

The Advent Review

AND SABBATH HERALD.

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

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HE LEADETH ME.

Psalm 23.

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

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

only for this—I know He holds my hand;
whether led in green or desert land,
trust, although I may not understand.

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

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

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

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

and more than this: where'er the pathway lead,
gives to me no helpless, broken need,
of his own hand, sufficient for my need.

where He leads me, I can safely go;
and in the blest hereafter I shall know
by 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
very important part,—the application. Sis-
ter Searls had furnished the text in the
morning, then the sermon might have gone
from firstly to forty-seventhly without
Mrs. Barney's notice, had it not been for
the cellar stairs.

Mrs. Barney was hurried that day; she
was always hurried, and it was warm and
uncomfortable in the sunshiny, stove-heated
kitchen where she was hastening to and
and growing fretted and tired without
slackening her speed. Nealie, standing at
the ironing table, was also tired.

"There's so much to do," she said, wea-
ry. "I don't see why we need to do bak-
ing and ironing both in one day. It makes
such a crowd, and we could have left one
for to-morrow."

"To-morrow will bring work enough of
its own," answered Mrs. Barney, quickly.
Besides, if we should get the work all out
the way the first of the week, a whole
day to rest in would be worth something."

"But then we shouldn't take it for rest-
ing just because it would be a whole day,
and something else could be crowded into
it," murmured Nealie, to whom one hour
now looked very inviting, and that possi-
ble day in the future very uncertain.

The mother did not answer, and the
young girl's hand moved more slowly over
the damp muslins as her gaze wandered
away to the hills where great trees were
throwing cool shadows. How pleasant
the shade and greenness were! The de-
sire to bring it nearer suggested another
thought to Nealie. "Some vines would be
nice at this window, mother. I could
plant them if you would let Tim dig a lit-
tle 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 discourag-
ing. Board and clothing sometimes ap-
peared 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 pick-
ing 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. Bar-
ney 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.
"When we are able to have the house al-
tered to suit us, I shall not have a stove
here in summer."

"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 hur-
ried, trying to get everything about the
place in just the right order, that I don't
have 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
been enough to make the path bright."

Mrs. Barney looked upon her in some
perplexity, as she took her departure. She
had listened with one-half her mind on the
loaves of bread in the oven, and the other
half did not fully comprehend what had
been said.

"Daisies and roses! I don't see what
any sort of a flower has to do with wanting
a new kitchen! But, there! I suppose
ministers' wives, even if they are only min-
isters' wives, hear so much talk that it
comes natural to them. Bits out of old
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 un-
tying the old horse that Mrs. Searls had
fastened as securely as if it could be in-
duced 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 state-
ment, 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 lov-
ing, and so much mercy that is only duty
and not tenderness. I'll tell Josiah that."
For it happened that while the good minis-
ter pored over his books and studied theol-
ogy, 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. Bar-
ney, 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.
Barney more shortly than her wont. "I
am glad to have whatever I can get most
quickly and easily. When we have a sum-
mer kitchen, we can begin to live as other
people do."

"If we ain't all old as Methuselah," com-
plained 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 fret-
ted 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 com-
fortable as did the others, she said to her-
self. 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 conven-
iences she had foregone for that. Those
very cellar stairs, toward whose dark, tortu-
ous steps she was tending, were an exam-

ple; they could scarce be more illy built,
or in a more inconvenient place. Mr. Bar-
ney had wanted to remove them; but she
would not allow him to incur the expense,
because a second removal might be neces-
sary when the house was thoroughly re-ar-
ranged. 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 slip-
ped 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-
ing,—

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

Slowly she opened her eyes upon a con-
fused mingling of anxious faces, wet cloths,
and bottles of arnica and camphor, and
gradually she comprehended what had hap-
pened, and her own condition—not dan-
gerously 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 en-
forced 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 fur-
niture until an addition to the house should
transmute it into a back parlor; to watch
through the open door, only a spectator,
while Nealie fitted to and fro in the
kitchen beyond, spreading the table for tea.

How good the children were that even-
ing, 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 ac-
cident 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
crowded out of their home, and in that
brief retrospective glance she understood
the meaning and the earnestness of sister
Searls's entreaty.

