

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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BEGINNING AGAIN.

When sometimes our feet grow weary
On the rugged hills of life—
The path stretching long and dreary
With trial and labor rife—
We pause on the toilsome journey,
Glancing backward in valley and glen,
And sigh with an infinite longing
To return and begin again.

For behind is the dew of the morning,
In all its freshness and light,
And before are the doubts and shadows,
And the chill and gloom of the night.
We remember the sunny places
We passed so carelessly then,
And ask, with a passionate longing,
To return and begin again.

Ah, vain indeed is the asking!
Life's duties press all of us on,
And who dare shrink from the labor,
Or sigh for the sunshine that's gone?
And it may be, not far on before us,
Wait fairer places than them,
Life's paths may yet lead by still waters,
Though we may not begin again.

For evermore upward and onward
Be our paths on the hills of life,
And soon with a radiant dawning
Transfigure the toil and the strife,
And our Father's hand will lead us
Tenderly upward then;
In the joy and peace of a fairer world
He'll let us begin again.

—Selected.

The Sermon.

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

THE WORLD ON FIRE.

A SERMON BY C. H. SPURGEON, LONDON.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:10, 11.

MEN have frequently inferred liberty to sin from the apparent absence of God from the world. Because the Lord, in his infinite long-suffering, has suffered transgression to go for awhile unpunished, therefore they have wickedly said, "How doth God know? The Almighty doth not regard us. He will neither interfere to punish men nor to reward them, whether they break or keep his commandments." When for a long time no great changes have occurred in the world, no remarkable judgments, no visitations of famine, pestilence, or war, men are very apt to grow carnally secure, and to take license to sin from the merciful respite which ought to have led them to gratitude, and through gratitude to obedience. At certain periods it has seemed to the Most High to be imperatively necessary to send great calamities upon mankind, lest pride, oppression, and profanity should cause society utterly to rot. The fall of dynasties, the overthrow of empires, devastating wars, and dire famines have been necessities of God's moral government, bits in men's mouths, bridles for their arrogance, checks to their licentiousness.

The Lord is slow to smite the wicked, for his tender mercy is great, and he delights not in the sufferings of men, and therefore he keeps his arrows in his quiver, and hangs up his bow; but, alas, men take advantage of his love to grow grossly sinful, and to blaspheme his name. Against this spirit the apostle is arguing in this chapter. The profanely secure had said, "Since the fathers fell

asleep all things continue as they were: where, then, is the evidence of God's existence? The world goes on like a clock, needing no hand to move its wheels or guide its action. There is no God," say they, "to interfere, and we may live as we list." "Nay," says the apostle, "but God has interfered;" and though he might have quoted a thousand lesser instances which I have already hinted at, he preferred to forego them for the present, and to put his finger upon the great event of the flood, and say, "Here at least God did interfere." He could no longer bear the transgressions of mankind, and therefore he pulled up the sluices of the great deep, and opened the floodgates of heaven. He bade the angry floods leap forth from their lairs, and they swallowed up the earth right speedily. Thus it is plain that all things have not continued in one course, there have been interpositions of divine justice. The apostle then tells the scoffer that there will be another interposition ere long; instead of water, fire shall be the instrument of destruction. God's mill grinds slowly, but it grinds to powder. Justice loiters to commune with mercy, but it speedily makes up for its lingering. Long is the blow withheld, but when it falls it cuts to the soul. God's wrath is long in kindling, but in the end it shall burn as an oven.

We shall speak this morning upon the general conflagration foretold in our text. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Then, secondly, we shall discourse upon the practical inferences which the apostle draws from it.—"What manner of persons ought ye to be in all holy conversation and godliness."

I. Let us turn our thoughts to the last general conflagration. . . . In this Epistle of Peter there is one truth very plainly taught, namely, that this present world is to be consumed by fire. We learn also that this conflagration will take place in connection with the Judgment; for "the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire, against the day of Judgment and perdition of ungodly men." The former destruction of the world by water was in consequence of sin, and was a declaration of God's wrath against it; it did not happen as an accident, or occur without design. Man sinned, was warned, and sinned again, until God saw that the wickedness of man was great in the earth. The amalgamation of the people of God with the world was the crowning offense of all; for "the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose: thus were church and state set up, and the church and the world were blended, till the Lord's Spirit was grieved, and would no longer strive with man. Floods of sin called for floods of destruction. So will it be with the last fire; it will not happen as an inevitable result of physical causes, but because God intends to purge this material world from all traces of sin. It has been defiled, and or ever he makes it into a new heaven and a new earth, he will cleanse it as by fire. Under the Levitical dispensation the cleansing of vessels which had been defiled was effected by passing them through the fire, as a type of the intense energy needed to remove sin, and the Lord's abhorrence of it; even thus shall this earth dissolve with fervent heat, and thus the Lord shall proclaim to the whole universe that he hates even the garment spotted by the flesh. When a house was defiled with leprosy it was destroyed; and so must this earth be, for the plague of sin has polluted it.

We gather also from our text that this fire will burn up all the works existing upon the earth—everything which man has constructed shall perish. We have heard architects speak of building for eternity! Aha! aha! They have built but for an hour, and their noblest fabrics will disappear like chil-

dren's castles of sand upon the sea beach. Down will go the vast cathedrals and the towering palaces, in one common crash; whole cities will flame upon earth's funeral pyre, while forests and melting mountains blend their smoke. The pride of power, the pomp of wealth, the beauty of art, the cunning of skill—all, all, must go; the sea of flame will overwhelm and devour everything without exception. The massive masonry, and rock-like foundations of our vast engineering works shall run like wax in the tremendous heat. So fierce will be the flames that everything capable of being burned will be utterly consumed, and the elements, or the solid portions of the earth shall be liquefied by the intense heat: rocks, metals, everything shall dissolve, and the atmosphere itself shall burn with fury when its oxygen shall unite with the hydrogen and other gases liberated by the intense heat. Chemists tell us that the great noise which Peter speaks of would certainly accompany such a combustion. The whole world shall become one molten mass again, and this terrestrial firmament shall cease to be. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." God has impressed nature with his seal today, but he will melt it down, and then, as we hope, will pour out the molten matter and stamp upon it a yet more lovely image than it has ever borne before.

We may here note that the prophecy that the earth will thus be consumed with fervent heat, is readily to be believed, not only because God says it, but because there are evidently the means at hand for the accomplishment of the prophecy. Pliny was wont to say that it was a miracle that the world escaped burning for a single day; and I do not wonder at the remark, considering the character of the district in which he spent much of his time. In visiting the country around Naples, the same thought constantly occurred to me. Yonder is Vesuvius ready at any moment to vomit fire, and continually sending up clouds of smoke. Ascend the mountain side, clambering over ashes and masses of lava; all beneath you is glowing; thrust in your staff, and it is charred. Then go across to the Solfatara on the other side of Naples, stand at the vent of that ancient volcano and listen to the terrible rumblings which attend the rush of steam and sulphur; then stamp your foot or dash a stone upon the ground, and hear how the earth resounds; it is evident that you are standing over a vast cavern. Look around you and remark how the earth steams with sulphureous exhalations.

Observe also how the earth in some places has risen and fallen, again and again. Down there at Puteoli in the Temple of Serapis there are pillars which have sunk below the tide mark, and then have risen above it several times, as you can see for yourself by the mark of the sea-worms. In a single night vast hills have risen in one place like bubbles upon the baker's dough, while in other localities there have been equally sudden subsidings of the surface. Yet this volcanic region around Naples is but one of the many vent-holes of the great fires which are in the bowels of the earth; three hundred or more burning mountains have already vomited flame.

According to the belief of many geologists, the whole center of the earth is a mass of molten matter, and we live upon a thin crust which has cooled down, and is probably not so much as one hundred miles thick. When the miner descends no further than forty-five feet, he finds that the heat has increased one degree of Fahrenheit, so that it is easy to see how small a distance down the solid shell extends. There is no known rock which would not be entirely liquefied by the heat produced at sixty miles depth. The probabilities are that the whole internal mass is in a liquid, and, perhaps, in a gaseous state. It is well known that the earth is flattened at the poles, just to the amount it would be by rotation on its axis had it been a liquid

mass, and therefore there is every probability that it was once liquid and is cooling down. Every one who is at all acquainted with the condition of the globe knows that it only needs the Lord's will, and the fiery sea, of which yonder volcanoes are but the safety-valves, would burst forth and flood the earth with flame; or, if God so willed it, the thin crust which divides the ocean of water from the ocean of fire might soon be broken through, and the result must be disruption and destruction. . . .

