must suffer.
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to the Lord's s; otherwise us. I hope alk with you ure to come. do not be y the Lord J. Hunter.

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EVIEW AND HER

ES.-V. M.

# Advent

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# SABBATH

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

VOLUME 52.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 15, 1878.

NUMBER 8.

# The Review and Herald

IS ISSUED WEEKLY BY

## he Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President. J. CHAPMAN, Secretary. H. W. KELLOGG, Treasurer

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar Follows of 25 Numbers. When paid for by Tract Societies or inals for poor brethren and sisters, \$1 50 per year. Address, Review and Herald, Battle Creek, Mich.

HE LEADETH MF.

Psalm 23.

"pastures green"? Not always; sometimes He hoknoweth best, in kindness leadeth me weary ways, where heavy shadows be;

ut of the sunshine warm and soft and bright, nt of the sunshine into darkest night, In would faint with sorrow and affright,

ly for this-I know He holds my hand; whether led in green or desert land, rust, although I may not understand.

ind by "still waters"? No, not always so; attimes the heavy tempests round me blow, ad o'er my soul the waves and billows go.

it when the storms beat loudest, and I cry loud for help, the Master standeth by, and whispers to my soul, "Lo, it is I!"

bove the tempest wild I hear him say, Beyond this darkness lies the perfect day; severy path of thine I lead the way."

whether on the hill-tops high and fair well, or in the sunless valleys where e shadows lie-what matter? He is there.

d more than this: where'er the pathway lead, gives to me no helpless, broken reed.

where He leads me, I can safely go: d in the blest hereafter I shall know hy in His wisdom He hath led me so.

-Selected.

# General Articles.

MRS. BARNEY'S SERMON.

STRANGELY enough the cellar stairs reached it, at least they contributed that ry important part,—the application. Sis-Searls had furnished the text in the ming, then the sermon might have gone from firstly to forty-seventhly without fs. Barney's notice, had it not been for le cellar stairs.

ical Book; first, Mrs. Barney was hurried that day; she g up business on as always hurried, and it was warm and to obviate the comfortable in the sunshiny, stove-heated th the numerous tchen where she was hastening to and

ne quire, 60 cts. "There's so much to do," she said, weav. "I don't see why we need to do bakg and ironing both in one day. It makes ch a crowd, and we could have left one

"To-morrow will bring work enough of own," answered Mrs. Barney, quickly. ilant missionary Besides, if we should get the work all out the way the first of the week, a whole the distribution to the way the first of the week, a whole ther periodicals y to rest in would be worth something." ther periodicals of the two world be worth something. The true we thus received "But then we shouldn't take it for restinterested in it is just because it would be a whole day, bonded to the let of something else could be crowded into brace the truth," murmured Nealie, to whom one hour bearved for future we looked very inviting, and that possivities it may be day in the future very uncertain.

To secure this obfor the use of Vinng girl's hand moved more slowly over als who send oute damp muslins as her gaze wandered ent plan. These ay to the hills where great trees were recording these rowing cool shadows. How pleasant smay be of interpretation of the shade and greenness were! The department of spot out there."

"Yes, but if we ever get the house fixed up as we want it, we shall have shutters at that window."

"But we don't know when we can do that, and the vines would be so pretty now," urged Nealie.

"Pretty? Well, yes, if we had the whole yard trimmed and laid out as it should be. I hope we shall have it some day; but a stray vine here and there seems hardly worth fussing over when we can't have the whole done.

Nealie sighed, but was silent, and Tim came in with an armful of wood.

"Nealie," he said, pausing near the table, "if you'd just sew this sleeve up a little The old thing tears awful easy, and I just hit it against a nail."

He spoke low, but Mrs. Barney's quick ears caught the words.

"That jacket torn again, Tim! I never saw such a boy to tear things to pieces! No, Nealie can't stop to mend it now, and I can't either. I've been intending to get you a new one, but there doesn't seem much chance to make anything new while you contrive to make so much patching and darning on the old."

Mrs. Barney shut the oven door with a snap. Tim was the hired boy, kind-hearted but careless, and he was rather discouraging. Board and elothing sometimes appeared to her a high price for his services. "Hurry now, and pick some currants for dinner," she said.

Tim took the tin pail pointed out to him, but did not hurry as he passed with clouded face down the walk. The thought of a new jacket would have been pleasant a few minutes before, but it had suddenly lost its attractiveness. The boy drew his bushy brows into a scowl and as soon as he was out of sight of the house, threw himself upon the grass and began his currant picking in a very leisurely style. Then it was that sister Searls drove up in her rattling old buggy, with a horse that was, as Tim said, "a reg'lar old revolutionary pensioner."

"If I can't have fine horses and carriage, I can take a deal of comfort with these, was always sister Searls's cheery comment upon her equipage. She had an errand at Mrs. Barney's and had stopped on her way to the village. A plump, rosy-faced little woman she was, not young, only that she belonged to the class of people who never grow old: neatly dressed, though it was but that old poplin made over, Mrs. Barney wondering a little that she should have taken the trouble, when she surely needed a new one.

"This room is too warm to ask any one to sit in," she said apologetically, placing a chair for her caller just outside the door. a chair for her caller just outside the door. saving space in b, and growing fretted and tired without cher T. and M. sekening her speed. Nealie, standing at eparately, if desertioning table, was also tired. iere in suinmer.

> "In the meanwhile you have this cool porch. What a pleasant place it is," said sister Searls, admiringly. "Yes, if one had time to enjoy it," answered Mrs. Barney, with an uneasy little laugh. "I'm so hurried, trying to get everything about the place in just the right order, that I don't nave time.

> "Take time, sister Barney, take time!" said Mrs. Searls, smiling, but earnestly. "Make the most of what you have while you are working for something better. Do not crowd out any little sweetness you have, to make room for some great pleasure that's farther off. You see," she added, blushing a little, as if her words needed excuse, "it's something I had to learn myself, years ago, never to trample on daisies in a wild chase after roses. The roses I have not found, but the daisies have

ant them if you would let Tim dig a lit half did not fully comprehend what had been said.

any sort of a flower has to do with wanting garments, like as any way. Dear me! I don't get much time for poetry in my life! I'm sure of that. How Tim does loiter!"

Tim, meanwhile, had sauntered out from among the bushes, and was engaged in untying the old horse that Mrs. Searls had fastened as securely as if it could be induced under any circumstances to run. He was moved to this act of gallantry, partly because he really liked the cheery little woman, and partly because he heard Mrs. Barney's call, and was in no haste to go to the house.

"That will do, thank you, Tim," said sister Searls, nervously anxious to expedite his steps in the way of obedience. "I think Mrs. Barney is calling you."

"Yes'm; she 'most always is," answered Tim, philosophically, pausing to arrange the harness with painful deliberation.

"But, my dear boy," urged sister Searls, reading something in the knitted brows, "you really should try to please her and help her all you can, you know. She is kind to you.'

"Oh yes, she's kind! Only when I see one of her kindnesses a coming I dodge; it generally hits a fellow hard enough to be uncomfortable," responded Tim. Then, having relieved his feelings by this statement, his conscience pricked him slightly, and he added: "You see she's always in such a hurry. She can't come and bring 'em; she has to pitch 'em."

Mrs. Searls meditated as she drove down

the country road.

"Well, I never thought of that before, but I do suppose that's why the Bible speaks of the Lord's 'loving kindness' and tender mercy'-because there's so much kindness in the world that isn't one bit loving, and so much mercy that is only duty and not tenderness. I'll tell Josiah that. For it happened that while the good minister pored over his books and studied theology, his wife, going here and there, studied humanity. And though he cooked his own sermons, she often seasoned them.

The baking was done at last, the currants picked, and Mrs. Barney's dinner ready.

"For the bounty bestowed upon us may we be duly grateful," murmured Mr. Barney, with head bowed low over his plate. Then he looked up and remarked that he was tired of a steady diet of ham and eggs, and didn't see why they couldn't have a little variety.

"You would see if you had to cook in the hot kitchen as I do," responded Mrs. tered to suit us, I shall not have a stove Barney more shortly than her wont. "I am glad to have whatever I can get most quickly and easily. When we have a summer kitchen, we can begin to live as other

people do."
"If we ain't all old as Methuseler," complained Master Tommy in an undertone which was perfectly audible. "Anyway, the chickens will be if we can't have any cooked till that time." He had sniffed the odors of the baking on his homeward way from school, and settling his juvenile mind upon chicken-pie for dinner had been griev ously disappointed.

Warm and weary with the morning's work, the questions and suggestions fretted Mrs. Barney. She felt wounded and aggrieved, too, as she moved about silently after dinner. No one seemed to see that she cared as much for things nice and comfortable as did the others, she said to herself. She cared far more, indeed, since she was willing to do without much now, and work and plan for the sake of having things all that could be desired by and by. How many present comforts and conveniences she had foregone for that. Those very cellar stairs, toward whose dark, tortuous steps she was tending, were an exam-

"Daises and roses! I don't see what ple; they could scarce be more illy built, or in a more inconvenient place. Mr. Bara new kitchen! But, there! I suppose new had wanted to remove them; but she ministers' wives, even if they are only min- would not allow him to incur the expense, isters' wives, hear so much talk that it because a second removal might be necescomes natural to them. Bits out of old sary when the house was thoroughly re-arranged. No, she had preferred to submit to the discomfort all this time.

Too long a time it proved; for even while she meditated, an insecure board slipped beneath her feet, plunging her down the narrow stairway against the rough stone wall, and then upon the hard floor of the cellar. One swift moment of terror, the crash of dishes that fell from her hands, a flash of excruciating pain, and then she knew nothing more. She did not hear Nealie's wild cry from the room above, nor see her husband's pale face as he lifted her in his arms.

When she returned to consciousness a strange voice—the physician's—was say-

"No bones broken, though it's a wonder her neck wasn't, falling in the way she

Slowly she opened her eyes upon a confused mingling of auxious faces, wet cloths, and bottles of arnica and camphor, and gradually she comprehended what had happened, and her own condition-not dangerously injured, but bruised and lamed, with a sprained ankle that would keep her a prisoner for some days at least. It was a sudden pause in her busy work, an enforced rest. She scarcely knew how to bear it, for a moment, as she remembered all she had planned to do, until a second shuddering thought suggested that she might have left it all forever; then she grew patient and thankful. Yet it seemed strange to be quietly lying on the lounge in the best room, the room that had been kept so carefully closed to preserve its furniture until an addition to the house should transmute it into a back parlor; to watch through the open door, only a spectator,

How good the children were that evening, and how thoughtful her husband was, coming to her side again and again to talk or read to her. They had not found much time for talking or reading together these late years, she and David; she had always been so busy when he was in the house. She had dreamed of a leisure time coming, though, when they should have many evenings like this, except the illness or accident coming to mar her plans, or of death suddenly ending them. But it flashed upon her now how many loving words and offices and daily enjoyments had been erowded out of their home, and in that brief retrospective glance she understood the meaning and the earnestness of sister Searls's entreaty

while Nealie flitted to and fro in the

kitchen beyond, spreading the table for tea.

"Why, it's all kind of real nice and jolly-if you wasn't hurt," declared Tommy, unable to express his enjoyment of the pretty room, and the unusual family gather-

ing any more clearly.

Tears gathered in the mother's eyes, but she had found her clue and meant to follow it. She had ample time for thought in the days that followed, when she was only able to sew a little, now and then, on garments for Tim, or look over seeds for Nealie's vine-planting; and slowly but surely she learned her lesson, and brought it back to health with her-to gather life's pleasantness as God sends his sunshine—day by day.—Interior.

"Hearts more or less, I suppose," says Principal Shairpe, "most of us have; but we keep them so close-cased and padlocked -we wear an outside so hard or dry-that little or none of the love that may be within escapes to gladden those around us. And so life passes without any of the sweetening to society that comes when affection is not only felt but expressed."

#### "AND THERE SHALL BE NO NIGHT THERE."

[Lines written on seeing a picture of the "New Jeru salem."]

O LOVELY land of beauty! O glorious land of light! which is seen no darkness, to which there comes no night:

O city so enchanting! O tree of life so fair! O gates of pearly whiteness! shall we thy glories share?

O wall of stones most precious, whose radiance ne'er shall pale,

O streets with golden pavements, whose brightness ne'er shall fail,

O waters of that river proceeding from God's throne, O place of joy and gladness, in which is heard no

Where pain, or grief, or sickness shall trouble us no

Where tears, and fears, and partings eternally are

No sunlight there is needed: the Lord his light be

No moon to rule the night, for there God's glory

In streams of light unceasing. The gates are open

Glory and honor enter, and evermore abide. O home of joy and gladness! O city out of sight! We see by faith thy beauty; we long for thy pure

Father, whose love so boundless permits an entrance

Saviour, whose care so precious those mansions shall

Look down on one so erring, who strives thy law to

Who often fails and falters, who often waits to weep

Help, gracious Lord, the weakness of one who mourning waits, And grant to me an entrance through those fair

pearly gates.

May all who love thy statutes obtain admittance

there. And find a home of rapture within that city fair.

Prescott, Wis , July 17, 1878.

#### WHAT IS TO BE DONE?

The question here propounded is preeminently important, and the facts that cause us to introduce it are sadly abundant. It will be very likely remarked, If there be such facts, name the persons and places identified therewith. This we have done more than once, and the same result has been reached. It has not pleased those "at ease in Zion." We choose for the present our own methods of performing our duty, and hope we have lived long enough to be considered able to decide such questions intelligently and correctly. At any rate, we certainly know how to do the best we can with our present capabilities. We are fully persuaded that there must be a reform. We mention a few facts which lead us to this conclusion.

A responsible brother, a pastor well known in our denomination, says that a prominent official in his church, a Sunday-school superintendent, and a steward, and a trustee, publishes a Sunday paper, and the boys in the school are out till 8 A. M. on Sunday, selling the same. Another is a politician, and plays cards in saloons for beer, but don't attend prayer-meeting or class-meeting. The most wealthy and aristocratic member of the same church, whose house is the home of the bishops when they visit the place, plays cards, but for fifteen years has not been in a class or prayer-meeting. These three men are stewards and trustees, and using a common mode of expression, "run the church."

We are informed of another person who is known to have more to do with fixing the appointments in a prominent city than any other one man in it, that is largely in- | the sun rises and sets differently from its same city, the wife of a leading member of aside, and the sun has taken a strange the church was sick, and the sickness it freak, and has chosen a new course in the was feared would be "unto death." But heavens. So, to one sailing along the coast God in mercy restored her, and the first the land seems to move past, and the boat place she went to after her restoration was the theater. The reason for this was, the daughter was to take part in some private parlor readings, and it was deemed desirable she should have an opportunity of hearing some distinguished performer on the stage. This, of course, is the result of "parlor readings," etc.

Another case in the same locality is that of a local preacher who accompanies his sons to the theater, they having contracted a taste for theatrical performances by "parlor readings," and Sunday-school exhibitions. The father says he can't restrain

to include the "better class," as they are lost his compass.

designated. They are the men who serve on church committees, and select pastors

whom the bishops are expected to appoint. We do not pretend that such matters are general or common. But we aver they are by no means rare or uncommon.

We quote a declaration made by one of our chief pastors, Bishop Peck. In a recent discourse, published over his own signature in Zion's Herald, he says: "There is, for instance, a general impression that many members are not useful, not holy in life, not worthy representatives of practical Christianity, really a burden, and not a help to the church. But the extent of this sad fact is not seen, that the cold, worldly, or indifferent in our midst are really a large majority, and that the church is compelled to bear the reproach of a vast multitude of sinful men. Nor is the peril of these breth-ren fully appreciated. It comes to be considered so much a matter of course, that the evil is looked upon as irremediable; and the few go on to bear the burdens and do the work which belongs to the many, and charity becomes indifference. Discipline is hence rare, and finally impossible An attempt to expel even the incorrigible awakens surprise, and even bitter opposi tion. Crimes, 'sufficient to exclude a man from the kingdom of grace and glory,' come to be considered venial, and the pastors and members who attempt a godly discipline, become the accused, persecuted criminals. Let me distinctly, but with tender eoncern, say, that this represents a fact so large as to explain, to a great extent, our failures in church reforms and Christian power, and to call for the most rousing, pathetic, and persistent appeals from the pulpit and the press."

The reader will please remember that this sad picture is drawn by a bishop of our church. To us, if true, it would be no more significant than if uttered by the humblest individual connected with the body. But most of people deem Bishop Peck of much greater importance than Jesse T. Peck, and for their consideration we wish to emphasize the fact that it is BISHOP PECK who makes these fearful declarations. It is not the extreme and enthusiastic individual who happens to be the editor of this journal, that says these strong things, but a man sufficiently conservative to be called to the office of a bishop in the church. Doubtless the words were well considered, and the facts were thoroughly canvassed, before they were made public. The good bishop certainly knows what he affirms. Of the correctness of his representation no candid and intelligent person will have the slightest doubt In this state of things, we repeat the inquiry with which we started, "What is to be done?"-Methodist Paper.

If we might be allowed to answer the question proposed at the head of the foregoing article, we should say, in view of its statements, that about the only thing to be done is to obey the prophetic injunction of the Scriptures, and proclaim, "Babylon is fallen; come out of her, my people;" thus endeavoring to save some from the wreck that is inevitable in the near future.

#### GETTING TURNED AROUND.

Somerimes the wisest of men, in their travels in countries and places new to them, become bewildered as to the points of the compass, and it seems to such persons that asual regular course: all order seems set seems to stand still; and to many minds it is a matter of certainty that the sun does revolve daily around the earth.

So of customs and habits: to the tobacco or opium or whisky consumer, it seems clear that he lives only by the vile habit which is really killing him. To the Sunday observer, all other days are working days, and Sunday is the only Sabbath; indeed, to him Sunday is the Sabbath of the fourth commandment. To another, a few drops of water sprinkled upon an infant is baptism; to another, this rite is the circumcision of the new covenant. To one, death them from going, and goes to watch over is the new birth, and the resurrection; to them, and keep them from being harmed, another, a block of painted wood is a god; Two superintendents of Sunday-schools to another, Mohammed is a true and living in the neighborhood can say nothing to the prophet; to another, Mary is the mother of boys in their schools against the use of God, and a very convenient lady intercestobacco and rum, because they themselves sor. So it is; the many are bewildered are addicted thereto. The cases we refer and turned around, like the man who has Joseph Clarke.