"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 fol-
low 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 pleas-
antness 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 Jerusalem.")

O LOVELY land of beauty! O glorious land of light! In 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 moan,

Where pain, or grief, or sickness shall trouble us no more, Where tears, and fears, and partings eternally are o'er!

No sunlight there is needed: the Lord his light bestows; No moon to rule the night, for there God's glory flows

In streams of light unceasing. The gates are open wide; 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 light.

Father, whose love so boundless permits an entrance there, Saviour, whose care so precious those mansions shall prepare, Look down on one so erring, who strives thy law to keep, 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.

I. S. OLIVE.

Prescott, Wis., July 17, 1878.

WHAT IS TO BE DONE?

THE question here propounded is pre-eminently 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 interested in the rum-selling interest. In the same city, the wife of a leading member of the church was sick, and the sickness it was feared would be "unto death." But God in mercy restored her, and the first 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 them from going, and goes to watch over them, and keep them from being harmed.

Two superintendents of Sunday-schools in the neighborhood can say nothing to the boys in their schools against the use of tobacco and rum, because they themselves are addicted thereto. The cases we refer to include the "better class," as they are

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 brethren 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 opposition. 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 concern, 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.

SOMETIMES 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 the sun rises and sets differently from its usual regular course: all order seems set aside, and the sun has taken a strange freak, and has chosen a new course in the heavens. So, to one sailing along the coast the land seems to move past, and the boat 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 is the new birth, and the resurrection; to another, a block of painted wood is a god; to another, Mohammed is a true and living prophet; to another, Mary is the mother of God, and a very convenient lady intercessor. So it is; the many are bewildered and turned around, like the man who has lost his compass. JOSEPH CLARKE.

IMMORTALITY NOT A CURSE. 3

THERE is something grand and hope-inspiring 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 Scriptures. 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 covetous 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 issue with me in regard to the last-named character. I apprehend that when the people of God attain to the high state of oneness 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 Seventh-day 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, harmonious union. WM. OSTRANDER.

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. And when Christ, who is our life, shall appear, we also shall appear with him in glory (Col. 3:4); for the kingdom is his, and he is the governor among the nations (Ps. 22:28), and king over all the earth. Rev. 5:10. The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our 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), and their vain rejoicings be turned into

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, according 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 himself will be alone visible, supreme king of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is their God, and he will be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the 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 according as his work shall be." Rev. 22:12, also Rom. 2:6. Yes; we shall receive just what is right, according to what we have done, as all our work is faithfully recorded. "And I saw the dead, small and great, stand before God; and the books 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 a 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 others, will do us no good unless they have led to zealous work. We shall not be rewarded according to what we feel, or what we intend to do, or what others do in spite 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 he wanted to do, and lament that so much grain would be lost because of idlers, complaining because the faithful laborers did not follow his ideas in everything, and suppose he should pursue this course from day to day throughout the harvest, neither working himself nor allowing others to work, so that by his idleness much of the grain should be lost, what wages ought he to receive 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 responsible in that case, how should we expect the Lord to deal with us who have entered his vineyard to labor, if we allow the fruit (souls) to perish all around us, and do not put forth earnest efforts to save it? Not only ministers, but every member of the tract society has entered the great vineyard, and all will soon be rewarded according to the work done. Hear Christ talk to the idlers. Matt. 20:6-7. "Why stand ye here all the day idle? . . . Go ye also into the vineyard; and whatsoever is right, that shall ye receive." So all are expected to engage in the labor of saving 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 receive 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 we rightly used the means God has placed in our hands to save souls? What have we

been do given us cause? o trying to What do ter? In given us while o harvest render o cooing one of us God." called up the close be ou come: "ful serve thy Lord part from fire, prep Matt. 25: Fellow ment, we shall he mander, divisions the other Division will inbe who lov away int receive li the lake Oh, how the faith punishme wicked? former cl through bered am settle in li

