

The Advent Review

AND SABBATH HERALD.

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

VOLUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, OCTOBER 25, 1877.

NUMBER 17

The Review and Herald,

ISSUED WEEKLY BY

Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

CHAPMAN, Secretary. Wm. Ings, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One a Volume of 25 Numbers. When paid by Tract Society or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

THAT LAND OF REST.

There is a haven beautiful and bright,
A land of rest, a fair, immortal shore,
Where never come the dreary shades of night,
And the inhabitant is "sick no more."

Long for thee, O blessed land of rest!
My soul is weary of the haunts of sin:
Thou wouldst hasten to that region blest,
And leave behind me earth's discordant din.

Where'er I turn, there's naught that meets my eye
Save marks of God's displeasure, far and near,
And wails of anguish, and the mourner's sigh,—
These are the sounds that fall upon the ear.

Oh, in that land where my blest Saviour dwells
Is perfect joy, and there I long to go,
Where Heaven's sweet melody forever swells,
And life's pure crystal waters ever flow.

Oh, if this joy eternal may be mine,
I'll count but dross the joys that earth may bring;
Like the sun and stars I may but shine
Around the throne of my beloved King.

MRS. LILLA D. AVERY STUTTLE.

General Articles.

SABBATH-SCHOOL ADDRESS.

I herewith present the Sabbath-school address delivered by Bro. J. E. White, at Yountville, Cal., camp-meeting, giving a few extracts, and some statements relating more particularly to the Sabbath-school in California.

The aphorism of Solomon, "Train up a child in the way he should go; and when old he will not depart from it," is well embodied in the more recent saying, "The twig is bent the tree inclines." Too much importance cannot be attached to training. The clear-sighted policy of Catholics seems to have grasped this principle and brought it to perfection; and instead of proselyting from other denominations, they hold their present membership, maintain schools for the children. In Protestant schools are insidiously sown the seeds of superstition and Catholicism, which self-interest is filling their churches in after with devoted members. Indeed, their training plan was well worded by a prominent bishop: "Give me the training of the child for the first seven years, and I care not what his future surroundings and training may be."

For our own people I would say: If we neglect the children through carelessness or indifference, we are losing the choicest of the harvest; for Christ has said, "Of such is the Kingdom of Heaven."

Early realizing the weight and importance of early training, Robert Raikes, of Gloucester, England, in the year 1781, gathered together as many of the ragged, dirty children as he could induce to the streets, and each Sunday had them instructed in reading and the church hymns. In a short time a visible improvement was effected both in the manners and morals of the children, who came in considerable numbers. They attended with their teachers, and a great deal was learned to read, and say their catechism. Such was the origin of the Sunday-school. About sixty years ago this system was introduced into the United States.

Until within a few years, the Sunday-school was employed almost exclusively in

imparting instruction in the common branches of education. In such capacity it was a great blessing, as it afforded the poor almost their only opportunity for obtaining the most meager knowledge of reading, writing, and arithmetic. But since the increased facilities for learning brought about by the free-school system of the present day, have been introduced, this necessity has been removed, so these schools are now almost entirely restricted to religious instruction.

With Seventh-day Adventists as a denomination, the Sabbath-school system acquires tenfold significance. We find our Saviour saying, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." In obeying this injunction it has been discovered that we are nearing the close of this world's history, and that important events are right upon us; and new truths have been brought out, which it is for our eternal welfare to learn and obey. Not only does our Saviour command us to search the Scriptures, but we have also the injunction of Peter, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

If these Bible injunctions mean anything, they enjoin upon us a careful searching for the system of truth contained in God's word; and when we have found it we must study it carefully and thoroughly until we are able to give a reason for our hope and belief always and to every one that asks us. The Sabbath-school among the Seventh-day Adventists, therefore, is not only a place where children may become acquainted with the first principles of Bible truths, but where the Bible student can lay hold upon the pillars of our faith, and become conversant with its teachings.

Last spring Eld. Smith crossed the Rocky Mountains for the purpose of holding a Biblical Institute at Oakland. The good results of this have been felt all along our coast, from Oregon to the southern counties of California. But comparatively few individuals had the privilege of attending this course of instruction; and those who did attend were only benefited in proportion to the careful study expended upon the lessons by themselves.

The privileges of the Sabbath-school and Bible-class (we speak of them as one) are open to all; and, as in the case before referred to, the advancement of any member depends only on the amount of study expended. Great and good results have been felt as the result of about twenty days' study by the few who came to Oakland. One day each week, or fifty-two whole days in each year, God has reserved to his people for just this purpose; and it is a sin in the sight of Heaven to so weary ourselves with the cares of the week that we are unable to make every Sabbath tell in storing our minds with God's truth.

Every church may each Sabbath hold its own Biblical Institute, the results of which, if rightly conducted, can tell just as strongly during the next year in the acquirement of Bible knowledge as did the Institute at Oakland. We do not wish to be understood as undervaluing the blessings of the Biblical Institute. Its importance and benefit cannot be overestimated. We mention it as a high standard; and hold it up as encouragement to all, that though deprived of the benefits of that drill, yet the means are within our own grasp, without leaving our own church, or neglecting our daily avocations, of grasping and appropriating to ourselves the blessings so highly prized by those attending the Institute at Oakland.

We shall be held responsible in the great day for the God-given opportunities which surround us. "Unto whom much is given, of him shall be much required." We have, prepared to our hand, the simplest and clearest system of truth the world has ever known. Twenty-five years ago it was only by the closest research and study that the

truths we now hold so dear were mastered and understood. Now, nearly every point we can mention is clearly and forcibly brought out in one or more books penned by careful and able writers. The pioneers have cleared the way by great labor and study. Hard thought has worn lines of care upon their brows, and their heads are frosted prematurely; and we have only to pick up and appropriate the gems of thought and pearls of truth which it has cost them so dearly to strew in our pathway. God has, in these last days, opened his great store-house of light and truth, and its beams are flooding our pathway. Does he hold us responsible for the way in which we improve upon this glorious light which surrounds us? Most assuredly he does. In Christ's parable of the talents the principle of the whole parable is contained in the winding-up statement: "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." He that improves upon the light he now has, will have more light given him as he can make use of it; but he that fails to improve upon the light he receives—the light he already has grows dimmer and dimmer, until it, too, frequently goes out in total darkness.

We have felt that the Sabbath-school was not doing one-half for our people which it might do if uniformity of action, and steadiness of purpose were maintained. I have been connected with the Sabbath-schools of California for more than three years, and know something of their wants. The greatest want is a realizing sense of the importance of the Sabbath-school system. The next is a deep personal interest in the school by every church member, which will not allow trifles to keep us away from our posts of duty.

Let us consider the steps necessary to organize and successfully conduct a Sabbath-school. As there will doubtless be many schools to organize on this coast, we will commence at the very first.

After assembling together all who are willing to join in the school, the first step is the election of officers for the quarter. The officers necessary are a superintendent, an assistant superintendent, and a secretary who can also act as a treasurer. If the school has a library, a librarian will be necessary.

The best way to vote for officers is by ballot. Then every one feels that he has had his say. To bring this about, the one organizing the school acts as chairman and appoints a committee on nominations, which committee, after consulting with the chairman, declare their choice. The object of this nominating committee is simply to centralize the ideas of the school, and give them some point from which to work. If any one objects to the selection he can vote for any one he chooses. The voting is done by ballot. Some persons appointed by the chairman as tellers collect the votes and count them, and report the count to the chairman, who announces the result.

Officers for the school should be elected each quarter, the superintendent, of course, acting as chairman in after elections.

After the election of officers the school is ready to organize. Classes are divided off and teachers appointed by the superintendent. The course of study is then decided upon by vote of the school, and then the school is ready for work.

But what is the object to be attained? Is it simply to pass over a certain amount of ground? or is it to so discipline the mind that it can grasp and master ideas? If the latter is your aim, you will find it uphill work at first. Perhaps the mind has not been held to close thought for years. In your school-boy days it was comparatively easy to master quite difficult problems. But you cannot do it now. Why cannot you do now what you could then? Is not your intellect as strong in manhood as it

was in youth? It certainly is. Then where lies the difference between youth and more mature age? It is here. Your mind is not trained to close thought as it was then. The discipline of mind is lacking. Look at the arm of the blacksmith who swings his heavy hammer from morning till night. The muscles stand out like whip-cords, and a blow from it is something formidable. The mistaken Hindoo, who allows his arm to hang motionless at his side as a religious penance, soon loses control of it entirely, and it dries up and becomes as useless as a stick.

Had the mind been exercised a little each day from youth to middle-age, it would, like the arm of the blacksmith, have increased in discipline and power, until with the greatest strength of manhood would have been coupled the greatest vigor of intellect.

Shall we be held responsible for the use we make of this God-given boon to mankind, this crowning glory of the race? We certainly shall. God bestows not his blessings upon us without a purpose, and he is jealous of the use we make of them. If, during the week, the mind has been wholly employed with the care of farm or household, shop or factory, and upon the Sabbath we are disinclined to exercise it, it is, like the Hindoo's arm, gradually losing what strength it did have; and we are slowly verging toward the fate of the servant with one talent. "From him that hath not shall be taken away even that which he hath."

I know of no course of study for Sabbath-school discipline and instruction equal to Prof. Bell's graded system of question books. By a series of graded lessons in the children's book, the learner is brought up step by step, until he is able to grasp the stronger food—the principles of truth brought out in the book for youth. I would recommend this book for the Bible-class as well as for the youth. For a work of its size it seems almost impossible that so much ground could be covered in so thorough a manner as we find it in this book. For children and beginners the small question book is especially adapted.

Every school should have its programme. A good plan is to divide the exercises of the school into three parts, consisting of opening, class, and general exercises; the opening exercises to occupy fifteen minutes, and to consist of (1) singing, (2) prayer, (3) report of secretary, (4) singing; the class exercises take about forty minutes, and the general exercises twenty minutes. This gives one hour and a quarter for all the exercises of the school, which is about the length of time that can be employed to the best advantage.

Let us consider these different exercises in their proper order.

SINGING.

How often are we pained with the listless, soulless singing in some Sabbath-schools. Mistakes are easily overlooked where all are earnestly endeavoring to praise God in hymns and psalms and spiritual songs. But carelessness and indifference in this part of God's worship is a sin. In the language of another, "God is not pleased with jargon and discord: Right is always more pleasing to him than wrong. And the nearer the people of God can get to correct, harmonious singing, the more is he glorified, and the church benefited, and unbelievers favorably affected."

If we had the privilege of listening for a time to the glorious music of Heaven, as did the shepherds of old on the plains of Bethlehem, when the multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men," and then if we should listen to the listless, careless singing we too often have in our worship here, it would seem inappropriate, harsh, and discordant.

Glorious melody is a part of the attrac-

tion and worship of Heaven. Music and singing have always been a part of the worship of God upon earth. I suppose the war song of Moses, sung by the thousands of the children of Israel to commemorate the overthrow of Pharaoh's army in the Red Sea, was a grand old anthem. And if we could listen to the compositions of the sweet singer of Israel, as rendered by the thousands of trained Levites, accompanied by his grand orchestra described in the last psalm, we should call the Boston jubilee discordant and lacking in melody.

Paul, in speaking of the gifts in the church, in the fourteenth chapter of first Corinthians, says, "I will sing with the spirit, and I will sing with the understanding also." We can praise God just as much in that grandest of hymns, "Praise God from whom all blessings flow," as we can in the best prayer ever uttered; and we mock God if our minds are wandering to other things, so that we sing it in a careless, listless manner.

The greatest need at present is not so much a finished musical education, as an appropriate use of what we already know. The greatest necessity for the exercise of patience has been with those who could sing quite well, but who did not have interest enough to watch the leader, and as a consequence would be about one word behind.

We want the children to sing. Pieces should be selected a part of the time especially for their benefit. The teacher should explain the meaning of the words, and we should hear their sweet voices in every hymn. At recess in day school they exercise their voices to the fullest extent. Get them interested in the songs of the Sabbath-school, and you will be surprised at the volume of tone added by them.

OPENING PRAYER.

The opening prayer should be made by the superintendent, or some one designated by him, and should be especially adapted to the occasion; that is, it should be couched in such words as children can understand and appreciate. It should not be continued to wearisome length.

SECRETARY'S REPORT.

The secretary's report should be a short account of the doings of the previous school. It should give the number present and the number absent, and the standing of the school—perhaps of the classes. A uniform system of keeping the record and reporting should be adopted by the State.

CLASS EXERCISE.

On this point better instruction than I can give will be found in the prefaces of Prof. Bell's question books. A few hints will not, perhaps, be out of place. In selecting teachers for the classes, the superintendent should exercise great care. Some who would make excellent teachers in the Bible-class, will not succeed well with a class of children. Good government, combined with ability to interest children, are requisites which should be carefully considered in the selection of teachers for children.

To the teacher I would say, "Improve the time." Do not allow any of the precious moments allotted to this exercise to pass in silence. If you cannot talk yourself, get the children to asking questions about the lesson. Do not be contented with simply asking the questions given in the question books. They are simply given as the outlines of what the lesson should be. If entered into with the right spirit one question will suggest another, until the time allotted for this exercise will seem too short.