Faraday said that there was enough latent electricity in a single drop of water for an ordinary flash of lightning. What reserves of destructive force there must be in and around the globe! God's dreadful armies lie in ambush everywhere; what if I say God's bodyguard is sleeping in his guard chamber? He has but to speak the word, and the servants of his Omnipotence will rise, terrible in their destructive power. He spake to his ancients of the sea, and they marched in gigantic might till they had covered the mountain tops, and laid the race of men dead at their feet; let him speak to his ministers of flaming fire, and they will at once subdue the globe by quenchless burnings. Earth is as a pile of wood, and the torch-bearers stand ready to kindle it at any moment. There has always been a cry of fire among men, and the cry grows louder every century, for the burning is near.

But if there were no such arrangements as these, we should still be bound to believe what God has said; and it is his solemn declaration that the day shall come when the Lord Jesus Christ shall appear as a thief in the night, and the heavens, that is the atmosphere, shall pass away with a great noise; while the elements, or rudimentary substances of the globe, shall melt with fervent heat. The earth also, and the works that are therein, or thereon, shall be burned up.

We gather from our text that this will happen at a time when it will be very little expected. The dread hour will come as a thief in the night. It was not expected in Noah's day that the world would be destroyed. That was not for any want of warning, but because men could not conceive it possible. They argued against Noah, that all things had continued as they were from the days of their first father, Adam, and that so they would be. They thought Noah a fool for going up and down the world proclaiming an absurdity, and frightening people with a bugbear. Thus speak they now, when God's word declares that the whole world will be destroyed by fire. They reject the testimony, and continue in sin, in worldliness, and in rebellion against God; and so will they do up to the very moment when the shrill sound of the trumpet shall convince them that the Lord has come, and that the day of Judgment and perdition of ungodly men has arrived. No preaching will of itself avail to make ungodly men expect the coming of Christ, however clear, bold, consistent, and long continued it may be. The world is mad upon its idols, its ear is too dull to hear the truth; charm we never so wisely, this adder will never listen to warning. Men's eyes are blinded, they will not see, and so they hurry on to their doom; and then, "when they shall say, 'Peace and safety,' sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

It is well for us to remind you again that the long time which has intervened since Peter foretold the destruction of the world by fire, is to be understood in the sense of infinite mercy. We are not to interpret it according to the wicked suggestion of unbelief, for the Lord will surely be revealed in flaming fire. We are to read it with the eyes of faith and gratitude. God waiteth that men may be saved. He tarries that, in this long time of waiting, hundreds everywhere may believe in Jesus, and enter into eternal life; and while we may consistently desire to hasten the coming of the Lord, we may be equally content that mercy's day

should be lengthened. While I have prayed, "Come quickly," I have often felt inclined to contradict myself and cry, "Yet tarry for awhile, good Lord: let mercy's day be lengthened, let the heathen yet receive the Saviour." We may desire the coming of the Lord, but we ought also to be in sympathy with the tarrying of the Most High, to which his loving heart inclines him.

Although we read of the world being burned with fire, we are not told that it will be annihilated thereby. We know that nothing has been annihilated yet. No fire has yet been able to destroy a single atom of matter. There is upon the face of the earth at this moment just as much matter as when God created it: fire changes form, but does not obliterate substance. This world, so far as we know, will not cease to be; it will pass through the purifying flame, and then it may be the soft and gentle breath of Almighty love will blow upon it and cool it rapidly, and the divine hand will shape it as it cools into a paradise more fair than that which bloomed upon the banks of Hiddekel. We believe from various things which are hinted at in Scripture, though we would not dogmatize, that this world will be refitted and renovated; and in that sense we expect new heavens and a new earth, wherein dwell eth righteousness. Luther used to say that the world is now in its working clothes, and that by-and-by it will be arrayed in its Easter garments of joy. One likes to think that the trail of the old serpent will not always remain upon the globe, and it is a cheering thought that where sin has abounded God's glory should yet more abound. I cannot believe in that world being annihilated upon which Jesus was born and lived and died. Surely an earth with a Calvary upon it must last on. Will not the blood of Jesus immortalize it? It has groaned and travailed with mankind, being made subject to vanity for our sake; surely it is to have its joyful redemption, and keep its Sabbaths after the fire has burned out every trace of sin and sorrow. Whether or not it shall be so, matters little to the saints, for we shall be with Christ where he is, and behold his glory; and, as to the future, "Forever with the Lord" may well satisfy us.

II. The apostle has drawn *practical inferences*. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" What does he mean by this? What connection can there be between the burning of the globe and holy conversation and godliness? The first connection is this. Our position as Christians is at this moment like that of Noah before the destruction of the world by water. What manner of person ought Noah to have been? He said to himself, "This fair and beautiful world in which I dwell will soon be covered with the ooze and slime of a tremendous deluge." He looked upon his fellow-men, and he thought and said of them, "Except these men fly to the ark, and are sheltered with me, they will every one of them be drowned." He saw them marrying and given in marriage, feasting and trifling at the very hour when the flood came; and he felt that if they would believe as he did, they would find something other to do than to be engrossed in carnal pleasures. When men added to their estates acre after acre I have no doubt the patriarch said to himself, "The flood will sweep away all these landmarks; and as it carries away the owner, so will it destroy all vestige of his barn and his fields." I should suppose such a man, daily expecting the rain to descend and the flood to burst up from beneath, would lead a life very free from worldliness, a life the very reverse of the rest of his fellow-men. They would reckon him to be very eccentric; they would be unable to understand him; and indeed his conduct would be such that no one could understand it except upon the theory that he believed in the destruction of all around him.

Now our life ought to be like that of Noah. Look around on the beauties of nature, and when you enjoy them say to yourself, "All these are to be dissolved and to melt with fervent heat." Look up into the clear blue, and think that yonder sky itself shall shrivel like a scroll, and be rolled up like a garment that has seen its better days and must be put aside. Look on your fellow-men, your own children, and your household, and those you pass in the street or meet with in transacting business, and say, "Alas, alas, unless these men, women, and children fly to Jesus, and are saved in him, they will be destroyed with the earth on which they dwell, for the day of the Lord is surely coming, and judgment awaits the ungodly." This should make us act in a spirit the opposite of those who now say, "Go to, let us buy and sell and get gain; let us heap together treasure; let us live for this world; let us eat and drink, and be

merry." They are of the earth, therefore is their conduct and conversation earthy. They build here on this quicksand, and after their own sort they find a pleasure therein; but you whose eyes have been opened, know better, and you therefore build upon a rock. You understand that the things which are seen are but a dream, that the things unseen are alone substantial. Therefore set loose by all things below the moon, and clutch as with the grasp of a dying man the things immortal and eternal which your God has revealed to you. Such conduct will separate you from your fellow-men. As there is down deep in your heart an object different from theirs, and as you set a different estimate on all things, your conduct will be wide apart from theirs; being swayed by different motives, your life will diverge from theirs, and they will misunderstand you, and while trying to find motives for you, as they do not know the true motive, they will impute ill motives to you. But so it must be. You must come out from among them, be separate, and touch not the unclean; and the fact that all these things are to be dissolved should make it easy for you to do so, nay, natural for you to do so, as it must have made it both easy and natural to the patriarch Noah.

I will not, however, dwell longer upon that thought, but remark further that the nearness of the Lord as suggested by the fact that the world is to be destroyed, according to his word, suggests holiness. The sinner finds a reason for sin when he says, "God is not here; everything goes on in the ordinary way: God does not care what men do." "No," says the apostle, "he is not away, he is here, holding back the fire forces; he is reserving this world a little while, and by-and-by he will let the fires loose and the world will be destroyed. He is not far off; he is even at the door." If I give the Greek rendering it should be, "All these things are dissolving;" they are even now beginning to dissolve; they are in the process of dissolution. God is close upon us; can you not hear his footfall? Christ is returning; he is on his journey now; faith hears the tramp of his steeds as they hurry on the chariot of his vengeance. "Behold, I come quickly," is the word which rings over the mountains of division. The King is coming; he is coming to his throne, and to the Judgment. Now a man does not go up to a king's door, and there talk treason; and men do not sit in a king's audience-chamber when they expect him every moment to enter, and there speak ill of him. The King is on his way, and almost here; you are at his door; he is at yours. What manner of people ought ye to be! How can ye sin against one who is so close at hand? How can ye rebel against one whose eyes of fire behold, and whose hand of vengeance is uplifted to smite the sinner?

The words of the text are very forcible. The apostle says, "What manner of persons ought ye to be!" Remember he was talking to saints, and he teaches us that even saints ought to be more saintly than they are. He is not saying to the ungodly, "What manner of persons ought ye to be!" He might have so spoken; but with how much greater force does he address those who profess to be loved with the everlasting love of God, to have been bought with the precious blood of Jesus, to be affianced unto Christ in eternal wedlock, to be members of his body, parts of himself. "What manner of persons ought ye to be!" He implies that they are not what they should be, and I am afraid there is no man of God but what will grant the truth of the implication in his own case. We have not attained to what we ought to be; and I may say to the best child of God here this morning, "Dear brother, there is a yet beyond." Ay, brethren, and the text is so broad in its expression that it plainly teaches the limitless nature of Christian holiness. "What manner of persons ought ye to be!" as if he could not tell what sort of persons they ought to be: as if holiness had in it no *Ultima Thule*, no pillars of Hercules, beyond which the adventurous mariner might not go. There is a yet beyond for us all. If we are to be holy as God is, his is infinite holiness, and where can a limit be imagined? He does not say, "Ye ought to be kind, just, loving, prayerful, truthful," and the like; but as if he held up his hands in wonder, and could not express the obligations of the Christian, he cries, "Because these things are all passing away, what manner of persons ought ye to be!"

