know not what it is to preach Christ, in the sense of the apostle. For, doubtless, St. Paul judged himself to be preaching Christ, both to Felix, and at Antioch, Lystra, and at Athens. whose example every thinking man must infer that not only the declaring the love of Christ to sinners, but also the declaring that he will come from heaven in flaming fire, is, in the apostle's sense, preaching Christ, yea, in the full scriptural meaning of the word. To preach Christ is to preach what he hath revealed either in the Old or New Testament; so that you are then as really preaching Christ when you are saying, 'The wicked shall be turned into hell, and all the people that forget God,' as when you are saying, 'Behold the Lamb of God, which taketh away the sin of the world!'

'11. Consider this well: that to preach Christ is to preach all things that Christ bath

spoken; all his promises, all his threatenings and commands; all that is written in his book. And then you will know how to preach Christ without making void the law."

THE GOOD SHEPHERD.

Upon the mountains wild of life The sheep are led astray, And wander on o'er tracts of sand, In blind uncertain way.

The floods of sin are deep and dark,
The midnight air is chill;
The wilderness is bleak and drear, And far from Zion's hill.

No lamb is left unsought by Him— The Shepherd of the sheep; He calls his own by well-known name, Tho' silence oft they keep.

O Shepherd, good and ever true! Thy tender love is strong; The shadow of thy staff is rest; Thy voice is endless song.

O pastures green, and place of rest! When will mine eyes behold The Shepherd as he leads his flock To everlasting fold? ELIZA H. MORTON.

Allen's Corner, Me.

Progress of the Sausa.

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

ENGLAND.

FROM a private letter written by Bro. Ings from Southampton, Eng., under date of Aug. 13, we take the liberty to present the follow-

The tent-meeting here has not been in vain. It has stirred up Southampton considerably. There are now between thirty and forty Sabbath-keepers, and many more are convinced, some of whom will yet obey.

Interests are arising all around us. Last Sunday I went into the country eight miles, where an interest has been awakened by papers and tracts received from Sr. Bradford, of Massachusetts. Three or four will undoubtedly keep the Sabbath as the result.

We have just heard that a company at Pool are keeping the Sabbath. We have not learned the particulars. Last summer I visited the place, it being only ten miles from where I was born. I left tracts with some, and sent addresses of interested readers to our V. M. societies; and I presume this company is the result of their labors.

We are receiving some excellent letters from interested ones. We believe the blessing of God is attending the work in all its parts. Missives of truth, sent to all parts of the world, are doing their work. If all Heaven is inter ested in the closing work, certainly we should be. How glad I am that I have some love to work in the vineyard of my Master; but I must have more of the spirit that has characterized others in making sacrifices to spread the truth.

NEW YORK.

South Rutland, Tent No. 3, Aug. 20.-We close our meetings here Sunday evening, Aug. 24. We will give a summary of our labors here, and the results, in our next report. pitch our tent in Carthage next week. Our P. O. address, till further notice, will be Carthage, Jeff. Co., N. Y. M. H. Brown. C. C. Lewis.

MINNESOTA.

Meriden, Aug. 20.—The Lord is very good to us We were rejoiced last Sabbath to have the privilege of baptizing our dear brother, J. Larson, formerly a Methodist, and a preacher in the Danish and German languages. He is now ready to work among the Germans and Danes in this vicinity. Brethren, pray for us. C. NELSON.

NEBRASKA.

El Dorado, Aug. 26.—A good interest has been manifested in the meetings here. Present truth has found its way to the hearts of the hearers. A church of twelve members, and a T. and M. society have been organized. The teetotal pledge was cheerfully signed, and s. B. adopted. Four were baptized, and the meetings closed with the celebration of the Lord's Supper. CHAS. L. BOYD.

VERMONT.

Elmore, Aug. 27.—Our meetings still continue with as large an attendance as at the first. After speaking on the subject of temperance, several that night bade adieu to tobacco, and some others have given up tea and coffee. Fifteen have decided to keep the Sabbath. Among these are several who never made a profession of religion before. We hope for others. Last Monday evening a gentleman arose and proposed to take up a collection for us. The sum of \$8.08 was obtained.

INDIANA.

Silver Lake, Tent No. 1, Aug. 20 .-Closed our meetings here last Sunday night.

\$7.80 in donations, which was \$3.27 more than our expenses while there. Nine have voted to keep the Sabbath. They seem earnest, and take hold of the work with determination. We move from here to Sevastopol.

Sevastopol, Aug. 25.—This is a small country village of about one hundred and fifty inhabitants. Have held five meetings, with an average of one hundred and seventy-five listeners. The people are very friendly, and give good attention to the word spoken. Bro. Lane has returned to lend a helping hand.

W. W. SHARP.

PENNSYLVANIA.

Lindleytown, Tent No. 1, Aug. 29.—We have been here two weeks, and have canvassed quite largely the subject of prophecy. We have just introduced the law question. Eld. Ayers (Baptist) is to occupy the tent one evening next week in an opposition discourse on the law. Our average attendance is about 200. The people are very orderly and attentive. Pray for us, that the blessing of God may attend our labors, and the honest in heart be led to accept the truth.

J. W. RAYMOND. D. B. WELCH.

KANSAS.

Burlingame, Osage Co., Aug. 26.—I have been for the past two weeks with the church at Elm Creek. The blessing of the Lord was truly with us in the meetings. Two new members were added to the church. One of these was the wife of a non-professing husband, and the mother of a family. Although strongly opposed, she steps out trusting in Jesus. The other was a daughter of Bro. Atwood. May God bless these sisters. A health and temperance society was formed, consisting of eighteen members, nearly all signing the teetotal pledge. Shall begin meetings in Osage City the 29th. Will all the brethren in Kansas pray for God's blessing upon the effort there? Bro. E. L. Fortner will be G. H. ROGERS.

Clarion, Pontiac and Caldwell.—Aug. 1-18 we spent with the above-named churches. The Clarion church was formerly known as the White Water church. This church was composed of two bodies of believers living some since grown till they were large enough to form separate organizations. The company living seven miles from El Dorado was organized into a church known as the Pontiac church, numbering also property. Mr. right to Caldwell ing eleven members. My visit to Caldwell, Sumner Co., was of peculiar interest. Here Bro. Stevens labored about two weeks last winter. Since then others have been falling into rank until now they number fourteen Sabbathkeepers. Sabbath was devoted to spiritual gifts and health reform. As the result five laid aside their tobacco. May the Lord give them strength and heavenly grace to persevere. They sent for a club of five *Instructors*, one Review, one Signs, and ten Gems of Song.