Garnett

MISSION

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written an order at fruits, Christ's, cometh on and s we do n at his eve, that at glory; e second ead, and will, ac on the ant Zion, i of our and that rist him- king of dom will everlast- end, nor dom the shall re- he salva- d is they Jerusalem d out of od shall l among ty of this place of aints for that the Zion, the e was." VE? and my y man ac Rev. 22: shall re- g to what faithfully small and he books as opened, the dead gs which rding to, what a on render e recom- one. All esolutions, or others, ave led ot be re- l, or what do in spite ks. oy a man him what- that man f what he so much llers, com- ers did not d suppose om day to ther work- o work, so the grain he to re- d not the g him for anything he would. e held re- ld we ex- who have e allow round us, ts to save ery mem- tered the on be re- ne. Hear t. 20: 6-7: dle? . . . d what- . So all or of sav- ister, it is member of our means an devote ; but the would re- s to settle belong to l have we placed in t have we

been doing with the strength God has given us? Has it been used in the Lord's cause? or have we employed it selfishly in trying to gain more of this world's goods? What do we intend to do the present quarter? In view of all the blessings God has given us this season, can we feel clear while our neighbors are unsaved? The harvest is almost past, are we ready to render our account, and receive wages according to what we have done? "Every one of us shall give account of himself to God." Rom. 14:12. If we should be called 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 fire, prepared for the devil and his angels"? Matt. 25:21, 41.

Fellow-soldiers marching to the Judgment, we shall soon be there. Soon we shall hear the voice of the great Commander, dividing the army into just two divisions. One division will be the blessed; the other, those who are accursed. One division will be led by King Jesus, and will inherit the kingdom prepared for those who love him; the other will be driven away into outer darkness. The one will receive life eternal; the other will go into the lake of fire, which is the second death. Oh, how can we do without the reward of the faithful? and how can we endure the punishment that will be inflicted on the wicked? Let us strive to be found in the former 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 every age, although the manner of advancing it may differ at different periods. The slow 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 the 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 workers. 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 love of gain or honor. His love for precious souls impels him to a course which often brings the reverse of this. He does not stop to see what the advantages will be to himself, but, like the man who would save his fellow from imminent danger, he rushes to the rescue with all the strength at his command. Let us become imbued with such a spirit, and God will bless our efforts. 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" cast in by the rich, because she had done all 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 grand 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 they 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 pursuit of somebody to whom he can impart 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 possessed the missionary spirit all along down the stream of time. In the provi-

dence of God, it is our lot to have the honor of living when missionary operations are being closed up, and like a mighty corporation, are preparing to shut down. We have much difficult work to finish before it closes. Who will work now? Who will lift a little harder? Rise a little earlier in the morning, if need be? In short, who will be a missionary worker in deed and in truth? D. A. R.

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 follows:—

"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 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:—

Table with 2 columns: Description and Amount. Includes items like 'No of members', 'letters written', 'received', 'families visited', 'pages tracts distributed', 'periodicals', 'subscribers obtained for periodicals', 'Annuals sold', 'Received from new members', 'subscribers', 'book sales'.

Total, \$49.70 BETTIE COOMBS, Sec.

SR. BETTIE 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 abundantly 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 brethren 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 Salem.

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 conduct around the tent, but everything appears favorable for the truth. We hope for several substantial persons here to accept the truth.

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 witnessed 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 teachers in the school.

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, in the name of the Lord, we ask the people to hear.

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 Egypt?
4. On their return to Canaan what were they obliged to do?
5. Why were they obliged to separate?
6. How did Abram manifest his generosity?
7. What choice did Lot make?
8. Where did he pitch his tent?
9. 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 army?
17. What did he do when he overtook them?
18. Whom did he meet as he was on his way home?
19. Who was Melchisedec?
20. What did he bring forth?
21. What did he do for Abram?
22. 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 both 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 represent?
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 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 height of its glory when Nebuchadnezzar, its most distinguished and powerful monarch, had the dream recorded in Dan. 2.

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 7:4.

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 Dan. 5.

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. Isa. 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.

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }

U. SMITH, } Local Editor.

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 meeting.

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.

J. W.

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 terribleism, 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 receive his fancies, and he not only failed to bring people to the Sabbath, but a large portion of the faction he drew off have apostatized from the Sabbath. Elder Canright, who is at our side as we write, attended the Minnesota camp-meeting 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

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 three-fourths went off in a blind rebellion; but as nine-tenths 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 he 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 *REVIEW* 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 has 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 labor 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, I 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."