And then he goes on to specify two branches of holy life. "In all holy conversation," that is to say, all holy behavior toward men; "and godliness," that is, all pious dealing toward God. True religion by no means depreciates the duties of the second table of the law. Some professors think very little of the common virtues of daily life; but they err greatly, and will find themselves in an evil

plight at last. My brother, if the grace you possess does not make you honest, God have mercy on you, and take such grace away from you. If you have a kind of grace which does not keep you chaste, and make your behavior decent; if you have a sort of grace which lets you cheat and lie, which allows you to take undue advantage in trade, away with such grace; it is the grace of the devil, but not the grace of God, and may you be saved from it. If our religion does not make us moral, it is a millstone about our necks to destroy us. If you have not reached morality, how can you dare to talk about holiness, which is a far higher and loftier thing? The best morality in the world will not prove a man to be a Christian; but if a man has not morality, it proves that he is not a child of God.

And then as to God: the duties of the first table are not to be neglected. We are to fulfill all manner of godliness. God is to be worshiped by us devoutly, and we are to take pains to worship him in his own way. How many people have a kind of—what shall I call it?—a happy go-lucky religion. Whatever their mother or their father was, that are they. A great many of you go to certain places of worship, not because you have ever inquired whether the sect you belong to is right or not, but because you have drifted that way, and there you stick. How few take the Bible and search for themselves; yet no man has obeyed God aright who has not done so. If I could not honestly say, "I am a member of this denomination because I have weighed the truths which are held by my brethren, and I believe them to be according to God's book," I could not feel that I had done right toward the Most High. The idea that there are good people in all sects is well enough, but a great many have perverted it into an excuse for never caring what God's truths or ordinances are. Rest assured that he who neglects one of the least of Christ's ordinances and teaches men so, the same shall be least in the kingdom of Heaven. Every truth is important.

Trifling with conscience is the sin of the present age. Men have even come to occupy pulpits in churches when they do not believe the fundamental doctrines of the church. We have heard them even claim a right to retain their pulpits after they have denied the doctrines of the denomination to which they belong. From any power to believe in such a conscience may God deliver every one of us. Be right even in little things. Be precise: you serve a precise God. Charity toward others is one thing, laxity for yourselves is quite another thing. Believe that your brother is conscientious though he may be in error, but as for yourself use your conscience, and practice your judgment in the careful study of truth, and then whatever your conclusions, carry them out at all hazards, though you should lose everything thereby; you will lose nothing in the long run. If you count the reproach of Christ greater riches than all the treasures of Egypt, you have made a wise choice, and will rejoice in having made it.

Oh! when I think that all I see about me is to be consumed, there remains nothing worth living for but to glorify God. If we were to live here forever, and this world were all, we might perhaps think it some gain to sin; but if we are soon to pass away, and all around us is to dissolve in smoke, there is nothing for it if we are wise but to do our duty in the station in which God has placed us, both toward God and man, resting in the precious blood of Christ for our pardon, and in his righteousness for our acceptance; for these things will endure when we are dead, according as it is written, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The evanescence of all things around us suggests our looking away to eternal things. I saw yesterday with much solemnity of mind the spot where the Bishop of Winchester met with sudden death. A cross is cut in the turf to mark the place. The spot is in the midst of the most lovely scenery conceivable. I have often walked hard by, full of delight at the fair prospect. It is a spot too fair to be darkened by so dark a cloud; death seems hardly congruous with the beauty which everywhere charms the eye. I could only imagine if any one knew that he should die just at that moment, what would be his conversation. Riding over the downs, what would be the conversation of a man of God who expected to die in the valley below? Such ought to be our constant conversation. We should live always as if we might die in a moment.

Mr. Wesley once said, "Now if I knew I should die to-morrow morning, I would do exactly what I have planned to do. I should take the class-meeting at such an hour, preach at such an hour, and be up at such a time in the morning to pray." That good man's

life was spent in prospect of sudden departure, and it was therefore active and holy. Is ours the same? The motive for holiness becomes stronger still if the thought is not merely that I shall die, but that all these things around me shall be dissolved. That breezy down, that towering hill, yonder lofty trees and this overhanging cliff, these rich meadows, the ripening harvest, all, all, will in a moment be on a blaze. Am I ready to be caught away to be with my Lord in the air? Or shall I be left to perish amidst the conflagration? How ought I to live! How ought I to stand as it were on tip-toe, ready when he shall call me, to be away up into the glory, far off from this perishing world! It makes us look upon all these things in a different light, and upon eternal things with a more fixed eye, and a more stern resolve to live unto God. Observe, if sin even on the inanimate world needs such a purging by fire as this, if the fact that here sin has been committed makes it needful that God should burn it all up, what a horrid thing sin must be! Oh, to be purged from it! Refining fire, go through my heart! Spirit of the living God, sweep with all thy mighty burnings through and through my body, soul, and spirit, till thou hast purged me of every tendency to sin. This ought to be the prayer of the Christian. If all these things will have to be purged, what manner of persons ought we to be, in daily purging ourselves, by a holy jealousy and a sacred revenge, from every unclean wish, every false word, and everything that would be inconsistent with that life of God which is in our nature.

And if, again, God is so angry with sin that when he comes to judge it he will come with flaming fire, and if the terrors of God against the wicked will be utterly overwhelming, what gratitude ought you and I to feel for pardoned sin, what joy for safety in the Lord Jesus Christ. And then, again, as the result of that, what a detestation of the sin which made it needful that Christ should die to save us from the wrath to come! O believer, you will never have to say,—

"Rocks, hide me; mountains, on me fall."

Believer in Jesus, you will never have to escape from those tongues of flame which will lick up the sea; you will not be alarmed at the melting mountains; you will be safe; not a hair of your head shall be singed. Oh, what do you owe to sovereign grace for such an escape as this! Bless the Lord Jesus; fall down at his dear feet and adore him, and then, rising up say, "What can I do to glorify thee? O Lord, keep me clear of the sin which would have destroyed me, and help me to live such a life as becometh one who has been saved from the wrath to come." Is there not much force in the apostle's inference? I only trust we may all feel it.

Once more, he meant us to feel that the suddenness of all this ought to keep us on our watchtower. This conflagration will come with no signs to herald it which the ungodly will observe. Ye who are on the watch will observe them; ye will see the tokens of his coming; ye will rejoice to go forth to meet him; but to the ungodly his coming will be as much unawares as was his first advent, which happened in the night, when all the world was wrapped in sleep. Men will still be buying and selling, and getting gain, and thinking of nothing so little as of the last advent; and then the Lord will appear.

Christian, let not that day come upon you as a thief. Stand ever watching. Live as if you said to yourself, "To-day everything I have may be burned up; to-day all my lands may run like lava, all my gold may melt like molten lead; to-day I myself may have done with this world, and the world may be consumed." Live such a life as that. "Why," says one, "then we should be pilgrims and strangers." That is just how you should be. "Then," says another, "we should not be minding much about the stock in the bank, and laying up for the future." Just so. That is how the Master would have you live; he would have you duly prudent and provident, but not covetous or anxious. If you feel that all these things are to be dissolved, you will then do all things as in the presence of God; you will wish to use everything you have as not abusing it, and as reckoning that it will perish in the using. God grant ye, brethren and sisters, so to live.

I would to God that all here present were prepared for the future. You remember John Bunyan makes Christian sit in the City of Destruction at ease until he hears from one called Evangelist, that the city is to be burned up, and then he cries, "Alas, alas, woe is me, and I shall be destroyed in it." That thought set him running, and nothing could stop him. His wife bade him come back; but he said, "The city is to be destroyed, and I must away." His children clung about his garments to hold him; but he

said, "No, I must run to the City of Safety, for this city is to be burned up." Man, it will all go! If all you love is here below, it will all go! Your gold and silver will all go! Will you not have Christ? Will you not have a Saviour? for if you will not, there remains for you only a fearful looking for of judgment and of fiery indignation. Tempt not the anger of God. Yield to his mercy now. Believe in his dear Son. I pray that you may this day be saved, and God be glorified in your salvation. Amen.

"BY THY WORDS CONDEMNED," MATT. 12:37.

We talk all day of a thousand things,
Till its wasted light grows dim;
We talk—till slumber its soft chain flings
Over weary lip and limb—
Of the countless gifts God's mercy brings,
But never a word of him!