#### IMMORTALITY NOT A CURSE. 3

THERE is something grand and hope in spiring in the very word immortality. It is the opposite of mortality. It denotes a state free from death. So blessed is it that we are taught that God is its source, and its only absolute possessor. John 5:26; 1 Tim. 6:16. But if all who fail of the heavenly kingdom shall from age to age seek death and it shall flee from them, as in the case of some mortals during the one hundred and fifty years' sounding of the first woe trumpet (Rev. 9:6), it follows that immortality will be to those lost millions a curse; a curse irremediable, eternal; a curse that will nourish the plant of sin in God's universe forever; a curse that will make rebellion, deformity, discord, pain, and anguish existing, horrid realities to eternity. In Rom. 2:7 we are taught to seek after

immortality as associated with honor and glory. It cannot, therefore, be a curse. It is the crown of life of the Holy Script ures. It was not given to the fallen angels, nor to the lost of our race at the beginning of their probation, with the divine foreknowledge that it would ultimately be an endless curse. It was reserved for the overcomer. Let us seek for it by patient continuance in well-doing; then it will be sure for us "at that day" "when the Chief Shepherd shall appear."

N. W. VINCENT.

#### THAT IS PERFECTLY NATURAL.

THAT is perfectly natural. How often is this expression made use of even by those who profess to be followers of Christ. And is it an extravagant conjecture to say that many will come up in the Judgment deceived, on account of their having said and done those things that are perfectly natural? Take that person who is naturally covetous; will he ever be able to enter through the gates into the city of God, unless the Spirit of the Lord eradicates every eovetous desire from his heart? And what is true of the covetous person will also be true of the intemperate, jealous, licentious, fault-finding, or eccentric person.

It may be that some will feel to take is sue with me in regard to the last-named character. I apprehend that when the people of God attain to the high state of one ness described by our Saviour in that memorable prayer that his followers might be one even as he and his Father were one, then those eccentricities and peculiarities now so prominent even among Seventhday Adventists will all be laid aside. Then indeed shall we be a peculiar, chosen people unto the Lord, separate and distinct from the world, but joined together in a perfect, WM. OSTRANDER. harmonious union.

#### THE COMING AND KINGDOM OF CHRIST.

THE following confession of faith, signed by John Bunyan and forty other elders deacons, and brethren, and approved by more than twenty thousand others, was presented to King Charles II., in London, 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

"ART. 22. We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts 1: 3). which was taken up into heaven(Luke 24: 51), shall so come in like manner as he was seen go into heaven. Acts 1:9, 11 pear, we also shall appear with him in (which men so mightily strive after here) Lord and his Christ. Rev. 11:15. For all is yours (ye that overcome this world), for ye are Christ's, and Christ is God's. 1 Cor. 3:22, 23. For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven. Dan. 7: 27. Though, alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron. Rev. 2:26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from; for the oppressors shall be broken in pieces (Ps. 72:4), rightly used the means God has placed in and their vain rejoicings be turned into our hands to save souls? What have we

mourning and lamentations, as it is written Job. 20: 5, 7.

"We believe that there will be an order in the resurrection; Christ is the first fruits and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in Heaven at his Father's right hand, so we do believe, that at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, ac cording to the Scriptures, reign on the throne of his father David, on Mount Zion in Jerusalem, forever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ him self will be alone visible, supreme king 🕷 the whole earth.

We believe that as this kingdom will be universal, so it will be also an everlast ing kingdom that shall have no end, no cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall re ceive the end of their faith, even the salva tion of their souls; where the Lord is the shall be also.

"We believe that the New Jerusalen that shall come down from God out of Heaven, when the tabernacle of God shall be with them, and he will dwell amon them, will be the metropolitan city of the kingdom, and will be the glorious place of residence of both Christ and his saints for ever, and will be so situated as that the ingly palace will be on Mount Zion, t holy hill of David, where his throne was.' Crosby's Hist. of Baptists.

#### WHAT SHALL WE RECEIVE?

"And, behold, I come quickly; and my reward is with me, to give every man a cording as his work shall be." Rev. 22 12, also Rom. 2:6. Yes; we shall re ceive just what is right, according to what we have done, as all our work is faithfull recorded. "And I saw the dead, small and great, stand before God; and the book were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. Oh, what solemn thought! that we must soon render up our account, and that we shall be recompensed for only what we have done. All our good intentions, all our resolutions all our faith, all our anxiety for other will do us no good unless they have led to zealous work. We shall not be in warded according to what we feel, or what we intend to do, or what others do in spit of us; but according to our works.

Suppose a farmer should employ a man during harvest, promising to give him what ever was right for his labor, and that man should make loud pretensions of what h wanted to do, and lament that so much grain would be lost because of idlers, com plaining because the faithful laborers did not follow his ideas in everything, and suppose he should pursue this course from day f day throughout the harvest, neither work ing himself nor allowing others to work, that by his idleness much of the grain should be lost, what wages ought he to re ceive at the settlement? Would not the employer be justified in charging him for damage, and not allowing him anything for the time he spent? Certainly he would

Now if the laborer would be held n And when Christ, who is our life, shall ap- sponsible in that case, how should we ex pect the Lord to deal with us who have glory (Col. 3:4); for the kingdom is his, ontered his vineyard to labor, if we allow and he is the governor among the nations the fruit (souls) to perish all around us (Ps. 22:28), and king over all the earth. and do not put forth earnest efforts to save Rev. 5:10. The kingdoms of this world it? Not only ministers, but every mem ber of the tract society has entered the to enjoy) shall become the kingdoms of our great vineyard, and all will soon be rewarded according to the work done. Heat Christ talk to the idlers. Matt. 20:6-7 "Why stand ye here all the day idle? . . Go ye also into the vineyard; and whatso ever is right, that shall ye receive." So all are expected to engage in the labor of sav ing souls. If you are not a minister, it is your duty to become a working member of the tract society. You can use your means in the cause of God, or you can devote your time to its advancement; but the Lord wants you to work, if you would re ceive a reward when he returns to settle with his laborers.

Now one word to those who belong to the T. and M. army of Kansas. Have w

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trying to gain more of this world's goods? What do we intend to do the present quargiven us this season, can we feel clear harvest is almost past, are we ready to render our account, and receive wages acording to what we have done? "Every me of us shall give account of himself to God." Rom. 14:12. If we should be alled upon to render our account before the close of the present quarter, what would be our wages? Should we hear the welcome: "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord"? or should we hear instead: "Depart from me, ye cursed, into everlasting fre, prepared for the devil and his angels "?

Matt. 25:21, 41. Fellow-soldiers marching to the Judgent, we shall soon be there. Soon we hall hear the voice of the great Commander, dividing the army into just two livisions. One division will be the blessed; he other, those who are accursed. One livision will be led by King Jesus, and will inherit the kingdom prepared for those who love him; the other will be driven way into outer darkness. The one will receive life eternal; the other will go into he lake of fire, which is the second death. Oh, how can we do without the reward of he faithful? and how can we endure the punishment that will be inflicted on the wicked? Let us strive to be found in the ormer class; and let us labor that others, through our instrumentality, may be numbered among the redeemed. Let each one settle in his own mind what he will receive. J. N. AYERS.

Garnett, Kansas, July 25.

#### MISSIONARY WORKERS OF A. D. 27 AND 1878.

THE gospel of Christ is the same in wery age, although the manner of advancing it may differ at different periods. The low facilities for locomotion and communication that met the demand eighteen hundred years ago would be inadequate to the present emergency.

Ours is an age of wonders, and many of he numerous inventions of to-day are just what is needed to advance God's holy truth, and should be used for this purpose. But our rail-cars, steamboats, telegraphs, express companies, etc., would never warn the world without self-sacrificing missionary workrs. These different agencies are means through which the workers can strike a blow that will be felt from pole to pole.

A missionary worker does not labor from ove of gain or honor. His love for pretions souls impels him to a course which often brings the reverse of this. He does not stop to see what the advantages will be b himself, but, like the man who would ave his fellow from imminent danger, he mshes to the rescue with all the strength at his command. Let us become imbued with such a spirit, and God will bless our forts. It is the motive that leads us to do all in our power, which God looks at and weighs. The two mites of the poor widow were more in his sight than all the "much" ast in by the rich, because she had done d in her power, while they had not. The idea of missionary workers is not a new one. Some may think that it originated with Seventh-day Adventists, but this is a rand mistake. I do not suppose that Paul had books on present truth to scatter, or that Timothy obtained subscribers for a pioneer paper, the probabilities are that hey did not, yet they were true missionary workers.

After Christ had been baptized he was seen walking alone by John and two of his disciples. John exclaimed, "Behold the Lamb of God." Mark the result: "And the two disciples heard him speak, and they followed Jesus." They went home with him, and no doubt he instructed them in the missionary work; for the next we learn is that one of them got his brother interested in the truth and brought him to Jesus. Also the Saviour called Philip, and he would not rest; the newly found truth was too precious to enjoy alone, so he goes in pur-suit of somebody to whom he can impart the the same. The first one he finds who seems interested is Nathaniel. He tells him his simple story, and Nathaniel, having an honest heart, embraces the truth.

Thus, missionary workers have ever labored in the cause of the Master. Men have

been doing with the strength God has dence of God, it is our lot to have the given us? Has it been used in the Lord's honor of living when missionary operations muse? or have we employed it selfishly in are being closed up, and like a mighty corporation, are preparing to shut down. We have much difficult work to finish before ter? In view of all the blessings God has it closes. Who will work now? Who will lift a little harder? Rise a little earwhile our neighbors are unsaved? The lier in the morning, if need be? In short, who will be a missionary worker in deed and in truth?

#### HOLLAND.

In the last number of Les Signes des TEMPS, Eld. Andrews has an interesting paragraph in regard to the cause among the Hollanders. Freely translated, it is as fol-

"Our brother Velthuysen, in Holland, labors with activity and zeal to lead the people to obey the commandments of God. He writes us that from time to time he is rejoiced at the success of his efforts, whether in preaching or in the work of publishing. Many persons, he says, study these subjects with interest. A brother, a captain of a vessel on the Baltic Sea, bears a faithful testimony in favor of the memorial of the Creator. Aboard of his ship, no matter where he is, and despite the opposition which he encounters, he keeps the rest-day of God, and each Sabbath assembles his crew with him in the cabin for divine service. Being brought in connection with other Holland sea captains, and many other persons, he has an opportunity to make known his faith, which he does, leaving the results with the Lord. This good news [adds Eld. A.] encourages us to work while it is yet day. Everywhere the Lord has his faithful servants. Let us unite our efforts, and be not weary in well-doing, knowing that our work will not be in vain in the  $\operatorname{Lord.}$ 

#### KENTUCKY AND TENNESSEE TRACT SOCIETY.

The following is the report of the Kentucky and Tennessee Tract Society for the quarter ending July 7, 1878 :-

No of members,	45
" " letters written,	26
" " received,	8
" " families visited,	9
" " pages tracts distributed,	5,918
" periodicals "	740
" " subscribers obtained for p	eriod-
icals,	50
" " Annuals sold,	12
Received from new members,	\$ 2.00
" subscribers,	38.25
" book sales,	9.45
Water.	Ø40.70
Total,	\$48.10

BETTLE COOMBS, Sec.

Sr. Bettle Coombs writes as follows to the tract and missionary laborers of Kentucky and Tennessee:-

How thankful we should be that we have been enabled to accomplish as much as we have since the commencement of the year. This work was new to many of us when Bro. Haskell came South. Thanks to the Lord for his timely presence. I can see that our efforts in this direction have inspired some of us with more faith, hope, and courage, and with a firmer trust in the Lord. I would say to those among us who have made no special efforts in the missionary work, Try our plan, and see if you do not enjoy more of the blessing of the Lord, and greater peace of mind than ever before. My experience is that God will ahundantly bless those who sacrifice and deny self for the advancement of his cause and the salvation of precious souls. Our time to labor will soon be over. Jesus will soon come, and those who faithfully toil now will then receive a rich reward.

Dear brothren and sisters, let each one of us during this quarter be more watchful and prayerful in our missionary efforts. If we are, we shall accomplish more than we have during any previous quarter. Let us see if Jesus will not verify unto us his promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

Bro. Alonzo T. Jones, in a letter from Eugene City, Oregon, under date of July 30, enclosing contributions to the Dime Tabernacle from himself and wife, says :-

Please send me some more Dime Tabernacle blanks, librarians' lists, and monthly reports. I want to get every lover of the truth in this district, No. 3, to take part in this grand move.

I just received a letter from Bro. Van Horn in which he informs me that he starts to-day from Salem to Walla Walla. Sr. Van Horn remains in

The interest in Eugene City is excellent. The numbers in attendance at our meetings have increased from the first, till last Sunday night we had fully four hundred hearers. Never had better attention; there is no noise or disorderly conbored in the cause of the Master. Men have possessed the missionary spirit all along down the stream of time. In the provi-

#### OUR SCHOOL.

THROUGH the goodness of God we have a good school, where our children may be educated. A good education is worth far more to our children than wealth. The next school term is right upon us. Parents and guardians who have children that should go to school, should make an earnest effort to send them on time. I know very well the reluctance that some parents have to sending their dear children away from home, for I have experienced it myself But as I spent ten weeks at our college last winter, I am prepared to speak from personal knowledge. I have quite an extensive acquaintance among our people in the West, and I know that the influences our children will be under while at school in Battle Creek, are, in nineteen cases out of twenty, far preferable to the influences surrounding them at their homes.

The church at Battle Creek seem to have a sense of the trust reposed in them by their brethren, and they work in sympathy and union with the college faculty for the best good of the students. It is but justice to this dear people that we say, that we do not see how they could manifest more interest were the children their own. This is just as it should be. And our fervent prayer is, and shall be, that it may ever be thus.

Professors Brownsberger and Bell have the best good of the school at heart. I speak of them because I know them personally, and have vitnessed their untiring efforts in working for the interest of every one placed under their care. They are men of God, and act as those who expect to give account. And as far as my knowledge goes, this is true of all engaged as

I would say to my brethren everywhere, Put away your reluctance. Send your children to school. Repose confidence in your brethren at Battle Creek, and in the college faculty; they are worthy of it, and will not betray you.

R. F. ANDREWS.

#### Our Especial Mission.

Our object is to do good unto all men. On the fundamental doctrines of Christianity, such as Faith, Repentance, Conversion, Holy Living, &c., we are in harmony with the Protestant world. But in addition to these we believe light is shining upon important Bible truths which have long been neglected. We believe the last note of warning is now going forth, and, n the name of the Lord, we ask the people to

We bring no new-fangled notions, but inquire for the Old Paths.

Prove all things; hold fast that which is good.

# Sabbath School Department.

#### BIBLE LESSONS FOR YOUTH.

LESSON X .-- ABRAHAM IN CANAAN.

QUESTIONS.

1. Where was Abraham obliged to go soon after he arrived in Canaan? 2. Why was he obliged to go to Egypt?

3. How were Abram and Lot prospered in

4. On their return to Canaan what were they obliged to do? Why were they obliged to separate?

How did Abram manifest his generosity? What choice did Lot make?

Where did he pitch his tent?

Where did Abram dwell?

10. What is the southern part of the valley of the Jordan called?

11. What were in this vale?

12. What were these cities called? 13. How many kings made war with the cities

of the plain? Gen. 14.

14. What was the reason of the battle?

15. On hearing of this, what did Abram do? 16. When did he overtake the victorious  $\mathbf{armv}$  ?

17. What did he do when he overtook them? 18. Whom did he meet as he was on his way

19. Who was Melchisedec?

20. What did he bring forth? 21. What did he do for Abram?

What did he tell him?

23. What did Abram give Melchisedec?

#### SYNOPSIS.

Abram had not been in the land of Canaan long when there came such a famine that he was obliged to go to Egypt and dwell there till the famine was over. While Abram and Lot were in Egypt, the Lord prospered them so that they became rich; and on their return to Canaan they were obliged to separate, in order to find pasturage for their cattle. Abram generously gave Lot his choice, and he chose the plain of Jordan, and pitched his tent toward the wicked city of Sodom. Abram dwelt in the plain of Mamre, near Hebron. The southern part of the valley of the Jordan is called the Vale of Siddim. In this vale there were cities, called the cities of the plain. The kings of these cities were beaten in battle, and many of the people, with their most valuable goods, were carried away by their enemies. Lot and his family were among the prisoners. Abram, on hearing of this, armed his servants, and being joined by some powerful friends, pursued the army. Having overtaken them in the night, he rescued the prisoners and their property, and returned with them toward Hebron.

On his way back, Abram met a strange person, called Melchisedec, king of Salem. Melchisedec was the priest of the most high God, and he brought forth bread and wine, and blessed Abram, telling him that it was the God of Heaven that had given him victory over his enemies. Then Abram gave Melchisedec a tenth of all the spoil that he had taken.

#### LESSONS FOR BIBLE CLASSES.

#### LESSON X,-CHARACTERISTICS AND SYMBOLS.

QUESTIONS.

1. In what condition was the kingdom of Babylon when Nebuchadnezzar had the dream recorded in Dan. 2? 2. How did Nebuchadnezzar rank among

the monarchs of that kingdom?

3. What did the head of gold fitly repre-

4. What characteristics of the kingdom were best represented by the lion?

5. How did Babylon among the nations resemble the lion among beasts?

6. What Scripture proofs can you give to show that Babylon was a universal kingdom?

7. What change took place in the Babylonian kingdom?

8. How was this change indicated in the  $\mathbf{symbol}$  ? 9. Relate the circumstances of Belshazzar's

death. 10. By whom was Babylon taken?

11. How did Cyrus gain possession of the kingdom? 12. By what symbols was the Medo-Persian

kingdom symbolized? 13. What would the silver seem to indicate?

14. Of what was the bear a fit emblem?

15. What example have we of the unyielding character of the Medo Persians?

16. What was said concerning the ram, that showed the universal dominion of the second kingdom ?

17. What are the three ribs in the mouth of the bear supposed to denote?
18. What was denoted by the two horns of

the ram? 19. Why is one represented as coming up last

and being higher than the other? 20. Can you describe the city of Babylon and

give the particulars of its capture?

21. What remarkable prophecy had foretold this event nearly two hundred years before?

SYNOPSIS.

The kingdom of Babylon was in the hight of its clory when Nebuchadnezzar, its most distinguished and powerful monarch, had the dream

The unparalleled wealth and magnificence of this kingdom were fitly represented by the head of gold, Dan. 2:38; and its power and military

prowess, by the lion, Dan. 7:4.

As the lion is the king of beasts, so Babylon held all other nations in fear. Read Daniel 2:37, 38; 4:22; Jer. 27:5-8.