Dry Creek, Saline Co.-Aug. 22-24 we were with the brethren at this place. They had heard the truth through the labors of Bro. and Sr. Enoch last winter. In the time that had elapsed since Bro. Enoch left them, an opposing minister had been preaching in their midst, and had succeeded in unsettling the minds of some in regard to organization. But God blessed our labors to their good, so that out of thirteen Sabbath-keepers in the place we organized a church of eleven members. Five of these were baptized, and two more made a start for the first time; making in all a church of thirteen members.

Bro. R. F. Barton was with me in these meetings, and rendered efficient service. We go from here to Bennington, which will close up our present tour of two months among the J. H. Cook.

COLORADO.

The tent has now been here a little more than two weeks. The interest is still quite good, the congregations ranging from one hundred and fifty to four bundred. Bro. and Sr. White were with us a few days, and rendered timely aid. The discourse of Sr. White on Christian Temperance was listened to by more than six hundred people, and was well received. The meetings are eliciting considerable comment even in this busy, thriving city. Books sell readily, nearly twenty dollars' worth having been already sold. The Sabbath question has not yet been introduced, but some with whom we have had private conversations say they shall observe the Sabbath hereafter. Our weekly donations in money average about \$5.00. Although the work may move slowly for a time, yet we feel encouraged to believe that by earnest, persevering labor in the Lord, a good work may yet be accomplished here in Denver.

J. O. Corliss.

MICHIGAN.

Mason, Aug. 29.—Commenced meetings here Aug. 14. The people have given us a good hearing from the first, the attendance ranging from 150 to 200, occasionally being much larger, Have sold \$5.00 worth of books. Received as we have advertised special subjects. On Sun-

days our tent is filled. The interest has deepened, and conviction seems to be settling upon the people. We have canvassed the Sabbath question. There is here a Baptist minister who was a native of Prince Edwards Island near Nova Scotia. He was educated in Massachusetts, and has been a pastor of the Baptist church for nearly twenty years, until last spring, when he was obliged to give up on account of failing health. He and his family have attended our meetings from the first. He is thoroughly convinced, and with some others is taking his stand with us to keep the Sabbath. We intend tomorrow to hold our first Sabbath meeting with them. They seem to be intelligent, candid people. They are very kind to us. Here is a good missionary field. We need more help. Pray for us. T. M. STEWARD. E. P. DANIELS.

Tent No. 1, South Haven.—We commenced meetings in this place Aug. 13, and have continued them each evening and Sunday since. Our congregations have averaged one hundred candid and interested hearers. The tent tracts have been taken freely, and sometimes we have sold books faster than two of us could hand them out and make change. The people are very kind to us, and abundantly supply all our wants. It is surprising to see how careful they

are that we should want for nothing.
We are now in the midst of the Sabbath we are now in the initiat of the Saboath question, and a slight decrease in our congregation is perceptible; but still many listen attentively. People call upon us at our tents every day to talk with us about the truth; we also visit them at their homes. There were none of

our people here when we came.

We now have hope that the seeds of truth sown will take root, and that God will give much increase. There will be meeting in the tent each Sabbath afternoon at 3 o'clock while we remain here, and we invite our brethren from Douglas, and all within reasonable distance, to E. R. Jones. attend.

WM. POTTER.

MISSOURI.

Henken's Grove, Caldwell Co., Aug. 25.-This is a country place, and is quite a resort for picnics and public gatherings. Bro. Allee and I had arranged to pitch the tent here before he received word to join Bro. Wood with the southern Missouri tent. I very much regretted parting with him, as I found in him a devoted as well as faithful and congenial fellow-laborer. My son still continues with me as tent-master, and assists in the singing.

Have held six meetings here since Aug. 22,

with an increasing attendance. Last evening the tent was full. There seems to be an interest to hear. Bro. Long preached a few discourses here some four years since, which have not lost their effect upon the minds of some at I wish he were here now to assist in the work. I realize more and more the need of the blessing of God and his Holy Spirit to accompany the word spoken. Brethren of Missouri, why not arouse and buckle on the armor anew? Remember, the curse of God was upon Meroz for doing nothing. Let us come up to the help f the Lord against the mighty, and God will bless us in this Conference.

J. H. ROGERS.

IOWA.

Conway.—We closed our tent-meetings in Conway Aug. 17. When we came to this place we were entire strangers to all, and had some prejudice and much skepticism to meet. A goodly number are almost persuaded that the things which we preach are true, and some are for tracts and pamphlets. Donations in money amounted to \$4.25, besides help in meeting our running expenses. The attendance was better at the last than at first, and some desired that we should stay another week; but we had pre-viously arranged to leave here Aug. 18. A deacon of the Baptist church thought he should keep the Sabbath from this time onward. We found scattered brethren and sisters in this vicinity, some of whom knew nothing of each other until the tent-meeting in Conway. Ten of these united in church covenant. I think others will join when they have opportunity. Sister Bartlett, who had come from Illinois to this State, was rejoiced to see her four daughters decide to go with God's people. We pray God to help this little company to let their

light shine.

Our tent is now located in the western part of Ringgold Co. A petition signed by eighty of the citizens of this vicinity, was sent us to come here and give a course of lectures. We are about twelve miles northeast of Conway, and fourteen miles west of Mount Ayr. We have given six discourses. Last evening the tent was well filled with those who gave good atten-tion to the word spoken. Some are attending who live six or seven miles away. We desire the spirit of earnest labor. Scattered brethren are invited to meet with us on the Sabbath, at 11 A. M. Mail can be sent us at Lenox, Taylor Co., Iowa.

C. A. WASHBURN.

A. W. H. MILLARD.

MARYLAND.