We meet and greet, and our tongues run on
With the deal we have to say,
And many a name of a cherished one
Slips off from our lips to-day;
But never a thought of our God's dear Son
Does a word that we speak betray.

We come from church, and we linger long
On the beautiful songs we've heard,
On the gifted prayers and the listening throng,
And the tears by the sermon stirred;
But of Him to whom should be prayer and song,
Of Him not a single word!

Our vows have been made to the Lord who died,
Our names with his people's named,
But what if we should—when that day betide—
Be silent and shrink ashamed,
When some "by their words shall be justified,"
And some "by their words condemned!"
—Lucy Morris Chaffee.

HUMILITY AND SUBMISSION.

To be truly submissive to God's will at all times, is one of the strongest and most important points in Christian character. When we are in places of danger or trial, and after we have done all in our power to avert evil, then to wait patiently our Heavenly Father's will, is what tests our confidence in God, and our love for him. Here is a trial also of our humility, for humility is a grace which is twin sister to submission.

Humility assists greatly in getting over the rough and uneven places of life, and sweetens the most bitter cup that is pressed to our lips; and submission follows on in the path of humility with her torch illuminating the darkness, and shedding a holy light over the scene otherwise gloomy and dark.

A good man once said, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." The one who could say this was thoroughly trained in the school of adversity, and he had been an apt scholar in that school. It is a good thought that one may learn lessons of patience in such trials, lessons that are of more value than all the treasures the earth can afford.

It was character that ennobled Christ; while the want of character ruined Satan. It was humility and submission that Satan lacked, and his fall was the consequence of this lack. What a contrast! Jesus in the garden of Gethsemane, saying, "Nevertheless, not my will but thine be done;" and on the other hand, Satan saying, "I will not submit, I will rule or ruin. To what different results these two powers have labored.

JOS. CLARKE.

CONDITION OF FORGIVENESS.

Not only is the duty to forgive offenses committed against us inculcated in the petition, "Forgive us our trespasses as we forgive those who trespass against us," but the manner and degree of forgiveness meted out by us toward an offender is also made the condition and measure of Divine clemency toward us. The prerogative and duty of forgiveness is always circumscribed by the divinely appointed condition of repentance. Although there are passages of Scripture encouraging the hope or inculcating the duty of forgiveness, in connection with which the qualification of repentance is not expressed, there are yet other passages sufficiently clear to disrobe the question of any assumed license. Where an unmistakable offense has been committed against us by our fellow-man, and no evidence of repentance and reform is manifested on his part, no obligation to forgive exists, except so far as the offense may be one of ignorance. Were the facts otherwise, and there be any force in the petition, God would be under obligation to forgive us without repentance on our part, while we continue in sin just because we so forgave a brother. But when we pray to be forgiven we must exercise a feeling of tenderness toward an of-

fender, and a willingness from the heart to forgive, should evidence of repentance ever be manifested on his part. We need not be pained with the thought that God will not forgive us because we find it impossible to forgive a slander persistently pressed and unrepented of, by an enemy; though it would be duty to return him good for evil, and pray for him according to the will of God.

A. SMITH.

COLOSSIANS 2:16.

THOSE who teach that the Sabbath of the decalogue is not binding upon God's people in this dispensation, refer to Col. 2:16 with much confidence, as if Paul's term "sabbath days" must refer to the Sabbath of the fourth commandment, and was one of the ordinances which Christ took "out of the way, nailing it to his cross." Verse 14. But we believe that a brief examination and application of statements preceding and succeeding the term "sabbath days," will convince the candid reader that Paul intended no reference whatever to the fourth commandment, or any part of the law of God.

In verse 14 Paul says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us," etc. Now, we would ask, Is the Sabbath "contrary to" or "against us?" If so, how came it to be so? Jesus said it "was made for man." Mark 2:27. If it was made, there was a time when it was made, some one made it at that time, and some necessary acts were performed by the maker in making it. By turning to Gen. 2:2, 3, we learn that the day succeeding the one on which God completed the great work of creation was observed by him as a rest day. This was the first act necessary in order to the making of the Sabbath, and it was performed upon the seventh day. Did that act render the seventh day "contrary to" or "against" the Christian? After God had rested upon the seventh day, he blessed it. This was the second act necessary to make it a Sabbath, Christian, did God's blessing render the seventh day "contrary to" or "against" you? Thirdly, God sanctified the seventh day, that is, he set it apart for a sacred use. Surely that did not make it "contrary to" or "against" the child of God.

But further, the day could not have been sanctified without commanding some one to observe it sacredly. As only Adam and Eve were then in existence, and they yet holy and in favor with God, we would ask, Did God require them to observe that which was "contrary to" or "against" them? Surely it would be a terrible sin to thus charge God. And yet we are driven to accept all these absurdities if we accept the abolition theory.

But we read in verse 17, "Which are a shadow of things to come," etc. Here Paul refers to his preceding mention of "sabbath days." Again we ask, Did God institute in the garden of Eden, before sin was in the world, while as yet Adam was pure and holy, a "shadow" pointing forward to a Redeemer? No Redeemer was yet needed or promised; and did the infinitely wise Creator thus make provision for sin? Profound absurdity. And if the Sabbath was not then "contrary to" or "against" a holy man, should or can it be now? We say, No, unless his mind is in that unholy condition of which Paul speaks in Rom. 8:6, 7.

In Col. 2:16, Paul evidently refers to those holy days and sabbaths which are enumerated in Lev. 23, which occurred upon certain days of the month, and thus came annually. And in verse 38, Moses expressly states that they are "besides the sabbaths of the Lord," thus forever closing the mouths of those who would make it appear that there was but one law, and that all went by the board together.

JOHN M. HOPKINS.

TALKING.

WHAT SHOULD BE A CHRISTIAN'S CONVERSATION.

He should talk of the words of God, when he sitteth in his house, and when he walketh by the way, and when he lieth down, and when he riseth up. Deut. 6:7.

His mouth should speak wisdom, and his tongue talk of judgment. Ps. 37:30.

He should declare God's glory among the heathen, his wonders among all people. Ps. 96:3.

He should talk of all God's wondrous works. Ps. 105:2.

He should speak of the might of God's terrible acts. Ps. 145:6.

He should abundantly utter the memory of God's great goodness. Ps. 145:7.

His tongue should use knowledge aright. Prov. 15:2.

His lips should disperse knowledge. Prov. 15:7.

In his tongue should be the law of kindness. Prov. 31:26.

He should speak truth to his neighbor. Zech. 8:16; Eph. 4:25.

He should have his conversation in the world, in simplicity, and godly sincerity. 2 Cor. 1:12.

He should use great plainness of speech. 2 Cor. 3:12.

He should speak the truth in love. Eph. 4:15.

He should let his conversation be as it becometh the gospel of Christ. Phil. 1:27.

His conversation should be in Heaven. Phil. 3:20.

His speech should be always with grace, seasoned with salt. Col. 4:6.

His conversation should be without covetousness. Heb. 13:5.

He should bridle his tongue. James 1:26.

He should so speak as one that shall be judged by the law of liberty. James 2:12.

He should show out of a good conversation his works, with meekness of wisdom. James 3:13.

He should be holy in all manner of conversation. 1 Pet. 1:15.

He should have his conversation honest among the Gentiles. 1 Pet. 2:12.

He should speak as the oracles of God. 1 Pet. 4:11.

"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God." Ps. 50:23.

WHAT SHOULD NOT BE A CHRISTIAN'S CONVERSATION.

He should not speak flattery to his friends. Job 17:5.

He should keep his tongue from evil, and his lips from speaking guile. Ps. 34:13; 1 Pet. 3:10.

He should not suffer his mouth to cause his flesh to sin. Eccl. 5:6.

His tongue should not speak lies. Isa. 59:3, 4.

He should not speak deceitfully. Jer. 9:8.

He should not swear at all. Matt. 5:34, etc.; Jer. 23:10; James 5:12.

He should not speak of the earth. John 3:31.

He should not speak evil of the ruler of his people. Acts 23:5; Jude 8.

He should cast away all evil speaking. Eph. 4:31; 1 Pet. 2:1.

He should let no corrupt communication proceed out of his mouth. Eph. 4:29.

He should not enter into foolish talking or jesting. Eph. 5:4.

He should not speak evil of any man. Titus 3:2.

He should not speak evil of those things which he knoweth not. Jude 10.

His mouth should not speak great swelling words. Jude 16.

"Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36.

TRIED GOLD.

"GOLD, many hunted, sweat and bled for gold; Waked all the night and labored all the day."

To obtain this precious metal, what toil and privations will not man endure, and what associations of home and kindred will he not forego; and all this without the certainty of accomplishing his purpose. How often hope deferred leads on the votary of mammon until, in the vain pursuit, what property he can command is wasted, the ties of friendship and kindred severed, and beggary ensues as a prelude to the suicide's tragic end.