GENERAL EXERCISE.

In this important branch, more depends upon the superintendent than in any other exercise in the school. The best success has probably been achieved by making this general exercise a summary of the lessons which have been that day recited. To do this the superintendent must make himself thoroughly conversant with the lessons of all divisions of the school. If this is too great a task for one person, the assistant superintendent should take a certain part of the work.

In every lesson there are parts which the superintendent can make of great interest to the school. To do this the school should be well furnished with maps, blackboard, &c., which can be used in illustrating the lesson. Perhaps the school is passing over the wanderings of the children of Israel. A map should be upon the wall showing the countries through which they passed. Such illustration will impress the lesson

upon the minds of children more effectually than hours of talk.

If the answers to general questions are given in concert by the school, or by any one who chooses, you will find that there are two or three who have learned the lesson well and will answer every question. In this way the discipline is all confined to the two or three, and the rest will miss a great benefit. To obviate this difficulty the school should be numbered, and each number, with the name it represents, should be written on a card. Then when the superintendent asks a question the secretary calls the number which he finds on the first card drawn. The person whose number is thus drawn is expected to answer the question.

By following this plan this exercise becomes of benefit to all, as all will be quite sure to come prepared if there is a probability that they will be called upon to answer questions. If the answer given does not fully meet the point, the superintendent, or some one called upon by him, should make plain all doubtful points. In this way much light will be shed upon points which would otherwise remain dark.

The superintendent's office is no sinecure, and should be entered upon with an earnest determination to make the school a success.

MEMBERSHIP.

To keep up the membership personal effort will be necessary. It is not enough to say, "There will be a Sabbath-school," and wait for them to come. There are many who will come out at the first invitation; but there are many more who will not join the school until they have been personally seen, and the benefits of the work presented to them. At Oakland this matter has been proved to a demonstration. There was a certain class that it seemed impossible to reach; and when several removed from the place it left our school numbering only about forty. There were forty more who should come. We talked about it in the Sabbath-school, we talked about it in the meeting, but to no purpose. Every one thought it meant some one else. At last one Sabbath afternoon in company with Bro. Gillett, the assistant superintendent, we went from house to house, calling upon these individuals, urging them to assist us by their presence. The next Sabbath our school was increased one-third in numbers, and we have retained this membership since.

When a teacher has a class assigned to him he should consider that he is responsible for its membership. If scholars are absent the teacher should see them personally, find out the reason of their absence, and encourage them to attend. There is no telling the influence for good the teacher can exert upon the spiritual condition of his class if he undertakes the work in a right manner. More than upon any one else the prosperity of the school depends upon the energy and devotion of the teachers.

It would be impossible in one short address to present the workings of the whole school system. Perhaps you think I have entirely left the subject—the children. I have tried to strike at the root of the matter. If the fathers and mothers are interested in the Sabbath-school work, and show by their actions that they regard it as something of importance, there will be no trouble with the children and youth. And just as surely as the parents and elder brothers and sisters are indifferent, just so surely the children's classes will be indifferent, if not empty.

INFIDEL AGREEING WITH PAUL.

An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these: "To suppose that the blood of Christ can wash away sin, is foolishness: I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

The infidel replied, with much surprise, "How is this that Paul and I agree?"

"Oh," said the student, "turn to the first chapter of first Corinthians, and read the eighteenth verse."

The infidel read, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible with new feelings. Under the gracious teachings of the Holy Spirit, he was soon led to believe it to be the power of God unto salvation.—*The British Workman.*

A GLIMPSE OF NATURE.

THANK God for the silver moon in heaven,
And for her track of light
Athwart the ocean's darkened breast,
And athwart the hush of night;
Thank God for the holy sunrise calms,
For the scarlet sunset's glow,
For each tender tint
That doth glance and glint
On the answering sea below.

Thank God for the towers of purple cloud,
As they catch morn's ruby light,
For that fore-glow, and eve's after-glow
That wanes into the night:
These lift our hearts above the earth,
Heaven's gates ajar we see;
And if such the palace door—
When we pass the threshold o'er,
What will the Presence be!

But not yet we list the angels' psalms:
Refreshed in heart and brain,
We turn from lights and shades and calms,
To the City's bounds again.
In the work-day world the Master waits,
That his sheep which are lost we win
From the sin and the strife
Of their outcast life—
He waits that we bring them in.
—*Missing Link Magazine.*

WANTED.

MISSIONARIES for God are wanted,—faithful men and women, who will stand at their post unflinchingly, who will not shirk responsibilities, but who, under any circumstances, will be found faithfully performing their duty in the fear of God. The truth must be brought before the people in a careful manner, by those who unite meekness with wisdom;—by those who are "wise as serpents, and harmless as doves;" who search the Scriptures; become familiar with the truths applicable to the closing scenes of probation; seek God's face and favor; and whose hearts are filled with love to God and for perishing souls around them.

If we have the true missionary spirit burning within our breasts, we shall not hold ourselves aloof from our fellow-men, but come close to them; for their souls are as precious as our own. We shall carry the light into their homes; and in a gentle spirit plead with them to come to Jesus, pray for them and with them when it seems proper, show them there are higher attainments they may reach, and then speak to them of the sacred truths for these last days. We have seen within the last few weeks most glorious results from this kind of missionary labor.

God calls for men and women of stability, of firm purpose, of the stamina of John the Baptist, who could not be swerved and governed by circumstances. There are those who, in times of religious peril, may almost always be found in the ranks of the enemy. If they have any influence, it is exerted on the wrong side. They do not see the importance of entering upon the work of God with an undivided heart, nor the moral obligation they are under of giving all their strength to the support of the truth they profess. Such will receive a reward according to their works.

We need to return to primitive holiness, to come nearer to God; we need to draw fresh and frequent supplies of sap from the Living Vine; we shall thus be better prepared to carry out the principles of the law of God in all the relations of every-day life. God has spoken to us as to no other people since the days of the apostles. He has given his servants light and knowledge of his will, to be communicated to others. We may become living channels through which this light may find its way to honest hearts; and in the kingdom of glory we may see souls saved by our feeble efforts.

It is use that gives power to the muscles and the brain. And nothing will give greater spiritual strength than visiting the sick and desponding, ministering to them, and helping them to see the light, and to fasten their faith upon Jesus.

Giving a tract, loaning a book, or speaking a word upon present truth, is not all there is to the great work of saving souls. Christ took the disagreeable task upon himself of leaving the royal courts of Heaven, coming from the abode of purity and unsurpassed glory, to dwell a man among men. "He was a man of sorrows, and acquainted with grief." This work he voluntarily took upon himself. He sought not his own ease and comfort. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." He took up his abode in a world seared and blackened by crime, violence, and iniquity. He did this to save souls, and shall the objects of such amazing love and unparalleled

condescension excuse their lives of selfishness, and feel at ease in Zion? Shall we choose our own pleasure, and leave souls to perish, because we shall meet with disappointments and rebuffs if we labor to save them? Christ paid an infinite price for man's redemption, and shall we say, "Lord, I will not labor in thy vineyard. I pray thee, have me excused?"

The Master says, "Go labor in my vineyard,"—not next week or next month, but to-day. It is now that God wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials resolutely borne for the sake of Jesus will give firmness to the faith, and renew the courage. In humble obedience is hope. Jesus says, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." The reward which Paul looked forward to (Titus 4: 8; 1 Cor. 9: 25) will be lost by those who do nothing for Jesus. Weak hands will be unable to cling to the Mighty One of Israel; feeble knees will fail to support in the day of adversity. Christian workers will receive the glorious prize, and hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Never were there such openings for workers (especially in New England) as at present moment. God has wrought this Conference in a most wonderful manner. Eld. Canright, and his corps of faithful helpers at Danvers, are constantly helping from famishing souls in the adjoining towns, the Macedonian cry, "Come on and help us."

The cause needs help now; it needs brain and muscle; it needs the sanctified heart and consecrated purse. Some who in poverty are generous of their little, become penurious as they acquire property. They will invest their means in unprofitable speculations; they will manifest great wisdom in accumulating filthy lucre. And the reason why they have so little faith in God and his closing work is because they do not keep giving, as God prospers them. Under the Jewish system the Lord required the first-fruits,—the first-fruits of the wheat, the wine, the oil, and the wool were to be consecrated as an offering to him. The gleanings and the corners of the fields were reserved for the poor; for our gracious Heavenly Father has not forgotten the poor. At the feast it was commanded that the poor, the widows, the orphans, the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were to bear in mind that their gracious Master was the true proprietor of their fields, flocks, and their herds. See Ps. 50: 10; Haggai 2: 8. All is the Lord's; we are simply acting as stewards of his goods.

The liberality displayed by the Jews in the construction of the tabernacle and erection of the temple, illustrates a spirit of benevolence which might be imitated by those even who profess to be looking for the soon-coming of the Saviour. From their long bondage in Egypt, they became wanderers in the wilderness, scarcely were they delivered from the armies of the Egyptians, who pursued them in their hasty journey, when the word of the Lord came to Moses, saying, "Speak unto the children of Israel, that they bring me an offering, of every man that gives willingly, with his heart, ye shall bring my offering." The people had small possessions, and no flattering prospects of advancement to them, but an object was before them to build a tabernacle for God. They withheld nothing; all gave with a willing hand, a tenth of their increase, but a large portion of the principal of their capital stock. They devoted it gladly and heartily to the Lord; by doing so they not only pleased God, but gave back to the lender his own.

There are at the present moment many holy enterprises which require money in order to successfully carry them to the end. They are too numerous to mention, but the attentive and interested reader of the Review are cognizant of them. Those who invest in these enterprises will experience a more elevated and permanent enjoyment than if their means were expended for personal gratification or self-hoarded for greed of gain. All investments in the cause of God are profitable and safe. The money is placed in bags that have no holes: it is secure.

Can Christians living near the close of time, and boasting of a broader light than the Hebrews had, be satisfied with

offerings when not half so large as were those of the Jews? Their liberality was to benefit their own nation. The work in these last days is not a local work: it extends to the uttermost parts of the world. The message of truth is to go to all nations, tongues, and peoples: its publications, printed in many different languages, are to be scattered abroad like the leaves of autumn, until the whole earth shall be lighted with its glory.

The spirit of liberality is the spirit of heaven. The spirit of selfishness and covetousness is the spirit of Satan. Christ's self-sacrificing love was revealed upon the cross. He gave all he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out after the principles laid down in God's word, will manifest itself in good works and a saving faith. The principle of the worldling is to get, and to keep what he gets. "By their fruits ye shall know them," and those who work upon this principle, and follow it up, thinking that gain is godliness, will make sad mistake. The fruit of such labor is misery and death.

Our talents, our means, our knowledge, are not merely for our own benefit: these blessings are to be used for the salvation of souls, to elevate man from his life of sin, and to bring him, through Christ, to the infinite God. "Ye are not your own: ye are bought with a price,"—one of infinite value, the precious blood of Christ. "God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this, a theme for the most profound meditation! Men who are captivated by Satan, and are crazy for gain, disappointed and unhappy in their pursuit of the world; need the knowledge of this truth to quiet the restless hungering and thirsting of their souls.

We repeat it: Missionaries are wanted, not only in New England, but wherever the sons of men dwell. Oh, for a thousand experienced missionaries to enter the fields white for the harvest! Oh, for those who will work, and watch, and pray, to lift weary souls to the bosom of a compassionate Redeemer! Oh, for hearts free from selfishness, that all our energies might be devoted to the work of Christ! We have the greatest work ever committed to the care of men, yet there are scores who profess to believe these sacred truths, who are paralyzed by the sophistry of Satan, and are doing nothing for God, for others, or for themselves, but who rather hinder the work. When will they act like those who wait for their Lord? M. WOOD.

BABYLON HAS FALLEN.

This truth has been fully illustrated since we have been in Howard City, Mich. A few evenings ago, while speaking in the tent, a boy went through the streets ringing a bell and crying, "Fresh, warm oyster supper, only twenty-five cents; for the benefit of the M. E. Church." We did not think any of the other churches would stoop to such things; but, to our surprise, the Baptists, only a few evenings later, if anything surpassed the Methodists; for they went to the deacon's house (and with the rest, several reverends), and after the oyster supper engaged in the amusements of the occasion, playing "needles-eye," &c.; and while I am writing, although it is nearly 11 p. m., we can distinctly hear the voice of mirth from another church, where they are having another oyster supper.

Who ever heard, during all the preaching of the apostles, of a boy's ringing a bell in the streets of any city or village where they had founded churches, saying, "Fresh, warm oyster supper, only twenty-five cents; for the benefit of Paul's" or "Peter's church"? Truly, we have reached the time when there are those "having a form of godliness," who are "lovers of pleasures more than lovers of God," and is it any wonder that the apostle should say, "From such turn away."

A. O. BURRILL.

INDIVIDUALITY.

EVERY intelligent being is at birth endowed with certain powers of mind and body, which must be developed by self-culture. The "Great Designer" has given man materials with which to work out a noble life; but to do this, the physical powers must be strengthened, the intellectual

faculties exercised, and the moral sensibilities quickened, until the man is symmetrical, mentally and physically.