Baltimore.—I spent one week with the little company of Sabbath-keepers near this city. Found some of them a little confused on some Found some of them a little confused on some report.

points; but one sermon relieved their minds The last quarterly report was made July 1,

from doubt, and they all rejoiced for the timely aid received. They are trying to be a devoted, faithful people, striving to grow in grace, and in the knowledge of the truth. Here I met a sister from Washington, who heard me preach a sermon nine years ago in Chicago, on the change of the Sabbath. Since that time she has kept the Sabbath, and with another sister has distributed much reading matter in the city of Wash-

I spoke twice in the city of Baltimore, in private rooms, to about twelve persons who had become somewhat interested by reading, and who seem now to be anxious to learn more about the kingdom of God.

Baltimore is just now under a great excitement about the Sunday-Sabbath question. The city police having stopped the Cockade city steamer from making a Sunday excursion trip on the bay, an indignation meeting was called by many citizens, to pass resolutions, one of which reads as follows:-

Resolved, That as law-abiding citizens we submit to the dictates of this law while in existence, yet consider that the so-called Sunday laws now upon the statute books are directly contrary to the Constitution of the United States, and the spirit of the

This, with other resolutions, was passed by about 500 persons. Two weeks later, the police took possession of, and stopped, an excursion train, which has added wonderfully to the excitement. The probability is that the railroad company will commence suit for damage. What a favorable opportunity is now offered to circulate tracts and papers in Baltimore! Brethren and sisters, work. Can you not discern that the end is nearing? I. SANBORN.

ONTARIO.

Chatham, Aug. 25.—Since my last report two more have commenced to keep the Sabbath of the Lord, and others are in the valley of decision. Since May 30 we have given seventy sermons on present truth, have scattered 15,000 pages of tracts, sold several books, and obtained good many paying subscribers for our periodicals. Through the agency of our V. M. sociehomes; and allowing that families average five each, the Signs is being read by 8,500 persons in Ontario. Thus the way is opening for the spread of the truth in this city of nine thousand inhahitants.

About one half of those who have listened to the truth say we are right on the Sabbath question; but very few seem willing to obey. There are now about fifty-five Sabbath-keepers scat-tered over Ontario. Thirteen of these are brethren, while the balance are sisters whose hus-bands are not in the truth, or young women who are not in a position to aid the cause much financially. But we feel sure that the cause in Ontario will prosper. This is one of the richest fields in the world, and yet the people move with great caution, and look with suspicion upon a man from the States who presents anything which is new to them. This is not surprising; for peddlers and agents from the States abound in Ontario, who make their living by swindling honest people. We expect to make this place our head-quarters for some time. We shall endeavor to thoroughly establish the work here, and then labor in school districts in the country near the city. Bro. Geo. A. King has been with us since Aug. 14, and is good help in preaching, singing, and visiting. We would express our thanks to the V. M. societies for the part they are taking in the work in Ontario, and we are still prepared to send more names, if any of our societies will furnish the paper for them. We desire the prayers of God's people.

John W. Moore.

C. BLACK.

ANNUAL MEETING OF THE OHIO

S. S. ASSOCIATION.

The Ohio Sabbath-school Association met to hold its first annual meeting on the Spring Mills camp-ground, Aug. 25, at 9 A. M. Meeting was opened by singing, "Exalt Him all ye

People." Prayer by W. C White.
After the delegates, Sabbath-school superintendents, and teachers were called forward, all brethren in good standing were invited to take part in the meeting.

On motion, the appointing of the nominating committee was left to the Chair. The follow-

ing committee was appointed: G. G. Rupert, F. Van Camp, R. A. Boardman.

The secretary read a report of the organization of the Association, after which the following annual report was read and accepted :-

ANNUAL REPORT OF THE OHIO S. S. ASSOCIATION.

The first quarterly report of the Association was made Oct. 1, 1878. Number of schools reported, 6; number of pupils, 166; average attendance, 90.

The second quarterly report Jan. 1, 1879, showed the following: No. of schools reported, 9; No. of pupils, 292; average attendance,

170. An increase over the previous quarterly report, of 3 schools and 126 pupils.

The third quarterly report was made April 1, 1879. The following shows the standing of the schools at that time: No. of schools, 19; No. of pupils, 480; average attendance, 294; No. of Instructors taken, 161; amount of contributions, \$24.91. Increase over the previous quarter, 10 schools, and 188 pupils. The schools at Dunkirk, Parkman, and Van Wert failed to

1879, showing the following as the standing of the school at that time: No. of schools, 22; No. of pupils, 726; average attendance, 518 Instructors taken, 500. Increase over the previous quarter, 3 schools, and 246 pupils. The school at Dunkirk failed to make its quarterly report. Since the quarterly meeting at Clyde, May 2-5, 1879, Bro. D. W. Reavis has been laboring in the State with good results, all the schools in the State have been supplied with record books, question books for the little ones,

and clubs of the weekly Instructor.

After the reading of this report, Bro. Reavis made a few remarks on the general condition of the schools, and then offered the following resolutions, which were adopted by a unanimous

vote of the Association.

1. Resolved, That we recommend each of the Ohio Sabbath-schools to pay quarterly one-tenth of their donations to the State Association.

2. Resolved, That we recommend the State Association to pay quarterly a tithe of its re-

ceipts to the General Association.

3. Whereas, The efficiency and success of our Sabbath-school teachers and officers will be greatly increased by frequent consultations, therefore,

Resolved, That we recommend the officers and teachers of each school to hold a teachers' meet-

ing every fourth Sabbath.

4. Whereas, It is impossible for one person to visit each of our schools more than once a year, and said visiting being at considerable expense to the State, and not being frequent enough to give satisfaction to either the school or to the general superintendent, therefore,

Resolved, That the ministers who have charge of the districts in the State be responsible for the Sabbath-schools in their districts.

5. Resolved, That to establish and to finish the Sabbath-school work that has been commenced during the past summer, we hold six Sabbath-school Institutes, at such points as the president of the Sabbath-school Association may appoint.

Adjourned to call of Chair.

SECOND MEETING, Aug. 25, 6 o'clock P. M. Prayer by Eld. D. M. Canright. The committee on nominations reported. The report was accepted, and the following-named officers were elected for the coming year: Eld. D. M. Canright, president; Ida Sharpe, secretary; Executive Committee, D. M. Canright, James Rowe, B. F. Van Camp.

owe, B. F. van die.
Adjourned, sine die.
D. M. CANRIGHT, Pres.

E. H. GATES, Sec.

A REQUEST.