If the mammon worshiper exhibits such untiring industry and perseverance in the pursuit of uncertain worldly emolument or gold, what superlative energy should characterize the efforts of the child of God in pursuit of heavenly riches. In this effort all may possess the assurance of ultimate success if the conditions of the contest are complied with:—"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Says the True Witness, "I counsel thee to buy of me gold tried in the fire." But this precious medium of celestial exchange may not be obtained by spasmodic efforts, nor at a sacrifice that admits of any reserve.

The term gold, as here employed, is a symbol of holy character to be obtained through the fiery ordeal of tribulation. Happy those who endure, and are thus made more precious than fine gold, even the golden wedge of Ophir.

A. SMITH.

"My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward Heaven.—St. Bernard.

"COUNTERFEIT SABBATH."

MRS. ELLEN PEASE writes to the *Central Baptist* some letters defending the Sunday against the charge of the Seventh-day Adventists that the Christian Sabbath is a "Counterfeit Sabbath." She first charges the Adventists with excessive proselytism, not seeming to remember that this is the charge so often made against Baptists by pedo-Baptists, when they find themselves unable to defend their practice in regard to baptism. Every sect that raises up the standard of reform is met in this way by those whose errors they would correct. That in certain instances these professed reformers may have been over-zealous may be possible, as this would be natural for us who inherit the weakness of the flesh; but we have noticed that generally when this charge is brought, it is to hide an indefensible point. In this case it is clearly a confession of weakness.

Mrs. Pease next comes to the defense of the "Christian Sabbath," but at the beginning says that "its observers are not positive that Christ arose on this very day" from the dead, though it is on this account they keep it. She then goes on to quote the usual texts named on this subject, and makes upon them the comments so common; but from the beginning to the end shows herself not an original thinker, but a follower of others. If these lines should fall under her notice, will she please tell us where the phrase "Christian Sabbath" may be found in the Bible?—*Sabbath Recorder*.

AS IN THE SIGHT OF GOD.

It is both honorable and profitable to do solid, honest work. This is true of temporal as well as spiritual work. If a boy's business is to black boots, let him do it well. If a girl's business is to wash dishes, let her wash them clean and not break them. If the work of a moment is to sing a spiritual song, let it be done heartily; if to speak a word of counsel or warning, let it be spoken bravely and lovingly. We shall not do everything right until we do it "as unto the Lord." Who would dare to slight his work, or to act from unworthy motives, under a clear sense of the divine inspection? Dear readers, never lose sight of this great truth: "Thou God seest me." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—*Evangelical Messenger*.

Our Basket.

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

—If you would render your children helpless, never compel or permit them to help themselves.

—A LITTLE girl was asked, "What is faith?" She replied, "Doing God's will, and asking no questions."

—WHEN people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be.—*Whately*.

—To move forward and cross the "Red Seas" and capture the "Jerichoes," we must live in peace among ourselves, and right with God. Think on these things.—L. W. C.

—PETER MC KENZIE'S advice is good: "If you have a greedy disposition, and the devil comes to you when you are in the act of giving, and tells you, 'You can't afford it,' say to him, 'If you don't keep quiet I'll double it,' and he'll soon give it up."

—LIBERTY is a great word; but so is duty. We must not forget, nor allow others to forget, how much of life's happiness, sweetness, and usefulness are secured by bending to our duties, and being like Him who came not to be ministered unto, but to minister.

—It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall*.

—I USED to observe that what was called "natural fruit" in my grandfather's orchard was poor stuff, fit only for the swine. The valuable fruit was from grafted limbs. So the natural fruit of the human heart is sinful and worthless; it requires the ingrafting of a new principle by divine grace to yield the fruits of the Spirit. Whoever prefers to live without God, and to follow the devices and desires of his own heart, will have his teeth set on edge by-and-by when he has to eat what he has been growing and storing up.—T. L. Cuyler.

The Review & Herald.

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

BATTLE CREEK, MICH., AUG. 21, 1879.

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

THE CAMP-MEETINGS.

WE have urgent calls to attend the camp-meetings to be held the present season in Canada, P. Q., Massachusetts, Vermont, New York, Pennsylvania and some other States. We had arranged to leave Colorado in season to be at the Canada meeting, but as our arrangements for a strong campaign in the city of Denver, Colorado, have not been carried out, which has left Eld. Corliss alone with the tent in this city of 35,000 inhabitants, we shall remain here until we are obliged to leave for the Massachusetts camp-meeting. And if suitable help cannot be furnished to labor with Elder Corliss, it will be our duty to return to Denver immediately after the Massachusetts camp-meeting, where we design to spend the autumn and winter.

The tent is well located; considerable has been expended in advertising; and the tent is filled with intelligent hearers. This work, well commenced, must be carried through. If Mrs. White and the writer could be relieved from the work in Denver for the present, we might attend many of the camp-meetings, then return to spend the winter in Colorado.

JAMES WHITE.

DEFINITE DIRECTIONS.

THOSE who give appointments of camp-meetings should be careful to give definite directions for the benefit of those who attend them. They should give the location of them for the good of those coming from a distance, as well as those near by. If on a railroad, they should state what road, and also give the lines leading to it. If off from the railroad, they should state the direction and distance from the road, the time of arrival of trains, and the means of conveyance from the depot to the camp.

People who pay out their money to be conveyed to our camp-meetings find great relief in reading definite directions how to get to them. In case of failure to give proper directions, the very ones who most need their benefit are sometimes discouraged from attending them. There is especial danger of failing to secure the attendance of such from a distance when definite directions are not given.

The one who gives the appointment may write with the supposition that all within one hundred miles of the place of meeting perfectly understand where it is located, and the way to get to it, which may be true, while he fails to shed any light on the path of those who wish to attend from a distance. This may be especially true in regard to ministerial help from a distance. The writer has paid his fare hundreds of miles out of the way during the past ten years, in trying to reach places of meetings, for want of definite directions.

The Canada, P. Q., camp-meeting is appointed at Magog. No doubt all in the Province of Quebec and northern Vermont know where that is, and the way to reach it; but going from Colorado, as we designed, we were at a loss to know over what roads to purchase tickets from Battle Creek, or from Detroit, and how far. These particulars should have been given, either in the REVIEW or by private letter.

JAMES WHITE.

HOW MUCH?

ONE of our exchanges of last week argues against the system of paying a tithe into the treasury of the Lord's cause, on the ground that "all" is the Lord's.

We wonder how much the Lord's cause would receive on this plan? We think we can answer very nearly. There are some who claim that there is no particular day to be observed as the Sabbath in this dispensation, because all days are the Lord's, and all are holy. But how much time do these persons specially devote to the service of the Lord? The amount is too small to be measured by the clock. It is very evident that this plea that all days are the Lord's is only a pretext by which they may use them all for themselves.

We imagine it will be very much the same in pecuniary matters. "Oh! yes," men may say, "all is the Lord's; but I am of course to live and meet all necessary expenses from what I have;" and it is not difficult to so manage that

these demands, either fanciful or real, shall absorb so nearly the whole of the income that only a sum, pitiful for its meagerness, shall be left to be applied directly to the cause of the Lord. In theory and profession, the Lord gets all; in reality and practically almost nothing.

This paper says: "There is not in all the gospel a 'law of tithes.' The only rule in the gospel anywhere in regard to your pecuniary offerings to the Lord is, 'Let every one of you on the first day of the week, lay by in store as the Lord has prospered him.'"

Not stopping to comment on the accuracy of the quotation, we pass to the query which at once arises, How are persons to lay by them in store as God has prospered them? The apostle is of course speaking of prosperity as it pertains to income. A portion of that is to be laid by. How much? Suppose two individuals earn during a certain week thirty dollars each. They both claim that they want to carry out the scriptural injunction, to give as they have been prospered. One, Mr. A., says, "I can set apart one dollar to the work of the Lord; the other, Mr. B., who is troubled to a greater degree with the very common malady of covetousness, says, I can give fifty cents.

Now will our friends tell us whether or not B. has laid by as the Lord has prospered him. If he has, then A. has not; for their income has been the same, and the same amount should be laid by by each. If you say that B. has not paid according to the directions, because with the same income he should give as much as A., then C. may step forward and say, Out of my thirty dollars, I feel that I ought to lay by two dollars. Then must A. and B. raise their amount to the sum that C. gives? What then if D. appears and says, I feel that I ought to lay by four dollars out of my thirty. Must then A. B. and C. give as much as D.? Where is the limit? What is the standard?

Perhaps you may say, It is left to each one's own judgment. But on this ground you know as well as we that obedience to the injunction would be the exception, not the rule. The liberal might perhaps give too much; the stingy would be almost sure to give too little.