But under the dissolute reign of Belshazzar, the kingdom became weak, and to show this, it is said of the lion that his wings should be plucked, and a man's heart given him. Daniel

It was while this Belshazzar was holding a drunken feast, and he and his lords were drinking wine from the golden vessels that Nebuchadnezzar had taken from the temple in Jerusalem, that Cyrus, at the head of the combined armies of the Medes and Persians, entered the city of Babylon at night, slew Belshazzar, and gained possession of the kingdom. Read

The Medo-Persian kingdom was first symbolized by the breast and arms of the image; secondly, by the bear; and thirdly, by the ram.

The breast and arms being of silver, while the head was of gold, would seem to indicate that the second kingdom was inferior, in wealth and grandeur, to the first.

The bear was a fit emblem of the cruelty and tenacity of the Medes and Persians; for the laws of that kingdom could not be changed, even to save Daniel from the lion's den.

The ram showed the universal dominion of the kingdom; for none could stand before him, neither was there any that could deliver out of his hand. Dan. 8:4.

The three ribs in the mouth of the bear are supposed to denote some of the principal conquests of the Medo-Persian kingdom, probably Babylon, Lydia, and Egypt.

The two horns of the ram, one higher than the other, denoted the two powers that were united in this kingdom, and that Persia, although it came up last, would rise higher in power than Media.

NOTE ON THE CONQUEST OF BABYLON. -- More than one hundred and seventy years before his birth, Cyrus was mentioned by name in prophecy as the one that was to conquer Babylon, even the manner in which he would enter the city being predicted. Iss.

which he would enter the city being predicted. Iso. 44:28; 45:1-4.

The city of Babylon was deemed impregnable. It was surrounded by a wall said to be three hundred feet high and eighty-seven feet thick. Outside of the wall was a vast ditch from which the material had been taken to build the wall. This ditch was filled with water making a canal of great depth and breadth. The city contained a store of provisions sufficient to last its inhabitants twenty years.

The river Euphrates ran through the city, but it passed into the city and out of it under the wall, and on either side of the river there was a wall as high and strong as that which surrounded the city. Cyrus turned the river out of its natural channel into an artificial one which his men had dug. This left the bed of the river dry where it passed through the city, and through this river bed Cyrus and his army passed under the wall in the night, marched into the heart of the city, and entered it through gates that had been carelessly left open.

G. H. Bell.

G. H. BELL.

"Sanctify them through Thy Truth: Thy Word is Truth." JAMES WHITE, Corresponding Editors.

. - Local Editor.

U. SMITH, -

#### THE COLORADO TENT.

ELDER CANRIGHT and the writer have visited the Colorado tent now pitched at Boulder City, a city of three or four thousand inhabitants. The tent is pitched on the public square in the center of the city. The congregation the evening of the second numbered about one hundred, who gave the best of attention to the word spoken by Elder Cornell.

Bro. I. A. Olmstead has now joined him as tent master and missionary laborer. His experience in the latter in the State of Michigan will doubtless make him of great service at this

Elder Canright has received a letter from a sister in Georgetown, Colorado, in which she states that there are three who observe the Sabbath of the fourth commandment in that place. She speaks of a meeting of twelve who were all united in inviting a preacher to come to that place with the tent. If not convenient to bring the tent, a meeting-house could be obtained for a course of lectures. She also stated that doors were open for the entertainment of the one or the ones the Lord might send.

This is a most encouraging feature of the work in this new field, and gives assurance that Colorado may soon be ranked among those States where we have prosperous Conferences.

#### DR. LEE AND THE RECORDER.

ELDER CHARLES LEE, a Swede, physician, and once a Seventh-day Adventist preacher of some ability, having rashly, and without reasonable excuse, torn away from his brethren, who have done all in their power to help him, now, through the columns of the Sabbath Recorder, offers himself to the Seventh-day Baptists. Elder Lee, having been instrumental in raising up several churches among the Swedes in Minnesota, had their confidence and sympathy, which gave him influence with them. And when he apostatized he drew about one-half of the Swedish brethren with him.

But Dr. Lee was a spiritualist at the time he embraced the doctrines of the Seventh-day Adventists, and although he renounced spiritualism, his mind had been so racked by that terrible ism, and also by domestic troubles, that when he came among us he was hardly a sane man. At one time Elders Canright, Littlejohn, and Kilgore saw him at State Center, Iowa, without the use of his reason, without proper clothing, hatless, wandering-he knew not whither. For a time, however, he received that instruction and reproof which he needed to raise him from the mire into which he had fallen. But as soon as he threw off this restraint, and followed his own spirit, he became a wild fanatic, and gave himself up to the most fanciful expositions of the word of God, making himself and his faction the subjects of prophecy. Mrs. White was the woman Jezebel, and he asserted a hundred and one things on the authority of Charles Lee, too numerous and too silly to mention.

As a consequence, sensible people could not the Sabbath. Elder Canright, who is at our side as we write, attended the Minnesota campmeeting in June of the present summer, and there learned the present condition of Dr. Lee's faction. According to his best knowledge and belief in the case, more than one-half this unfortunate faction have renounced the ancient Sabbath of the Lord, and the balance do not give Dr. Lee any support, neither would they go with him to the S. D. Baptists or anywhere else. Eld. Canright says that Bro. Norstrum, a Swedish preacher who used to travel with Dr. Lee, but did not follow him, says that Lee told him that when he was with the Seventh-day Adventists he had friends, but now he has none.

Dr. Lee says in the Recorder that "there are with us nine churches." But there were only five churches in Minnesota in their most prosperous days. The largest church was at Litchfield, but it has gone down entirely, leaving a very few who still observe the Sabbath. These did not go with Dr. Lee. He separated a few from the Scandinavian church in Chicago, who have all, or nearly all, renounced the Sabbath. Besides these, there are a few in Portland and lies. And this is because they turn away from

New Sweden, Me., in a distracted and discouraged condition in consequence of Dr. Lee's strange course. Besides these, we know of no churches of Sabbath-keeping Swedes in America.

We deeply sympathize with our Swedish brethren who still adhere to the Sabbath, and have no doubt but their trials will work in the end for the good of the cause among their people. The American brethren, at an early date in the history of the cause, suffered greater loss several times than has been sustained by the apostasy of Dr. Lee. At one time fully threefourths went off in a blind rebellion; but as ninetenths of them left the Sabbath, their fall has been a warning to sensible people not to run off with ranting fanatics, who deal in smut and blacking as their principal stock in trade.

But, to return to Dr. Lee; what seems most astounding is that the editor of the Sabbath Recorder should give such an article without first learning the facts in the case from us. The article itself shows that the writer is not friendly to us, and that he would gladly cast a prejudicial influence against the Seventh-day Adventists. Has the editor of the Recorder more confidence in a disaffected stranger than he has in a people whose history he knows, and with whom be took sweet counsel at our General Conference in 1875?

The Seventh-day Adventists have done all in their power to come near to the S. D. Baptists, and to cultivate fraternal intercourse and Christian feelings with them. And neither the RE-VIEW nor the Signs has contained a word unfriendly to that people, who were before us in revering the Sabbath of the Bible, while the Recorder seems willing to give just such articles as this from Dr. Lee. True, that paper bas a certain right to publish what it pleases; and if it continues this course we shall not put on mourning; but if the Seventh-day Baptists really wish to reciprocate our charitable views of them, and our friendly feelings toward them, and thus laoor to build up each other in the Lord and his truth, it will be an easy matter to convince Seventh-day Adventists of the fact by ceasing to give publicity to prejudicial articles in their leading organ. We shall see. We close with an extract from a letter from Elder Smith:-

"It may be a matter of entertainment to you to know that Chas. Lee, having run out everywhere else, has got down on his marrow-bones before the S. D. Baptists, and begs them to take him up, pledging himself to do just as they want him to do. Not knowing that Bro. Canright has ordered his Recorder sent to Colorado, send the paper containing his appeal. Next to taking up Lee, it seems to me they could not manifest greater weakness than is shown in publishing his letter."

#### "LET ALL THE PEOPLE SAY, AMEN!"

This was the feeling of my heart, and the expression of my lips, as I read Bro. White's article on the proper observance of the Sabbath, and how to commence and close it. This is a subject of the greatest importance; and all who have had any experience in the third angel's message can realize it. Some cannot see how it is, or whether it is so, that the doctrine of the advent of our Lord has a bearing on our interest in the observance of the Sabbath. But my testimony is that of one who first found the Sabbath in the third angel's message of Rev. 14:9-12. My own experience, and a somewhat extensive observation of others, leads me to the conclusion receive his fancies, and he not only failed to | that whenever we suffer our minds to be dibring people to the Sabbath, but a large portion | verted from the "blessed hope" of the near of the faction he drew off have apostatized from | coming of the Saviour, there is a corresponding decline in our minds from the sacredness of the Sabbath of the Lord. The fact that some who have been trained from childhood to hold the seventh day as holy to the Lord, engage in partnerships where their work is carried on upon the Sabbath, is suggestive on this point. The burden of the message is the Sabbath, as contrasted with "the mark of the beast," and the message is the special warning to this age. Thus the Sabbath is a very important part of "present truth" to all believers in the message.

It is not unreasonable to conclude that the Spirit of God witnesses to a truth according to its timeliness. The Jews believed a great deal of truth; they trusted in Moses and the prophets. But they rejected that part of the Scriptures which had a special bearing on their own times. They knew that God spake unto their fathers, but refused to examine the evidence that he had also a message specially to them. So now; the churches know they have truth. In this they are right. But the truth which they hold does not separate them from the world, nor turn them from its vanities and fol-

the "present truth." They reject the message which the fulfillment of prophecy shows to belong to this age; which contains the commandments of God and the faith of Jesus. They have lost all sense of the sacredness of God's law, and are making a vain effort to unite the service of God and mammon. We cannot doubt that the Spirit of God will entirely leave them if they persist in this course.

And now comes another article from the hills of Colorado bringing forth the same response. It is in relation to the mission to England. It has been a subject of inquiry with some why missions are opened in Denmark, Switzerland, Prussia, France, etc., and England, with those speaking our own tongue, has no missionary of the Seventh-day Adventists. It is a good thing to wait on Providence in these matters; but who can doubt, on reading Bro. White's article on this subject, that the time has fully come to open the work vigorously in Great Britain? And who can fail to rejoice? And who cannot heartily second the effort soon to be put forth in that direction?

Nehemiah said, "I am doing a great work." Much more can this be said by those who are engaged in a work which is to warn the nations, and to prepare a people to stand in the battle in the day of the Lord. May all our actions show that we realize its magnitude and its importance

J. H. WAGGONER.

#### THE MISSION TO ENGLAND.

Nothing has occurred for many years in connection with our cause which has afforded me more satisfaction than the expected mission to England. For years I have been waiting with much interest for the development of God's providence to indicate that the right time had come. I believe we have reached it at last. Bro. White's recent article concerning this mission and the plans for making it a success seems to me to be excellent.

I cannot refrain from expressing my great joy at the prospect of the establishment of the English mission. For years it has seemed strange indeed that while we have been making earness efforts to plant the truth among those of other tongues, and have sent leading men among them, who had to go through the long and tedious process of learning strange languages and becoming acquainted with the customs of the people, we should have neglected to send men to England, where they could commence at once to preach and scatter publications in our own language. Yet this is doubtless all consistent with the providence of God. Had the opposite course been pursued, the English mission would now be far advanced, while there would have to be a delay of years before we could do much in the French, German, and Italian languages. Now our brethren there are fairly prepared to work in these languages just as the English mission is to be entered upon with vigor, and thus both can be nearly on an equality in closing up the great work for the world.

This mission is another grand step in this great work. Firmly believing God is in it, and that he will abundantly sustain his servants who shall go there to labor, and not doubting the readiness of our people to fully equip this mission, as Bro. White has suggested, let us all do our part, as individuals, in establishing and sustaining it, and be faithful in our stewardship. May God abundantly bless the English GEO. I. BUTLER.

#### THAT LAST HALF HOUR.

Who likes long sermons? Who will vote for them? What minister will praise them in another speaker? Not one. Everybody.dislikes a long sermon: every minister will confess that it is a bad thing and will argue against it. Then why not practice what we all agree to be good? Simply because it is so much easier to drift into the wrong, than it is to stick to the

One hour is the right length of time for a good, live, interesting sermon. An audience can sit very comfortably that long, and the speaker's strength will generally hold out without undue strain. If the meeting closes then, all feel satisfied. They go home in just the mood to come again. But if they are all tired out with a long, wearisome sermon, they will be much less inclined to come next time.

But the chief harm comes to the speaker himself. After he has spoken a full hour, he is tired enough to stop, even though he should not feel much wearied. Under the excitement of speaking, we do not generally realize how

on the next day, that we feel it the most. It the last half hour which wears on the speaker To add from twenty to thirty minutes after h has labored a full hour, is the heaviest tax h can impose on his strength. Sooner or later he will feel this, and regret it. The machiner will give out somewhere, and then he will either be entirely laid up, or crippled with some chronic weakness the remainder of his life.

The most effective sermon is the one that closes up the best, as it leaves the best impres sion on the minds of the audience. A sermon which grows dryer and weaker to the close always a failure; hence a speaker should close while he has energy and strength to do it with fire and animation. But any one will find it hard to do this at the close of a long discourse when both himself and audience are tired out But when you have so many important things to say that you cannot crowd them into an hour what will you do? You can say in one hour all any audience can remember, so stop short, and give them the rest next time. But I know by experience that it is all a mistake to think that you cannot condense your discourse into hour. The longer you allow yourself to speak the longer you may, till even two hours will be too short for you. If a man must talk till he has told all he can say on a given subject, then no limits will suffice. Lay out your subject and rigidly confine yourself to one hour. Lay you watch before you and stop when the time is up whether you are through or not. You will find in a short time that one hour is all you want? and your congregations will rise up and bless

you for the relief. It is a very bad thing to keep promising to 'close soon," a long time before you really get through. Sometimes a preacher, when he has spoken about as long as he ought, says, "Well, I must close soon." Then he speaks a quarter of an hour longer, and says again, "One more point, and I am done." After a long time he again remarks, "One more text, and I will relieve your patience," etc. Of all the expedients to bore and tire an audience, this is about the surest, but it is right down mean, if not dishonest. They feel a great deal worse than they would if you said nothing about closing. Do not make such a promise unless you are ready to do just what you say.

Brethren, let us live and learn. If I had carried out the above suggestions in years past, I should not now be losing a whole summer to D. M. CANFIGHT. get well.

Rollinsville, Colo., July 27.

#### GENESIS 2:2.

HAVING been recently requested to explain the declaration in Gen. 2:2, that God ended his work on the seventh day, we have thought it advisable to submit for publication the criticism of Dr. Adam Clarke on the words in question, It is as follows:-

"On the seventh day God ended his work whick he had made.] It is the general voice of Scripture, that God finished the whole of the creation in six days, and rested the seventh; giving us an example that we might labor sice days, and rest the seventh from all manual exercises. is worthy of notice, that the Septuagint, the Syriac, and the Samaritan, read the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text. How the word sixth became changed into seventh, may be easily conceived from this circumstance. It is very likely that, in ancient times, all the numerals were signified by letters, and not by words at full length. This is the case in the most ancient Greek and Latin MSS, and in almost all the rabbinical writings. When these numeral letters became changed for words at full length, two letters, nearly similar, might be mistaken for each other: 1, vau, stands for six; 1, zain, for seven: how easy to mistake these letters for each other, when writing the words at full length, and so give birth to the reading in question!

From the above, the candid reader will readily discover that when Gen. 2:2 is properly translated it harmonizes perfectly with the declaration found in the fourth commandment, Ex. 20:8-11, and in other portions of the Scriptures, to the effect that the whole of the work of creation was completed in six literal days, and that no work whatever was performed on the seventh day, which was made exclusively a day of rest. Even if it could be shown that the words, "God ended his work on the seventh day," would imply that he must have performed more or less work on that day, that fact would in no wise release us from the duty of abstaining from Jabor during the whole of the Sabbath day; for, even though we should grant for the sake of the argument, that God did perform a certain amount of labor on the last day of creation weary we are. It is after we are through, or week, still it would be unquestionably true that

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he rested during a portion of its hours, at least, and, consequently, that it would be perfectly legitimate for him-should he see fit to do soto require us to commemorate his partial rest by the cessation on our part from labor during the whole day.

But the question need not be discussed at length. The whole difficulty arises from a mistranslation, as proved by the criticism of so eminent a divine as Dr. Clarke, who, though an observer of the first day of the week, frankly concedes that the passage, when properly rendered, in no wise conflicts with those portions of the word which prove that God rested the whole of the seventh day.

W. H. LITTLEJOHN.

#### THE COMMON PEOPLE.

WHEN Christ was on earth, it was said that the commou people heard him gladly." The common people were those who were not distinguished by eminent places and professions, such as priests and rulers, scribes, doctors, and lawyers. The common péople heard Jesus gladly, and would have embraced the gospel, had not the men of eminence stood right in their way. To the scribes, Pharisees, and lawyers he said, Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that vere entering in ye hindered" (margin, forbade). Luke 11:52.

These leaders and professed teachers of the gospel opposed the teaching and claim of Jesus, and so hindered all they could from believing and obeying the gospel. As it was then, so it is now. The leaders of the people have taken away the key of knowledge, that is, the true principle of the interpretation of the word of God; with false interpretations and baseless arguments they oppose the message of the word of God for the present time, and by their whole weight of influence and authority hold back the common people from hearing and embracing the

I see this exemplified at present at Newfane, Niagara Co., N. Y. Bro. S. B. Whitney has been laboring here for several weeks with a tent; and as he had no tent-master, but only occasional help, I am here to assist for awhile. There is a great interest. People residing here ell me that never before was this community o stirred on religious subjects. The opposition s strong in purpose, though weak in argument, and still weaker in proof. But when some of the common people break away from the restraint of the opposing influence, and come and hear a discourse or two at the tent, they say to us, as one recently said, "If I don't keep away from your meetings, I shall have to accept of your faith."