J. W.

"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 that whenever we suffer our minds to be diverted from the "blessed hope" of the near 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 follies. And this is because they turn away from

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 earnest 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 mission.

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 right.

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 weary we are. It is after we are through, or

on the next day, that we feel it the most. It is the last half hour which wears on the speaker. To add from twenty to thirty minutes after he has labored a full hour, is the heaviest tax he can impose on his strength. Sooner or later he will feel this, and regret it. The machinery 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 impression on the minds of the audience. A sermon which grows dryer and weaker to the close is 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 an 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 your 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 get well.

D. M. CANRIGHT.

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 which 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 six days, and rest the seventh from all manual exercises. It 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 labor 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 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 so—to 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 mis-translation, 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 common 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 people 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: for ye entered not in yourselves, and them that were 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 truth.

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 tell me that never before was this community so stirred on religious subjects. The opposition is 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 churches, 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 forenoon, declining the offer of the tent; at the same time Eld. Whitney announced that he would review him at the tent in the evening. It was evident that a large crowd would come out to hear, and so the Baptists offered their house, which was larger, for the occasion. We attended, of course; but were surprised to hear it announced that the minister would give a second discourse on the subject in the church that evening, thus putting an appointment in the way of ours, which had been given in his presence, and had been re-iterated to large congregations during the week. Under these circumstances we could not feel free to take up our appointment, and there were two large meetings in this little village the same evening. The Baptist house, a large one for a country place, was nearly filled, and the tent was full, and many standing around on the outside and others sitting in their carriages. I mention this to show the extensive interest on the Sabbath question. Notes were taken of the evening discourse in the house, and it was afterward reviewed at the tent. Next Saturday evening, another champion from Monroe county is to preach on the same question in the same house, and is to be reviewed Sunday evening at the tent. 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 camp-meeting 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 in this State?

We enjoyed a very precious season in camp-meeting 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 Os-kaloosa, 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 Bro. S. Rider, from Blue Valley, A. J. Cudney, from Seward, and Bro. Williams, from Weeping Water, to act as camp-meeting 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 people. 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. workers.

It is expected that the State secretary will 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 reference.

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.

It is necessary to begin work on the Ohio camp-ground, 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

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 camp-meeting 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 Lowell.

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, } Com.

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

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.

ELIZA H. MORTON.

Allen's Corner, Me.

Progress of the Cause.

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

HORSSENS, 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 benevolence 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 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-

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 16. 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.

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.

Belvidere, Aug. 7.

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 meetings, 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 decided to keep all the commandments of

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. Pray for us.

J. B. GODRICH.

S. J. HERSUM.

VERMONT.

Tent No. 1, West Townshend.

TENT No. 1 is pitched in a pleasant location 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. We 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 the tent.

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 others will join them soon.

J. WILBUR.

A. P. BUMP.

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 honored.

FRANK PLEABODY.

Aug. 5. J. Q. FOY.

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

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 worked in our favor.

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

Sabbath, we met with the friends at Oswayo. The meeting was an encouraging one. There were forty present. Some 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 with them there.

E. W. WHITNEY.

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 intention to keep the Sabbath, and we have hopes of others.

Last evening a thoroughly educated Presbyterian lady, who has cared for many of our wants, gave us five dollars toward our 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 papers.

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 tent 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 county, Iowa.

G. V. KILGORE.

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 Methodist minister gave two discourses upon the Sabbath, 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 Sabbath, 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 fathers. 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 Chicago, apparently very intelligent and called, 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 to us, as the representatives of our faith, to make inquiries for information. We spent an hour very pleasantly in giving him an outline of our position and the extent of our work, and gave him some reading matter. He appeared pleased with the interview, and seemed to be desirous to learn the truth in regard to our views, and what we are doing.

We shall remain here a few days, until the hurry of harvest is over, before we enter a new locality.

D. P. CURTIS.

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 on the Sabbath. I find quite a number of families that are deeply interested. The church has been strengthened, and others have accepted the faith. The church at 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 Center with seventeen members, who went

to work in earnest for the Master. They now see their numbers more than doubled, 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 commendable.