To the close reasoner it must be evident that a certain definite proportion of income is called for by Paul in 1 Cor. 16:2. Without this the instruction cannot be carried out. It must be every time, "as God hath prospered." If there is no "law of tithes" in the gospel, here is certainly a "law of proportion:" as God hath prospered us; or, in other words, in proportion to our income. Then we ask what proportion? If any one can find any other proportion of our income claimed by the Lord as his, than the oft-specified one-tenth, we should be happy to see it. With this rule Paul's instruction can be carried out. Thus one man earns \$15 per week. He lays by \$1.50. Another earning \$20, lays by \$2. Another having an income of \$30, lays by \$3. Every one now knows just what to do, according to the measure in which God has prospered him.

Shall we then be circumscribed in our giving and limited to the tenth? By no means. There are the offerings in addition; trespass-offerings, thank-offerings, and freewill-offerings. These afford ample scope for the cheerful and liberal giving and bountiful sowing which the apostle recommends, and for the display of all the generosity, liberality, and consecration, of which any one is capable.

The writer further says: "Mal. 3:10 is more than eighteen centuries behind our times, and it will never be a moment nearer. It continually recedes into the distant past." Indeed! Can there nothing then be found in the Old Testament which applies to this time or to the near future? What about "the day of his coming" spoken of in the 2d verse? When is the time when they that fear the Lord speak often one to another, of verse 16? When is the day when God makes up his jewels, when these persons are to be spared? Verse 17. Be assured the prophet was writing for these days, and that those who do not bring in their "tithes and offerings" are robbing God.

So far from there being no "law of tithes" in the gospel, the tithing system is most emphatically taught. To speak of no other place, it is taught in Heb. 7. If we are Christ's we are children of Abraham, are we not? Yes. Gal. 3:29. He is the father of them that believe? Yes. Rom. 4:11. We are to walk in his steps? Yes. Rom. 4:12. Melchisedec was a type of Christ, was he not? Yes; for Christ is a priest forever after the order of Melchisedec. Heb. 7:17. And did not Abram pay tithes to Melchisedec? Yes. Gen. 14:20; Heb. 7:4-9. What does this signify? That we are to pay

tithes under the gospel. This conclusion cannot be avoided.

According to the plea that "all" is the Lord's, certainly a tenth belongs to him, and is none too much to give. There is therefore no occasion to argue against the tithe, for fear professing Christians will limit their contributions to that amount, until they shall begin to equal or exceed it, which, with few exceptions, is not yet the case.

CHRISTIANA, NORWAY.

THE Lord is merciful to us. We desire to give thanks, and to praise him for his continued goodness. Every day of probation is an inestimable blessing; every opportunity to labor in the great harvest, a blessed privilege; every soul gained for the truth, a sweet reward. A few more days or years, and the work is ended; blessed he who toils on patiently and diligently, until the image of Christ is stamped on his soul, and the work finished victoriously.

We are now week after week preaching on the great theme of life and immortality only through Christ. Eight discourses have been given, and we shall probably try to continue another month on this subject on Sundays. Sabbaths and during the week we preach on other themes. Several of our brethren date their conversion from infidelity and worldliness from last winter, when they were first attracted and became interested in religion by listening to this subject. Yet our opponents have made a great outcry about false doctrine, because we preach that men are not immortal. It is therefore very encouraging to us to see from 400 to 500 interested hearers attend these lectures every Sunday. And the preaching of this despised portion of the word of God is graciously attended by the tender influence of the Holy Spirit, so that half of the congregation is sometimes in tears.

To the present time forty-six persons have been baptized, and sixty-two in all have united with the church. Of these but one has proved unfaithful. According to the requirement of the law in this country, those who leave the State church and attend some other place of worship, have their names recorded with such society. We therefore record the names of such persons when requested to do so, and they are considered attendants with our religious society. When they begin to obey the Lord and are baptized, they are received into full membership and admitted to the ordinances. Thus we have a great many friends besides our regular church-members, who take more or less part in sustaining the cause and spreading the truth, and from their ranks we have a chance to obtain converts. Last Sabbath one hundred and twenty-six friends attended the service.

We have just organized a Sabbath-school with fifty-six members, according to the plan of our American brethren. We trust it will be a success, and that it will greatly increase in numbers as it gets into good working order. Then we ought also to have a Sunday school, because most day schools hold during six days in the week. We have organized a tract society also, in harmony with our brethren in the far West. A commendable zeal is shown in this work by the brethren here; but we have only started, and have but little experience to relate.

We are beginning to work in our printing office. No. 9 of *Tidernes Tegn* is set up in our own type, and is to-day carried to the printer. We intend to try to work the next number on our hand press. We are to-day getting up lessons for our next Sabbath-school, which we print ourselves.

Brn. Jasperson and Brorson are holding meetings in Denmark. The Lord is also graciously prospering the work there, for which we are very thankful.

JOHN G. MATTESON.

July 30, 1879.

THE VALUE OF A TRACT.

VERY few have a just idea of the value of a tract. Unless immediate results are secured from their distribution, some become discouraged and lose their interest in the work. When a tract is given to an individual, no one can tell what the result will be. The person to whom it is first given may not take any particular interest in it; but after a time it may by a seeming accident fall into the hands of some one who will have interest enough to read it, and thus receive the truth. Others in turn may receive reading matter from him, and embrace the truth, till an untold amount of good is accomplished from the simple act of giving one tract. Instances of this kind have come to notice, one of which I will relate.

While seated one day in the tent at Boulder, a well-dressed, intelligent-looking man stepped in, with whom I engaged in conversation. On learning that he was the proprietor of one of the hotels in the place, I asked if he knew anything of the doctrines taught by Seventh-day Adventists. He answered in the affirmative, and then stated where he learned what he knew of their doctrines. Three years ago, in company with another Dane, a friend named Anderson, he started for Colorado. At Davenport, Iowa, they stopped at a hotel, where a number of young men were congregated in the bar-room, amusing themselves by throwing at each other across the room a book, which, by the rough treatment given it, had lost both its covers. When they had tired of their sport, he picked up the mutilated book, which upon examination proved to be a work by Elder J. G. Matteson, entitled *Liv Og Död* (Life and Death). After reading a few pages he resolved to buy the book, as it was in his native tongue, and carry it to Colorado, where in the mines he could read it carefully at leisure. Accordingly he paid twenty-five cents for it, the landlord remarking that it was of no value to him, being one that his cousin, who was now dead, had left with him to read.

Upon arriving in Colorado they went to work in the mines, as they had anticipated. Not having a relish for the amusements of the other miners, the evenings began to hang heavily on their hands, till our friend thought of the purchase he had made at the hotel in Iowa. The book was produced, and by turns read aloud. Upon finishing it their interest was such that they sent for other works. These were also read with the same avidity, when Anderson declared his intention to observe the Sabbath, and lead a Christian life. Since then he has been busily engaged, when not working in the mine, in circulating reading matter among the miners, some of whom have also embraced the truth.

A short time after the conversation referred to above, I received a letter from this brother in the mountains, expressing a desire to be baptized, and asking if a little help in the way of means to assist in bearing tent expenses would be acceptable. Upon receiving a reply, by return mail he sent a P. O. order for thirty dollars. From this letter I learned that he was in moderate circumstances, and although he had not even seen one of our ministers, he had paid seventy-five dollars to the Danish mission, and was nearly ready to send fifty more, after which he said he meant by the help of the Lord to do as much for the mission in Colorado.

Here we can see the partial result of giving a book to a friend; and although the person who first gave the book did not live to see the result, yet that good deed is still remembered of God, and will continue to produce results, the aggregate of which will only be known in eternity. To give a tract may seem a very simple thing; but in the great summing up, who can tell what may be revealed as the result of such a work? Brethren, do not be discouraged in sowing seeds of truth. The harvest time will soon be here. Remember the promise is that we shall reap if we faint not.

J. O. CORLISS.

NOBLESVILLE, INDIANA, CAMP-MEETING.

THIS meeting commenced according to appointment, Tuesday evening, Aug. 5. It rained the day before and the first day of the meeting, which delayed the work some, but by the first day at noon the tents were nearly all pitched, and notwithstanding the delay caused by the rain, not a single meeting was postponed. The brethren and sisters seemed in good spirits, and had a disposition to work, and the meetings were good from the first. The social meetings were excellent. The tender Spirit of the Lord melted hearts, and tears flowed freely.

There were fully fifty or sixty Sabbath-keepers on the ground who have embraced the truth during the last year. They never before attended a camp-meeting held by our people. They were much strengthened and enlightened. The older brethren and sisters were much encouraged by the ardent testimonies of these new Sabbath-keepers.