Opposition discourses multiply. To appearance, some have been waiting for the tent to leave; but seeing no immediate prospect of that, ministers are being called from abroad to help. One came to preach in one of the thurches, but was invited to speak in the tent, and did so. After hearing a review of his effort, he made an appointment to preach again on the subject, which was that of the Sabbath, in the Methodist church, on the next Sunday s very likely forenoon, declining the offer of the tent; at the merals were same time Eld. Whitney announced that he words at full would review him at the tent in the evening. most ancient most all the most at the mos der will read the way of ours, which had been given in his 2 is properly presence, and had been re-iterated to large congregations during the week. Under these cirnumstances we could not feel free to take up our appointment, and there were two large meetings in this little village the same evening. lays, and that The Baptist house, a large one for a country on the seventh place, was nearly filled, and the tent was full, a day of rest, and many standing around on the outside and words, "God others sitting in their carriages. I mention this y," would im to show the extensive interest on the Sabbath more or less question. Notes were taken of the evening ld in no wise discourse in the house, and it was afterward staining from reviewed at the tent. Next Saturday evening, bath day; for, snother champion from Monroe county is to or the sake of preach on the same question in the same house, form a certain and is to be reviewed Sunday evening at the

ably true that Though but few have taken a decided stand

on the truth, yet we think much good must result. The Lord is evidently calling the attention of the people to the last message. We have the privilege of the tent ground till the snow flies, and can remain as long as it shall be duty. The brethren are taking measures to build a house of worship.

Brethren, pray for us, that we may be guided by heavenly wisdom, and that God will take care of, and control, the opposition, so that many may be saved. Pray for "those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." And pray especially for the common people, that they, having the key of knowledge restored to them, may not be hindered longer from entering in.

Reports of our meetings are being published in the Lockport daily and weekly papers, so that many are having their attention called to the truth for our times.

R. F. COTTRELL.

#### OUR CAMP-MEETING.

As the time is very near for the annual campmeeting gathering of our brethren and sisters in the State of Vermont, we are led to ask, Are we all preparing to enjoy this privilege? We may not expect to see every Sabbath-keeper in the State present on this occasion; but may we not reasonably look for a larger number of those whose hearts beat in love and gratitude to God for light upon the last message of mercy, than has attended any previous meeting of the kind

We enjoyed a very precious season in campmeeting last year. Those who were not present certainly sustained a great loss; and will it not be so this year? Reports from other States, so far, show an increasing interest in camp-meetings. God is blessing his people and adding precious ones to the number of believers.

The meeting is to open Sept. 11, on the same day of the month that it closed last year. The time of that meeting afforded the most favorable weather that we could have had. At the time of our meeting next month, the summer will be past, and the hurry of harvesting will be over. God has crowned the labors of the husbandman with success, and, as a people, we have enjoyed a good measure of health; and shall we not manifest the gratitude of our hearts to him by assembling ourselves on this occasion to worship the Lord of hosts together?

Information about tickets next week. A. S. Hutchins.

#### IOWA AND NEBRASKA CAMP-MEETING.

THE Iowa camp-meeting will be held at Oskaloosa, Mahaska Co., about one mile southwest from the depot, on the road to Beacon. As the time for this meeting is drawing near, there are a few things to which we would like to call the attention of our brethren. It is evident that this meeting will be an important one. Our Conference year has been longer than usual, consequently there will be much more business to attend to. We expect that Bro. Haskell will be present, so that our brethren may hope to receive much valuable instruction in all parts of the T. and M. work. This is greatly needed, and we believe all our brethren will avail themselves of the opportunity. We expect, also, that Bro. Butler will be there. And if Bro. and Sr. White feel that it is consistent with their many other burdens to stop with us on their way East, we most earnestly desire that they will do so. At our late quarterly meeting a resolution expressing this invitation was unanimously passed. In all probability our meeting will be longer this year than usual; either it will commence about Wednesday and close one week from that day, or it will commence Friday and hold over two Sabbaths. We will speak definitely of this soon.

Our camp-meeting in Nebraska will be held at Seward, Seward Co. This is thought to be the most central point for all our people in that State. We request Brn. S. Rider, from Blue Valley, A. J. Cudney, from Seward, and Bro. Williams, from Weeping Water, to act as campmeeting committee for this place. Our meeting in Nebraska will be an important one for the cause there, and we earnestly desire to see a general attendance from all parts of the State. This meeting will commence Thursday morning, Sept. 26, and close Tuesday morning, Oct. 1.

We feel that we cannot urge our brethren too strongly to attend these meetings; they are becoming more and more important to our peop.e. And we see plainly that those who take the most pains to attend these meetings, are, as a class, making far greater advancement than those who do not attend. We hope our brethren and sisters will make a greater effort than ever to bring their unconverted children, and their interested neighbors and friends. Every year at the close of the meeting we hear our people saying, "I wish my children, or I wish my neighbors had been here. I am sure they would have been converted," and probably they would. Come, dear brethren and sisters, and bring those you wish to see converted. We shall not have many more camp-meetings on earth; we need to improve the present time. We hope the General Conference will not leave us without help in these Western meetings. We trust our people all over the Conference will make these meetings a subject of earnest prayer. We shall need a large measure of God's Spirit with us. We hope to see a humbling of hearts before God by all of our people.

We shall have a large assortment of books at all these meetings, both for the T. and M. society and for private sales.

E. W. FARNSWORTH.

#### TO CHURCHES IN OHIO.

THE Ohio Conference, to be held in connection with the camp-meeting, is soon to come. There are certain matters of business that you should attend to without fail before that Conference convenes. Please listen to a reminder :-

- 1. Elect your delegates, one for twenty members or under, and one for every additional fifteen members.
- 2. See that each delegate has proper credentials, furnished by the clerk.
- 3. Make, and bring, a Church Report.
- 4. Make, and bring, a Financial Report and Pledge.
- 5. Organized churches not connected with the Conference should bring a written appeal for admission into the Conference.
- 6. Unorganized companies of Sabbath-keepers should elect a delegate to present their condition and needs.
- 7. Appeals for change of church name, or anything else, should be in writing.
- 8. All reports, and documents of whatever nature, should be put into the hands of the Conference secretary, E. H. Gates, as soon as brought upon the ground.
- 9. If no one can come from your place, send reports, appeals, etc., by mail, in good season, to E. H. Gates, Tiffin, Ohio.
- 10. If any lack the proper blank credentials or reports, write me immediately, at Clyde, Sandusky Co., Ohio, stating what is wanted, and how many.
- 11. Let all endeavor to pay up s. B., and let the treasurer bring the money to camp-meeting. 12. All who have pledged for tents are expected to pay at this meeting.
- 13. Church clerks, bring your church books to the Conference.
- 14. S. B. treasurers, bring your s. B. books to the Conference.
- If Prof. C. W. Stone is with us, he will probably act as inspector of church records, and instructor of church officers.

Now that duty is plain before you, where will the failures be? H. A. St. John.

#### To the Ohio T. and M. Society.

Our next annual meeting is near at hand. Let there be a general rally of T. and M. work-

have a tent of his own on the ground, as recommended in the REVIEW.

District secretaries and church librarians should have their account books with them for

Church librarians should make an inventory of the number and value of publications in their hands, and put it into the hands of the district secretary in season for a summary at the annual T. and M. meeting.

Come prepared to furnish yourselves with the new blank books arranged for the T. and M. society officers. We expect a supply for you.

We hope for the assistance of Bro. Haskell, who will inspect old books, and instruct in the use of the new. H. A. St. John.

#### Ohio's Call For Volunteers.

Ir is necessary to begin work on the Ohio campground, Monday morning, Aug. 26, in order to have all in readiness by Wednesday evening, the time appointed for the meeting to begin. We do not want to be behind in the preparations this year. In order to have everything must be our sanctuary.

in complete readiness, we call for volunteers. We expect the camp-meeting committee will all be on the ground Sunday night, ready to begin business early Monday morning. They must not be left to do this work alone. I have written many personal appeals, and now make a general call. Churches, send representatives to assist us. Scattered brethren, come and assist us. Several teams will be wanted. The Conference is not able to hire; there are no brethren at Tiffin. Should be on the ground Sunday night or Monday, if possible.

Let all those who can come with teams, or to assist in any way, write to me immediately.

H. A. St. John. Clyde, Sandusky Co., Ohio.

#### Tents For Camp-meeting.

COULD I hear from brethren who wish to rent tents at our camp-meeting at once, I could order some for that purpose. One friend, not a Sabbath-keeper, writes me that he wants a tent for himself and family, and wants it pitched and ready for use when he arrives. He says, "I want to be on time." That is right.

Let every tent in the State come up to the meeting, and let as many as can, come prepared to accommodate those who have no tents. Souls are embracing the truth who will come to enjoy this precious season with us. Address me here fifteen days from date. A. S. HUTCHINS.

Marshfield, Vt., Aug. 8.

#### Request of Camp-meeting Committee.

As the time draws near for the eastern campmeeting of Michigan, no doubt many are anxious to attend. Those not connected with us, as well as many of our brethren, are not able to furnish themselves with tents of their own: but if the committee were able to offer tents to rent at reasonable rates, the attendance would be much increased. Now to meet this want your committee request those who have family tents, and do not expect to attend, to kindly donate the use of them to the Conference for this meeting. Let those sending tents mark them plainly with full directions how and where to return them. Mark size of tent on outside. Those willing to comply with the above request, and also those wishing to rent tents, will please write immediately to Wm. Potter, Orion, Mich.

Those sending tents should write immediately, that we may know how to answer those wishing to rent. Ship the tents, without further notice, by freight, to Wm. Potter, Orion, Mich.

CAMP-MEETING COMMITTEE.

#### New England Camp-meeting.

THE New England camp-meeting will be held at Shaw Sheen grove in Ballard Vale, Mass., on the Boston and Maine R. R., main line to Portland, Me., six miles from Lawrence and

Those coming over the Boston and Albany R. R. will change cars at Worcester for Boston, and those coming through Concord and Manchester, N. H., will come through Lawrence. Those coming through Fitchburg will go through Boston, as the Stony Brook R. R., from Ayer to-Lowell does not accept return tickets. Those coming from Providence and New Bedford will go to Lowell via the Boston, Clinton, and New Bedford R. R. Return tickets will be given over the above-mentioned roads via Boston to Worcester over the Worcester and Nashua R. R.; to Providence and New Bedford via Lowell. and to all points on the Boston and Maine R. R. The Boston, Lowell, and Nashua R. R. does not accept return tickets.

In Lowell and Boston passengers will have to change depots. The depots are about a quarter of a mile apart. Cars leave for the camp-ground from the Boston and Maine depot in both cities.

This will be the most important meeting ever held in New England. Eld. D. M. Canright and others from the West are expected. To all of our brethren we say, Come, and bring your tents. Each family should have a tent to accommodate its own members and others, but accommodations will be provided for such as are unable to procure them. Come, bringing your unconverted children and neighbors. We expect a general rally of all the friends of the cause in the New England Conference.

S. N. HASKELL, N. E. C. W. COMINGS, Conf. J. C. TUCKER,

CHRIST'S strength is the strength of the Christian. If we would stand, Christ must be our foundation; if we would be safe, Christ

#### GOOD LIFE.

TRUSTING in Jesus the Master, Loving the King; Hoping there's rest in the future, Joyously sing.

Living with purposes holy, Praying for strength; Into the "mansions of beauty," Enter at length.

Allen's Corner, Me.

ELIZA H. MORTON.

# Progress of the Cause.

#### HORSENS, DENMARK.

WE have during the past week held meetings in the vicinity of Nortvig, west of Horsens. Six souls have covenanted to keep the commandments of God and the faith of Jesus. They were organized into a small church, and Bro. Niels J. Pedersen was ordained elder. Systematic benevo-lence was arranged. They are rather poor, and cannot contribute much; but God blessed our willing offerings according to the means with which he had entrusted us.

We felt that the Spirit of the Lord was near, and thanked God for the blessing he bestowed upon us, when celebrating the ordinances of the Lord's house.

Sunday evening I held a meeting at Bjerre, south of Horsens. Here I found a few who liked to hear, and investigate God's blessed truth. The next day I conversed with them about the kingdom of God. To-day I am on my way to Alstrup.

I am sick and not able to preach at present. Pray for us, that the Lord may strengthen us to labor in his vineyard. JOHN G. MATTESON.

July 16, 1878.

#### MICHIGAN.

#### Allegan and Douglas.

On Sabbath, July 6, and Sabbath and Sunday, July 13 and 14, I was with the church at Allegan. On the latter of these two days, the regular quarterly tract and missionary meeting was held. The attendance was large when we take into consideration the fact that the meeting took place in the midst of the harvest. Eld. U. Smith was present, and Bro. J. M. Baker was ordained elder of the church. The labors of Bro. Smith were appreciated, and added greatly to the interest and profit of the meeting.

On Friday, July 19, I went to Douglas, where I spent the Sabbath and Sunday The church in that place is small, but active and well united.

Just as we were getting on board the train on Monday to depart for home, we found that one of our sixty-foot tents was in the depot, which Eld. E. R. Jones then intended to pitch in Douglas immediately. We trust that his labors will be fruitful of good results. W. H. LITTLEJOHN.

#### Tent No. 1, Douglas.

WE are now in the midst of the Sabbath question. Our congregations are perceptibly smaller, yet a goodly number give evidence of being deeply interested. Some who never kept the Sabbath before met with us last Sabbath, and took part in our meeting and asked to be remembered in our prayers. We are fully persuaded others | Belvidere, Aug. 7. will keep next Sabbath. Have sold several dollars' worth of books. Last Monday night at midnight a squall of wind struck our tent, and drove in one side. The little damage it did us was quickly repaired, and we held meeting on Tuesday evening as usual.

We have hope and courage.

E. R. Jones.

# E. P. DANIELS.

Tent No. 2, Greenville, Aug. 9.

Our meetings at Greenville still continue, with some encouraging features. Our congregations average about the same. The interest is apparently deepening. Some have decided for the truth; others are convinced; many are investigating.

Our courage is good, and our hope is in God. Brethren, pray for us.

D. H. LAMSON. H. M. KENYON.

#### Romeo.

WE have been here six weeks and have had a very even interest. On favorable evenings we have seldom had less than one hundred and fifty hearers, while our Sun- decided to keep all the commandments of

day evening audiences have numbered nearly five hundred. We have preached the truth very plainly, and so far as we can learn nearly all who have attended our meetings are convinced; but they are very slow to decide to obey. A few, however, have taken a stand for the truth, and we have strong hopes of others. We have had a pleasant visit from Brn. Fargo and Potter, who think we should remain here until the time of the camp-meeting.

We have had no public opposition so far. Perhaps such opposition would be an advantage to the work.

We may fail to raise up a church here, but do not feel clear to leave at the present stage of the interest.

Brethren, we desire your prayers. E. B. AND E. S. LANE.

Pontiac, Aug. 5.

WE pitched our tent in this place, July The heat was so intense we delayed our meetings until the evening of the 20th, in the meantime advertising, and making preparations for a successful campaign. Our congregations have ranged from two hundred to five hundred, and seem very much interested. We have partially canvassed the prophecies of Daniel and the Revelation, also the life and death question, and yesterday we introduced the subject of the Sabbath. Our arguments were listened to very attentively.

We have sold about twenty dollars worth of books, and received many favors from friends. Ministers are very quiet, but advertise that they will make everything plain at some future time.

Last Sabbath was a good day for the brethren at Birmingham. About forty were present at the meeting, and many good testimonies were borne; they are all of good courage, although persecution meets them on every hand. We meet with them every Sabbath. J. O. Corliss. them every Sabbath. M. S. Burnham.

#### WISCONSIN.

#### Tent No. 6, Kendall, Aug. 8.

WE pitched our tent in this place Aug. 2, and have held two meetings, with congregations of about one hundred and fifty. We had good attention and good order. We hope for success. T. B. Snow. A. J. BREED.

#### ALABAMA.

Atalla, July 29.

Although the Sabbath and the nature of man have been quite fully canvassed, yet the interest is still unabated. Our Sabbath meetings have been well attended, yet but few have decided to obey the truth. We shall remain here for some time.

The old Reviews sent us are given to interested readers. Some of them are placed in the hands of emigrants going West, and will bear fruit. They are very glad to read anything.

Our tent master, Bro. Newman, of Michigan, is having the ague, so I am having everything to do. This, together with the climate, makes it rather hard; but the Lord has strengthened and will continue to aid. Still remember us at the throne of grace. A. O. BURRILL.

#### ILLINOIS.

Our tent-meeting here is creating quite an interest among the people. The congregations range from one hundred and fifty to six hundred. Our location, the beautiful city park, is all we could desire. The people evidently come to hear, and some of them are deeply interested. We have strong hopes that some seed will fall into good ground. Bro. R. Vickey is with me, and makes an excellent tent master. We ask the prayers of God's children.

R. F. Andrews.

#### MAINE TENT.

### East Washburn, July 29.

Since our last report, the interest has steadily increased. Some have come from eight to fourteen miles to attend our meet ings, and after hearing two or three discourses have returned home to keep the Lord's Sabbath. Thus our tent-meeting here has opened a large field for future labor.

We have quite thoroughly canvassed the Sabbath and law questions, and so far as we are able to learn about twenty-two have

God. We remain here another week, and hope to see others start in the service of God. The people have come six miles on Sunday, when it rained hard, to attend our meetings; and when we expected to see but very few out, there were two hundred. But Satan will try to hinder all he can from obeying the truth.

Our brethren in this county, who so liberally took hold to buy the tent, are seeing some additions to their numbers. J. B. GOODRICH. Pray for us.

S. J. Hersum.

#### VERMONT.

#### Tent No. 1, West Townshend.

TENT No. 1 is pitched in a pleasant loca tion one mile west of the village of West Townshend. Our first meetings here were held on Aug. 4, and were well attended. Over two hundred were present in the P. M. A shower in the evening prevented a full attendance, but about fifty were out. Tracts are taken freely. The people aid in singing, and are kind in many other ways. hope for a good work here.

G. W. PAGE.

#### NEW YORK AND PENNSYLVANIA.

Tent No. 2, Newfane, N. Y., Aug. 6.

THE interest here is greater than at any former time. Sabbath and Sunday, the Free Methodist man held a grove meeting two or three miles from here. Saturday evening he spoke in the Baptist church against the Sabbath, and gave out that he would preach on the immortality theme in the grove the next day. Great expectations had been raised on his head as a learned and able man, but these subjects have been canvassed so thoroughly that his efforts were looked upon as a failure by the majority. In his discourse in the grove he stated that all our positions were sophisms and easily demolished, but when I offered my tracts at the close of the meeting, the people flocked around me and wanted them faster than I could hand them out. Sunday evening I reviewed his Sabbath discourse. Had a large crowd, as usual, and the truth gained a most complete victory. Several more have embraced the Sabbath.