Robertson, in the following beautiful words, expresses our individual accountability to God:—

"There is one universe in which separate stars differ in glory; one church in which a single spirit, the life of God, pervades each separate soul; and just in proportion as that life becomes exalted, does it enable every one to shine forth in the distinctness of his own separate individuality, like the stars of heaven."

Work is necessary in order to reach the measure of full and perfect development. The virtues that help adorn a noble character should be cultivated. Goodness, humility, and truth should take the place of error, selfishness, and pride. The Spirit of the Most High should dwell within every heart, and transform and beautify every life. This work of individual self-improvement must take place in the church before the people of God are perfected, redeemed, glorified, and saved.

ELIZA H. MORTON.

Allen's Corner, Me.

AN ADMONITION.

MANY times since my return from our annual gathering at Carthage, N. Y., have I been deeply impressed with one remark made by sister White. It was that not more than one-tenth of those present at that meeting had any connection with God and Heaven. Awful and solemn thought! Professing to be God's children, but denying the power of godliness! My dear brethren and sisters, I felt to examine myself in the light of this admonition, and to determine whether I was classed with the nine-tenths, or the one-tenth. I most earnestly desire to be found with the latter, and by God's grace assisting me, I am resolved that I will.

We are assured in the word of God that if we perform faithfully all on our part, the Lord will on his. If we would gain the approbation of Heaven, we must be obedient, living, active workers in the cause of truth. A mere profession in the day of Judgment will avail us nothing; far better for us had we never made any. It becomes us to examine ourselves, and see whether we are in the faith, to prove our own selves. God forbid that any of us should be deceived. The day is coming when "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

I feel for one very desirous of performing my work in such a manner that it shall stand the test of the Judgment. That day is fast approaching, and may the Lord help us all to realize its solemnity and importance. Oh that we could feel the responsibility under which we are placed! When God caused this great truth to be brought to our knowledge, he made us debtors to those within our reach and influence, to make known to them what he had given to us; and it can be accomplished only by faithful, self-sacrificing labor. Let us set ourselves to the work in earnest, and go no more back, but bear in mind the solemn vow we made in the congregation of the people before the Lord, that we would draw near "to him, and seek him until we found him." Daily, yes, hourly, am I reminded of this promise, and I pray earnestly that the Lord will aid me to make a full surrender, and not feel satisfied with anything short of an entire consecration. The following words express the language of my heart:—

"Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh
And keep it still awake."

MRS. WM. H. BROWN.

Jefferson Co., N. Y.

RELIGIOUS LIBERTY VIOLATED.

In the *Independent*, of Aug. 16, 1877, H. L. Wayland, D. D., speaks of Sunday laws as follows:—

About five years ago, I wrote an article for *The Independent* on "The Sabbath Laws," in which I expressed the opinion that we have no right to compel any one to regard Sunday, or any other day of religious observance. No one must interfere with his neighbors in the exercise of their religious liberty; but we may not prevent a man from laboring on Sunday, unless his labor be of such a kind as to destroy the Sabbath of others.

Very many who would admit all this in regard to those who religiously observe the

seventh day of the week would stop there. To me it appears plain that it applies *universally*—to the friar, who regards every day as a Sabbath, and the atheist, who sets at naught all days. We have no right to demand that a man should observe *our* Sabbath or any other Sabbath. We have simply the right to say that the great body of the community shall not be prevented from observing their Sabbath. Hence the right to prohibit bands of music, public processions, railroad trains, steam-whistles, military displays, bolt factories, and all sources of noise and confusion in the vicinity of a place of worship on the Sabbath. Beyond this we have no right; and it is a violation of religious liberty to require my neighbor to forego his labor on my day of worship.

I am sure of the sympathy of *The Independent* in speaking of a recent flagrant violation of these principles. In the town of Cussewago, Crawford Co., Penn., on the 16th of June, Mr. Daniel Waldo and his hired man, Albert Wood, were tried before Justice Blystone, Venango borough, on a charge of violating the Sabbath laws, by running a planing mill, and by tilling a field of potatoes with a cultivator. It was shown that there was no place of worship within several miles, that Mr. Waldo and Mr. Wood are Seventh-day Baptists, regularly observing the seventh day by abstinence from labor. But, for all that, they were fined \$4.00 each.

I most earnestly hope that this instance of actual oppression may lead to a re-examination of all our Sabbath legislation, and that we may put our Sabbath laws on the true basis—the real Roger Williams ground.

AMERICAN TRADE ABROAD.

THE trade circular recently issued from the State Department to our diplomatic and consular officers has had considerable effect in causing those officers to make renewed efforts for the enlargement of our commerce in their several districts. The consul at Liverpool writes to the Department that he thinks that, besides the trade in American beef, a large trade could be done in American poultry, by exporting it to England either alive or dead. He gives the prices of turkeys, at wholesale, at fifteen cents per pound, and chickens at sixteen cents. He states that the American poultry is far superior to the English, and would therefore sell readily.

The consul at Amsterdam sends an interesting report on the leather manufacture of his district, in which he states that, instead of being exporters to America, as formerly, one of the largest of the leather houses now imports American goods into Holland. He also states that not content with importing leather, the same house had also begun to import New England shoes, for the European manufacturers cannot compete with the New Englanders either in price or quality; and that besides sending large orders for shoes, the junior partner of the firm referred to was about leaving for the United States to perfect and enlarge their business relations with American manufacturers.

In response to the same circular, an interesting report has been received from the United States consul at Frankfort-on-the-Main, on the prospects for an extension of American trade in Eastern, Central, and Southern Germany. He appears to be of opinion that the present time is peculiarly favorable for the introduction and sale of American productions in that part of Germany; that although the people are disinclined to accept innovations, yet this obstacle will readily yield to the great law of profit and pecuniary interest which governs commerce; and that the existing plethora of grain, the languishing state of skilled productions, and the low rates of duty prevailing, especially invite our producers and manufacturers to find a profitable market there.

The consul at Havre reports, in reply to the same circular, that he has continually endeavored to induce shipments of our products, such as hides, pork, bacon, corn, &c., into his district. As an example of what a consul can do in forwarding the commerce of the country he represents, he states that, by inducing a few of the people of his district to feed Indian corn to the cattle in lieu of the small native grains, the trade in that article to Havre rose from a few samples in 1875 to 46,278 bushels in 1876, and for the first seven months of this year to over half a million of bushels; some of which was raised in the Mississippi valley, floated down that river to New Orleans, and shipped from

thence direct to Havre. If this course was followed by the majority of our consuls, our trade with foreign countries would increase to such proportions as to soon cause us to bid farewell to "hard times," especially if their efforts were seconded by corresponding attempts of our manufacturers and merchants to follow out their suggestions.

The fact that Congress failed to make any provision looking to the participation of the United States in the French Exhibition has given rise to considerable apprehension lest those Americans who were desirous of exhibiting should be deprived of this pleasure and its anticipated profit; but it seems that a way has been opened by which applications for space at the Exhibition can be made and granted without waiting for the action of Congress, which may not be taken until after the opening of the regular session in December. It is stated that about one thousand applications have been sent to our legation in Paris, which the French Government have heretofore refused to consider because they had no official indorsement by our government, but the authorities have now consented to waive this formality, and these applications and all others received through the legation will be received and acted upon. This seems to be as effective, in opening the doors of the Exhibition to our inventors and manufacturers, as a formal acceptance by our government of the invitation of the French Government would be. There is plenty of time for such formal acceptance hereafter.

There has been in this city for the past week a large delegation of Indians, who came to hold one of their semi-occasional "pow-wows" with their "Great Father," to protest against being removed from their reservations, and to request aid toward the civilization of their race. Some of the Indians had never come in contact with civilization before, and consequently made their wants known in rather peculiar demands; but there appears to be no doubt as to the genuineness of the wishes of some of them for the benefits of civilization. That some of the Indians are improving very fast in this direction is very evident from a recent report of the Board of Indian Commissioners, that is quite gratifying to the friends of the red men, for it shows that in 1868 the houses occupied by Indians numbered but 7,467, while in 1876 they numbered 54,717. There were then on the reservations but 111 schools; there are now 344. There were then 4,718 pupils attending school; there are now no less than 27,215 native scholars. Out of about 266,000 Indians, the Board estimates that over 100,000 wear citizen's dress. The Indians raised then 126,117 bushels of wheat and 467,363 bushels of corn; in 1876 they raised 463,054 bushels of wheat and 2,229,463 bushels of corn. They owned in 1868 but 2,683 sheep and 20,890 swine; in 1876 they owned 417,295 sheep and 214,076 hogs. All this is certainly very encouraging, and proves that under a proper policy, which shall hold out some inducements to them to follow peaceful pursuits, a large per cent of the red men may be saved to civilization.—*Washington Correspondence of the Scientific American.*

POOR GIRLS.

THE poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them; they have been taught to despise labor, and depend upon others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon earth belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are very likely to become poor, and the poor, rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their children to work. No reform is more imperative than this.—*Sci.*

We ought to think much more of walking in the right path than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied us by God, was reserved for other times and other hands.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 25, 1877.

U. SMITH, EDITOR.
JAMES WHITE,
J. N. ANDREWS, } CORRESPONDING EDITORS.

A WORD IN GENERAL.

WORCESTER, MASS., OCT. 19. We left Battle Creek the morning of the 18th, to assist in the Biblical Institute which commences in South Lancaster, Mass., the 20th. That place we reach this afternoon, nothing preventing.

To meet this appointment we were obliged to leave the Office, without making any special provision for the paper, further than is guaranteed by the faithfulness of those left in charge. But they do not consider it their special province to write, and we shall be able to do but little in this direction while the Institute continues. Therefore, if those who are accustomed to write for the REVIEW, especially for the editorial columns, will do a little extra duty in this line, just at this time, it will be considered a special favor.

Our cause has reached so interesting a stage in its progress, there is so much to be reported of what the message is accomplishing through the different agencies already in the field, so much to show the clearness and power of the truth, so much to stir us in the movements of the nations, and the general aspect of the world in this closing prophetic era, that there is not much danger that any number of the REVIEW will in these times be dull and uninteresting. But where by special effort additional vigor, and freshness, and strength, and power to impress, can be worked in, that we want, so that the whole paper may bristle in every line with sharp points for the truth, and glitter like a casket of pearls, with its record of stirring facts, and words of good cheer.

It may not be out of place in this connection to caution some who write for the Progress Department, not to be too lengthy. We do not mean this for those who already write brief reports, but for those who do not. There is power in condensation. Look at that volume of steam which has just issued from the engine. It fills a large space and makes a great show, but it has no power. The wind blows upon it, and it vanishes. But where was it a moment before? Compressed in a little cylinder which one might clasp in his arms. And whereas when expanded in the open air, it has no power, before it was doing the work of a hundred giants.

And when we say, Be brief, we only mean, do not use any unnecessary verbiage to state the facts to be presented. If you have separate interesting facts enough when stated in the most concise and telling manner to fill a column, state them all and fill the column. That report is not half so lengthy as another which uses a quarter of a column of words, and says nothing.

We anticipate an interesting Institute at South Lancaster.

The cause is onward, and is destined to triumph gloriously.

"How vain is all beneath the skies"—that attempts to oppose it. U. S.

GENERAL TRACT AND MISSIONARY SOCIETY, ITS NATURE AND OBJECT.

POPE once said, "Order is Heaven's first law." Everything in nature which bears the impress of Deity is stamped with the divine mark of order. A well-directed effort will accomplish a hundredfold more than the same effort where no definite object is before the mind, or where there is no plan to accomplish that object. Nineteen-twentieths of our efforts are fruitless unless well directed. S. D. Adventists are a power in the land, and dreaded by their opponents everywhere, because they are united in their efforts. Every blow they strike is not the blow of one man, but of a thousand; and in the ranks of their enemies it brings confusion. Some restless spirits, from time to time, get tired of waiting for the united judgment of the body, and the folly of their moves is manifest in the results. We might spend \$100,000 in missions without accomplishing anything. But with system, which concentrates, gathers the forces, directs the strength, a few hundred dollars will accomplish a work, with God's blessing, that defies all the artillery of the devil. At times the work seems to move slowly, but the apparent tardiness is made up in the maturing of plans which give efficiency to the moves.

That the labor of our brethren might be more

efficient in the advancement of the truth, and that there might be no confusion, a system has been devised called the Tract and Missionary Society, the object of which is a judicious distribution of our publications among the millions of people inhabiting about 40,000,000 square miles of territory. This is a work of no small moment, and successfully to accomplish it the different Tract Societies have been organized. Each Conference Tract Society is molded after the same system, adopting the same constitution. This is as it should be. These Conference organizations are becoming large and numerous. More fully to consolidate the strength of our missionary effort, and to make it available in all parts of the world at the same time, a general organization has been effected, which takes a general oversight of all the Tract Societies, and makes such suggestions, and imparts such counsel, as the varied circumstances may require. This organization renders harmonious the workings of this important branch of our cause, the influence of which is being felt in every portion of the civilized world.

Through the State secretaries of the different Tract Societies, its officers will acquaint themselves with the circumstances and wants of each society. This is one object of the General Tract and Missionary Society. The General Conference Committee has the supervision of this work, in common with every other branch of this cause, and this Committee, among S. D. Adventists, is the highest authority under God upon earth.