The preaching was of a plain, close, practical nature, and accomplished much good. Eld. Canright arrived Friday morning, and Bro. W. C. White in the afternoon. Eld. C.'s preaching seemed to be just what all needed. Bro. White took hold of the Sabbath-school work in earnest, and on Sabbath morning a camp-meeting school was held. Nearly two hundred took part in it. All were deeply interested. Bro. W. imparted

much valuable instruction, well adapted to the young schools of the State. Much interest was manifested in the Sabbath-school work throughout the entire meeting. The T. and M. work received some attention. Some \$300 were pledged on the reserve fund. A committee was selected to secure some young, capable person to act as State secretary, and to see that that person is properly educated to discharge the duties of the office.

There were twenty-four tents on the ground, and about two hundred and fifty Sabbath-keepers attended the meeting. The location selected for the meeting was within the city limits, in a beautiful grove which once constituted a part of the old fair-ground, now used as a city park. Each evening the turnout from the city was quite large. On Sunday some fifteen hundred were present, forenoon and afternoon.

The Sabbath-meetings were excellent. In the afternoon fully seventy-five came forward for prayers. First-day afternoon thirty-four were baptized. Fully two thousand people assembled on the banks of White River to witness the scene. Perfect order prevailed.

We regretted much that some of the brethren had to leave Monday morning. Those who did so lost much, as Monday was a good day for those who remained. The parting meeting at an early hour on Tuesday morning was a precious season, and when the farewell word was spoken we all felt that in many respects the closing camp-meeting had been the best one ever held in the State. S. H. LANE.

ONE ITEM MORE

ABOUT the health and temperance cause at the Eaton Rapids camp-meeting. Sunday evening, Eld. Canright gave a discourse on the subject of temperance. This prepared the way for signing the pledge. A goodly number of signers were obtained that evening, but the most interesting feature of this part of the work occurred the next day. Monday morning, the social meeting was turned to the same subject. The testimonies of Brn. Root, Carman, and Bramhall were particularly interesting, as they gave something of their experience in connection with the temperance work, and expressed their feelings about the present movement. They, with scores of others, signed the pledge, and the work did not stop until it spread all through the camp.

As before reported, a State Health and Temperance society was formed, and there are at present about eight hundred in the State who have signed the pledge. Let us do what we can to carry the work forward, until all shall have opportunity to sign the pledge, thus putting the temperance movement on a firm foundation.

We hope that both ministers and people will read Bro. White's article on Christian Temperance, in last week's REVIEW, and heed the suggestions offered. We can also say, God speed the good and great work to its consummation. M. B. MILLER.

V. M. REPORTS.

SEVERAL V. M. reports have been received, of which the following is a brief summary:—

SO. NORRIDGEWOCK, MAINE.

No. of members, 27; Signs distributed, 760; pages of tracts distributed, 3,987; letters written, 193; received, 57.

HUTCHINSON, MINN.

No. active members, 20; periodicals distributed, 343; pages of tracts, 741; letters written, 20; families visited, 67.

SO. LANCASTER, MASS.

No. active members, 28; periodicals distributed, 2,901; pages tracts, 8,628; letters written, 588; received, 177; families visited, 492; annuals distributed, 70; subscribers obtained for periodicals, 39.

Numerous extracts from interesting letters have been received from these and other societies; but as something of the kind has frequently appeared in the REVIEW, only a few selections are here presented. The following is from a minister of the M. E. church in Baltimore:—

"I received your paper called the *Signs of the Times*. I am sure it is a valuable paper, and such are always acceptable. I have been greatly benefited by it. What are your terms? I will do the best I can to circulate it among my people."

Here quite a field of labor is presented. Not unfrequently by means of one individual thus favorably impressed, reading matter can be brought before the leading members of churches, and whole Sunday-schools. Back numbers of each of our periodicals are nearly always thank-

fully received, and some will subscribe for them, especially Sunday schools for clubs of the weekly *Instructor*.

The following is from a gentleman in Australia:—

"Many thanks for your kindness in sending me the *Signs of the Times*, which I read with very great interest. After having perused them I give them to my friends, who also like them. Religion in South Australia appears to be in a lethargic state, and I think it would do our people good to have some of your brethren among us."

Doubtless the society that received this letter has replied, requesting the writer to send addresses of persons, etc. When such openings are presented the work is but just commenced, and much depends upon the manner in which it is carried forward. We frequently read of individuals having embraced the truth from reading the *Signs*, but in many cases much labor has been connected with it, of which nothing is said. Perhaps a feeling of discouragement arises in some minds because they do not see equal results follow from the reading of a few copies which they have sent out, without bestowing much prayer or thought upon the matter. The secret of success lies in having a close connection with God, and in earnest, persevering labor. M. L. H.

"WATCHMAN, WHAT OF THE NIGHT?"

"THE night is far spent." Its darkest hour may be just before us, but "the day is at hand."

The following article, copied from the *Christian Cynosure* (Chicago), shows that the leaders of those whom we would expect to be the very last to walk the seductive path which leads to the image of the beast, are themselves stepping in and paving the way for their followers. What next? "All that dwell upon the earth shall worship him, whose names are not written in the book of life." CHAS. L. BOYD.

"The Sabbath question is taking an interesting prominence among the Jewish congregations of the country. Rabbi Koehler of Chicago, who is soon to remove to New York to take charge of the synagogue, Beth El, is understood to favor innovations upon the traditions of the elders in respect to services upon the first instead of the seventh day of the week. At the sixth council of the Union of American Hebrew Congregations held in New York a fortnight since, a resolution was adopted declaring that the means of obtaining a stricter observance of the seventh day Sabbath were beyond their reach; and a motion to define the Sabbath as the seventh day of the week was lost. This giving way of the formalities of centuries in favor of Christianity is a movement which must fill every Christian heart with the hope that not only may Christ's day, but his person and sacrifice also, be accepted by the descendants of those who slew him."

TO THE FRENCH IN ILLINOIS.

QUITE a number of the French brethren from these parts are going to camp-meeting. May we not expect that a corresponding effort will be put forth by the French in other places? If this is done, there will be preaching in the French language on the camp-ground a part of the time. Come, brethren, a little extra effort will enable you to attend this yearly gathering. Do not give way to slight obstacles. It may be the last privilege of this kind that many of us will attend; and if we fail to improve upon this opportunity while we can, we may expect to be the losers. We had quite a rally of the French under the tent last Sabbath. Three of the youth resolved to serve the Lord.

D. T. BOURDEAU.

Clifton, Ill., Aug. 15.

"HOW LONG?"

THE question, "How long, O Lord our Saviour, wilt thou remain away?" has for years been breathed by sad hearts and murmured by trembling lips, with all the earnestness of a prayer. The ages have rolled onward, the signs that mark the promised advent have been fulfilled, and to-day the answer comes to us in unmistakable terms,—*Not long*. It cannot be long. "The faithful fail from among the children of men," and all things foreshadow the great event to come.

Not long! A few more years, and then the promised year. A few more days, and then the endless day. A few more clouds, and then eternal sunshine. A few more trials, and then perfect peace. A few more burdens, and then everlasting rest.

Not long! Earth's sun is rapidly sinking. Long shadows fall o'er hill and vale. Another sun is about to rise—a never-setting sun. Faint gleams of light tinge the horizon—glimmerings of glory from that "hall wherein the one great feast is held which shall end the festivals of time."

Not long! Blessed thought! Jesus is coming! Home-land draws near! Love, joy, Heaven, and glory are just before us. Let us so live that when the beauty of the dawning of the day is shed over all the earth, we may hear the long-listened-for voice whispering peace and rest to our souls. "Come, Lord Jesus, and come quickly." ELIZA H. MORTON.

THE NORTHERN INDIANA CAMP-MEETING.

It is expected that this meeting will be held either at Rochester or North Manchester, about the last of September, or the first of October. The annual session of the Conference will be held at this meeting. Let all prepare now to attend.

Each church should be represented by one or more delegates. Let them be chosen soon. At this meeting we desire to settle with all ministers, and in order so to do we shall need all the s. b. in the entire State. Let all churches and isolated individuals send to the State treasurer, Dr. Wm. Hill, Rochester, Ind., all the s. b. they can raise, or bring it to the meeting if they attend.

The annual meeting of the T. and M. society will be held at this time. Let all church clerks bring their church records, all T. and M. officers and Sabbath-school officers bring their books, as we wish to ascertain if all these books are correctly kept.

We want to see a general turnout at this meeting. Prepare now to come, and let nothing but sickness detain you at home. S. H. LANE.

CAMP-MEETINGS FOR KANSAS.

THE State of Kansas contains over eighty thousand square miles, and Sabbath-keepers being scattered all over it it is impossible to locate one general camp-meeting so that even a majority of our brethren can conveniently attend it.