Eleven opposition discourses have been given every one of which has resulted in a victory for the truth, and we hope the opposition has ceased, so that we can give our attention more directly to bringing to the point of decision those who are interested. The sympathy of almost the entire

community is with us.

Have started a subscription for a meeting-house, and obtained about \$1200, and intend to go right to work on it.

Some will be especially gratified to learn that Eld. Williams, a first-day Adventist minister whom I met in Mannsville a year ago, and with whom I have since had some correspondence has come out decidedly on the message and begun to preach it. He is calling for a tent-meeting in the vicinity where he lives, and by invitation has come to spend a few days with me in S. B. WHITNEY.

#### Tent No. 3, East Martinsburg, N. Y.

WE have been here two weeks, and the interest has been quite good.

Our interest at South Harrisburgh is still on the increase. Eleven adults, persons of good standing in the community, have decided to keep the Sabbath, and no doubt otners will join them soon.

J. WILBUR. A. P. Bump. Aug. 6.

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

WE have now been here over two Sabbaths. Our congregations have been good from the first, and since we commenced to speak on the Sabbath question, they have increased, until last (Sunday) evening our tent was well filled. God is greatly blessing us with freedom in presenting the truth and in exhorting to obedience, for which we feel to praise and magnify his holy name. Evidently the enemy is stirred, though we have no open opposition.

We expect a good work will be wrought here, and ask the prayers of God's people that God in all things may be glorified and FRANK PEABODY. honored. J. Q. Fox. Aug, 5.

### Tent No. 10, Coudersport, Pa., Aug. 5.

WE moved our tent to this place, July 31. At first we engaged the court-house square for our tent, but some were very strongly opposed to having our tent there, and we Center with seventeen members, who went

were told to find another place. We did so, and although it is a little one side, it is a beautiful spot. The change has created some excitement, and, on the whole, rather

The people seem to be really interested. Last evening, although there were services in the other churches, our tent was nearly

Sabbath, we met with the friends at Oswayo. The meeting was an encouraging There were forty present. more had decided to keep the Sabbath. A Bible-class was organized. We also design to organize a Sabbath-school.

We sold, during our meetings at that place, between eighteen and twenty dollars' worth of books, and obtained eleven subscriptions to our different periodicals.

Bro. A. H. Hall is spending a few days ith them there. E. W. WHITNEY. with them there, H. E. Robinson.

Tent No. 5, Ludlowville, N. Y., Aug. 8.

THE interest here is now better than at any previous time. We have left all opposing influences to kill themselves, and have tried to preach the plain truth. The result is, that the truth has gained the confidence of the best cultured minds in the place, and already ten have expressed an ntention to keep the Sabbath, and we have hopes of others.

Last evening a thoroughly educated Pres byterian lady, who has cared for many of our wants, gave us five dollars toward out expenses, and a subscription paper for our benefit is being circulated by a lawyer whose wife and daughter have begun to observe the Sabbath. Favorable notices of our work are appearing in the Ithaca page GEO. D. BALLOU.

J. E. Robinson.

#### IOWA.

Ogden, Aug. 5.

Our meetings in this place have closed Sixty-seven discourses have been given Twenty-two have signed the covenant Five of these were obeying the truth when we came here, nine weeks ago. Our tenf went to Panora, Guthrie county, last week and I staid to hold a few more meetings. We enjoyed a good meeting and Sabbath school on Sabbath.

My address will now be Panora, Guthrie G. V. KILGORE. county, Iowa.

#### MINNESOTA.

Sauk Center, Aug. 6.

Eight have signed the covenant, and we believe that several more are keeping the Sabbath, and will come out after a time Last Sunday and evening, the Methodis minister gave two discourses upon the Sal bath, taking the ordinary course, yet finally telling his audience that Christ "never gave a command for keeping any Sabbath; that there is not in the New Testament" thus saith the Lord for a seventh-day Sal bath, nor a first-day Sabbath, nor any other Sabbath." He then proceeded to establish a first-day Sabbath on the authority of Christ, the apostles, and the early father Last evening we reviewed him at the tent before about a hundred quiet and attentive listeners. His effort has helped us greatly

Sunday afternoon, a gentleman from Ch cago, apparently very intelligent and caldid, came to our tent and said that he had met one of our brethren a few days before and incidentally learned a little concerning us, and wishing to learn more, he came us, as the representatives of our faith, to make inquiries for information. We spen an hour very pleasantly in giving him a outline of our position and the extent our work, and gave him some reading make ter. He appeared pleased with the inter-view, and seemed to be desirous to lear the truth in regard to our views, and what

we are doing.
We shall remain here a few days, und the hurry of harvest is over, before we at D. P. Curtis. ter a new locality. N. BATTIN.

#### Wasioja, Dodge Co., Aug. 5.

I HAVE been laboring here and at Dodge Center for the last four weeks, visiting through the week and holding meetings of the Sabbath, I find quite a number of families that are deeply interested. The church has been strengthened, and other have accepted the faith. The church a Dodge Center now numbers forty members who are earnest workers in the cause of God. A little more than one year ago the Concord church was re-organized at Dodge if all are

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now see their numbers more than doubled, the truth during our meetings is the village and the blessing of God rests upon them in an especial manner.

This church has adopted the "tithing system." At the last quarterly meeting, their s. B. was all paid up and many of them had paid one or two quarters in advance. They have in their T. and M. department a good assortment of our publications, and are \$25 or \$30 ahead, and are entering into the V. M. work with a zeal that is truly commend-

Of late their hearts have been made to rejoice by the manifestation in their midst of the healing power of God. The health of one of our sisters had been failing for some time, not with standing the treatment she received from the best physicians in the country; and it was apparent to all who knew her that unless the Lord should help she must soon go into the grave. At the close of the services, Sabbath afternoon, July 13, she called for the elders of the church and several of the brethren, and sisters, and friends, when prayer was offered in harmony with James 5:14, 15. The power of God came into our midst, the disease was rebuked, and the sister arose and praised God. The Lord blessed the elder of the church wonderfully, and we all felt that it was good to be there. A sister present who had been very feeble in health for a long time, but who entertained skeptical views in regard to the manifestation of the Spirit in these days, when she saw this manifestation of the power of God in our midst, threw away her skepticism, and immediately the blessing of the Lord rested upon her, and she was nearly overome. The work of healing commenced with her also, and she was led to praise God for his goodness. Nor did the work stop here; a feeble brother received his share of the blessing, and of the healing power of God. I present this that others may take courage. The doers of the word, and not the hearers only, shall be blessed.

My heart is cheered, and I never felt more like consecrating myself to the work of the Lord than at the present time. I vant to see God's people come near to im by prompt obedience, that they may receive the blessing. Pray for us.

L. H. Ells.

Monticello and Sauk Rapids.

SABBATH and first-day, July 6 and 7, I pent with the church at Monticello. Seven vere added to the church, and all pledged ns. B. The Lord was with us.

Aug. 3, I was with the church at Sauk Rapids. The brethren present took new ourage, and intend to do more for the cause

in the future. Since camp-meeting, labor has been per-

ormed and meetings held, with fair interest, in the vicinity of Monticello, and at Brockway. Subscriptions have been obained for two copies of the Signs.

H. W. BABCOCK.

#### TEXAS.

SABBATH, July 20, I was with the brethen at Peoria, where we had a good meeting in their newly completed house. Here heard of seven who had lately comnenced to keep the Sabbath from reading. These reside between Peoria and Cleburne, welve miles south-west of Cleburne. I was with them the 22d and staid several

that he had lays, speaking five times. lays before. Sabbath, July 27, these brethren and sisbrs joined us in a meeting at Cleburne. his was a profitable occasion, and we en byed much of the blessing of the Lord.

The 30th I reached the place twentyng him an ight miles west of Dallas where I labored be extent of ome last winter, and six took a stand on he truth. Two of these had moved away, in the intermediate the truth, and three are us to learn will faithful.

The system of the place twenty-need to be a system of the place twenty-need to be a system. The system of the place twenty-need to be a system of the place twenty-need twen

Dear brethren and sisters, pray for my-lef and for these dear souls, who, although lone, are striving to do the will of God. A. W. Jenson.

INDIANA.

tent No. 1, Reese's Mills and Noblesville. CLOSED our labors at Reese's Mills, July 0. The turnout was good during the Aug. 8. Geo. 1. Butler.

May 18. But we proceeded quietly, occupying our half of the road. They passed us twice and returned.

We thought that this would be the end of the matter; but what we witnessed that night was but a prelude. The next night the mob increased and acted worse during seven discourses at Reno, to large and attended at Dodge and all are faithful a church can be organized to audiences. Deep interest is manifest.

to work in earnest for the Master. They in due time. Among those who embraced post-master. He gives up the office on account of it.

The friends who became interested were very kind to us, donating \$13.00 in money, besides furnishing all our provisions.

We commenced meetings at Noblesville, Aug. 2. By means of a large show held on the ground near where our tent is now pitched, people from all parts of the county were informed in regard to our meetings. At the first meeting some two hundred were present, and our congregations have since ranged from two hundred to four hundred and fifty. The first time we introduced our books, sold five dollars sixty cents? worth, and obtained one subscriber for the HEALTH REFORMER.

Yesterday a gentleman and his son who saw our advertisement and notice in the paper, drove in from the country, eight miles, to learn what Seventh-day Adventists believe. Had a long talk with him and gave and sold him some papers and publications. Last night a donation of \$3.35 was handed in toward our expenses.

We are favored with the presence of many of the leading men of the town. This is a place of about two thousand five hundred inhabitants, the county seat of Hamilton county, and is but twenty miles north of the State capital. Brn. Covert and Shrock are assisting in the meetings. Aug. 6. S. H. LANE.

SEDALIA, MO.

WE have thirty-five names on the covenant, "and still there are more to follow." In some respects the interest has been greater this week than any time before. The elements are being stirred up quite lively. The Presbyterian and Methodist ministers have preached six or eight sermons against us, on the immortality question. The latter opened up last Sunday quite heavy, in two discourses. He warned his hearers against this "rehash of German materialism," told them "this which came with the Bible was more dangerous than German atheism," was "worse than pantheism," etc. We thought it was best to give the gentleman the benefit of a special notice, so we got out a handbill for Tuesday night, for his benefit, as he is rather the leading clergyman of the place. We had the largest congregation we have had since the first Sunday night. Nearly a thousand people were out, and listened with close atention for an hour and three-quarters. The Lord specially helped me. I felt quite weary and worn from constant labor before the service, but had much freedom in showing up his fallacies. It was a great moral victory.

The minister was not present himself, but his friends were, and also the presiding elder, who got up as soon as I sat down, and attempted to ask questions and throw dust. I turned him over to Bro. Hollenbeck, and I think I never saw a man so completely whittled down to a point, and played out, as he was. Even those who have no love for our doctrine congratulated us on the victory we gained that

Last night I spoke on spiritual gifts, confining myself to the Bible argument for their perpetuity. The presiding elder was on hand, and as soon as I finished got up without permission, and begun to ask questions and criticise and insist on what we should do, till I was compelled to call him to order, and to protest against his course. But he would not sit down, and rather than call an officer and have him put down we let him go on, Bro. Hollenbeck answering his questions. I never saw a prominent man take a more unjustifiable posi-

The elements, which have kept so calm, at last seem to be stirred. On the streets there has been talk of a challenge and a debate; still, we hardly expect either. The ministers are beginning to bring a heavy pressure on their members for coming to the tent. We are all of good courage. The Lord is at work, and we believe he will help us to the end.

We have sold about forty dollars' worth of books. We hope for much good from our camp-meeting, which will be held here. GEO. I. BUTLER. Aug. 8.

A few books have been taken, but money is women) were furious. They had been ex scarce. This town has been nearly ruined by speculation in mining stocks. Eld. L. is rapidly advancing to the points in our faith of vital interest.

Oakland, Cal.

Six more have signed the covenant, making thirty-three, in all, who have taken a stand since the tent came here. Of the meeting on Sabbath, July 27, Eld. Healey

"Last Sabbath we had an excellent meeting. Many of the brethren from San Francisco were present. Mrs. E. G. White addressed us, and after her earnest appeal, a call was made for those who desired the special prayers of God's servants. About forty came forward, most of them members of the church who desire a firmer hold on God, but a few were making their first start in the Christian life."

North Pacific Conference.

THE second annual meeting of the North Pacific Conference of Seventh-day Adventists was held on the camp-ground at Salem, Oregon, the first session being held June 28. Six churches, including the new church at Beaverton, Oregon, which was received into the Conference at this session, were represented by delegates.

Eld. I. D. Van Horn was elected president of the Conference; Sr. A. P. Van Horn, secretary; and John Donaldson, treasurer. Conference Committee, Eld. I. D. Van Horn, S. Maxon, T. H. Starbuck.

Credentials were renewed to Elds. I. D. Van Horn and Alonzo T. Jones; and Brn. J. C. Burch, Wm. Leavitt, S. Maxon, Wm. Russell, Wm. L. Raymond, T. H. Starbuck, and A. G. Roberts received licenses.

The treasurer reported as follows:-Rec'd during Conf. yr., \$837.52 Paid on orders,

Balance on hand, Resolutions were passed expressive of the high estimate the Conference placed on the labors of Sr. White and Eld. Loughborough. Also expressing their firm faith in the truths of the third angel's message.

#### CANADA.

SINCE I set the tent in this place, we have had much rain, accompanied with heavy thunder and lightning, at the time of nearly every meeting; yet I have had a good hearing every evening, and the congregations have been large on Sundays. Last week some lawless and drunken persons annoyed us in our meetings; but I arranged to have two men appointed by a magistrate to perform the duty of special constables, to preserve order in and around the tents as long as the meetings shall last. This works well, and the interest is growing.

Held a meeting last Sabbath. A Scotchman and his wife decided to keep all the commandments. The people are kind to us, and our wants are well supplied. Some come the distance of twelve miles to hear the truth. Pray that some precious souls may be gathered in.

A. C. BOURDEAU. Island Brook, P. Q., Aug. 5, 1878.

SWITZERLAND.

PERSECUTION REVIVED.

WE have endeavored to use prudence in our labors in Orbe from the first, refraining in all things from giving unnecessary offense, so that even the National preacher of whom I spoke in my last report, confessed before his people two weeks ago that he had erred in speaking against us. But it is easier to create prejudice than it is to cure it; and the insinuations and thrusts dispensed from the pulpit by this preacher found a ready reception with members of his church and others, and a persecution was raised against us. In consequence, we could hold but two meetings in Orbe last week. At the close of the first meeting we met at the door a mob of about forty persons, mostly children and youth, who had disturbed me during the discourse by ringing bells, whistling, etc., in the street. They now followed us toward our lodging place, screaming and trying to ter-

of the matter; but what we witnessed that night was but a prelude. The next night the mob increased and acted worse during the ineeting, and three men accompanied to make the ineeting, and three men accompanied by many warm friends.

Afree four months of great suffering, Cleora M. Butler fell asleep in Christ, at Thetford, Mich., July 19, 1878, in the twenty-seventh year of her age. She lived a short but useful life, and died mourned by many warm friends.

cited by residents of the place, who had given them strong drink; they said they had preachers enough, and would drive us out of Orbe. They followed us closely to our house, screaming like demons and throwing stones at us. One stone hit one of my friends, and another bounded on the wall at my side and fell at my feet, as kind friends hurried me into the house,

By this time there was quite an excitement in town, and it was estimated by an eve-witness that four hundred persons came to the spot where the excitement commenced. The next day the authorities and many true friends called on us, showed us real sympathy and said they were ashamed of such manifestations; and as they wanted time to organize a strong police, and even bring soldiers from the city of Lausanne, if necessary, they wished me to postpone my meetings till this week, which I did. They desired me to leave the hotel and preach in the Free church, that the people might not fear the organization of another church in town.

I have not been offered the use of either of the churches. I spoke again in my hall last evening, kind and honorable persons of the two churches having made special efforts to secure us a good audience. In this they succeeded. Several men, among whom were two preachers, accompanied us home giving us a warm shake of the hand as they left. The mob had prepared themselves to repeat their wickedness; but we were too many and were too well organized for them, and they contented themselves with a few whoops, and at this signal some who had designed to join them scattered in a grove near our residence.

Our little Augustin recently fell down a flight of stairs with which he was not familiar, bruising himself badly, and knocking out all the front teeth of his lower jaw and two of those of his upper jaw, marring his once clear and distinct utterances But we are thankful that the child is spared to us

The adversary has aimed to completel dishearten us, and hinder the work. But by the grace of God we shall trium? the thwart his designs. Even this accident is making us friends. We purpose to press the battle on this line till the pure harper of the commandments of God and the furth of Jesus shall be held by bold and new recruits with shouts of victory to the honor of the God of Heaven.

D. T. BOURDEAU.

Orbe, July 25.

All that is wise has been thought long. ago; we must try, however, to think it again in a better way.

# Phituary Motices.

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

DIED at Duplain, Mich., July 3, 1878. Sr. Mary J. Dunlap, aged 44 years. The above death hap-pened under the following painful circumstances: Sr. Dunlap was returning home from Ovid, alone, with a covered carriage. When about one mile from Ovid, as nearly as can be ascertained, a rifle bullet was shot into the back of the carriage in such a way as to strike the back of her head, undoubtedly causing instant death. Within about half a mile she was met, and her horse stopped. She was dead when found. It is supposed that she was shot ac-cidentally by some parties shooting in a field near

Sr Dunlap embraced the third angel's message in 1867, and was a member of the Duplain and Greenbush church to the time of her death. She was held in very high esteem by all who knew her. A husband and three children mourn their loss, Funeral discourse by the M. E. minister in charge at Duplain, Eld. Jacokes. E. M. EMERSON

DIED of intermittent fever, at Mantorville, Dodge county, Minn., July 26, 1878, Sr. Barbara Fellows, aged 88 years and 2 days. Sr. Fellows embraced the commandments of God and the faith of Jesus about five years ago, by reading. She leaves a husband and six children to mourn their loss, but they sorrow not as others who have no hope. Discourse the the unitar on the Christian's hope. Heb. 6:19. by the writer, on the Christian's hope. Heb. 6:1 L. H. Ells.

Duen of consumption, at Monroe, Iowa, July 20, 1878, Jennie, daughter of Bro. and Sr Perrin. aged 26 years, 8 months, and 26 days. Jennie died in hope of a glorious immortality when Jesus comes. Last January her youngest sister, Maggié, died of the same disease, in her 20th year. Thus within seven months Death has taken from this father and mother in Israel two of their loved ones, to hold them in his cold embrace till released by the voice of the Son of God. Words of comfort were spoken by the writer, to a large gathering of people, from 1 Cor. 15.