Where is the brother or sister, in whose hands God has placed talents of means, who is willing to use a share for the Virginia mission? A great field white for harvest lies before us. We pray, and plead, and weep before the Lord to open the way before us for successful labor. But we are crippled by lack of means. Who wants to show love for the Lord and his cause by paying for Signs for our use? The V. M. society at Soliloquy, organized July 16, is using eighteen copies; but names of interested persons come to us, and we are powerless to help them. Shall men and women perish all around us while there are means in the hands of God's people to do this work, and they claim to be co-laborers with God?
Who will order a club of twenty-five or fifty copies for the use of the writer? Who will correspond with me concerning this matter at once?

MRS. H. T. H. SANBORN.

Mt. Jackson, Shenandoah Co., Va.

THE LORD'S TITHE.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house." Mal.

As I travel from place to place, I find many who, instead of obeying the above scripture literally, as duty would demand, when they sell their wheat, or corn, or cattle, take all the proceeds and pay their own debts, or supply their own necessities, and leave the Lord's house empty. What right have we thus to use the Lord's money to meet our necessities? I see no reason why we might not just as well use money belonging to our neighbors without their permission, as to thus use the Lord's tithe. Again it often happens that money thus used cannot be conveniently raised when needed, and thus the cause of God suffers because we have used his money to carry forward our own ends. Brethren, this is all wrong. There is but one safe way; that is, when you sell anything, separate the tithe as sacred to the Lord and put it into his treasury. Never use it for other pur-J. H. Cook.

TO THE WORKERS IN THE VINEYARD.

HAVE you met so much opposition, and do you find so little relish for these truths, that you have become discouraged and finally decided that you could not be the one for a missionary? Now if you say, Yes, may it not be that you are somewhat in fault yourself? Let me suggest that it should be a principal motive to let the people see that your heart is glowing with love for these truths which you wish them to investigate, and that you firmly believe they are just what they need. Avoid giving the impression that you are anxious they should read because you are out on such a mission and have these tracts to offer the people. Do not give

person to eat food for which he had no relish. Be very careful not to disgust those whom you wish to save. You may have "meat in due season," to offer them; and yet if they do not accept it willingly, do not crowd it upon them. Let us also shun the opposite extreme, never for a moment allowing the spirit of the world to come in and take possession of our minds, while we say with the unprofitable servant, "My we say with the unprofitable servant, Lord delayeth his coming."

Dear brethren and sisters, why this stupor that we hear deplored everywhere? It is inconsistent with our faith. Let us arouse ourselves and labor for the Master, remembering that the close of each day brings us one day nearer the night "wherein no man can work." If we can only impress the minds of our friends and of strangers with the fact that we have a saving truth which is important for the present time, then we may be true workers, and our influence will tell in the salvation of precious souls. God will help in this work if we humbly seek his blessing. Let us trust in the Lord, and each one go to work somewhere. The warning must

BE DILIGENT.

"Cursed be he that doeth the work of the Lord deceitfully, [margin, negligently].

"The fields are all ripening, and far and wide The world now is waiting the harvest tide; But reapers are few, and the work is great, And much will be lost should the harvest wait."

Shall we fold our hands, while this mighty work is before us? God might, if he chose, carry on this work without any assistance from us; but he gives man the exalted privilege of giving of his time and means to advance the work, and to lead precious souls from the darkness which surrounds them into the light of truth.

Let us awake. Let us put on the whole armor. The time has come for the sheaves to be gathered. If we cannot proclaim the truth to the multitudes, if we cannot visit from house to house, yet one channel of usefulness remains open before us,-we can send forth the silent messengers, and much can be accomplished in this way. After reading your papers, don't lay them aside as useless; fold and direct them neatly, and scatter them far and wide, for many are desiring to know the truth.

Brethren and sisters, bring in your reports. Don't excuse yourselves because you have done but little. This is a glorious enterprise, and demands our best talents; and if we have done but little in the past, let us consecrate ourselves anew, and sow the seed beside all waters; for we know not which shall prosper, this or that. L. F. DAVIS.

Ipswich, Mass.

SMALL INSECTS.—Lewenhoeck tells of an inect seen with a microscope, of which 27,000,-000 would only equal a mite. Insects of various kinds may be seen in the cavities of a common grain of sand. Mold is a forest of beautiful trees, with the branches, leaves, flowers and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred Through these narrow openings the sweat forces itself out like water through a sieve. The mites make five hundred steps a second. Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as a whale in the sea. Each leaf has a colony of insects grazing on it, like oxen in a meadow.

Notes of News.

- -Corn crop a failure in Servia.
- -Armenia is on the verge of revolt.
- -THE revolution in Hayti has ended. -THE Russo-German antipathy increases.
- -Almost a famine in the west of Ireland.
- -Bad feeling between Austria and Russia.
- -New York, Aug. 27.—The steamship Bothnia, from Liverpool, brought £131,000 in gold -YESTERDAY, Aug. 25, \$340,000 in gold was
- drawn from the Bank of England for shipment to New York. -London, Aug. 27.-Sir Rowland Hill, whose dangerous illness was announced a few days ago,
- died to-day. He was in his 85th year. -London, Aug. 27.—The bullion withdrawn from the Bank of England on balance to-day, £382,000-\$1,910,000, is for shipment to New York.
- -London, Aug. 25.-A great fire has occurred at Sophia. The barracks have been destroyed and a magazine exploded. Intense excitement and disorder prevailed.
- -THE number of miles of new railroads opened in the United States during the past year is 2,694. This makes the total mileage in operation in the United States 81,841 miles.
- -London, Aug. 27.—The Russian newspaper, the Truth, states that in consequence of the supplies sent tnem to understand that if they will only hear and read, they will do all that you expect of the supplies sent by Russia, Bulgaria will soon be in possession of 47,000.000 ball cartridges for rifles, with which all them. This would be too much like forcing a like militia are armed.

-New Orleans, Aug. 30.—The work of disinfecting the city has again been begun, and the whole city is to be gone over again in the same manner as a few weeks ago. Weather hot at midday, but cold enough at night to "ender covering necessary.