There are individuals and small companies of Adventists in every Southern State, and in the Territories of this country, also in the different countries of Europe, and in Asia and Africa. These should be looked after, and should be instructed to co-operate with us in the spread of those truths that apply to the time in which we live.

Then there are sea-ports trading with every nation bordering on the sea, and with numerous islands, in many of which places our publications would be gladly received. These should all be supplied. We have hitherto lacked a method whereby this could be done, and the means with which to do it. The burden of this should not come upon one society, but the expense of entering these unexplored fields, outside the limits of any Conference tract organization, should be supported by the various Tract Societies in the same manner that the General Conference is sustained by the various State Conferences.

To illustrate more fully what we have said in the preceding paragraph, and that our brethren may more fully understand some of the ways that the funds of this society will be used, we mention the necessity of putting our publications into more than one thousand reading rooms in foreign countries and islands of the sea.

There are one hundred and sixty-three whaling vessels in the United States, having only eleven ports. All of these ships have their regular points which they make. We are in possession of weekly news, giving the name of each vessel, the date of its sailing, where bound, and the points it designs to make, with the names of masters and agents. Now, through proper brethren to act as agents to visit these different vessels at the time of sailing, and make arrangements with the proper officers, packages of our publications can, without any expense of transportation, be sent to all of these different places. The general secretary can notify the agents when these vessels sail, and give the names of their officers. Each vessel should also be furnished with a small library for its own use. The utility of this work's being done under the direction of one general head cannot fail to be seen; for what is everybody's business is nobody's, and many vessels would receive no publications whatever. The advantage of sending by ships to these points, instead of by mail, is very great. We have furnished very many vessels, and have found, thus far, that the officers have taken an interest to assist us. The cost of mailing a single letter to some of these places is twenty-six cents.

What is true of these whaling ships is also true of the merchant vessels, and in this manner every sea-port in the world may be furnished with reading matter on present truth, with only the cost of the publications. Thousands of copies of our periodicals could thus be used weekly, to say nothing of other publications. This will be thought by some to be a wild statement; but I know whereof I speak, and what I am talking about in this matter. Imagine my feelings when I have seen old REVIEWS, REFORMERS, INSTRUCTORS, and SIGNS cast aside as waste paper. We appeal to our brethren and sisters everywhere: save all your old periodicals on present truth,

box them, place them in the hands of your State secretary or president (if you have no use for them yourselves); and in due time we will find a place for every one of them, where they will be read and re-read.

Our soul is stirred while we write, as the magnitude of the work comes up before our mind, and we see the different means for accomplishing it which the providence of God has made available to us. We are pained at the lack of a realizing sense of these things by our brethren and sisters. Then, where are the means to accomplish this work? We appeal, in behalf of the cause of present truth, to those who have an abundance of this world's goods, for one-hundred-dollar men, five-hundred-dollar men, and even one-thousand-dollar men. Such can here make an investment that will place stars in their crown of rejoicing in the day of the Lord, representing souls saved from many nations, kindreds, tongues, and peoples.

S. N. HASKELL.

LET YOUR LIGHT SHINE.

THE importance of placing our publications before the public in a systematic manner cannot be overestimated. We say systematic, that the money used may be expended in a manner that will accomplish the most good. This is a work that must increase until the Lord comes, and the time of saving men is over. As the autumnal winds strew the decayed leaves all over the face of the earth, so must our tract workers judiciously place our reading matter before the people. The effort which was commenced last winter by taking the SIGNS in clubs and sending it out to individuals whose address had been procured in various ways, has awakened an interest in hundreds of cases which have come to our knowledge, and has led many to embrace the truth.

You may have no immediate evidence that those to whom the publications have been sent have been benefited thereby, yet months afterward, and sometimes years, it is seen that that labor was not in vain. The following is an extract from a letter from an entire stranger, in response to a letter written by a tract worker. The letter is finely written, and shows culture and refinement. It has reference to the VOICE OF TRUTH:—

"SIR, I once took your paper for a year, and I can conscientiously say that the reading is without exception the nearest to my entire satisfaction of any I have ever found. I read the papers almost daily, notwithstanding they are two years old. I wish to know if the paper is still published. If so, please send me a specimen copy, with terms, &c."

There is no limit to the influence of this work. Often through one individual you will reach a hundred. The following is a sample of many letters which we receive from preachers and presiding elders in Georgia, North and South Carolina, Florida, Alabama, in fact, all the Southern States, to say nothing of the many received from other parts of the world: "It affords me much pleasure to say that I have examined your valuable paper (the SIGNS), and I am very much pleased with it. I will become one of your subscribers after our annual Conference in December next. I will do all I can to circulate it among my preachers and friends; I wish also to show the paper to my Sabbath-schools. I am a presiding elder over fifty-two churches. I am very glad to see the SIGNS visiting me down here, and will be glad of its company."

It is in response to such calls as this, when we have failed to procure a sufficient quantity of SIGNS, that we use old REVIEWS, SIGNS, INSTRUCTORS, and REFORMERS.

The following is from a correspondent in West Virginia: "I am sure your tracts never go to persons who appreciate them more highly than I do. I read them every opportunity I have, and my wife sits up half the night to read them. Mrs. Carey is now a missionary as well as myself, and reading matter of this kind helps both of us much. I intended, should tracts come to my address, to distribute them to my Sabbath-school; but after reading them myself and after Mrs. C. had read them, I decided that the tracts were too valuable to be put into the hands of those whom I know cannot appreciate them."

These Southern Sunday-schools afford a field for the YOUTH'S INSTRUCTOR, and we hope that not less than five thousand copies will, within one year, be taken by paying subscribers in the South. If we had one hundred old papers where we now have one, we could place them in the hands of individuals who are constantly receiving letters like the above. And there is not a Seventh-day Adventist church in the country

that might not weekly receive such letters were they taking the proper steps. Do you live alone? Then organize yourself into a Vigilant Missionary Society. We appeal to all companies of Seventh-day Adventists throughout the world to take hold of this work at once. Do no one say, I cannot do anything; but say, *will try*. If you do not know how to take hold, then read what has been written and may be written upon this subject. I have yet to find the church of Seventh-day Adventists where there was not talent, and a disposition to do something, when the members were properly instructed.

Annals, health publications, everything, old or new, can be made of use here if it contain the truth of God. Then there are the Danes, Swedes, Germans, French, and Norwegians. In our efforts to warn the world, there should be a blending of influence, a concentration of action. Shall this autumn pass without a greater move than we have ever made before? The long evenings are upon us: there is not a moment to spare. Now is the time to enter the harvest field and gather golden sheaves to the eternal.

S. N. HASKELL.

FREDERIKSHAVN, DENMARK.

It is two weeks since I wrote last. Our meetings in Saltum on Sunday were well attended. In the afternoon I preached a thanksgiving sermon for the harvest-home. About three hundred persons met, and as the house was not large enough to accommodate all these, we went out into the open air, and spoke. But the weather was chilly, and I contracted a severe cold, from which I have not yet rallied.

Tuesday and Wednesday evenings I preached in Ö. Hjerneslev, and Thursday evening in Stenum. In the former place many were obliged to stand outside both evenings, as there was no room inside the house. I believe that the Lord will bless the word spoken, and not let it return empty. It will rejoice my heart, if the seed which has been sown with weeping and under many difficulties, accomplish the good pleasure of the Lord.

I have visited some friends in Frederikshavn and Elling parish, who have read our paper. Yesterday I held a meeting in Strandby, and am now in Jerup, where I also intend to hold a few meetings, and then return to Alstrup. I attended the confirmation exercises in the church yesterday. The minister delivered a very able sermon on the law and the gospel. I have received six subscribers for the TIDENDE.

There are many difficulties in connection with our labor here; but I feel willing to leave myself in the hands of the Lord and labor as long as he gives grace and strength for the work. It is a strange land, among strangers, far away from the loved ones at home, and deprived of the comforts and blessings accustomed there to enjoy, we have realized more than ever before that we are pilgrims and strangers on the earth. The only article of fuel used in this part of the country is turf. Wood is not to be seen. At a great deal of the turf is under water in the moor, so that it cannot be gotten up. Although the weather is very cold and damp, we have yet been able to obtain a room with a fire-place or a stove in it. Many of the people are, because of their poverty, obliged to suffer a great deal from cold and dampness, while others prefer to do this rather than burn their fuel.

But the Lord be praised that he gives grace to be exercised in patience; and the desire of prayer of my heart is that all these things may serve to make us more spiritually minded, and prepare us to be better able to work in harmony with our dear brethren in other countries to the glory of God, and to prepare the Lord's people who shall walk in the footsteps of Jesus and await his glorious appearing.

JOHN G. MATTESON.

THE BACKSLIDER.

THE backslider needs the pity and earnest prayers of the people of God. Gradually and imperceptibly to himself, he has departed from God, until he is as one who is without God and without hope in the world. In time past he has borne fruit; but now he is a withered branch, and it is uncertain how long he will be permitted to cumber the ground. God pities him and says, "Return unto me, and I will turn unto you." The Lord Jesus loves him, and includes him in that kind declaration, "Whosoever cometh unto me I will in no wise cast out." The Holy Spirit, though often slighted and resisted, still whispers kindly in his ear, inviting him to return to his Father's

use, and make peace with an offended God. Guardian angels look pensively on, and then consult together how they may help him.

Alas, dear guilty one! what of all these groundings, added to which, perhaps, are the sobs and tears of a beloved mother, who now sleeps in death, and who died in the fond hope that she should meet her child on the evergreen shore in the glorious morning of an eternal day? Shall she be disappointed? Shall that fond hope never be realized? What caused your faith to flag and your feet to stumble? Were you interested in the advent doctrine, and disappointed because the Lord did not come in "44"? So was I. But I did not see in that reason why I should fall into feebleness, and die spiritually, as some seemed to do.

The disappointment was a severe test to the waiting people of God, as was the crucifixion of Christ to the disciples. Nothing was plainer than that Christ should die and rise again; but the disciples did not thus understand it. And that is more certain than that the vision should try? Yet the Adventists overlooked that plainly revealed truth, and, as a consequence, were disappointed. All received a shock. Some recovered sooner, some later, and some yet living among the pots with the accumulated rust of a quarter of a century upon them. Some took their own way to get out of the difficulty, and their troubles increased. Others sought the way pointed out in the word of God, and their difficulties vanished.

In all these apparently mysterious things, important points in the word of God were being unveiled; and when this is seen the way is plain.

The third angel's message is what clears up all the apparent mysteries connected with the passage of the time. Like the rising sun this now can to reflect rays of light to cheer the hearts of the desponding ones. The third angel is doing his work in exact accordance with the word of prophecy. A gradually increasing light is marking his pathway. To-day, thousands are rejoicing in this light, and the number is daily increasing. This truth is meat in season. It is the polar star that invites the attention of all at this time. This is the lighthouse at the port of entry of the heavenly city.

The work of this angel is now fully inaugurated; and a short work will the Lord make up on the earth. Truth and error are in deadly conflict, in mortal combat, on a scale unparalleled in the past. On every continent, in every country, the roll-call of God's last message is read, and responded to. The Lord's messengers are on the alert, and the enemy's camp is red.

Old and young, male and female, volunteer helpers in this work, and the light of truth is being borne in every direction. And it is not in vain: it is responded to from every corner of the earth. All Christendom is stirred never before. God is preparing the hearts of people everywhere to hear and decide on truth.

God is hearing the prayer of his people to be up and send forth laborers into his harvest.

Young men, strong in the faith, are coming into the King's ranks, to bear the sword of truth against the common enemy. Young men, too, by scores, are going forth into the darkness of the world, bearing the light of truth, as missionaries of the tract enterprise. Men and women grow pale with labor, and groan night and day as they throw off countless sheets laden with just what the people need and call for.

Now, my backsliding friend, by whatever means you have been induced to leave the narrow way, or however long or short may have been the period of your wanderings, you are most earnestly invited to consider your ways. Can you afford to miss Heaven? I repeat, Can you afford it? Are you proof against the artillery of heaven? or have you power to beat back the armies of the Almighty? Hear the voice of the Father before it is too late. Break up the fallow ground of your heart. Rend your heart. Return unto the Lord with weeping and bitter lamentation. ALBERT STONE.

LAW, GRACE, AND TRUTH.

For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. Many interpret this text in this manner: Jesus and those living in his time knew nothing of grace and truth, while Christ and his followers have nothing to do with the law. That such an interpretation is faulty, is evident from the following considerations:—Moses followed the Lord; this was faith. He drank of the spiritual Rock, which was Christ. 1 Cor. 10:4. "By faith Moses re-

fused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Yea, he endured, as seeing Him who is invisible. This, certainly, was God's grace and truth that sustained and guided him; and this was the same grace and truth which were revealed by Jesus Christ. Christ, the true light, not only reveals sin, but also shines even unto the North, East, and West. His light shines, not alone from Bethlehem and Calvary into the future, but also back into the past.

2. God's grace and mercy were announced to Israel, and Moses, and indeed all God's servants, obtained mercy from the Lord. "And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious." Ex. 22:27. "And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. 33:17-19. And again it is said: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7.