J. B. Benngron.

MYRON C. AND SARAH A. BUTLER.

# The Review and Merald.

Battle Creek, Mich., Fifth-Day, Aug. 15, 1878

# REMAINING CAMP-MEETINGS FOR

Indiana, Kokomo, Illinois, Bloomington, Ohio, Tiffin, New England, Maine, Missouri, Vermont, Morrisville, Wisconsin, Grand Rapi Michigan, New York, Iowa, Nebraska,	Aug. 28 to Sept. 3. Aug. 28 to Sept. 3. Sept. 4-9. 4-9.

#### Safe Arrival.

MRS. WHITE arrived at Boulder City, August third, in usual health, and was invited by the Methodist presiding elder, who is an officer of the temperance organization in that city, to speak on the subject of temperance.

On the afternoon of the fourth, she spoke to an intelligent and attentive audience under the Colorado Tent, on the subject of Christian Temperance. Her discourse has awakened a new interest in the subject, and she is requested to speak again next Sunday evening. An immense crowd is expected.

Our post-office address is Rollinsville, Colo-

#### The Present and Future.

WE wish to say to those who ask us to attend their camp-meetings, that when Mrs. White arrived in Colorado she was much worn from incessant labors at the Oregon camp-meeting, and at the tent-meeting in Oakland, California; and as she finds work to do here at the opening of the mission in this new State, she has decided to remain in Colorado until near the time of the General Conference, rest and recreate in the nouttains, and speak occasionally. ai tatah ir

#### To our Friends.

As we have had no opportunity to put up fruits in their season for winter, we invite those of our friends who have cherries, raspberries, blackberries, whortleberries, peaches, or pears, that they can spare, to bring us a few cans when they come to the camp-meeting at Battle Creek. J. AND E. G. WHITE.

The charming little sketch on our first page contains a lesson that comes right home toour every-day experiences. And they will find much happiness poured into their life, who will act upon it.

We think we only anticipate the verdict which will be rendered by our readers in general, when we say that they will find a rich treat in the matter which fills this number of the RE-VIEW. Do not pass any of it by.

We have on hand some matters pertaining to the later camp-meetings and Conferences, which are held over till next week, as they will then be in season for the meetings.

#### To Correspondents.

S. K. In answer to your inquiry we would say that your article on "The Prophecies" is on file for publication. And we would here take occasion to make a remark in general to correspondents who do not immediately see their articles in print. Our explanation is this: Some articles are like sound winter apples, which will keep and retain their flavor a great length of time. Others are like the more perishable fruits, such as berries, peaches, grapes, plums, etc. When we have a press of matter of this latter class, we deem it the best policy to use it and let the winter fruit remain to a less crowded season. If the REVIEW was four pages larger, containing twelve pages instead of eight, new and interesting departments could be added, and great relief experienced in reference to matter on hand for publication.

#### Notice.

THERE are many pledges in the New England Conference on various enterprises connected with the cause, and it is necessary that these be paid as far as practicable at the time of the camp-meeting.

Also as there are more than twice as many ministers now laboring in New England as formerly labored there, the brethren will please large tents will be on the ground.

pay all the s. B. due, and have it brought to the camp-meeting, as it will be needed at that time. S. N. HASKELL.

#### · Tents.

Those wishing to rent tents for the New England camp-meeting can do so by ordering at once of Eld. D. A. Robinson, South Lancaster, Mass. Prices vary from \$2.50 to \$6.00, according to size from 7x9 ft. to 16x20.

#### Battle Creek College Record.

Ir is hard to institute a comparison of the importance of our several institutions in Battle Creek. We shall not attempt to do so. But it is safe to say we have no institution which is better accomplishing its work, or is more worthy of our confidence and patronage, than Battle Creek College. And the thought is gratifying that, since it was founded, it has made most rapid strides toward popular favor. Probably, and I think certainly, no similar school in the United States ever was able to present such a catalogue of students, at the same age. We may well rejoice at such success.

The BATTLE CREEK COLLEGE RECORD is now published quarterly, and is well worth the attention of all friends of the college, and of education. The managers deeply regret that unfortunate circumstances caused a break in the publication of the first volume. But arrangements are such that this will not again occur. It is now published quarterly, and promptly.

I have read the articles in the current volume with much interest. They are practical and suggestive; and it is the intention of the editor to not only keep it up to the present standard, but to improve it, by securing the best correspondence within his reach.

The college itself has many warm friends. They cannot do better service to it, with a small outlay of time or money, or both, than to aid in the circulation of the RECORD. We know the value of reading matter of this order. Why not every friend of the college do something to extend its circulation? We feel safe in giving it a hearty recommendation.

J. H. WAGGONER.

#### A Safe Place for Money.

In these days of roberies, failures, bankruptcies, and general financial depression and distrust, cautious people are very wisely looking about for an opportunity to invest their means where they will be perfectly safe while at the same time affording them a fair income. Such an opportunity is now offered at the Sanitarium. Those who may be interested to learn further particulars should send at once for our "Finance Circular," which will give in full all information sought.

MANAGERS SANITARIUM, Battle Creek, Mich.

#### The Missouri Camp-meeting.

This meeting is appointed for Sept. 4-9. We have finally decided to hold it on the fair-ground. which lies partly within the limits of the city of Sedalia.

We have been perplexed to find a proper ground, as there are no good groves nearer than six or seven miles from the city. A great many of the citizens feel very anxious that the meeting should be held close by, so they can attend. There is a deep interest in the meeting, and it will have a very important bearing on the We expect by far the largest meet ing ever held in the State. The friends of the cause in the State will make a grand rally, if they realize the importance of this meeting. Elds. Haskell and Farnsworth have promised to attend. We have secured reduction of two-thirds on the return fare on the M. K. and P. R. R., and expect the same on the Missouri Pacific.

Come, brethren, one and all to this meeting. More next week, GEO, I. BUTLER.

#### ${\it APPOINTMENTS}.$

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

#### Ohio Camp-meeting.

THE tenth Ohio camp-meeting will be held at Tiffin, Ohio, Aug. 28 to Sept. 3, 1878. It is designed to begin the meetings Wednesday evening. Let all be on the ground, and in readiness for the first meeting.

The camp-ground is a pleasant grove, well watered and well shaded, on the east bank of the Sandusky River, on the first farm north, outside of the city corporation. Ample provision will be made for man and beast. Two

We expect Eld. J. H. Waggoner, Prof. C. W. Stone, and other speakers. Come with your small tents, brethren, from every direction. In arranging time and place of this meeting we have had in view a general rally of Ohio Sabbath-keepers. Shall we be disappointed? Let the lonely and the poor, who cannot procure tents, come any way. Come one, come all, hoping and praying for a refreshing season. H. A. St. John.

#### Ohio Conference.

THE Ohio Conference will hold its sixteenth annual session in connection with the campmeeting to be held at Tiffin, Ohio, Aug. 28 to Sept. 3. Let all the churches make their pledges to the Conference. Delegates will be expected from every church, with credentials, church reports, and financial reports. Organized churches not yet admitted into the Conference are requested to represent their condition and wishes by letter.

H. A. St. John, ) Ohio O. MEARS, Conf. I. EDGERTON, ) Com.

#### Ohio T. and M. Society.

THE Ohio T. and M. Society will hold its seventh annual meeting in connection with the camp-meeting at Tiffin, Ohio, Aug. 28 to Sept.
3. It is hoped that there will be a general turnout of State and district officers. H. A. St. John, Pres.

#### Michigan Camp-meeting.

It is decided to hold the first Michigan campmeeting, Sept. 18-23, at Orion, Oakland Co., on the Detroit and Bay City R. R. There will be tents to rent on the ground. Lumber and all the necessary provisions for the comfort of those attending the meeting will be furnished at reasonable rates by the committee.

MICHIGAN CONFERENCE COMMITTEE.

#### New England Conference.

THE ninth annual session of the New England Conference will be held in connection with the New England camp-meeting, Aug. 28 to Sept. 3, 1878, at Shaw Sheen Grove, in Ballard Vale, Essex Co., Mass.

S. N. HASKELL, O C. W. COMINGS, O Com.

#### Maine Camp-meeting.

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

J. B. GOODRICH,

#### Maine Conference.

THE twelfth annual session of the Maine

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

#### Illinois Conference.

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

#### Illinois T. and M. Society.

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

ELD. JOHN BYINGTON will meet with the church at Colon, Mich., Aug. 17, 1878. The brethren in the adjoining neighborhoods are particularly invited to attend.

AT Indianola, Iowa, Aug. 20 to 26. Marshalltown, Aug. 27 to Sept. 2.

E. W. FARNSWORTH.

# Business Department.

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

A LADY wishes a place among Sabbath keepers. Address E. J. Stroupe, Spencer Mills, Kent Co., Mich.

WANTED, a man, Sabbath-keeper, to work on a ferm by the month or year. Address D. Watson, Webber-ville P. O., Ingham Co., Mich.

Will some one send me the post-office address of Bro. Giddings, of Jasper Co., Missouri, who attended the Kansas camp meeting last May? J. S. Thorn. Bull's City, Osborne Co., Kunsas.

I HAVE sent blanks for church and financial reports to the clerks of Ohio churches. Please fill these and return to me at Chester X Roads, Geauga Co., or hand

them in at the camp-meeting. E. H. Gates, State Secretary.

I would like to get some good tidy lady, Sabbath keeper, from twenty-five to forty-five years of age, to make her home with us, one who would be willing to do the house-work on a farm, for myself and husband. for moderate wages. For particulars, address, Mrs. T. M. Walter, Oakley, Saginaw Co., Mich.

THE P. O. address of A. D. and V. J. Olsen is Stevens Point, Wis.

#### 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 receipted pays—which should correspond with the Numbers of the Pasters. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Rose Jero 54-6, M P Stiles 54-1, D Richmond 54-7, S B McLaughlin 54-1, W W Kelley 54-8, Olive McKean 54-8, Genevia Scribner 54-7, H J Morgan 54-7, Mrs Mary Wilbur 54-10, Andrew Lindsay 54-4, A J Scott 53-14, W G Myers 54-4, G W Plowmat 54-7, Chas Buck 54-7, M M Kenny 54-1, Mrs Gusta M Christensen 53-1, Myron Davis 54-7, Thomas Paton 54-5, H M Hayes 54-8, E D Hurlburt 54-1, Lewis Johnson 54-6, Betsey Judd 54-11, C F Saxby 54-7.

54-6, Betsey Judd 54-11, C F Saxby 54-7.

\$1.00 Each. Joseph Prudhon 53-6, L M Slocum 53-7, Laura C Nourse 53-4, Moses Mosey 53-6, L A Mitchel 53-5, Wm Holland 55-7, Martha B Tripp 54-22, Mrs H Weather wax 53-7, C L Davis 53-8, Betsey Stiles 58-7, Mrs M Perry 53-7, Wm McPheter 53-7, S Fleming 53-7, Sarah J Me Yitty 53-7, James Scott 53-7, Eld C W Olds 53-7, Amos Prescott 53-3, Geo Kimble 53-7, Elizabeth Pirtle 53-8, M A Baker 53-7, Stephen R Coutant 53-7, R M Frink 53-10, J L Edgar 53-4, M:s Elizabeth Disbrow 58-7, S Hickox 53-7, T J Price 53-7, T B Lewis 53-7, D Movert 53-3, S A Wheeler 53-7, Willard S Maine 53-7, Maria Caruss 53-7, Wm B Smith 52-9, C N Stuttle 33-6, Edgar Whitaker 53-15, John Sprinkle 53-9, C C Whimm 53-10, O A Wilber 53-7, G Castle 53-9.

man 58-10, O A Wilber 58-7, G Castle 58-9.

MISCELLANBOUS. M Shattack 50c 52-20, J Q Foy 346, 58-9, Julia A Grifford 50c 50-25, M A Dayton \$2.30 54-17, S Sarah Freeman 50c 52-23, M G Gruffin 50c 52-17, N S Graves 50c 52-25, King Bawhall 1.50 54-7, Mrs Marths A Hanning 75c 58-7, Jas W Lee 50c 52-15, Susan Wilson 50c 52-28, Mary L Philip 50c 52-23, Anderson Fewel 1.50 54-7, A Middleton 75c 58-7, T Harlow 9fc 54-6, Mrs E A Baker 50c 58-1, M B Ashley 4.00 56-7, Alonzo Sherman 1.50 54-7, Mrs Mary Thorp 75c 58-7, Mrs A Flint 76c 58-7, James Habenicht 75c 58-7, J Y Sykes 50c 52-28, Mahata Randles 1.80 54-7, Hannah Alalen 75c 58-7, Mrs M N Chryster 50c 52-23.

#### Books Sent by Mail.

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

The Illinois Camp-meeting.

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

G. W. Colcord, R. F. Andrews, Comference Geo. Foreman, Committee.

G. W. COLCORD, R. F. Andrews, Geo. Committee.

G. W. COLCORD, Committee.

Thongomery 40c, Miss Annie Newcomer 10c, Mis E B Bailey 10c, Mrs E B McCartney 25c, J I Abbut \$1.27, W B Hopkins 25c, Mrs J O Chase 26c, Ars Geo Sender 25c, Chrs Jule 28c, Mrs LO Chase 25c, Mrs Jule 28c, Mrs Mo Cartney 25c, Mrs Jule 28c, Mrs LO Chase 25c, Mrs Jule 28c, Mrs LO Chase 25c, Mrs Jule 28c, Mrs Mollie Aw 25c, Mrs Jule 30c, Mrs Mollie Aw 25c, Mrs Jule 40c, Aw 30c, Mrs Mollie Aw 25c, Mrs Molli

Books Sent by Express.

Mary L Williams \$10.50, J W Raymond 9.00, B. Malin 6.12.

#### Books Sent by Freight.

C C Doren \$25.70, Jesse Dorcas 78.25, A S Hutching 29.03.

Cash Rec'd on Account.

Frank Starr per Dr Fairfield \$5.00, M L Williams 4.70, O A Johnson 4.00, E W Farnsworth 67.00, G G Rupert 3.00, Wyoming T & M Society per J Fulton 1.00, N E T & M Society per S N Haskell 100.00.

# Mich. Conf. Fund.

Thetford Center \$10,72, Rockwood per G H Miller 4.10, Elmwood pet W W Lockwood 87.00. European Mission.

Martha Byington \$5.00, Gustave Bernard 100.00, Williba Batson 3.80, Mary Crouch, Italian 3.00, Jacob Shively 90.00, A brother in lowa 23.60, J S Belden 1.00

Gen. T. & M. Society.

Mrs Rose Jero 80c. Damsh Mission.

August Rasmussen \$50.00, Lars Hansen 1.00.

Mich. T. & M. Society.

Dist 5 per E Higley \$66.40, Dist 1 per CS Veege 20.57, Dist 11 per A Avery 5.50, Dist 6 per F Howe 5en

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#### August 22. VOL. SUPPLEMENT TO

1878.

#### TEMPEST-TOSSED,

#### Isaiah 54.

THOU afflicted, tossed with tempest, Grieved in spirit and alone, In my wrath I hid a moment, But my love shall be made known,

Hill and mount may pass before thee, All that thou dost hope or love, But the Lord bath mercy on thee, And his peace will not remove.

This frail structure of thy rearing, May go off with ebbing tide; But a palace shall replace it, For He says, "I will provide."

Mourn not over loss of hovel, Roof of thatch and earth-brown floor: Pearls shall gleam, and sapphires glisten, Where the low cot stood before.

Ah, poor faithless human nature! How we grovel in the dust, Though the heavens seem bowed to whisper Words of cheer and holy trust.

Leave the dead past far behind thee, Link the present in a prayer; Trust for all the days before thee, In thy Heavenly Father's care.

So shalt thou, mid shades of evening, See the dark stream thou hast crossed, Wonder at thy pain and grieving,-Paltry price the goal has cost.

MARY MARTIN.

#### CRUMBS OF COMFORT,

THE cheering news that we receive in response to missionary labor is too good for us to enjoy all alone. We therefore give a few extracts from letters received, hoping that thereby our missionary workers may have their faith and zeal increased to labor on in this great and glorious

A gentleman writes as follows: "Those books and papers came safely. I have been reading them with much interest. They are filled with sublime and interesting matter. I hope to read them through, and then write you again."

Another: "Please receive my many thanks for the unmerited favor of books. I spend most of my time in reading and studying them, and think the doctrines they teach must be the truth. I am convinced from the plain Scripture testimony referred to in the tract, 'Which Day do you Keep, and Why?' Oh! why have people been so deceived? Why will they love error?

A gentleman in Virginia writes as follows: "I received the papers you sent me, and am very much interested in reading them, and wish you would send more."

A first-day Adventist from New Hampshire writes: "I thank, I praise the Lord for his mercy and his loving kindness to me in that he put it into your heart to call my attention to the subject of obedience to his commands, as you have done. I never before saw my duty in the light that I now see it, and I never understood it so before. I hope henceforth, the Lord being my helper, to keep his Sabbath according to his word, regardless of all worldly considerations or consequences. I wish to do the will of God, and gain eternal life.

"I commenced to serve God many years ago. In 1843 I believed Christ was coming; and, though disappointed, I have ever believed the warning was of God. I so believe to-day, and bless his name that I still love his truth. . . 'The reports are full of interest-all so good. It seems like 1843 times. Oh how sweet and precious the remembrance of those days of warning and of power, when the world was stirred and moved, almost as by an earthquake. I feel like a pilgrim in this world, and I would be crucified to all its fashions and its customs, and would walk in Jesus's footsteps."

It is said by Bro. Haskell and others that there has never been a time when the direct re sults of missionary labor could be seen as at the present time. Where our publications have been extensively circulated, openings for presenting the truth are appearing in a manner which is without a parallel in the history of this cause. A glance at the reports in the Review will show that God is blessing those Conferences

the most abundantly where they have taken hold the most readily in this work.

Brethren and sisters of Vermont, we want the blessing of God here. We have long been stretching out our hands to the General Conference for efficient laborers to be sent among us. Have we done all that we could to prepare the way for the living preacher by the circulation of books, papers, and tracts? If not, then let us engage heartily in this work. Time is short. Now, there is peace everywhere in our field. Printing is very cheap; postage is almost nothing, and mail facilities are unparalleled. May the Lord help us to work for the spread of the truth while everything is favorable.

CHARLES P. WHITFORD.