-IT is stated that diplomatic relations between the Austrian and Russian Cabinets are less cordial than between any other two Cabinets in Europe, and the friendly intercourse which existed between the two courts for many years has also entirely

-THE differences between Russia and Germany are considered as passing from the stage of newspa per controversy to that of diplomatic precaution. The entire press asserts that the friendship between Austria and Germany will be proved in case of need by deeds.

—A DISPATCH from London, dated Aug. 25, states that six hundred more colliers have struck in North Staffordshire. The Fife and Clackmannan colliers resolved to ask for an advance of $12\frac{1}{2}$ per cent in wages Aug. 23, which the masters declare they are not able to grant.

-PITTSBURGH, Aug. 25 .- The hard storm this morning did much damage on the lines of the Lake Erie, Pan Handle, and Fort Wayne railroads. Several serious washouts and slides occurred, and trains are seriously delayed. The suddenness and severity of the rain fall were remarkable.

-London, Aug. 28.—We have had thirty consecutive hours of rain. The corn fields are submerged, and the season has so far advanced that no hope now remains of retrieving the injuries inflicted by this unprecedented continuation of wet weather. Landlords as well as farmers are in a state of great agitation and depression.

-Memphis, Aug. 30.—The total number of yellow fever deaths since the fever began is 280. It is now taxing benevolent societies pretty heavily. Knights of Honor have buried ten members, and including members and their families, 22. The Oddfellows have had 55 sick, including members and their families. Of these 14 have died.

-THE Boston Bicycle Club went out on Sunday afternoon for a ride on their two-wheeled vehicles. Ten of them were arrested on a charge of violating the Sunday law, and a Justice fined them \$10 each, on the ground that they had been "playing or sporting on the Lord's day." They appealed, and the legal question will be brought before a higher court.

-THERE are made in Kentucky about 250,000 barrels Bourbon whisky, consuming 3,000,000 bushels of corn, and 500,000 bushels of rye and malt. More than half this whisky is handled in Louisville. which has \$3,750,000 invested in buildings for its manufacture and sale. The value of the whisky handled in Louisville is \$8,000,000, thus making it the largest straight whisky market in the world.

-THE immense export of fresh meat to European markets from the United States is attracting the attention of the world. Nearly every steamer has more or less of her cargo made up of this production of the great West. There never was a period in the history of the United States when the supply of every valuable production was so nearly inexhaustible, and, at the same time, the demand so great. It is a year of sunshine to the American people.—Inter-Ocean.

-London, Aug. 27 .- The Financier says: "The American food purchases are now beginning to be considerably in excess of those thought of a week or ten days ago, and notwithstanding the purchases of iron and other manufactures, a conviction prevails that gold will be taken in payment to a considerable amount. It is known that large amounts of bills against wheat shipments, with the usual sixty days to run, have been steadily accumulating during the

-London, Aug. 25 .- A Calcutta correspondent gives terrible reports of the starvation and misery that still prevail in Cashmere. Affairs in Eastern Bengal are also causing much anxiety. The Duke of Buckingham has not yet carried out his idea of visiting the scene of the Rumpa rebellion. The 17th and 29th Madras infantry are suffering severely from fever. Cholera is increasing at Cabul. The number of deaths in the regiments which lately returned from Criel is variously estimated at from 365 to 1,000.

-Nothing but trouble, sorrow, and disaster in the news from the old country, where nature seems to have engaged in a conspiracy to destroy mankind. It is nothing but rain, rain, rain, in the British islands, until the farmers are well nigh in despair. In France, where they wanted rain they got drought, where they wanted drought they got rain, where they got neither of these in excess they got snow, and where the weather suited them the phylloxers came and devoured everything. In northern Italy they first had floods which washed everything out of the ground, and then droughts to kill the seed on the surface Austria, Germany, and Hungary have been drenched to barrenness, and insect pests in Russia have destroyed much of what the plague and tyrant ridden peasants could plant. It is a sad season altogether, and portends much misery for mankind in the coming year. Quiet Portugal and sleepy old Spain are the only countries from which the dispatches are not a daily complaint of disaster .- Detroit Evening News.

Ohituary Polices.

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

FLEMING .- Died of dropsy of the brain, Aug. 11, 1879, Dennis Irvin, only child of J. D. and E. I. Fleming, of Shelby, Oceana Co, Mich. We miss our little one, but hope to meet him when the Life-EUNICE I. FLEMING. giver comes.

VAN VLACK .- Died of diphtheria and membranous croup. Aug. 11, near Norton, Kansas, our little daughter Myrile agod l year, 11 months, and 10 days. Remarks. by Eld. T K. Hansberry (Christian) from Rev. 21:4. F. AND A. VAN VLACK.

Harvey.—Died of lung fever, April 12, 1879, at Estella, Mich., Lydia Harvey, daughter of I. and M. Harvey, aged 2 years, 4 months, and 12 days.

Her bereaved parents miss her much, yet they mourn not as those without hope. Words of comfort were spoken, from Job 14: 20, by Eld. Rossman, of the United Brethren. LILLIE A. NICHOLS.

Cash .- Died, in Oakland, Jeff. Co., Wis., Aug. 12, 1879, Bertha Alice, daughter of J. A. and S. A. Cash, aged 1 year 8 months and 25 days. We have Oash, aged 1 year one away until the Lifegiver comes, when we expect, if faithful, to meet her again in immortal bloom, to enjoy the blessed inheritance of the people of God. . J. A. AND S. A. CASH.

PALMANTEER. - Died of typhoid fever, in Tekamah, Burt Co., Neb., Aug. 15, 1879, Martha J. Palmanteer, aged 21 years, 10 months, and 27 days. A little over two months ago she was baptized, with several others, by Bro. Boyd. She was a faith-ful and consistent Christian, and her friends are cheered with the hope that she will arise in the morning of the resurrection. She leaves parents, sisters, and brothers, being the oldest child, and the first to be laid away. Sermon by Elds. Dawson and Olinger, from John 11:25.

H. A. WHITTAKER.

CRAMER,-Died, Aug. 2, 1879, my father, Isaac D. Cramer, in the seventy-fifth year of his age. He participated in the first and second angel's messages, and in 1850 he with his family embraced the third angel's message through the labors of Eld. Joseph Bates in Melbourne, Lower Canada, since which time he had been a firm believer in present His sufferings were great, but he bore them with patience. He leaves a wife, daughter, and two grandchildren, to mourn his loss. But they have the blessed assurance that his hope and trust were in God, and that when the last trump shall sound he will come forth clad in immortality. Discourse by Eld. Boyd, Presbyterian.