The blessings of the Lord were proclaimed to Israel as well as the curses. "On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." Num. 6:23-27. The blessing belonged to the believer and the curse to the unbeliever and ungodly, just the same as they do in our days under the new covenant. God is the same yesterday, to-day, and forever, the Father of light, who changeth not. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." Acts 10:34, 35.

3. Moses wrote concerning Christ: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The Lord said unto Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:15, 18, 19.

4. Christ did not abolish the law, but established it. Matt. 5:17-19.

5. Christ explained to his disciples what was written concerning him in the Scriptures, by Moses and the prophets. Luke 24:27.

6. Christ and Moses are not opposed to each other. They were seen, also, Elias, on the mount of transfiguration, and conversed in perfect harmony. Yea; they held sweet counsel together, and talked of Jesus' departure from the earth, which he was to fulfill at Jerusalem. Luke 9:30, 31. The above-mentioned text simply denotes that the law was given by Moses. He was the instrument which God used among men to proclaim his law. But grace and truth came by Jesus Christ. If he had not come to this earth, then no man could have been saved. Then could neither Moses or any other have found grace in the sight of the Lord.

So, then, this is a sound and good doctrine that grace shines from the cross of Christ to all nations, both to them that lived before he came in the flesh, and to those who have lived since. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. JOHN G. MATTESON.

SWEDES IN BOSTON.

I LEFT Lansing, Mich., after the camp-meeting, and arrived in Boston, Tuesday evening. On Wednesday I found Bro. Wood, from whom I obtained English, Danish, and Swedish publications. A respectable-looking Swedish family gave me a cordial welcome, and were thankful for tracts and papers. I sent the TIDENDE to a Dane of whom I learned. One man decided to take the SVENSK HAROLD a

while, and said if he was pleased with it he would pay for it.

They thought it singular that a yankee should learn to speak their language. They said they knew of but one who had done so before. These Swedes had been long in Boston, and usually conversed in English; probably out of curiosity they urged me to converse in the Swedish. The gentleman who carried on the conversation was the superintendent of the "Leather Exchange." He had lived in Boston thirteen years. He said there were over two thousand Swedes in the city.

I took the steamer for Bangor, Me., but we had gone only three hours on our passage when a storm came on, which compelled the captain to return to Boston harbor to anchor. As we were to remain in Boston another day, I took tracts and books and called upon the shipowners and business men along the wharf. The first one I met laid aside his paper and examined "Plain Facts," and then purchased it. In conversation, the word Sabbath drew his attention, and he remarked, "We are not keeping the day the Bible enjoins." He also said that the pope was the means of the change. I was surprised to hear him express these ideas, and I asked him if he would like to read on this subject. He said he would. I gave him the tract, "Who Changed the Sabbath?"

I again visited the Swedish friends on Hanover St. I saw the superintendent of the Leather Exchange, who, when he heard that I sometimes spoke in public, offered me the hall in the Exchange building if I would speak in Swedish. He also introduced me to a Swede from East Boston, where are about five hundred Swedes. This gentleman said he owned a hall there which I could have any time to speak on any subject. Another hall on Hanover St. was offered me. I had my ticket for Bangor, and could not accept any of these invitations; but I hope some one may hereafter improve these openings, and that the truth may be proclaimed in that place. JAMES SAWYER.

LOVERS OF PLEASURE.

Who that has his eyes open can doubt that Paul's description of the last days is literally fulfilled at the present time? He foretold times of peril; and that which was to make them such was the fact that men would be "lovers of pleasures more than lovers of God." This does not mean simply the worldling, because he adds, "Having a form of godliness, but denying the power thereof." With what amazement and alarm would Wesley have looked upon the following flaming handbill, announcing a festival in the Wesley church:—

"HARVEST FESTIVAL AND FAIR

Will be held under the auspices of the LADIES' BENEVOLENT SOCIETY of the Wesley Church

At CITY HALL on the evenings of Thursday and Friday, Oct. 11 and 12.

"A series of fine tableaux will be presented to the public Thursday evening, beginning promptly at eight o'clock. 'The evening prayer of the Huguenots,' 'The witch of Endor,' 'The spruce-going young man and the dashing young lady,' and the 'new policy,' constitute

SOMETHING NEW IN THIS CITY!

"The patrons of this festival will be entertained by musical attractions on FRIDAY EVENING, which will be announced.

"If you wish a delicious ice cream, a capital bowl of oysters, a plate of tip-top baked beans, or a bunch of luscious fruit; if you have any inclination to invest in a telephone or a balloon, in short, if you really enjoy

A GOOD, WIDE-AWAKE, OLD-FASHIONED TIME,

GO TO THE HARVEST FESTIVAL!

"Single admission, 25 cts."

If the name of a church was not found in this bill, one would think he was reading a notice of a theatrical performance. The world converting the church, and yet men talk of a millennium! Truly Babylon has fallen!

D. A. ROBINSON.

WHERE TO INVEST.

THE fraudulent transactions of John S. Morton, of Philadelphia, in connection with the Market Street Railway, were but one of a series of frauds and defalcations which have startled and alarmed the community within a month. Three saving banks in Chicago, and the oldest savings bank in Allegheny City, have suspended payment. The depositors in the Chicago institutions will lose heavily. The Allegheny bank it is thought will pay in full. Mr. W. C. Gilman, one of the most respected brokers of New York, has been discovered to have raised large sums of money on fraudulent securities. These defalcations impair confidence, and hinder the return of prosperity. They suggest depths of social

corruption underlying the whole fabric of the public welfare, and add to the anxieties and fears of patriots. Christian men who are disposed to hoard their wealth, instead of using it for immediate, incalculable, and imperishable good, may reflect profitably on these revelations in connection with the following paragraph from the *Christian Advocate*: "Wanted—Somebody to insure fire insurance companies against fire, and life insurance companies against death, and savings banks against too great difficulty in getting the money out of them, and railroads against receivers, and all bonds against too much binding. There is absolutely no security for money. God does not intend to make a sure foundation of trust in this world. There is only one deposit where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—*Christian Statesman*.

LABOR AMONG THE MICHIGAN CHURCHES.

THE following ministers are chosen by the Conference Committee to assist the directors in the missionary work among churches in their respective districts, for the general good of the brethren and for the advancement of the cause of present truth.

The ministers are expected to correspond with the directors whom they are appointed to assist, and thereby make arrangements to begin the work as soon as possible.

The arrangement is as follows:—

DIV.	MINISTER.	DIST'S.	DIRECTORS.
1.	H. M. Kenyon...	1 and 3	1. T. J. Snyder, 3. I. A. Olmstead.
2.	E. H. Root.....	4, 5, and 12.	4. M. S. Burnham, 5. J. S. Wicks, 12. Peter Smalley.
3.	A. O. Burrill....	6 and 7.	6. F. Howe, 7. F. Squire.
4.	D. H. Lamson....	8 and 9.	8. J. McGregor, 9. Wm. Ostrander.
5.	J. Fargo and M. B. Miller.....	2 and 11.	2. E. P. Giles, 11. Alex. Carpenter.
6.	E. R. Jones.....	10 and 13.	10. George Randall, 13. D. E. Wellman.

There are many things of importance that should receive the most careful consideration from the ministers and directors as they go from church to church, that cannot be mentioned here, but a few may be noticed.

1. It is of great importance for the good of each family of Sabbath-keepers to have in their houses, for their own reading, the REVIEW, HEALTH REFORMER and the INSTRUCTOR. How can the brethren keep pace with the third angel's message without these helps?

2. Every church should take a number of copies of the SIGNS by clubbing. Those that have not yet done so should be urged to do so the coming year, and those that have, should be induced to increase their efforts. Scattered brethren should also take a number of copies. We should all get as many paying subscribers for these periodicals as we possibly can, using premiums only when necessary.

3. The clerk's book must be examined, and the S. B. and one-third carefully looked after. In short, everything should be set in order and made well pleasing to the Lord.

CONFERENCE COMMITTEE.

TO THE SCATTERED BRETHREN OF GRAND TRAVERSE CO.

DEAR BRETHREN, at the annual meeting of the T. and M. Society, Bro. Peter Smalley, of Spencer Creek, was appointed director of your district. We ask your hearty co-operation with him in this good work. We have realized that God was waiting to bless any efforts put forth to advance the truth in this distant part of the Conference. Let us each do what we can in this blessed cause, and do it quickly, as time is short.

Will you send your address to Peter Smalley, Spencer Creek, Antrim Co., Mich., as we desire to visit you soon, and to find you ready to enter into every good work, and to move on in the advancing light of truth. JOHN SISLEY.

Two Seventh-day Baptists have recently been prosecuted in a town in Central Pennsylvania for working Sunday. They defended themselves by pleading that their religion taught them to observe the seventh day, and that the observance of "the first day of the week" is an unrighteous innovation, never sanctioned by Scripture. They also claimed that the law of 1794 is unconstitutional, and that it is opposed to any Sabbath at all, since it abolishes the Sabbath of Scripture and ordains a new one, which is really no Sabbath. The two Seventh-day Baptists were found guilty, and fined \$4 each, which they refused to pay. On account of this refusal, they were sent to jail for four days.—*Painesville Telegraph*.

BESIDE ALL WATERS.

To sow beside all waters—everywhere,
On every hand to throw the yellow grain,
To trust and wait, in faith and earnest prayer,
That the good seed shall rise and live again.

Thus sow the seed, not with a trembling hand,
And shrink not back to sigh and long for rest;
Though with the reapers we may never stand,
Yet God hath said our labors shall be blessed.

Do good to all men in this busy world,
This strange, sad world of trouble and of strife;
So shall we daily follow in the steps,
The blessed steps of Christ's most holy life.

If ye have heard our Saviour's pleading call,
And in the shadow of his cross have trod,
By the dear hope that strengthened you through
all,
Go comfort ye my people, saith your God.

As our dear Lord looks now on you and me,
With that true love so steadfast and so sure,
So let us follow him, where'er it be,
As he hath loved us, let us love his poor.

Yes, look on all with tender, loving eyes;
To do his work is very, very sweet;
To work all day, where'er our pathway lies,
To come at night and sit down at his feet.

So, helping others, shall our way grow plain;
So Heaven's sweet light upon our paths shall fall;
So at the last shall his sweet welcome words—
"Well done, thou faithful servant," come to all.
—Sel.

Progress of the Cause.

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

THE SOUTHERN CALIFORNIA CAMP-MEETING.

THE southern California camp-meeting, held at Lemoore, Tulare Co., Sept. 26 to Oct. 1, has proved a decided success in every respect. Twenty-two tents were upon the ground, besides the 50-ft. tent, which was used for public meetings. The number of campers was one hundred and fifteen.

By request of Bro. Church, the mottoes of our northern camp archway were taken to the southern meeting and placed over a similar triple archway entrance. There being no evergreens within fifty miles of the ground, we substituted therefor trimmings composed of red, white, and blue cloth, which gave a very neat and pretty appearance. Everything possible was done to make the grounds attractive, and this had its effect, not only in making our own people feel decidedly at home, but in attracting the outside world from far and near to see the grounds, especially when word went out that "at the Seventh-day Adventist camp-meeting all was as quiet and orderly as at a meeting-house."

This seemed to astonish the people, as at all previous camp-meetings in this vicinity there has been much noise and confusion. Even at a camp-meeting held a few weeks since, only eighty rods from our grounds, no less than three arrests were made to quell the disturbance, and one of those arrested was a woman. We were favored with a good outside attendance evenings, and on Sunday not far from four hundred were upon the grounds. There was not the slightest show of a spirit of disorder, but as the people went round admiring the grounds and reading the mottoes, they seemed to catch the spirit of the place, and not a man did we see who even attempted to smoke a cigar inside our gateway. They seemed to think and act as if we had suddenly thrown an ornamental village into their new country, and to show their appreciation of our kindness they treated us with the greatest respect and courtesy. They could be heard saying, "Well, this looks like business, this is a people in favor of order; I'm going to see what their ministers have to say."

The Lord gave his servants, Brn. Healey and Wood, and the writer, something to say, and the influence of his Spirit to help us say it. When, on the Sabbath, we called for half-hearted professors and backsliders to enter into a covenant for greater devotion and consecration to the work, the people were ready to respond as rapidly as they could get upon their feet. This call was followed by one for those seeking the Lord for the first time; this brought a score or more forward, who after prayers in their behalf, responded with earnest testimonies. An invitation was extended to those who desired baptism to manifest it by coming forward, when twenty-nine candidates presented themselves. Besides these four others united with us, making thirty-three in all.

According to appointment the meeting

should have closed on Monday morning, but a petition from every camper, for the meeting to continue another day, decided the matter. Another day was given them, and every one staid. Monday was a glorious day. The baptism occupied the forenoon. We were obliged to go four and one-fourth miles to the place of baptism. The procession was nearly one-fourth of a mile long. We told the people we were going to a burial, but unlike common funerals, this had a resurrection connected with it. The baptism was pleasant. The sandy beach of Kings River, strewn with mica, a yellow substance that looks like gold, especially under the water, made the place selected most lovely. As we saw handfuls of this mica on the beach, washed up by the slight waves of the river, we were reminded of the golden banks of the river of life, where all the faithful shall stand, after the resurrection, in the glorious city of God.