#### TO THE V. M. WORKERS IN MAINE.

In comparison with other States, Maine is, perhaps, in the back-ground in regard to the tract and missionary work. This "ought not so to be." In the State of Maine there is talent which should be developed and used in the cause of God. The V. M. societies started about a year ago in this State have done a good work; and although in one of these societies, at least, most of the labor of putting up the papers and corresponding with those receiving them has been done by one or two sisters, yet the work has prospered. A few scattered sisters have kindly sent us from time to time encouraging words, small sums of money, and old papers, for which we thank them. Little favors do much to help lighten the burden.

There are in the State of Maine many nobleminded sisters who have never, as yet, realized the amount of good they are capable of doing, and have never had their zeal kindled in the missionary work. O my dear sisters, would that I could write burning words-words that would thrill your very souls, and awaken in your hearts earnest longings for a part in this closing, warning message. Would that I could paint in glowing colors the result of loving, unselfish acts of kindness. Would that I could describe the ineffable glory of the coming harvest, and portray the dazzling splendor of the reward that awaits "those who turn many to righteousness." Human language is weak, and I can only urge you to begin now, and do what you can to "redeem the time." If you wish for blessings, work for them. Labor will bring its own reward. The V. M. societies need your assistance. Write to us. and send us names and money. We need means; our hands are tied for want of what you can send without ever missing it. A few cents may be instrumental in saving a few souls. Who can estimate the result of the smallest offering?

The following extracts from letters received by the Allen's Corner V. M. Society tend to show how the truth is received by the people. A gentleman from Brownfield writes: have been carefully reading the SIGNS OF THE Times and the tracts you sent, and I cannot find words to express my thanks for them. I think they are founded on sound doctrine, and if we would all heed their warning we could not fail to grow wiser and better in the sight of God.'

A gentleman from Bath writes: "I have been much interested in the papers you sent. Any other reading matter of like description that you may choose to send I will read and circulate. I am convinced that there are grand and glorious truths revealed in the word of God, that are sadly overlooked in these days."

A lady from California writes: "I feel thankful for the tracts you sent. I have been taught that Sunday should be kept holy, but I shall try to get more light on the subject."

A gentleman from Anson writes: "The paper has been received, and read by my own family and often passed to others for perusal by my wife, who has for some time past strongly sympathized with its sentiments in many respects. We desire to accept truth, and hope that we may clearly see the path of duty."

We have received encouraging letters from

Sweden (Europe), and have sent papers to England, Ireland, and Scotland. The work is going with mighty power. The wheel turns swiftly that God's hand propels, and soon the last, the closing cry will be given and the laboring time be over.

"Who, who is there among us" that will respond to the call, and nobly aid in spreading the glorious truth in the Pine Tree State, and, indeed, all over the world?

ELIZA H. MORTON.

#### Packages of Tracts.

THE REVIEW Office has just put up in packages four different assortments of our tracts. The smallest package, costing at retail 25 cents, contains 224 pages, in fourteen tracts, as fol-

- Present Truth.
  Who Changed the Sabbath?

- Who Changed the Sabb Lost Time. Scripture References. Infidel Cavils. Old Moral Code. Seven Reasons. Rich Man and Lazarus. Is Man Immortal? Which Day, and Why? Is the End Near? Can we Know?
- Can we Know?
  The Sleep of the Dead.
  The Sinner's Fate.

It will be seen that these tracts cover, in brief, the leading points of our faith.

The second package, costing 50 cents, contains 448 pages, in twenty-six tracts. In addition to the above fourteen, it has the following twelve tracts:

- Origin of S. D. Adventists. Seventh Part of Time. Spiritualism, Sabbath in the New Testament. Millennium.
- Two Laws. Definite Seventh Day.
- Departing. Elihu. Brief Thoughts.
- Sanctuary.
  One Hundred Bible Facts.

The third package, costing 75 cents, contains 672 pages, in thirty-five tracts. In addition to all in the last package it has the following nine

- Second Advent.

  Ten Commandments not Abolished.

  Samuel and the Witch of Endor.

  Christ in the Old Testament.

  The Law and the Gospel.

  Spirit of Prophecy.

  Much in Little.

  Thoughts for the Candid.

  Sunday not the Sabbath.

The fourth package, costing \$1.00, contains 900 pages, in forty-five tracts, being the ten following in addition to the thirty-five in the last package:

- Two Thrones.
  Rejected Ordinance.
  Redemption.
  First Message of Revelation 14.
  Second Message of Revelation 14.
  Third Message of Revelation 14.
  The End of the Wicked.

- Sabbaton.
  The Judgment.
  Perfection of Ten Commandments.

The above package embraces the most of our tracts, covering about all the points of our faith.

The object of putting them up in packages is that they may be more convenient for sale, or for selection by those who do not know just what they do need. In a course of lectures, such packages go off readily. Indeed, we always sell more this way than any other. First offer the 25-cent package for a few evenings. Then advertise the second package for a while. Finally, state that you have them all in a \$1.00 package. Properly managed, a large number of

Often persons wish an assortment of our tracts worth from 25 cents to \$1.00, but leave the Office to select. Here we have them nicely

put up, ready to send.

Each of the above packages has a printed list on the outside, of the tracts which it contains. They will be sent, post-paid, for the prices named above; or by freight or express, in quantities, at the regular discount on tracts. All the tent companies should have a supply. Of course the smallest package will be called for the most, but the larger ones will be needed D. M. CANRIGHT. more or less.

#### HOW SHOULD IT BE?

Some there are among us who wonder why there need be so much systematic arrangement about a tract society. They think the business might and should be done with less writing and labor. Now the wonder to me is, how these

friends would have it; and also if these are not the very persons, who, though they belong to the society and have some interest in it, do in one way or another clog the wheels. One way in which they do this is, by making no report of their labor. Another is by sending the report so very late, that the anxiety of the officers is taxed to the last degree, fearing theirs will be too late for the Extra, if they wait to get reports from all the members, as they so much wish to do. But another and still worse way to clog the wheels is to talk doubt and distrust, so that the weight of their influence is against the workings and officers of the society.

So we come again to the question, which those who do not like the present system should answer; for all must agree that we must have order. Without a system, how would you get the books, tracts, and periodicals from the Office to those who wish to use them, how get the pay, and keep the business straight with the offices at Battle Creek and Oakland?

Very likely you who see faults in the present arrangement, do not fully know what it is, nor the disadvantages which your servants, the officers, labor under; but if you do or do not, who of you will undertake the work of perfecting a plan that shall meet the needs of each member, one by which the business can be more easily and quickly, and yet at the same time accurately,

done with the offices, and thus please everybody? Who can hope to do this? You reply, No one. Then is it consistent for you to expect it of others, and if not, why not look for the good

and work in harmony?

If every member of the tract society could only realize the good that might be done by harmonious, united effort in this branch of the work of spreading the precious truths of the third angel's message, the differences of opinion that now hinder would vanish as night before the morning sun. Let those who see obstacles in the way go with them to none but the Lord, who understands the whole matter, and ask him to open their eyes as to the right course to pursue, and for the spirit of our Saviour in carrying out the object for which the tract society was formed, namely, the spreading of the truth. He "went about doing good," also received "all who came unto him" for help, with loving interest, and made them feel that he did really care for and love them. If we do this, we shall meet the true object of life. May the Lord help us to work faithfully during the short time that yet remains. Soon the night cometh.

Addie S. Bowen. Sinclairville, N. Y., July 17, 1878.

#### THE DIME TABERNACLE.

RECEIPTS TO AUGUST 1, 1878.

We classify the payments of subscriptions for the Dime Tabernacle, according to the States from which they have been received, as follows :---

#### MICHIGAN.

10 CENTS EACH .- W I Peters, II H Bramhall, L A Bramhall, Emery J Drake, S G Knight, L A Vedder, Arad Starr, Caroline E Starr, S L Rhodes, Mary J Starr, Hickman Miller, C Z June, Emma Miller, T Z Andrews, Benjamin P Chase, Elizabeth Miller, A.T. Jensen, J. E. Johnson, Geo W. States, Levi P Whitcomb, Nancy E Whitcomb, Ann Nelson, Willie O Palmer, R F Phippeny, L M Ogden, L M Crawford, W Reynolds, Charlotte Webster, Almira Stevens, O A Kelsey, Frank Kelsey, A & Kelsey, C E Cole, E M Clark, A Newman, C E Chamber-lain, M Gilbert, Lewis Gilbert, Carl Gilbert, Vern Gilbert, J Dickey, M A Dickey, Jane Williams, Wm Neil, Augustus Swedberg, George Lowrie, C H Bracket, Mrs S H Adams, H A Castle, J J Adams, Wilber C Adams, Willie Sellers, Clarence Sellers, S A Sellers, Luella Sellers, Maria T Lane, Sarah Lane, Mary Bracket, Laura Bracket, Eliza Brooks, Charles L Palmer, Cornelia Palmer, Loran A Palmer, Lew E Palmer, Perley Palmer, Wm Martin, Mary Martin, Thirza Martin, Rachel Hill, Amelia Hill, Francis B Miller, Mary E Hill, M S Merriam, A Pearsall, Lillis Pufinbocker, O F Camell, Wm L Wheeler, R A Wheeler, Jennie E Wheeler, A Child, Chas E White, Ella B White, Ella Oxley, Frank Oxley, Miles Leonard, James Munger, Emeline Munger, L S McClure, Maria Prentice, M P Stiles, Betsey Stiles, Jennie Benn, Leander Kellogg, Mrs A C Kellogg, Edward Os-borne, Julia Osborne, L J Kellogg, Catherine J Clark, Mary Shear, Alva Vincent, Amelia Millard, E M Butler, E M Pratt, A Kellogg, Lucina Kellogg, Lucy Kellogg, Mary Kellogg, Nelson Brown,

Lydia Clark, Lizzy Harvey, S A Smith, L M Smith, L G Moore, Delia Chamberlain, Silas Griffin, Willie A Lockwood, Minnie Hays, Charley Farnsworth, Alice Moore, Willie Moore, Bertha Moore, Grace Moore, Maggie Moore, A Tubbs, Jane Cramer, Mary Pratt, Jane C Hill, L E Kelsey, Catherine

\$1.20 Each.-M M Faulkner, Mrs H E Francisco, Mrs A Burrill, John Francisco, S Althouse, Alice Davis, S A Owen, Mina Owen, Moses Randall, S M Spicer, Betsey Landon, Rachel Swearinger, James Gargett, Louisa Gargett, L M J, August Rasmussen, Mr and Mrs M Brown, Eld S N Haskell, M E Haskell, M L Huntley, R Griggs, Mrs B Griggs, Mrs E P Below, Mary P Cummings, J P B Gagne, Ada Richmond, I W Griffin, James M Wilkinson, Mary A Kellogg, J Taber, D R Palmer, B L Francisco, Julia Pennow, Mary Crouch, John Byington, Mrs J Boynton, AT Oxley, Mary Oxley, David Oxley, M A Dayton, Rachel Daley, A W Maynard, Alex Gleason, Phebe Gleason, Sarah Maynard, Charles Johnson, Sarah Johnson, Flora Johnson, Arthur Dexter, Almira Dexter, Peter More, Martha B Miller, T J Sutherland, Mary Sevey, Mattie Foster, Melvina Buck, E H Root, Hezzy Root, A Palmer, Wm Dexter, Lucinda Dexter.

\$1 25 Eacu.-L M Miller, Mrs L M Miller, Dellivan Miller, Hilah Miller, Wm Milliman, Mrs Wm Milliman, R Rose, Mrs R Rose, Ambrose White, James Stiles, H S Lec.

\$1.00 EacH .- S H King, W H Littlejohn, H G Buck, Harriet Buck, Lucinda Strickland, Thomas Newman, Daniel Wood, Allie May Cummings, Cora Bell Cummings, Enie Λ Cummings, Clara E Cummings, Franklin Squire, Cordelia Squire, D Richmond, Lois Richmond, Jennie Kennedy, Albert Avery.

60 Cents Each.—O A Chapman, A B Castle, Mary R Castle, Henry Hilliard, Mrs Henry Hilliard, A M DeGraw, Norman Nichols, Nancy Nichols, Ora Ostrander, Lyman Gerould, F Kettle, Wm Sevey, Wm Ostrander.

50 CENTS EACH .- F A Drake, James M Buck O B Stiles, Jane Parkhurst, A Ford and family, A B Keitch, Wm Fiester, Edgar Oxley, Geo R Avery

20 CENTS EACH -Mrs L A Birney, Eli B Miller. J P Christensen and wife, Edward Stafford, John Wight, Harriet Barden, S Sellers, Sophia Gerould, Maggie Oxley, Charlie Dexter, Elva Brink, Isaac G Soule, W W Lockwood, M E Lockwood.

MISCELLANEOUS.—Albert Kelley 30c, Mary O Starr 40c, Frances Nelson 30c, Emma Hunt 2.00, L M Griggs 2.00, Marian E Fitch 30c, M E McKee 25c, II A Steinhauer 2.00, Theodotia Brown 30c, Benja min Hill, 25c, Elmer J Hill 25c, Mary Leonard 5c W II Lucas 30c, Marian Maynard 80c, Marila Maynard 80c, Frank D Starr 30c, Emma Vincent 5c, Mariah Perry 30c, Harriet Burmingham 30c, C A Smith 40c, Mrs II M Harrison 5.00, D A Owen 5.00, Muir and Lyons Church 1.50, A A Dodge 40c, Caroline Dodge 40c, Wm Dodge 40c, E Higley 30c, Mary A Davis 25.00, Maggie V Doane 5.00, S A Keyser 5.00, D C Chamberlain 1.00, Addie Chipman I.00, M E Giles 1.00, M Rutan 5.00, C A Neilson 10.00, K Brorsen 10.00, Mary F Welch 10.00, Clinton Rhodes 5.00, E T Bedee 2.00, Eliza Burnham 20.00, Mrs M L H Stillwell 5.00, Hannah Sawyer 25.00, Mrs J B Aldrich 1.00, L P Tripp 10.00, Mrs E II Woolsey 5.00, M J Chapman 25.00, Ada Richmond 5.00, Geo Lowree and wife 20.00, Mary Kingsley 6.00, L E Kingsley 6.00, Chas Jones 10.00, U Smith 55.00, A B Lockwood 25.00, Dr P M Lamson 5.00, L Graves 41.00.

#### NEW YORK.

10 CENTS EACH .-- J M Ballou, E C Hoxie, Wm Blount, A. H. Robinson, L. A. Robinson, Caroline Torrey, Anna Pitcher, M. A. Comstock, Eloise Watson, Sarah Hoxie, M. E. Hoxie, Agnes Soule, Kate Fuller, Frank Wood, Dealton Lyman, Daniel Bal-lou, C M Whitney, J A Hardiman, Freddie Hardiman, Bertie Hardiman, E E Jones, M A Jones, J Jones, S A Jones, F A Parker, J H Jones, O E Jones, G W I Jones, Milo S Whitney, S J Whitney, Laura Vincent, Welthey Sanford, Mary Sanford, Homer Howe, Mary Howe, Nora Howe, Lura Ann Maxson, G G Green, Lucy Green, Elenor Fairbank, Charley Fairbank, Mary L Smith, Helen Smith, D C Phillips, Mary M Phillips, Clara Oviatt, Joanna Case, Merton Hurd, Mary Stillman, C Stillman, Prudence Stillman, J C Witter, E G Witter, Hattie Eggleston, F Baldwin, Emma Baldwin, Z Brooks, Olive Brooks, May Boyers, Albert Boyers, A M Newcomb, Helen Swift, Merriam Chapman, Addie S Brown, Mary C Hoag, L S Bristol, S M Bristol, Libbie M Bristol, S L Welch, Mattie C Welch, Berta Whitney, A Munson, Ella Hayford, Andrew Damon, Abigail Green, Willard Wright, R O Damon, Henry B Damon, S M Walsworth, Lorana Walsworth, Newell Walsworth, Mrs N Walsworth, Herbert II Brown, Emma Brown, C Lawton, Irving Whitford, N S Washbond, Esther Washbond, Lucena Washbond, Lorain Branch, Sophia Henry, Deborah Russell, Lydia F Russell, I N Russell, Betsey Wright, Hattie Wright.

\$1.20 Each.—William H Place, Mrs William H Place, John Place, Mrs John Place, Mary M Place, Galen O Place, Willie D B Place, Oscar F Dart, Hattie E Dart, H F Foster, R G Dayus, S Vincent, Almon Fairbank, M M Scott, Wm S Moon, Mrs Wm S Moon, M E Mowrey, Maria West, J M Lind-say, Mrs J M Lindsay, Jonathan Lamson, Marietta Lamson, J G Lamson, V B Gaskill, Jenette Eggleston, May Eggleston, L P Baldwin, H A Baldwin, Elijah Boyers, Roxa Hoffman, B L Whitney, E II Whitney, Jean Whitney, Lenna Whitney, Chas B Reynolds, Mary A Nourse, Rose Jero, A B Dib-ble, M F Dibble, A G Smith, M Smith, D C Demorest, Iraleon L Green, Charles Green, Olivia Bunce, May Baldwin, Dora Baldwin.

\$1.00 EACH.—Mary E Middlkauff, Lucy Brown, Eunice P Osgood, Betsey M Osgood, Sally Dunton, S M Craig, S B Craig, Levi Wells.

60 CENTS EACH.—A Jones, William Hoag, P Z Kinne, L M Kinne, Ella M Kinne, Mary L Kinne, Nettie A Kinne, Bennie B Kinne,

50 CENTS EACH .-- Lorinda Greeff, Wm H Brown Mrs W H Brown, Henry Brown, Mrs Henry Brown, Elizabeth Kinne, F C Reynolds, G New-comb, C Thompson, R G Wickwire, Mrs R G Wick-

30 CENTS EACH. -D B Welch, B E Welch, Merritt Welch, Benjamin Hostler, Mrs B Hostler, Watson Fairchild, Alzina Fairchild, Wm Lawton, A P Lawton, Silas Clapson, Wallace Eggleston, Gracie Eggleston, Blanche Eggleston, Wm E Lucas, Luke Dunham, Nathan E Baker, Mary Parsons, Sarah

MISCELLANEOUS.-T Fuller 25c, D W Comstock 15c, Willie Welch 20c, Walter Welch 40c, Selin Niles 25c, Charles Rice 35c, Frank Reynolds 20c, Clayton Baldwin 25c, Betsey M Stage 25c, Lora Orton 40c, Eddie Orton 40c, Carrie Orton 40c, W B Prentiss 2.50, E M Prentiss 2.50, Mrs A M Green 20c, H A Satterlee 20c, Harriet Morse 20c.