MRS. W. J. SHERMAN.

Morse —Died, in Battle Creek, of apoplexy, Aug. 17, 1879, Aaron R. Morse, aged 83 years, 4 months, and 4 days. He had tried to live a Christian life since the age of 26. In 1842 he embraced the Advent doctrine, and commenced the observance of the Sabbath, as a believer in the third message, in 1850. He moved from Vermont, in 1868, to Battle Creek, which has since been the place of his residence. He ever dwelt with delight upon the memories of the great Advent movement in the past, wherein the love of the brethren was so wonderfully manifested, and the power of God's Spirit displayed. He had a firm faith in the present movement as a further fulfillment of the prophecy, and was one, we believe, who loved the appearing of the Lord. Remarks at the funeral, the 19th, from 2 Tim. 4:8.

COGGESHALL.—Died of consumption, at her home in New Bedford, Mass., Aug. 1, 1879, Annie R. Coggeshall, aged 25 years, 8 months, and 27 days. Sister Annie went to Battle Creek in October, 1876, to attend the College. She remained until July, 1878, when, her health failing, she returned home, thinking a change of climate might be beneficial; but it proved otherwise. While in Battle Creek she gave her heart to the Lord, and was baptized by Canright during the revival meetings in April, 1878. Although suffering much, she manifested great patience and resignation. We have laid her away to rest until the Lifegiver shall come. Words of comfort were spoken at the funeral by the writer. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

S. S. MOONEY.

Jones.-Died of consumption, at Smithland, Iowa, Aug. 18, 1879, sister Jerusha Jones, in the fortyfifth year of her age. In the fall of 1876, she with a goodly number of others embraced the truth under the labors of Eld. E. W. Farnsworth, and soon after joined the church. About three weeks before her death a prayer-meeting was held at her house, in which all were affected to tears as she made an earnest prayer for all the members of the church, and especially for her family. Two days before her death she expressed great thankfulness that she had believed and accepted the glorious truth of God while she had health and strength. She will be missed by the Smithland church, and by a large circle of acquaintances and friends. She died firm in the faith, and rests in hope of having a part in the first resurrection. Funeral discourse by Eld. Kilbourn, Methodist.

BURGESS VAN DORN.

IN MEMORY (88%).

Of Mrs. Wm. II. Brown, who died Aug. 21. 1879, at Adams Center, N. Y. The obituary was given last week.

FINISHED the steps of her journey, Past all its sorrows and pain; Resting and waiting for Jesus'
Promised "home-coming" again.

Busily wove the fair fingers Raiment of purity white; Bought with rare wisdom the treasure-Tried gold, in the city of light.

Fragrant her life was with blessing; The cross no burden to bear, Twined with the blossoming garlands Fresh from her tenderest care.

Ever her memory lingers Like a silvery sounding bell;—A crushed rose's dying sweetness, Breathing its odorous spell,

Fearful we question the wherefore; But, safe from sorrow and sin, God holds the precious casket. And numbers the pearls within.

Chastening is but for a season, Yielding its fruits by-and-by. We shall forget, at Christ's coming, We questioned how, or why. ANNIE TEAGUE.

The Review & Perald.

Battle Creek, Mich., Fifth-Day, Sept. 4, 1879.

REMAINING CAMP-MEETINGS FOR 1879.

Sept. 30-Oct. 7. Indiana, No. 2, Rochester, Sept. 11-16. VERMONT, Essex Junction, MICHIGAN, No. 3, Lyons, " 18-22. Sept. 19-24. NEBRASKA, No. 1, Beaver City, No. 2, Seward, Oct. 2-7. Sept. 25-30. Iowa, " 11–16. NEW YORK, Carthage, Pennsylvania, Hornellsville, N. Y., " 18-23. CALIFORNIA, No. 2, Healdsburg, Sept. 18-23. Sept. 30-Oct. 6. KENTUCKY, Powder Mills, TENNESSEE, Edgefield Junction, Oct. 10-16. 9-14.Missouri,

PENNSYLVANIA CONFERENCE.

The following telegram received from Bro. B.

L. Whitney, Sept. 1, explains the change in the location of the Pennsylvania camp-meeting:

Fine location secured for Pa. camp-meeting at Belknap's Park, Eric railway, one and one-half miles east of Hornellsville. N. Y. All local

at Belknap's Park, Erie railway, one and onehalf miles east of Hornellsville, N. Y. All local trains stop. Special trains run from Hornellsville each day. Reduced fare from all stations on Erie.

CAMP-MEETINGS IN NEW YORK AND THE WEST.

AFTER counseling with the president of the General Conference, and after a prayerful consideration of matters in connection with these meetings, it is thought best that I should attend the camp-meeting at Hornellsville, New York, Sept. 18-23; then go directly west, and attend the Iowa meeting, Sept. 25-30; then to Seward, Nebraska, Oct. 2-7; and attend the Missouri meeting, Oct. 9-14. The places where some of these meetings will be held have not yet been fully decided, but will be soon. The time is given, so that all interested can plan accordingly. We trust there will be a general attendance at these meetings. They are all annual Conferences, and our important societies, such as the tract and missionary society and the Sabbathschool association, will hold their annual meetings. It is very important that we should have a general attendance of our people.

GEO. I. BUTLER.

MISSOURI CAMP-MEETING.

IT will be seen that the camp-meeting in Missouri is appointed for Oct. 9-14. The place will soon be given. It will not be far from Sedalia, Mo., as this is quite central for those living either side of the river. This will be a most important meeting for the State. We want a general turnout of the friends of the cause. The selection of officers for the coming year will be a matter of great importance to the cause in the State. It will probably close my connection with the Conference as an officer. There are matters of great importance to be considered. Let every one interested in the welfare of the Conference attend this meeting. Other help GEO. I. BUTLER. will be with us.

THIRD MICHIGAN CAMP-MEETING.