In our business meeting a call was made for the district to raise the sum of \$83 to pay its indebtedness to the State Society. In fifteen minutes, with no urging, \$106 were pledged, and all paid but \$9. It was voted to appropriate the surplus over the \$83 to the sum still due for the 50-ft. tent purchased last summer. The sum of about \$200 per year was added to the s. b. funds by the pledges of new members, and a goodly number of missionary members was obtained. So, financially, as otherwise, our southern meeting was a success.

A young lady living a few miles from the ground, came to the meeting because she had some relatives who were going to be there, and whom she wished to visit. After being there a day she said, "My mother must come and hear this." So she went home and let her mother come, agreeing to stay by the "stuff." After the mother had been there a day she thought that would not do; all the family must have the benefit of the meeting. So home she went and found some one to take care of their affairs, and the family all came and remained through the meeting. On Monday Brn. Healey and Wood baptized the daughter who came first, then the mother and another daughter. Bro. and sister Brown, of San Pasqual, San Diego Co., came three hundred and fifty miles in their wagon to attend this meeting, and said they could cheerfully go back over the long journey again, feeling that they were richly paid for the seven hundred miles of carriage travel, which it would take them twenty-seven days to accomplish. God bless them!

The camp-meeting has had a wonderful influence to give permanence and stability to the work in this southern field. A great interest has been awakened in the vicinity of the camp-meeting. Eld. Wood commences a course of lectures immediately at Lemoore. Bro. Rice is to join him to assist in the work. Bro. Eugene McCapes, of Fairview, who received a colporteur's license at the camp-meeting, enters without delay upon his work from house to house, in the vicinity of the camp-ground.

It certainly should give a spring of joy to the hearts of our people, and serve as a stimulus to greater efforts on the part of our ministers and missionary workers, when we think that through the instrumentality of two camp-meetings nearly one hundred have taken their stand with us.

Four weeks since, I made the report to the General Conference, and put the number of Sabbath-keepers in California at seven hundred. Were I to do that over today, I should have to say eight hundred instead.

J. N. LOUGHBOROUGH.

MASSACHUSETTS.

Danvers, Oct. 16.

THE Lord is still prospering the work here beyond our expectations. We now count between eighty and ninety adult Sabbath-keepers who are fully settled in the truth. It does our souls good to see them growing stronger and firmer every week. We have begun to have prayer-meetings every evening around at the houses. These are very precious seasons. Each evening some one takes hold who had not done so before, and many have begun to pray who never prayed in the past. We have had two baptisms. Last Sunday there were about fifteen hundred present. Thirteen have been baptized.

Last Sabbath there were ninety-six in our Sabbath-school, and new ones are coming every Sabbath. We have raised about \$50 in money for books and papers to make our Sabbath-school interesting. In the afternoon there were over one hundred present at the social meeting.

We have a pleasant hall, well located; and Sunday afternoons and evenings it is crowded, though it is a good large one. Indeed, I can see no dropping off of the interest. We find families every day who are interested, of whom we had not known before. Our meeting-house is shingled, and the work is going along well.

Opposition sermons are preached about every Sunday by some one, but none of our friends pay attention to them any more. They hardly occasion a remark. All the papers have something to say, more or less, every week. They publish whatever we write. The burden of our labor now will be to get these Sabbath-keepers converted, and instructed in all parts of the message. This will of course require patience and hard work. Already they are leaving off their tobacco, tea, jewelry, &c. Shall give a course of lectures on health in a few days.

Brn. Israel and Mead, and sister Lamson, have now left us. We have never had so pleasant a tent company as this season. We shall always remember them with pleasure. Sister Lamson, in particular, has been of great service in the work. She has filled a place which no man, however able, could fill. I think there ought to be more such laborers in the work. But it needs persons of energy and devotion,—sisters who are not afraid of the hardest work of every kind. It is no easy place to fill, as some may think. Bro. and sister Stone and Bro. Robinson are with us now.

My wife's health has been very poor this fall. We fear the climate is bad for both of us; but we shall not give it up yet.

D. M. CANRIGHT.

INDIANA.

Thorntown, Boone Co.

SABBATH, Oct. 13, Bro. Bartlett and the writer held some very interesting meetings at Thorntown. In the forenoon gave a discourse on the subject of organization. In the afternoon ten were baptized. Quite a large congregation assembled at the water's edge. The scene was an impressive one, and the Spirit of the Lord was present. In the evening we organized a church of twenty-one members. There are others who will soon join. At our next appointment we expect to organize s. b., as we have already explained the matter to them quite fully.

I am now at Darlington, where we have closed tent labor, and where Bro. B. has just closed a discussion on the Sabbath and kingdom questions, in which the truth gained a complete victory. We expect to follow up the work here, and effect an organization as soon as we can. We are only nine miles from Thorntown. There are nearly fifty Sabbath-keepers in this part of the State at present; on the first of July there were none. To the Lord be all the praise.

S. H. LANE.

Peoria, Miami Co.

FIFTEEN here are keeping all the commandments. Ten have signed the covenant; others will. The people are slow to act on accepted truth, being fearful of—they know not what.

Bro. Rees went home two weeks ago, which has made the work rest heavier on me. During the last eight weeks, I have spoken on an average eight times per week. But I come out of this campaign with better health than I had last May.

I am grateful to God for his goodness.

W. W. SHARP.

TEXAS TENT.

Peoria, Oct. 11.

SINCE writing my last report, I have received a note from the sheriff of Hill Co., stating as follows: "You shall be protected by law so far as lies in my power." With this note there came also the following petition from Hillsboro, the county seat of this county: "We, the undersigned citizens of Hillsboro and vicinity, most respectfully request Rev. Kilgore to preach a series of sermons at Hillsboro after he has ended his engagement at Peoria." This is signed by thirty-six of the most prominent and influential citizens of that place, which is but six miles east of Peoria. A very strong appeal comes from Towash, twelve miles west of this place, for me to give lectures there, and another from Prairie Valley, all of this county. These are all excellent openings for the truth; but how can I be at all of these places at the same time? I wish I could be, and still be efficient.

The interest here is healthy, and I hope

permanent good may result. I do not know how many are already keeping the Sabbath, but a very large number are under conviction. My courage is good. We have meetings every evening in the week except Monday, and two meetings on Sabbath and Sunday.

The threat which I received on Sunday night, that I should be killed if I did not leave in twenty-four hours, has increased the number of our true friends, whose sympathy it has aroused; and I am sure that its author could be known, his removal parts unknown would be necessary, the indignation of the better class of citizens so great.

We hope on, pray on, and labor on; we trust our brethren pray for the cause of Texas.

R. M. KILGORE.

LAMOILLE CO., VT.

It is indeed gratifying to report that salutary influence of our recent camp-meeting is everywhere met in this county. Opposing us and our views as a people, ministers had outdone themselves. We have been misunderstood and misrepresented. But God is good, the truth is powerful and will prevail.

I have recently spent two Sabbath first-days at Eden Mills and Johnson. Meetings were all very good. At the last meeting, held the first time, was at Eden, nearly all in the house pressed a desire for more meetings. Last time I was there, I baptized six. Of this number were members of one of the daughters of Eld. A. Stone and her band and two sons aged respectively sixteen and fifteen years. Three of these brought to the observance of the Sabbath of the Lord by our good camp-meeting.

The elder of these sons lost his place as a clerk in a store by embracing the truth, but he prized the favor of God as a clear conscience of more value than earthly considerations. He now leaves home to enter College at Battle Creek. The baptisms, with four others, were received into the Johnson and Eden church. Accessions cheer the hearts of the dear pilgrims, who have so long watched the interests of the cause.

New fields for labor are opening. Oh, for men of physical and mental strength, and of hearts consecrated to God and his service, to respond to these donian calls! We watch with great interest our young men, who should come to the help of the Lord against the might of the world. Will they let worldly interests, or friends stand in their way? or will they stand in harmony with the promptings of the Spirit, and receive a crown of glory? The Chief Shepherd shall come?

A. S. HUTCHINSON.

MICHIGAN.

Allegan Co., Oct. 15.

AFTER returning from our good meeting, I held meetings at Allegan and Monterey. These meetings were of a encouraging nature. There is a disposition manifested on the part of our brethren to press to the light.

Sabbath, Oct. 13, was a good day for brethren in Allegan Co. The house of worship at Allegan was well filled. Sabbath-keepers from different parts of the county. Bro. W. H. Littlejohn gave an eminently practical discourse from Matt. 18:18. We were glad to meet Bro. Littlejohn at this meeting, and to find him ready to buckle on the armor, and engage in the good cause of the Master. Bro. Littlejohn is ready to labor as duty may demand and health permit.

We have cause of gratitude to God for the prospects which are before us. The Lord enable us to humble ourselves before him, recognize his opening mercies, and walk in the light as he graciously let it shine upon us.

H. M. KILGORE.

Spencer Creek and Dimondale.

SINCE I last reported, I have been living with my invalid wife in Northern Michigan. We have visited many of our brethren, and tried to encourage them in the work of the Lord.

Near Spencer Creek, Antrim Co., we held sixty meetings, which resulted in the conversion of the few brethren there, others embracing the truth. A small company are waiting to be baptized and organized.

Last week we were with the church at Dimondale. Some matters that were

the church were satisfactorily settled, on the Sabbath we enjoyed a good meeting, during which five united with the church.
JOHN SISLEY.

NEW YORK.

Connecticut, Oct. 15.

CAME to this place to attend the quarterly meeting, and found the church united, best, and more spiritual than ever before. They were very much benefited by camp-meeting. The outside interest is good. Three more have just commenced keeping the Sabbath.

Bro. M. C. Wilcox has joined me, and will labor with me in a new field until the first of November. We held our first meeting yesterday at the Webster school-house, about five miles from New Connecticut. Good attention was given to the word spoken.
H. H. WILCOX.

WISCONSIN.

Mount Hope and Hurricane Grove.

OUR meetings at Mount Hope and Hurricane Grove were profitable to the church, the outside attendance was small. Considerable interest was manifested in the missionary work. But few of the brethren and sisters paid all their s. b. dues and the third for the missionary treasury.

We recommend all not to wait till the next quarterly meeting to pay the rest of their dues, but, if possible, to pay the next quarter in advance, because the money is needed to carry forward the work of the Lord. Let us all remember that the Lord and his cause should be first. "Seek ye the kingdom of God and his righteousness." Read Titus 3:8. "Bring ye all the tithes," &c. Come, dear brethren and sisters of Wisconsin, let us not wait till the first of the next quarter, but to-day let us bring the first-fruits unto the Lord. Wisconsin has 1,135 members in church fellowship, and probably not one-half of them belong to the Tract and Missionary Society. We recommend our missionary workers everywhere to urge all who have desire to be laborers together with God to join the society, and work.

Come, dear brethren and sisters, let us take and take hold of this work as we never have before, that Jesus may say to us, "Well done, good and faithful servants."

I. SANBORN.

Pardeeville, Oct. 17.

AFTER being here over six weeks and holding fifty meetings, thirty signed the covenant to keep the commandments of God and the faith of Jesus.

The influence of this meeting extended to other neighborhoods, and calls were made for meetings. Bro. Smith went to the school-house five miles north of Pardeeville, and I to another three miles south-west, where we gave short courses of lectures. Bro. Smith reports that ten or twelve have decided to obey the message here he is holding meetings, and I trust a few will decide for God in this place, making over forty in the vicinity of Pardeeville. Seven subscribed for the REVIEW and some for the REFORMER. They sustain weekly prayer and Sabbath meetings. One case at the last place where I held meetings is of special interest, that of father Blaisdell, who is eighty years of age. He embraced the advent faith under the labors of Wm. Miller, but had lost sight of the advent movement, and had connected himself with the M. E. church. He heard our meetings, and sent an invitation for us to visit him. He seemed to rejoice in the hope of a soon-coming Saviour, yet he knew nothing of the third message. Bro. had used tobacco for sixty years; but he has embraced the Sabbath and thrown away his tobacco, and he told me the Lord had given him a complete victory, and taken the appetite for it all away. What cause can younger people have for indulging in the filthy habit? Oh! flee to Jesus and be made clean, before the decree goes forth, "He that is filthy, let him be filthy still."

Bro. Smith will stay in this place a few weeks.
C. W. OLDS.

DICKINSON CO., IOWA.

THE monthly meeting at Milford was well attended, though the weather was quite stormy. The best of all was, every one came bringing a spirit of earnest work. Not a single case of silence in the social meetings. How I wish some older companies of Sabbath-keepers could just come and be "provoked," by the earnest, lov-

ing activity of these dear friends, to "go and do likewise." One young person for whom we had felt a deep interest took a decided stand with us.

I have just called upon all of them. I find the whole secret of a good meeting. At their homes I see faithfulness. Large and small join at the family altar, and Sabbath-school and Sabbath meetings are promptly kept up at home, if they are not able to get together. As might be expected, I can see growth in grace. O dear brethren, may God help us to put aside the driving, crowding pressure of the world, and take time and calm, solemn thought in serving God and preparing for the Judgment.
F. W. MORSE.

MINNESOTA.