#### IOWA.

10 CENTS EACH.—Nancy Davis, E E Mitchell, L Clauson, Sophie Clauson, R Hanson, P Hanson, John Johnson, Kirsline Johnson, Christine Johnson, Peter Johnson, Anna C Johnson, Lawrence and Kimber Johnson, Emma Adams, Nancy Adams, Jennie Adams, Nellie Adams, Asa Adams, James Adams, Rosa Adams, C Ward, Amos Amburn, Susan L Amburn, Otis Mitchell, C A Mitchell, Alice Mitchell, Lucy Olds, J E Mitchell, May Calvert, Laura Bullock, Dora Shepard, John Cole, Sarah P Loomis, Sarah J Carnahan, Mrs M L Jones, Mrs Hellen J Adams, Emma Butler, Lizzie McKenzie, CJ Barber, Fred Barber, N B Smith, N Gates Smith, M Smith, Hattie Runnels, Sarah Corns, Λ C Burton, J C Burton, P J Parker, Martha E Smith, Karen Sophie Anderson, John Johnson, Daniel Jensen, Chrisen Peterson, Kirsten Peterson, Nels C Nelson, Christine Frederickson, Sophie Frederickson, O R Brown, Stine Brown, Jens Peter Anderson, J L Adams, Mary Adams, John Adams, M V Burton.

\$1.20 Each.-Henry Stone, Rachel Stone, SM Holly, P A Holly, Serada Logon, Mattie Childs, Melvina Shinkle, Lucinda Rue, Lucretia Berry, P W Baker, C A Baker, W L H Baker, Fannie Burton, J W Burton, Lucinda Harking, John Anderson, Johanne M Anderson, R C King, A King, Luthera Peck, John Farnsworth, Amelia Farnsworth, Sarah Vile, Mina Shepard, J H Morrison, Mrs J H Morrison, F A Kilgore, Thomas Andre, Daniel Andre, J T Mitchell, Mrs E Mitchell, H D Hollenbeck, John McReynolds, P C Adamsen, P Anderson, Achsah S Millard.

30 CENTS EACH .- J H Walker, W H Snook, R E Snook, Anna L Snook, Josiah Wilbur, M W Lewis, Noah Hodges, Abbie B Hodges, Charlie H Hodges, Ross Hodges, Philip Hodges.

MISCELLANEOUS .- John W Wood 1.00, G I Butler .40, A S Gilfett 40c, Al nzo and Geo Buck 25c. Mrs S A Goodrich 1.00, Mrs P A Marvin 90c, Angeline Cole 1.00, A J Stiffler 1.00, Susan Shaw 50c, Henry Tawney 50c, H H Tawney 50c, Ansel Ely 50c, A.R. Henry 2.00, Mrs Sarah McKenzie 15c, Jane Shepherd 25c, Nora Shepherd 70c, F.O. Shep-herd 25c, J. Youll, 1.10, J. W. McCurchy 1.00, A brother 3.00, L E Millne 50c. Ella A Millne 50c. John N Berry 1.25, A friend 50c, Lover of the Truth 1.21, G V Kilgore 20c, C E Hathaway wife and children 2.60, R Carr 1.00, Z Nicola 60c, Mary E Nicola 60c, Amos Nicola 60c, Benn R Nicola 60c, Charlie C Nicola 60c, J O Carlson 1.00, C Larsen 60c, Lena Larsen 60c, Chresten Larsen 60c, A M Larsen 60c, T F Rice 2.00, Mary Grassel 1.00, Rebecca Glunt 20c.

#### ILLINOIS.

10 CENTS EACH .- Joseph Abdill, Sarah Abdill, Mary Jones, Willie Jones, M E Hamilton, Andrew Hamilton, Elmor Hamilton, Clinton Hamilton, Melvin Hamilton, A M Cudworth, B Cudworth, H P Ritchey, Louis and Willie Ritchey, Sina Smith Elizabeth James, Susie Smith, Willie Timons, William Bitner, Lucinda Bitner, Paul H Buzon, Joeph Dumontee, Emily Dumontee, Frank Hokcom, Mrs Puzzey, Lucy Addis, Charlotte Nottingham, Mary L Williams, J W Tait, S F Owen, Abner Bliss, Fiducia Bliss, Annie Richey, Effic and Alice Richey.

\$1.20 EACH.--R L Rhodes, Lysus T Ayers, Mrs Lysus T Ayers, Robert Vickery, Eliza Vickery, John H Bennett, Sarah Bennett, Charles Bennett, Frank Bennett, H C Parker, A Cook, Lydia Cook, Julius D Cook, Lizzie S Campbell, Mrs E Owen,

50 CENTS EACH .- George L Brown, Susannah Brown, William Armstrong, Sarah J Hunt, Mrs J D Il Camp, Paul Dumontee, John Ely, Harry Searer, Mrs Harry V Searer.

MISCELLANEOUS .-- Thomas Brown 1.00, Paul Gros, 1.10, Mrs Paul Gros 1.10, Albert Dumontee 30c, Eld R F Andrews and family 70c, Alfred Saterlee 25c.

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10 CENTS EACH .- Wm R Carpenter, Eliza Carpenter, J D Shilling, Baley Shilling, Perry Wolf, Elizabeth Worster, Lenora E Michael, Martha B Tripp, S Rogers, Samuel Shilling, E A Willhelm, Lavina Shiry, Anderson Lynch, Cynthia Lynch, Ellen Squires, Samuel S Shrock, Eva Mead.

\$1.20 Each.—S Rogers, J Rogers, J H Ginley, E B Ginley, M E Alexander, Isaac Zirkle, Elizabeth Zirkle, Frank Zirkle, Mary E Zirkle, Sarah C Zirkle, Laura M Zirkle, Martha J Zirkle, George D Zirkle, John W Zirkle, G B Farmer, Mary A Graham, Etta M Green.

MISCELLANEOUS .- George Wolf 30c, Anson Worster 30c, M B Craig 50c, Mary Craig 50c, J R Elliott 20c, N S Elliott 30c, E C Elliott 20c, C W Wood 30c, Nancy A Goodwin 30c, Margaret Fatic 30c, Wm McCurdy 40c, John H Graham 40c, Mina V Shrock 25c, Elizabeth Skeels 20c, Florida Skeels 20c, Emma D Stutzman 20c.

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10 CENTS EACH.—R Bailie, M Rennie, R Loveland, N M Gomoe, M D Cross, Libbie Cross, Zeriah B Chipman, Emma E Chipman, Frank II Chipman, Edmund Smith, M Gould, Lucy Gould, Blanche Gould, Albert Braley, Samuel Braley, Joseph Braley, Tessa Goodsell.

\$1.20 Each.—Lydia Wiswell, Mrs A J Saxby, E P Farnsworth, R M Pierce, M B Pierce, A

Stone, A B Gomoe, M J Gomoe, Mary A Howe, A S Hutchins, D D Hutchins, L B Caswell, Isaiah Stanhope, Mrs I Stanhope, E M Farnsworth.

MISCELLANEOUS.—G N Rowel 20c, B Loveland Historian Boos.—O'N Rowel 2005, B Boverand 25c, Levi Newcomb 1.00, N A Hollis 50c, Polly Hollis 50c, S W Willey 35c, L W Caswell 25c, H W Pierce 20c, S E Pierce 20c, Edith Pierce 20c, W J Cross 20c, V O Cross 20c, B D Holt 20c, Lillie Temple 20c, A Ruiter 20c, Willard Saxby 50c, Lucy Herrick 60c, J L Herrick 60c, C V Prior 60c, Thessa Goodsell 50c.

#### MASSACHUSETTS.

10 Cents Each.—S J Twing, Elizabeth Temple, C Morrison, S L Bates, Wm S Randall, Eugene Weston, Allie Crandall, S S Mooney, Addie M Ledingham, G Frank Fisk, Judson Rice, Geo K Mayhew, Alfred Wiley, Thirza A Merrill, Eliza A Hanscom, Mary J Wells, J D Ingalls, Hannah Gurley, Rebecca Herrick, L A Sawyer.

\$1.20 EAGH.—Eliza Thayer, Rhoda Thayer, J Crandall, Wright Crandall, H C Nye, Maria Led-ingham, C R Brown, Thomas Cottle, E M Kimball, A H Bradford, Melvin O Bradford, Joel P Brad ford, Hattie O Warren, Mrs E G Lowe, Mrs Frank Peabody, A friend, May Chandler, Hattie E Has-kell, Mary Haskell, A H Wentworth, Lovina Rob-

MISCELLANEOUS.—Mrs M J Severens 25c, Martha J Severens 50c, Mittie Severens 1.25, Friends in Mass 4.80, A R Ball 50c, C E Palmer 20c, M E Harris 60c, D A Robinson 2.40, E R Robinson 2.40, Louis F Weston 20c, Delilah C Elmer 1.00, S W Randall 1.00, C Jenniss 20c, R M Frink 1.00, Sr

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10 CENTS EACH .- John McDaniels, Mrs L Put nam, Mrs L M McNitt, Mrs L Straw, Mrs J Clark Josie Straw, John T Brackin, Effie L Proctor, Amie Brackin, Grace Staple, Nathan Coy, Eliza beth Coy, Samuel Coy, Charley Coy, Consider King, Sally King, D Brewer, S Rose, L L Ingalls, C C Ward, Mrs C C Ward, Lucy J Ward, F II Ward, Charles E Ward, J Benson, Mrs J Benson, Phiny Potter, Josephine Potter, Carrie A Potter, J W Blake, D Robins, Elizabeth Robins, S D Smith, S E Hall, E G Bell, E A Whipple, Martha Roese.

\$1.20 EACH .- M J Bartholf, Sarah Bartholf, Felix

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Josephene Newton 30c, Mary E Dunn 40c, Ogro
Thompson 30c, Elizabeth Thompson 20c, A D Love
50c, James McCourt 50c, L B Green 20c, A sister
and whole femily 200. Mary S Estan 60c. Mrs. and whole family 2.00, Mary S Eaton 60c, Mrs J S Olive 1.00, J B Ingalls 1.00, Mary E Ingalls 1.00, Mrs Farmer 25c, Mary L Affolter 15c, Benjamin Carter 50c, Henriette Carter 50c, Miles Carter 20c.

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\$1.20 Each.-Edwin Church, Della Norton, Wm H Hall, Ella M Hall, Charles M Hall, Cleora E Hall, Ethel P Hall, Helen F Briggs, A M Fulton, S Fulton, Mary Cosert, Belle Cosert, R B Simmons.

й. Miscellaneous. -- Sarah J Merrell 1.00, David Alway 50c, Harriet Alway 50c, Mary Alway 50c, Willie Alway 50c, Paulina Alway 50c, Mary Kearn 50c, Allie Briggs 20c, Dora Briggs 20c, Nancy A Johnson 30c, N M Johnson 20c, Lizzie Alton 50c, Daniel Alton 40c, A J Merry 1.00.

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10 CENTS EACH .- Eld C F Stevens, C Flora Charles Flora, Emma Flora, Carrie Flora, M Flora Mary Sharp, S N Ayers, J Brown, Ilamah Brown Mary Morrison, Frank Morrison, C Ayers, Jacob Mitchell, P. R. Helligass, Susan Stevens, M. H. Bates, Lizzie Bates, J. M. Robb, Permelia Robb, Jennie Robb, Carrie Robb, A. M. Robb, Ella Hlatt, Sarah Townsend, M E Symms, George D Symms, Harry Parnham, Helen E Parnham, D A Plant, Mrs D A Plant, Sola Plant.

MISCELLANEOUS.—A W Bunyan 1.25, Caroline Bunyan 1.25, Mary M Bunyan 1.25, James M Bun-yan 1.25, H R Mitchell 50c. Julia Hillman 20a Oc, Julia Hillman John Helligass 1.20, O S Stevens 1.20, Katie Morrow 30c, Wm. Morrow 30c, H A Mead 25c, Deborah Mead 20c, Geo Kennedy 1.00, O O Bridges 1.25, Jane Kennedy 1.00, J H Cook 30c, Charles G Person 1.00, E Il Bridges 25c.

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\$1.20 Each .- Daniel N Fay, Mrs Daniel N Fay, R A Underwood, M E Underwood, R G Reynolds, M R Swan, S E Swan, F H Swan, Emma M French, H A St John, Mrs E L Tew, Serena Scott, Betsey Judd, H Abbott.

MISCELLANEOUS.—Sr Spring 75c, Wm Beebe 1.00, Julia A Jinks 1.00, Belle Carver 2.00, Fannie Glascock 2.00, John Sprinkle 1.00, Ray Harvey 1.25, C A Stanford 1.00, J Baker 1.00, Francis Greeuman 1.00, Augusta French 1.00, Hannah A French 1.00.

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\$1.20 EACH.—Chas L Boyd, Cynthia L Davis, D H Maxson, O A Maxson, Horace Maxson, Susie Maxson, Williba Batson, Ellen Pritchard, Johnson Buckley, Mary Buckley, Stephen Rider, Martha L

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#### NEW HAMPSHIRE.

\$1.20 EACH -W B Mason, S A Mason, F E Mason, C E Mason, H D Randall, M H Randall, G R Randall, M. L. Randall, R. Knapp. A. P. Knapp, A. P. Nichols, R. B. Wheeler, A. A. I. S. Gré, S. Martin, L. Nichols, R B Wheeler, A A I and S Martin, I, Martin, Mary Bradford, A S Wakefield, H A Page, Lewis Martin.

MISCRLLANBOUS.—Mary F Aldrich 1.00, David Hutchinson 4 00, M A Wheelock 2.00, Mrs J 8 Farnsworth 50c, H P Wakefield 60c, S M Fretto 25c, C W Comings and family 6.30, L M Fretto 25c, A Hurd 10c, J Hurd 10c.

#### RHODE ISLAND.

MISCELLANEOUS. Jabez C Tucker 1.20, H B Tucker 1.20, J A Tefft 10c, Mary L Holly 50c, J A Sullivan 1.20, C L Sweet 1.20, Hattie S S Davis 60c, Noah Holloway 10c, Clark Tisdale 10c, John 6 Brown 25c, Mary Holloway 30c, P C Rodman 25c.

#### PENNSYLVANIA.

MISCELLANEOUS .-- Il Stebbins 10c, F N Green 10c, P C Green 10c, D W Green 10c, Benjamin Green 10c, I II Deggie 10c, Mrs I II Heggie 10c, S A Eavens 10c, E E Kelly 10c, A D Gullutia 10c, Ella I Harris 10c, Mrs L P Williams 30c, John Williams 1.00, Ira N Williams 15c, Alice Williams 15c, Joel Densmore and wife 1.00.

#### DAKOTA TER.

10 CENTS EAGH.—Andrew Frederickson, Marie, Frederickson, Lars Hansen, Sine Hansen, Neilson, Kier, Maren Kier, Peter Nielson, Andrea Nielson, Andrew Nielson, Marcus Straimann, Marie Straimann, Lars Leoison, Niels Jensen Dam, Marie Jensen Dam, Jens Christiansen, Jens Jorgensen, Grethe Jorgensen, Marille Frederickson.

MISCRILANBOUS...-Isaac Hughes 1.00, Mary Hughes 1.00, Thomas M Biggs 50c, Alvin E Dev-ereaux 1.20, Chris Frederickson 20c.

#### CALIFORNIA.

10 CENTS EACH.-Lucinda Baker, W G Myers, Sarah Myers, Mary L Williamson, Margaret Snook, M J Downing, R A Morton, C E Junett, A W Colling, \$1.20 EAGH.—George R Drew, Wm Harmon, Elarmon, Laura Harmon, Mrs Wm Healey, Betsey. Healey, F V Harmon, E Harmon.

MISCELLANEOUS. -J D Rice 2.50, John Custer 50e, L A Scott 20c.

#### ONTARIO.

MISCRLLANEOUS. - James Broom 20c, Elizabeth Broom 20c, Margaret J Barr 20c, John Fulton 30c, Elizabeth Fulton 30c, Lorinda J Kemp 30c, Emily R Kemp 30c, J B Peters 30c, Mary J Emily L Fisher 30c, John Colla 20c, L Colla 20c.

## OREGON.

MISCELLANEOUS. -- Frankie E P Jones 1.25, Alonzo T Jones 1.25, Emma Leavitt 10c, I D Van Horn 10c, A P Van Horn 10c, A J Donaldson 1.00, Han-nah Donaldson 1.00, Virgil Donaldson 1.00, Mrs N A Carter 10c, Mrs Jordan 50c, T II Starbuck 25c

#### NEVADA.

MISCRELANEOUS.—J N Loughborough 1.25, A M Loughborough 1.25, Delmer Loughborough 1.25, Mary Loughborough 1.25, Elizabeth Ferguson 5.00, S K Shannon 5.00

#### MAINE.

MISCELLANEOUS — Wm Morton 1.20, Sgrah B Morton 10c, Will E Morton 10c, John Holm 1.20, Edward Lobdell 1.20, Sarah Furgeson 1 20.

#### CONNECTICUT.

MISCELLANEOUS. -H L Warner 10c, Alden Green 1.20, Alice B Eldridge 1.20, Lucy Beach 1.30, Harriet Morrison 40e, Phebe Langdon 1.00, Mary E Greene 1.20.

## MISSOURI.

MISCRELANEOUS.—D W Reavis 1.20, J M Gallemore 1.00, John Piepmeier 10c, Sarah Piepmeier 10c, John F Klostermyer 80c, James M Lewis 10c, N E Lewis 10c.

#### KENTUCKY.

MISCRILLANROUS. - Martha Coombs 1.20, Bettie Coombs 1.20, Clarence Barr 1.20, Sarah E Barr 1.20, S Osborn 10c, J S Milton 2.20.

#### VIRGINIA.

MISCELLANEOUS .-- L A George 50c, Robert Sawyer 50c, M J Sawyer 1.00.

### ALABAMA.

10 CENTS FACH .-- C A Burrill, Ellen II Burrill, Frank W Newman.

# TENNESSEE.

MISCELLANEOUS.—J A Remley 10c, T C Wood-ruff 10c, Lillie Osborn 10c, M A Remley 1.20.

# TEXAS.

J F Bahler 1.20, M J Bahler 1.20.

#### ----COLORADO.

MISCELLANEOUS! -A N Allen 1.00, G W Rogers 20c. Johnnie C Sosev 50c.