DEAR BRETHREN OF DIST. No. 3: As I am laboring in this district, I feel very anxious to have you all attend our camp-meeting to be held at Lyons, Sept. 18-22. Had I opportunity, I would esteem it a privilege to see you personally and do what I could to induce you to attend. I am sure the rich blessing of the Lord will be there and more than repay you for all the sacrifice it will cost. If you lack in spiritual life, you above all others should attend, for there you can be helped. If worldly cares forbid, do not let them come in between you and spiritual blessings; arrange them, and leave them at home. Make up your minds now that you will go, and you will succeed. If you who take the REVIEW know of brethren who do not, please furnish them with this urgent request, and do what you can to induce them with you to attend the camp-meeting, and it will be a great help to this district. May God put it into all your hearts to attend. E. B. LANE.

NEW YORK.

T. AND M. SOCIETY, DIST. No. 1.—As I am at present confined at home by the sickness of my son, I wish to say to every officer and every member of the society in this district that I desire your co-operation in the work of clearing the society from debt as far as we are able, at the

end of this closing quarter of the year. Let us do our duty. Collect all old dues and unpaid pledges, give the added one-third, and donations as the Lord has prospered us. This district is the most favorably situated, financially, of any in the State; let us do accordingly. We have a responsibility individually. Time is closing, and the work of God on earth is being brought to a close. Let us see to it that we share in the work, as we would not be excluded from the glory which is to follow.

R. F. COTTRELL.

IMPORTANT NOTICE.

CHANGE OF APPOINTMENTS.

AFTER consultation with Bro. White, it is decided to change the appointments for the N. Y. and Pa. camp-meetings. They will now be held as follows:—

N. Y., Carthage, Sept. 11-16. Pa., Hornellsville, N. Y., '18-23.

It will also be noticed by the appointments this week that the sessions of the N. Y. and Pa. Conferences will be held in connection with the last-named meeting. This is quite different from the plans that had been made, but we are satisfied that it is much better than as at first arranged. As the notice of this arrangement is so short, however, it will require prompt action on the part of our churches in electing their delegates, and especially on the part of the clerks in preparing the proper reports for their respective churches. We call especial attention to this matter, and ask that those upon whom the responsibility of this matter rests will consider their duty and act at once. Bro. and Sr. White, and Bro. W. C. White and wife, will attend both these meetings, and we are assured that special efforts will be made that there may be a large attendance at both meetings. Specially favorable arrangements have been made with the railroads for the Carthage meeting; and as this meeting comes a week earlier than was expected, and the time is so short, we appeal to the brethren of the northern part of the State to make every possible effort to have all come who should do so. We certainly need the benefit of such a meeting; and if we make special efforts to come, we may expect a special blessing in so doing. Let all in the extreme northern part of the State come via Ogdensburg over the Utica and Black River R. R., as they give special rates from that point. They give reduced fare from all stations from which our brethren will come. The Rome, Watertown, and Ogdensburg R. R. also give the same reduction as last year.

Owing to the shortness of the time before this meeting, we have ordered extra tents for those who may not have had time to send in their orders, so that all will be provided for. Let none stay away, therefore, as ample provision will be made in this respect. Every effort possible has been and will be made to have the expenses of the meeting as light as possible.

We expect to be able to make very favorable rates for those who go as delegates to the Conference from the northern part of the State, particulars of which will be given next week. The Erie road gives reduced fare over all its lines, which is very favorable. We feel that the brethren of the Pa. Conference are under obligations to do all in their power to make a success of this, their first camp-meeting, not only by attending, but by doing all that should be done by way of preparation for the meeting. This we believe they will do. Every church in the Conference should be represented by delegate. I feel especially thankful that we can have the labors of the faithful and tried servants of the Lord, Bro. and Sr. White, and particularly so at the Pa. meeting, as the Conference is to be held in connection with this meeting. They have not visited this section of the State for years, and there are scores of brethren and sisters here who have never seen

Once more we urge all our brethren to make their arrangements at once to attend these meetings. We need the benefit of them, and may God greatly bless them to the advancement of the cause among us.

B. L. WHITNEY.

TWO WENT UP TO THE TEMPLE TO PRAY.

Two went to pray? Or rather say, One went to brag, the other to pray;

One stands up close and treads on high, Where the other dares not lift his eye;

One nearer to God's altar trod, The other to the altar's God.

tar's God.
—R. Crawshaw.

Appointments.

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

NEW YORK CAMP-MEETING.

This meeting will be held at Jefferson Park, Sept. 11-16, on the Utica and Black River R. R., l½ miles west of Carthage, N. Y., on the same ground occupied two years ago. The U. and B. R. R., and the R. W. and O. R. R., give reduced fare to persons attending the meeting. Ask for tickets for Seventh-day Adventist camp meeting at Jefferson Park, which, on being indorsed by the secretary of the meeting, will be good for return passage. All trains stop at the ground. Provisions, straw, etc., will be furnished on the ground as usual. All should supply themselves with plenty of bedding and clothing. There will be extra tents furnished for those who may have failed from lack of time to order; so let none stay away on this account, as they will be provided for. We hope to see a general attendance.

B. L. WHITNEY, A. H. HALL, P. Z. KINNE,

The annual session of the N. Y. Conference of S. D. Adventists will be held at Hornellsville, N. Y., Sept. 18-23, in connection with the Pa. campmeeting. As it was but recently decided to hold our Conference in connection with this camp meeting, it will be necessary for the church clerks to act promptly in preparing their reports. We make a special request that each church, if possible, represent themselves by delegate at this Conference; or, in case this is not possible, that the clerk of the church will make out the proper reports and forward to the State secretary, so that every church shall be represented, either by delegate or by letter. The secretary will immediately furnish all clerks with blanks. Let these be filled out immediately, and the delegates be furnished with proper credentials.

N. Y. Conf. Com.

A GENERAL convention of the N. Y. S. S. Association will be held in connection with the camp-meeting to be held at Carthage, N. Y., Sept. 11-16. We have extended an invitation to Bro. W. C. White to attend, and we trust that every one of our people will co-operate with and second the efforts of those who may labor to advance the interests of this department of the work. A general Sabbath-school exercise will be held in the large pavilion at 9 o'clock Sabbath morning, Sept. 20, and we hope that all persons on the ground will be prepared with perfect lessons for that occasion. The lessons for the Second, Third, and Fourth Divisions will be found in the Instructor that contains the lessons for the third Sahbath in September. Second Division, Bible Lessons for Children; Third Division, Bible Lessons for Youth; Fourth Division, the third lesson in September Supplement of Instructor; First, or Infant Division, Bible Lessons for Little Ones, No. 14.