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, notwithstanding 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 overcome. 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 doors 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 want to see God's people come near to him 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 spent with the church at Monticello. Seven were added to the church, and all pledged on s. b. The Lord was with us.

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

Since camp-meeting, labor has been performed and meetings held, with fair interest, in the vicinity of Monticello, and at Brockway. Subscriptions have been obtained for two copies of the SIGNS.

H. W. BABCOCK.

TEXAS.

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

Sabbath, July 27, these brethren and sisters joined us in a meeting at Cleburne. This was a profitable occasion, and we enjoyed much of the blessing of the Lord.

The 30th I reached the place twenty-eight miles west of Dallas where I labored some last winter, and six took a stand on the truth. Two of these had moved away, one had given up the truth, and three are still faithful.

Dear brethren and sisters, pray for myself and for these dear souls, who, although alone, 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 10. The turnout was good during the meetings. The interest was good on the part of some, so that we dared not leave the place until we had thoroughly tested all with the truth. Ten took a decided stand, eight of whom signed the covenant. Besides these, some five or six are living near who embraced the truth a few months ago. Established Sabbath meetings, and all are faithful a church can be organized

in due time. Among those who embraced the truth during our meetings is the village 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 attention 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 night.

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 began 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 position.

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.

Aug. 8.

GEO. I. BUTLER.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Reno, Nevada.

JULY 28, Eld. Loughborough had given seven discourses at Reno, to large and attentive audiences. Deep interest is manifest.

A few books have been taken, but money is 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 says:—

"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, 630.30

Balance on hand, \$207.22

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 terrify us. 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 the meeting, and three men accompanied me home. The rabble (including young

women) were furious. They had been excited 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 eye-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 completely dishearten us, and hinder the work. But by the grace of God we shall triumph and thwart his designs. Even this accident is making us friends. We purpose to press the battle on this line till the pure banner of the commandments of God and the truth 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.

Obituary Notices.

"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 happened 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 accidentally by some parties shooting in a field near the road.

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. Jacobes. 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 by the writer, on the Christian's hope. Feb. 6-19. L. H. ELLS.

DIED 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, Maggie, 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. BENINGTON.

AFTER 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.

MYRON C. AND SARAH A. BUTLER.

The Advent Review

August 22.

SUPPLEMENT TO VOL. 52, NO. 9.

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 hath 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 cause.

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 results 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 noble-minded 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: "I 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 follows:—

1. Present Truth.
2. Who Changed the Sabbath?
3. Lost Time.
4. Scripture References.
5. Infidel Cavils.
6. Old Moral Code.
7. Seven Reasons.
8. Rich Man and Lazarus.
9. Is Man Immortal?
10. Which Day, and Why?
11. Is the End Near?
12. Can we Know?
13. The Sleep of the Dead.
14. 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:—

15. Origin of S. D. Adventists.
16. Seventh Part of Time.
17. Spiritualism.
18. Sabbath in the New Testament.
19. Millennium.
20. Two Laws.
21. Definite Seventh Day.
22. Departing.
23. Elihu.
24. Brief Thoughts.
25. Sanctuary.
26. 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 tracts:—

27. Second Advent.
28. Ten Commandments not Abolished.
29. Samuel and the Witch of Endor.
30. Christ in the Old Testament.
31. The Law and the Gospel.
32. Spirit of Prophecy.
33. Much in Little.
34. Thoughts for the Candid.
35. 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:—

36. Two Thrones.
37. Rejected Ordinance.
38. Redemption.
39. First Message of Revelation 14.
40. Second Message of Revelation 14.
41. Third Message of Revelation 14.
42. The End of the Wicked.
43. Sabbath.
44. The Judgment.
45. 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 tracts can be sold in this way.

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 more or less.

D. M. CANRIGHT.

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, H 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 R Kelsey, C E Cole, E M Clark, A Newman, C E Chamberlain, 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 Puffinbocker, 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, Jonnie Benn, Leander Kellogg, Mrs A C Kellogg, Edward Osborne, 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,