Steele Center, Steele Co., Oct. 11.

THE church at Steele Center had a good quarterly meeting, Oct. 6 and 7. The good Spirit was with us, and we were blessed. Five dear souls followed their Saviour in baptism, and eight were added to the church, which now numbers thirty-two members. The Lord has been good to us.
C. NELSON.

GLOVER'S CREEK, KY.

AFTER shipping the tent to Tennessee, I labored from house to house as the way opened. October 6, I visited the company near Edminton, and found them much discouraged. I remained two days, and spoke seven times. All seemed encouraged. Six more signed the covenant. Temporary leaders were appointed, and regular Sabbath meetings will be held.

Since my return, I have held three meetings at the Methodist church, the use of which was kindly granted us, and have spent the rest of the time in visiting. Have obtained three subscribers for the REVIEW. There are twelve firm commandment-keepers here, and some who are a little unsettled; but they are so scattered that nothing can be done in the direction of holding Sabbath meetings. May the Lord shield them in the day of temptation.

I now go to join Bro. Osborn in Tennessee.
ORLANDO SOULE.

SOLILOQUY, VA.

OUR quarterly meeting at Soliloquy was a feast to the waiting ones. The meetings began on the evening of Oct. 6 and continued until Oct. 9. Bro. Lane and Sawyer were not with us. Bro. H. C. Shipley was present and with this exception all were strangers to me, but we all saw eye to eye, and it was a season of rejoicing and one never to be forgotten.

The brethren are in earnest, and indeed we should naturally expect to find them thus; for they have been instructed in the things of God by men who have drank of the life-giving fountain. May the Lord bless Bro. Lane and Corliss for the good work which they have begun, and so far established, here. The cause is onward. Those who reject the light that is now shining cannot frame an excuse for their actions. I would add, I wish to be, and by the grace of God will be, found with all of like precious faith engaged in the good work.

Steps were taken at the above meeting preparatory to organizing a State Conference.
J. R. S. MOWREY.

FRESNO CO., CAL.

[Abridged from the SIGNS OF THE TIMES.]

ELD. HEALEY gave five discourses in the new colony east of Fresno, where an interest has been awakened, to be followed up by the T. and M. workers. Also attended the quarterly meeting of the Fairview church. This church has a membership of about sixty, nearly all of whom were present and took part in all the ordinances. The meeting was deeply interesting. Some who had been quite inactive in the past came forward and resolved to take a higher stand. Eld. Healey says, "The Spirit of the Lord was with us, and we wept tears of gratitude as we thought of what God had done for us."

LETTERS FROM THE SOUTHERN FIELD.

BRO. KILLINGWORTH, of Spaulding Co., Ga., writes as follows:—

Myself and wife have been the only Sabbath-keepers in this part of the State since the spring of 1872; but we now rejoice that God has sent his faithful serv-

ants, Bro. and sister Taylor, to labor in this State. We enjoyed a short season of refreshing during their stay with us. We have been much edified by his teachings, and feel to thank God that it has been our privilege to witness so faithful an effort in behalf of present truth. We cannot tell what the final result will be. As yet, the only definite result is, that three more have taken their stand to observe the Sabbath: others have given good evidence that conviction has fastened upon them, and ere long we hope for more to join us.

Bro. Taylor made many friends while here, despite his Northern birth, and notwithstanding some who thought more of "the church" than of the truth sought to hurt him by false reports. He succeeded in getting the city council chamber, and preached once; but owing to the rain the audience was small. An interest to hear more has been created, the way has been opened, and we look for him to return before many months. I will not attempt to make out a report for him, of the labors wrought in preaching from house to house and in the different churches, or of the reading matter that has been distributed; but I can say of a truth that if the same results follow his labors everywhere, ere long the words, "Seventh-day Adventist," will become familiar household words in Georgia.

We rejoiced to see that the General Conference was considering the Southern field. God speed the glorious work of gathering the jewels! I am persuaded that a faithful effort with a tent would result in establishing churches of good material in this State. May the Lord direct. We will try to be faithful, believing that the time has come for us to fight it out on this line. We want to be remembered in the prayers of God's people.

Allow me to thank sister Huntley for her labor of love in sending reading matter to the amount of one-half bushel, tracts and books; also some one for our papers, with which I have been well supplied. Such labor has not been in vain. The reading matter has been carefully disposed of.

Bro. Killen writes from Houston Co., Ga.:—

Not long ago, a Mr. Taylor, living in Brooks Co., in this State, passed through our county; and I had the privilege of hearing him talk privately on the Lord's Sabbath, and other Bible subjects that were new to me, or at least were very different from what I had been taught to believe. I told him I would investigate these subjects, and gave him twenty cents with which to send me some tracts that I selected from his list. I received them, and others besides. Bro. Taylor left with me a few tracts and papers, old numbers of the REVIEW and SIGNS. I have read them all with a great deal of interest, and am anxious to know more about these great subjects. I have handed them around to others, but find the people generally very slow to listen to anything new. A great many are ready to confess that we have the wrong Sabbath, but seem to think it makes but very little difference.

I have been a missionary Baptist for twenty years, and if I have been keeping a day for the Lord's Sabbath which is not the Sabbath, I pray God that from this time I may obey him. I told the pastor of the church to which I belong (B. F. Thorp, one of the big preachers of our denomination in this State) of my investigations, and in his first sermon afterward, he said the Sabbath was changed to Sunday in honor of the resurrection; and yesterday he sent me a New York paper, *The Examiner and Chronicle*, of Oct. 4, containing an article headed, "Yes, We Have a Christian Sabbath." The only argument I see in it is that Sunday is the Sabbath on account of the "fitness of things." I thought we Baptists always had Bible reasons for our belief. I know I am not sufficiently posted to defend myself; and I intend to take your paper and send for more tracts before long.

Bro. J. T. Crockett, of Lincoln Co., Ky., says:—

About a year ago I first met Bro. S. Osborn, and had the Sabbath question brought before my mind. Since that time I have carefully and prayerfully examined the proof, and thank God that in his providence I met Bro. Osborn. It looks surprising to me that I never saw, or rather never understood, the plain teachings of God's word in regard to the seventh day before.

I had been a preacher in the Cumberland Presbyterian Church for a number of years. I could not attend the meeting of Presby-

tery last April, and wrote to them for a letter of withdrawal from that church; but as I was not present there was no attention given to it. I have since had some "pretty warm times." The Presbytery will meet again in about ten days, when I expect to be present, and my case will, I trust, be disposed of in some way. I have learned from one of their members that the point on which they are now building is to try to show (contrary to their confession of faith) that we are now really keeping the same day the Jews did. I think the history of the Jews is enough to show that they are still keeping the seventh day.

I THANK THEE, LORD, FOR WEAL AND WOE.

I THANK thee, Lord! for all I've known
Of kindly fortune, health and joy;
And quite as gratefully I own
The bitter drops of life's alloy.

Oh! there was wisdom in the blow
That wrung the sad and scalding tear,
That laid my dearest idol low,
And left my bosom lone and drear.

I thank thee, Lord! for all of smart
That thou hast sent, for not in vain
Has been the heavy, aching heart,
The sigh of grief, the throb of pain.

What if my cheek had ever kept
Its healthful color, glad and bright?
What if my eyes had never wept
Throughout a long and sleepless night?

Then, then, perchance, my soul had not
Remembered there were paths less fair,
And, selfish in my own blest lot,
Ne'er strove to soothe another's care.

But when the weight of sorrow found
My spirit prostrate and resigned,
The anguish of the bleeding wound
Taught me to feel for all mankind.

Even as from the wounded tree
The goodly, precious balm will pour;
So in the riven heart there'll be
Mercy that never flowed before.

'Tis well to learn that sunny hours
May quickly change to mournful shade;
'Tis well to prize life's scattered flowers,
Yet be prepared to see them fade.

I thank thee, Lord! for weal and woe;
And whatsoever the trial be,
'Twill serve to wean me from below,
And bring my spirit nearer thee.

—Eliza Cook.

Obituary Notices.

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

DIED, of consumption, Sept. 12, 1877, Bro. Abner Brown, of Holmesville, N. Y. Bro. Brown was an exemplary Christian, and for several years a practical believer in the present truth, and was much respected in the community where he resided. He lived to a good old age, and we trust he sleeps in Jesus. Funeral discourse from Job 14: 14.
S. B. WHITNEY.

DIED, at Livingston, Moultrie Co., Ill., Sept. 29, 1877, Addie, infant daughter of A. W. and C. Bunyan, aged 4 months and 5 days. Her sickness was short, but of a nature to cause intense suffering. This bereavement falls heavily upon Bro. and Sr. B.

Ida May Bunyan departed this life Jan. 8, 1877, aged 4 years, 3 months, and 18 days. She was a lovely child, and loved by all who knew her. The parents are sustained by the blessed assurance that their dear ones will soon "come again from the land of the enemy."
B. MALLERNEE.

DIED, Oct. 3, 1877, in Newstead, N. Y., at the residence of his son, Geo. W. Eggleston, after a brief illness, our beloved father, Eri Eggleston. Funeral sermon by Rev. J. M. Ballou (Presbyterian) from Heb. 12:8: "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."
LENA E. ORTON.

DIED, near Marshalltown, Ia., Oct. 6, 1877, Harriet Almira, only daughter of P. E. and Sarah Ferrin, aged 18 years, 3 months, and 12 days. The enemy death has again entered our midst, and this time he has taken one in the bloom of youth. Sister Myra was a faithful member of the State Center church. Her death was very sudden. On Sunday night, Sept. 30, she sat up with a sick child that had the diphtheria. The child died. The Thursday following, as she came into the house from attending the funeral, she said, "Who will be the next?" That night she was taken sick with the diphtheria, and died the evening after the Sabbath. We miss her, yet we sorrow not as those that have no hope. The funeral sermon will be preached Oct. 21, at State Center, Ia.
M. M. KENNY.

DIED, Oct. 6, 1877, in Cedar Springs, Mich., Hannah F. Watson. Sister W. was in the first message, and was not among those who threw it away. Six years ago, she heard and readily received the truths of the third message. In her death the church feel that they sustain a great loss. Remarks at the funeral from 1 Cor. 15: 21, 22.
A. O. BURRILL.

DIED, of dysentery, Oct. 7, 1877, at Kingston, Meeker Co., Minn., Freddie, son of W. B. and Emma Hill, aged 5 years. Discourse by Bro. Towle, from 1 Thess. 4: 14.
ANDREW MEAD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Oct. 25, 1877.

Order in Canvassing.

MUCH greater results will be obtained from the same amount of labor expended in the missionary work, if there is a well-defined plan laid out in each district, and if some order is observed in the work of canvassing. To avoid pressure by an accumulation of work, everything should be done in its proper time. Persons should be appointed to take the direct charge of canvassing certain towns or parts of towns, and thus avoid the confusion that would otherwise arise by having several parties called upon several times with the same document.

To accomplish what we wish by Feb. 1, 1878, every member of the society should enter upon the work immediately. It is impossible to lay out a definite plan which will suit every locality; but each State, and each district even, should lay out a plan of labor for the next three months, and enter immediately upon it.

We might suggest, 1. That the remaining weeks of October cannot be better improved than by obtaining subscribers for the SIGNS OF THE TIMES, using the Way of Life as premium; 2. That the chief work during November and December will be to circulate 200,000 copies of the Health Annual; 3. That in December the children should be encouraged to make an extensive canvass with the YOUTH'S INSTRUCTOR, Golden Grains, and Sunshine Series; 4. That the whole field, especially those sections where the Annual has been introduced, should be thoroughly canvassed during January and February with the HEALTH REFORMER and the SIGNS OF THE TIMES.

In conclusion, we use the words of Eld. Loughborough, "Don't enter upon the T. and M. work with the idea that you are simply going over the ground once, but that you are going to form friendly acquaintances, and continue missionary work in the same field. If you enter the work humbly, in the fear of God, with a desire to do good, you will find work accumulating on your hands every time you go over your district. So let us labor, and may the Lord help, and bless all our efforts."

W. C. WHITE.

Re-Read It.

RE-READ what? The report of labor of the Michigan Tract Society in last week's REVIEW. Just think of it! About ten times more labor performed than the year previous. The reports from churches showed that this large increase was in those places where the SIGNS was taken in clubs, and paid for in monthly installments. The sisters went to work. And in the day of God many stars in their crowns of rejoicing will be worn by those sisters who before this effort thought they could do nothing in the cause of God.

We find the same course was pursued in Europe with LES SIGNES DES TEMPS, not without success. The TIDENDE and the HAROLD were also thus used. This is but a commencement of what can be done. Let every company of S. D. Adventists pursue this course, and in less than one year the light of present truth would find its way to every portion of the civilized world in whose language tracts are written. The small six and eight-page tracts are just the thing, with the SIGNS, to awaken an interest in the truth.

S. N. HASKELL.

The Signs Prospectus.

A good prospectus, properly used, will be a great help in securing subscribers to the SIGNS OF THE TIMES. We have a carefully prepared prospectus for 1878 which we furnish free to the T. and M. Societies on application. To add to the interest of the prospectus and to secure its preservation, we have had Eld. Smith's article, "The Eastern Question," as it appeared in the SIGNS of May 3, 1877, printed upon the back of the prospectus. The value of this article alone is worth the expense and trouble of circulating the prospectus.