The annual session of the Pa. Conference of S. D. Adventists will be held in connection with the N. Y. Conference, at Hornellsville, N. Y., Sept 18-23. Every church in this Conference should be fully represented by delegate, and we strongly urge upon all our churches that they see that such delegates are duly elected, and that immediately, as we have no time to lose. Each church of twenty members or less is entitled to one delegate, with an additional delegate for each fifteen additional members. We particularly request that each church clerk at once see to it that the delegates are furnished with proper credentials, and that all blanks are properly and carefully filled out, so that they may be prepared to represent their respective churches at this coming Conference. The secretary of the Conference will furnish each church clerk with the necessary blanks. We look for a full report and representation of our churches at this meeting.

B. L. WHITNEY,
J. W. RAYMOND,
D. B. OVIATT,

Pa.
Conf.

THIRD MICHIGAN CAMP-MEETING.

Ir is decided that the third Michigan camp-meeting will be held at Lyons, in a grove near the depot, on the D. L. & N. R. R. This is about one and one-half miles from the depot at Muir, on the D. & M. R. R. Arrangements have been made with the bus men at Muir to carry passengers from the Muir depot to the camp-ground for 10 cents each, and with draymen to carry trunks for 5 cents each. All coming on the D. & M. R. R. will get off at Muir. Barn room and feed for teams will be furnished a short distance from the camp-ground at reasonable rates. It is expected our brethren and sisters will come prepared to bear their share of necessary expenses. Efforts will be made to get reduction in fare on the D. L. & N. R. R. and D. & M. R. R. Wm. Potter, F. Howe, and W. R. Slade will act as camp-meeting committee at the Lyons meeting. The date of the meeting is changed to Sept. 18-22.

J. FARGO, Pres. Mich Conf.

NEBRASKA CAMP-MEETING.

CAMP-MEETING for southwestern Nebraska, to be held at Beaver City, Furnas Co., Sept. 19-24. We want to see all the friends in this part of the State present, and will do all we can to make the meeting a profitable one. Brethren from northern Kansas are invited, and those at North Platte and all along the line of the U. P. R. R. west of Grand Island. Let us labor personally to forward the notice to isolated brethren. Do not trust to the paper, as many denot take it.

Geo. B. Starr.

A. J. Cudney.

The first annual session of the Nebraska State Conference of S. D. Adventists will be held in connection with the camp-meeting, at Seward, Neb., Oct. 2, 1879, at 2:30 p. m. Let every church be represented by delegate or letter, with particulars concerning numbers and condition of the church.

CHAS. L. BOYD,
HENRY SHULTZ,
GEO. S. REICHARD,

Com.

The first annual session of the Neb. T. and M. Society will be held at Seward, Neb., Oct. 2, at 4 P. M. Let all the officers and interested members be present at the first meeting.

CHAS. L. BOYD, Pres.

MRS. ANNIE E. SHEPHERD, Sec.

THE first annual session of the Neb. S. S. Association will be held in connection with the camp-meeting, at Seward, Neb., Oct. 2-7.

CHAS. L. BOYD, Pres. MISS MARY V. BURK, Sec.

The second annual T. and M. meeting of the Conference of Ky. and Tenn., will be held in connection with the camp-meeting at Powder Mills, Hart Co., Ky., Sept 30 to Oct. 6. The business proceedings connected with the meeting at Edgefield Junction, Tenn., Oct. 10, will be similar to those to be transacted at this meeting. We want to see every Sabbath-keeper in this Conference at these meetings. Do not stay away. Make every reasonable sacrifice to attend. We hope to see Brn. D. M. Canright, R. F. Andrews, S. Osborn, and G. K. Owen and wife at these meetings. Come.

CLINTON OWEN, Pres.

BARABOO, Wis.,

Sept. 6, 7. "13, 14. H. W. DECKER.

Publishers' Depugtugut.

"Not slothful in business." Rom. 12:11.

BOOKS RECEIVED.

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

"ASTRONOMICAL Etiology, or Star Prophecies concerning Coming Disasters on the earth from 1881-1885. By M. L. Knapp, M. D., and others." Thomas Wilson, Publisher, Chicago, Ill., Price 25 cts. The first 47 pages of this book contain a paper from Dr. Knapp arguing that the perihelia of the great planets will cause unparalleled pestilence, disease, and convulsions of nature, on this earth, from 1881-1885. Then follows an Essay by Prof. E. Colbert, of Chicago, denouncing the theory as absurd. And finally some direful predictions are given from an ancient Danish writer, Peter Hansen, pertaining to the same time. He wrote over 250 years ago, and based his predictions on astrology, which has so long been considered one of the great, but now happily exploded, superstitions of the past. While we look for "a time of trouble such as never was" soon to come on the earth, we are obliged to dissent from that theory which attributes this to the perihelia of the planets. We look for this trouble, which is to culminate in the second coming of Christ. not from the influence of the stars, but because prophecy has declared it. The perihelia of all the planets in the universe about their respective suns, would not bring Christ from Heaven to this earth, were there not some power involved other than these influences, and had he not some purpose to perform besides the ordinary operations of nature. We have no doubt events will apparently justify the theory of the perihelionists; but we fear that many will be led by their claim to regard as merely the operation of natural laws, those occurrences which are the direct judgments of God, and so the moral effect of these calamities upon them be lost; for some will learn righteousness when the judgments of God are abroad in the earth, if they know them to be such. Isa. 26:9. If this shall be the effect, the promulgation of such a theory is to be deprecated.

The P. O. address of I. and H. T. H. Sanborn will be Mt. Jackson, Shenandoah Co., Va., till further notice.

The address of Eld. J. N. Loughborough is "Ravenswood," Shirley Road, Southampton, England.

AF Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

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.

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Mich. T. & M. Society.

Dist 8 per E S Griggs \$20.00, Dist 14 per Geo Masters 1.70, Dist 2 per E P Giles 1.00.

Mich. Conf. Fund.

Romanda Burgess per Geo W Masters 2.02, Carson City per W R Evans 88.15.

Gen. Conf. Fund.

Ohio Conf tithe \$49.59.