They should be judiciously used by those selling Annuals, especially should those who intend to canvass the ground thoroughly for SIGNS subscribers, secure a sufficient number of prospectuses and leave them with such families as they think will notice them. Probably the best way to leave them is to fold and slip them into an Annual or some other publication which they have sold or loaned.

Another way to use the prospectus is to slip

it into a SIGNS, where you have sent several to one person and think he might subscribe. In no case should the prospectus be allowed to take the place of written letters.

Let the district secretaries of California address the SIGNS OF THE TIMES, Oakland, and the district secretaries of Michigan, and State secretaries of other States, address, REVIEW AND HERALD, Battle Creek, Mich., and their orders will be filled at once.

W. C. WHITE.

Great Inducement to Canvassers for the Health Reformer.

THE publishers of the HEALTH REFORMER have prepared a new and greatly improved edition of the little work printed two years ago, entitled, "Household Manual." The chief object of this publication is to encourage the circulation of the HEALTH REFORMER, the book being used as a premium with the REFORMER by agents of the Tract Society.

The work is full of brief, but plain, concise, and practical hints respecting the care of the health, the avoidance of disease, and directions for the home treatment of common maladies. It also contains numerous useful recipes, together with full directions what to do in emergencies of all sorts, such as drowning, burning, poisoning, hemorrhage, and similar accidents. It is a work which will be almost invaluable in any family, and will be a very attractive inducement to subscribe for the journal. The general sale of the work will not be urged, as it has been prepared expressly for the missionary canvassing work.

In order to encourage missionary workers to take hold of this matter with enthusiasm, the publishers of the HEALTH REFORMER make the very generous offer to supply the "Manual" at less than the actual cost of the work. It is neatly bound, is printed on good paper, and presents a very pleasing appearance. The retail price is 75 cents a copy. It will be furnished to societies in quantities of 500 and upwards at 20 cents a copy, which is considerably below the actual cost of the book. This offer is made only for the present, and it should be improved at once. New England has already ordered 1,000. It is important that orders should be sent in as soon as possible, as the work is now in press and it is very desirable to know how many will be wanted. Without doubt New York, Wisconsin, and Iowa could manage 1,000 copies each, profitably. Michigan will probably need double that number; while smaller societies will require quantities varying from 200 to 500 or more.

Every effort is being made to get the books through as soon as possible, and they will be ready by Nov. 1. Orders should be sent in at once. Presidents and directors of T. and M. Societies should give this matter their prompt attention, as much of the success of the season's work will depend upon the promptness with which the work is entered upon.

PUBLISHERS.

Prospectus of the Health Reformer.

The publishers of the HEALTH REFORMER will furnish free of charge to T. and M. Societies, small sheets bearing upon one side a prospectus of the REFORMER and upon the other brief hints upon some subjects closely related to health or temperance. Every society ought to have a few hundred copies for general distribution.

PUBLISHERS.

Health and Temperance Tracts.

CANVASSERS who engage in selling the HEALTH ANNUAL and in obtaining subscribers for the REFORMER and the SIGNS should not forget that great good may be done by the judicious distribution at the same time of the smaller tracts upon health and temperance. No one can justly estimate the amount of good which may be accomplished by a single tract. Such tracts as "Alcoholic Poison," "True Temperance," "The Drunkard's Arguments Answered," "Pork," and "Twenty-five Arguments for Tobacco-Using briefly Answered," may be distributed in large numbers at a very small expense. These tracts are furnished to T. and M. Societies at a price barely above cost, and ought to be scattered widely. A series of small leaflets which will be admirably adapted to this work are in course of preparation, and will be ready soon.

PUBLISHERS.

Notices.

PERSONS sending money to the State treasurer, will please give the name of the church to

which they belong; also the town and county.

JOHN F. TROVILLO, Treasurer Ill. Conf.

ILLINOIS church treasurers, whenever you send moneys to the State treasurer, please do not fail to notify the secretary,

S. NETTIE SMITH,

Sanitarium, Battle Creek, Mich.

Will each T. and M. librarian in Dist. No. 10 please send me, immediately, his name and P. O. address? GEORGE RANDALL, Director.
Box 747, Flint, Mich.

Valuable Farm for Sale.

SITUATED on Thornapple River, two miles from the city of Hastings, Barry Co., Mich. It contains 110 acres; 95 improved, 15 in timber. More timbered land, adjoining, will be sold with it, if desired. Soil, rich sandy loam. Excellent wheat land. Frame house 32x44 ft.; frame barn, stables and granary. Good well and cistern; convenient springs for watering stock. Large orchard, containing good varieties of fruit. Location healthful, and, for a pleasant home, rarely excelled. As the heirs of this valuable estate are all anxious to have it sold immediately, it can now be purchased at a rare bargain and on reasonable terms; a part on time, if desired. Title perfect.

For further particulars, address,

D. A. & R. B. OWEN,

Box 196, Hastings, Barry Co., Mich.

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite three others to join us in raising \$10,000.

James White.....\$100	E. H. Root.....\$100
John Morrison.....100	Wm. Ings.....100
Geo. I. Butler.....100	C. Comings & wife 100
D. M. Canright.....100	Chas. Chittenden.....100
Newel Grant.....100	E. W. Whitney.....100
August Rasmussen.....100	R. G. Lockwood.....100
An Iowa Brother.....100	W. H. Hall.....100
Emily Leighton.....100	Betsy Landon.....100
S. A. McPherson.....100	S. N. Haskell.....100
"A friend in N.E.".....100	C. K. Farnsworth.....100
"W. P. A. M.".....100	M. Wood.....100
Chas. L. Boyd.....100	Mrs. Getman (deceased).....100
Freeman Nichols.....100	C. B. Tower.....100
A. H. B.....100	A. T. Stickney.....100
D. A. Owen.....100	Mrs. J. L. James.....100
Wm. B. Mason.....100	A. La Rue.....100
J. N. Loughboro'.....100	B. N. Berry.....100
J. S. Wicks.....100	M. J. Bartholf.....100
Reuel Stickney.....100	A Bro. in Minn.....100
C. Clark & wife.....100	Mary Crouch.....100
W. A. Pratt.....100	H. C. Stone.....100
C. McNeil.....100	B. L. Whitney.....100
Mary R. Stem.....100	Thomas Alverson.....100
Jane Roland.....100	S. B. D.....100
E. Green & wife.....100	E. Lobdell.....100
Susie D.....100	Lucretia Day.....100
A. A. Bradford.....100	A Bro. & Sr. in New England.....300
J. S. Hart.....100	S. H. King.....100
C. S. Briggs & wife.....100	Elden H. Pullen.....100
Jacob Shively.....100	A. C. Woodbury & wife.....100
M. C. Israel.....100	James Harvey.....100
Right hand.....100	John Ely.....100
A friend.....100	D. Ann Albin.....100
V. B. J.....100	J. Q. A. Haughey.....100
G. W. Colcord.....100	I. Sanborn.....100
and wife.....100	A. S. Hutchins.....100
L. McCoy.....100	R. M. Kilgore & wife.....100
"Thank-offering".....100	A believer in New York.....100
S. A. McCoy.....100	W. Sanborn.....100
Adolph Gomoe.....100	Mary C. Bowers.....100
J. W. Lucas & wife.....100	Mrs. H. Crow.....100
Mrs. S. A. McPherson.....100	Henry Shultz and wife.....100
A friend in Mich.....100	D. T. Biggs and wife.....100
Geo. Leighton.....100	James E. Rankin.....100
Lavina Haughey.....100	Newell Grant.....100
Eli Glascock.....100	S. M. Giles.....100
Wm. Harper.....100	
E. C. and H. M. Hendee.....100	
Chas. Chittenden.....100	
Mary B. Cady.....100	

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand.

Change of Appointment.

THE annual meeting of the N. Y. and Pa. T. and M. Society will be held at Rome, N. Y., Nov. 17 and 18, instead of Nov. 3 and 4, 1877. Also at the same time and place the State quarterly meeting of the Society for the quarter ending Oct. 1. Circumstances make the delay in the holding of this meeting unavoidable. We hope to see every district in the State represented.

Eld. S. N. Haskell will probably be present at this meeting. B. L. WHITNEY, Pres.

SABBATH, Oct. 27, I will meet with the brethren at Otsego, Allegan Co., Mich.

H. M. KENYON.

THE churches in Dist. No. 6, Mich., will be visited during this quarter as follows:—

Orange, E. Wilkinson, Nov. 3; Lyons, Sanborn, Nov. 8; Saranac, W. R. Slade, Nov. 10; Orleans, S. Alchin, Nov. 24; Greenville, Jackson Banks, Dec. 1; Bushnell, A. D. Jones, Dec. 8; Sheridan, Wm. Alchin, Dec. 15; Vergennes, A. W. Towle, Dec. 22; West Plain, W. Maynard, Dec. 8; Lakeview, M. Cypher, Dec. 8; Gowen, John Banks, Nov. 8.

FRANKLIN HOWE.

THERE will be a general meeting for the brethren and sisters of North-eastern Kansas, Nov. 17, 18, at the Matney school-house, near Richland, Shawnee Co.

We want a general rally, especially of the officers of the T. and M. Societies. Come, and let us unitedly seek the Lord, and lay plans for more active operations during the winter campaign.

SMITH SHARP.
CHAS. F. STEVENS.

I WILL meet with the friends at Bro. Lane's one mile west of Devereaux, Mich., Oct. 27.

B. F. LEWIS.

Business Department.

"Not slothful in Business. Rom. 12:12."

RECEIPTS.

For Review and Herald.

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

\$2.00 EACH. William Dymond 52-16, J. P. Christensen 52-14, Myron Dunn 52-16, Melvina E. Harmon 52-12, O. R. Brown 52-10, Lewis Johnson 52-6, John R. ardsen 52-16, J. Hanson 50-17, B. G. Allen 52-16, Baldwin 52-16, C. Huber 52-16, A. E. Dalley 52-16, J. Vogt 52-16, Chas. Goodrich 52-9, Polley Van Mar 52-15, Luther Upson 52-16, L. B. Wilbur 52-16, C. S. 52-16, Levi Gregory 52-16, Peter Fercio 52-16, Benjamin Gifford 52-15, Andrew Johnson 52-16, Wm. Towle 52-18, Mrs. E. D. C. Green 52-16, L. H. Ellis 52-16, G. W. Baker 52-16, Mrs. E. J. Marden 52-16, Mrs. W. Chman 52-16, D. W. C. McNett 52-16, John Jones 52-16, Baruch Darling 52-16.

\$1.00 EACH. Mrs. Thomas Brott 51-16, B. M. Ham ton 51-16, Thos. Wiley 52-15, C. C. Ball 51-13, Richd. Shepherd 51-5, James Marvin 51-13, Abraham C. 51-16, A. H. Adams 50-23, Mrs. Harvey Estabrook 16, D. E. Gibson 51-16, James I. Shreve 51-16, John Stewart 51-16, Mrs. M. F. Mullen 51-16, Greenville Brat stetter 51-16, C. Van Horn 51-16, J. B. Gregory 51-16, J. A. Gainard 51-16, Mary Barker 51-16, G. W. Benn 51-16, W. H. Hoyt 51-16, David H. Oberholzer 51-16, Thos. D. Waller 51-15, D. W. Judd 51-16, R. D. Hicks 14, Danl Taylor 51-17, Mrs. James Furgason 51-16, N. Truesdell 51-16, Thomas McKenzie 51-16, B. F. 51-16, Martin Adsit 51-16, James E. Smith 51-16, J. H. Kibbe 51-16, Byron Albro 51-16, Wm. Wees 51-16, Mrs. Eliza Jones 51-16.

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Martha B. Miller \$2.50, John Sprinkler 10.00, Eva Lewis 10.00, Maria Crawford 10.00.

Cash Rec'd on Account.

A. M. Mann \$73.79, J. G. Holroyd 20.00, Mina C. (Snyder Whitlock s.s.) 5.00, Wis T. & M. Society (Conf) 50.00, Russell Hart 8.75.

Mich. T. & M. Society.

Dist 2 per L. Bramhall \$28.85, Quincy church 18.00, Dist 10 per M. E. Rathbun 18.00, Dist 3 18.35, Dist 6 18.75, Dist 1 per M. B. Miller 1.00, Dist 1 per J. S. Chapman 20.75, Dist 6 per F. H. Howe 65.80, 1 1/2 s s \$15.90, Dist 2 1/2 s s 51.85, Dist 5 1/2 s s 40.00, Dist 3 1/2 s s 17.27, Dist 6 1/2 s s 29.22, Dist 11 1/2 s s 40.00, Dist 10 1/2 s s 44.63, Dist 13 per Mrs. M. F. M. 7.13.

Camp-Meeting Expense.

Mrs. R. Aldrich 50c, Albert Avery 5.00.

Book Fund.

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Mich. Conf. Fund.

Wright \$30.00, Eaton Rapids 7.00, Hastings Matherton 29.00, Dryden 18.00, Otsego 37.50, Bush 36.66, Saranac 23.94.

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