We have but very few ministers, not enough to visit and labor with the different companies if they should spend all their time in this way. So we have concluded to have four camp-meetings in Kansas this fall, and thereby bring an important meeting within reach of very nearly all. These meetings will probably be held during the month of October; beginning at Bethany, Osborn Co., another will probably be held at Osawkee, Jefferson Co., another at El Dorado, Butler Co., and another at Parsons, Labette Co. Brn. J. A. Ashbaugh, M. W. Neal, and Wm. McMoran, will please to act as camp-meeting committee for the Bethany meeting. Brn. Wm. Dail, T. H. Wakeman and A. G. Miller for the Osawkee meeting. Brn. H. C. Main, M. J. Pearce and Hiram Rousseau, for the El Dorado meeting, and Brn. Robert Aitkins, Clarence Santee and John Aitkins for the Parsons meeting.

We confidently expect help from the General Conference for all of these meetings. Eld. Haskell gives some encouragement that he will attend. Brethren and sisters, make your arrangements to attend some one of these meetings. They will be very important for the cause in our State. We are doing our part in bringing them within your reach. Will you attend? SMITH SHARP.

FIRST MICHIGAN CAMP-MEETING.

THE Eaton Rapids camp-meeting is in the past, and we can truly say it was a success. We are satisfied that small meetings are far more profitable than large ones. Much is saved in traveling expenses, and a better opportunity is afforded to receive spiritual benefit. The brethren did nobly financially. With very little effort enough money was raised to pay all the expenses of the meeting.

We hope the meeting at Vassar will be as great a success, both spiritually and financially; and it may be, if all who attend come prepared to be benefited, and take hold at the commencement to seek the Lord for his blessing. All needful preparations will be made by the committee, and we trust our brethren will come prepared to meet the expenses, which will be light if all are willing to bear their part. Efforts will be made to obtain reduction in fare on the railroad leading into the place. Brethren and sisters, come determined to have the blessing of

the Lord at this meeting. Wm. Potter, David Malin, and E. G. Doud will act as camp-meeting committee at the Vassar meeting.

J. FARGO.

RETURN TICKETS.

To those expecting to attend the New England camp-meeting I would say that FREE RETURN will be granted over the following roads. The Boston and Maine and all its branches. The Fitchburg and branches, providing there are fifty persons to come over the road. I think there will be no doubt but more than that number will come. The Worcester and Nashua, and probably the Old Colony and its branches.

HOW TO COME.

Those coming from northwestern Massachusetts will take the Fitchburg road to Boston. Those from So. Amherst, Mass., should go to Millers Falls and take same road. All from points between Fitchburg and Bellows Falls, Fitchburg and Shelburne Falls, should go direct to Boston through Fitchburg. Those from New Ipswich, Temple, West Wilton, and Mason, should take the cars at Greenville for Boston via Ayer Junction. Those coming over the Boston and Albany road should change at Worcester, and take the Worcester and Nashua road for Boston. Those coming from Rhode Island can come direct to Boston. All from Dartmouth, New Bedford, and vicinity should take the Old Colony road to Boston. From Boston tickets should be purchased to Shaw-sheen Grove. Do not ask for camp-meeting tickets, but simply a regular ticket one way, and a return check will be given you on the ground by the secretary. Brethren and sisters, don't fail to come to the camp-meeting. Bring all you can with you, and pray God to seal the instructions of his servants to all our hearts. D. A. ROBINSON.

HEALTH ANNUALS FOR 1880.

THE extensive sale and distribution of the Family Health Annual for five years past has done much to educate the people in the common laws of health and life, and by this means to prevent disease, and alleviate sickness. Hundreds of cases are known where attention to the sanitary hints in this little book has prevented threatened illness. Yet the full record of good done by the quarter million of Health Annuals that have visited over one hundred thousand families will never be fully appreciated.

Hundreds have been led by reading it to send for *Good Health*, or some of our health and temperance tracts; some, for our denominational tracts or the *Signs*; and a few have been led by it to come to the Sanitarium and College. Some through each of these various channels have been led to observe the true Sabbath, and to rejoice in the Advent hope.

Our tract societies have acted a noble part in the distribution of these books. At first, many were sold, and thus the expense was partially met. But times have been growing harder and harder, and people are less willing to give 10 cts for a good book now than they were three or four years ago; therefore our T. and M. societies ask for an annual that they can sell cheaper, or give away, and the Publishing Association, assisted by the Sanitarium and the College, have decided to furnish such a one for 1880.

The Family Health and Temperance Annual for 1880 will have 32 pages, in finer type than last year, and will contain quite as much reading matter.

NET PRICE BY MAIL, POST-PAID.

Single copy,	5 cts.
Per doz.,	40 "
Per hundred,	\$2.75

NET PRICE BOXED READY FOR SHIPMENT BY FREIGHT OR EXPRESS.

Per hundred,	\$2.00
Per thousand,	15.00

Special terms to tract societies using over 5,000.

The Annual for 1880 contains a large amount of valuable reading bearing upon the temperance question, giving facts and figures of interest to everybody, also a brief history of our Health and Temperance Association, with a statement of its object and its progress during the past year.

It will also contain a notice of the State tract and temperance societies, if requested by any society ordering 5,000. Our health and religious books are advertised, also our Publishing House, the Sanitarium, and the College. It is because these three institutions bear a large part of the expense of publishing the annual, that we are able to offer it at such low figures.

Who will avail themselves of this opportunity to obtain 3200 pages of good reading matter for \$2, to give away?

W. C. WHITE.

ROCK OF INFINITE AGES.

Black and sullen the ocean,
Black and sullen the sky;
Drifting fast to the leeward,
Never a harbor nigh.
Rent the sails and the cordage,
Torn and shattered the deck;
Alas, alas! for the ship,
Drifting so fast to wreck.

Ah! but the loss of the ship
Is only so much gold;
Alas! for the souls that perish,
Whose price can ne'er be told.
Hark! o'er the whelming waters
Cometh their pleading cry,—
"Help, Jesus, or we perish!
O Christ! O Christ! we die."

No; though the night grows darker,
And over each shrinking soul
The cold and angry billows
Swifter and swifter roll;
No; though the rocks frown blackly,
And white wan foam breaks high;
For that cry for "help" has reached
The strong One in the sky.

Hopefully through the tempest
Chimes out the clear church bell;
Out of the black above them
A blessed splendor fell;
Fell on the Rock of Ages,
Fell on the cross of love,
Making the midnight waters,
White as the wings of a dove.

Joy for the strong, glad spirits,
Grasping at once the Rock,
Out of the danger and darkness,
Out of the tempest and shock,
Out of the cruel waters,
Out of distressful fright,
On to the Rock of Ages,
Into the glad, warm light.

Help for the weak and weary!
Help, they are sinking fast!
Try but to catch their raiment,
As they float sadly past.
Fear not the storm or danger,
Count not the gain or loss;
So you can help the drowning,
On to the Rock of the cross.

Rock of Infinite Ages!
Cross of Infinite Love!
Never the waves of sorrow
Over thee break above.
Always there, there is safety,
Always there, we are right;
And in the darkest midnight,
Always there, there is light.
—Lillie E. Barr, in *Christian Weekly*.

Progress of the Cause.

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

SOUTHAMPTON, ENGLAND.

SINCE my last report we have quite fully canvassed the Sabbath question; and as the result, the interest is greater than before. A number more have joined us in our Sabbath meetings, and still others are carefully considering the matter of keeping the Lord's ancient Sabbath instead of the first-day, which they now see is an institution introduced by the church, and not commanded anywhere in the Scriptures.

We have had some milder weather, so it has been more favorable for our tent-meetings. Many are reading; and as the interest rises, we find some demand for our pamphlets and larger books. The poor, however, have but little to spare for books after meeting their necessary living expenses out of their small wages. The bad weather, and other causes, cutting off to a great extent the crops in Great Britain and Europe, while it makes a rise in the price of grain in America, which may please the farmers there, causes, nevertheless, much sadness among the poor here. When told by their baker every few days that the price of bread has risen another farthing (half cent) a loaf, it means to them still closer calculation in order to live. How true is the saying that "one part of the world, to a large extent, lives off the calamities of the other part."

As cold weather approaches again, it becomes necessary to plan for our meetings. We have made application for a large building called "Ravenswood," which is situated between our present place of residence and our tent. This building has a space about 18x36 which can easily be converted into a meeting-room, with accommodations for two hundred people. Besides this, there are fifteen rooms in the building which will furnish living apartments for our present missionary force, and leave a tenement to rent besides. The rent of the building, with expense of fitting up, will not probably cost us more than \$200 per year, and perhaps less. This building is property that is in "Chancery." Our application has been made to the judge, and we shall probably have an answer soon. Meanwhile, our address remains as before given.

It seems to us that the providence of God is opening the way before us in this matter also. We see so many tokens of the favor of God toward this mission, that the desire to be faithful on our part is continually increased.

The sister who had devoted a plot of ground for the raising of snow-drop bulbs, the proceeds to be donated to the tent, has just sent in her returns. Instead of \$5.00, which she thought the plot would yield, it produced \$7.00 worth,

all of which has been applied toward the purchase of the tent.

Brethren, pray for us.
Aug. 1. J. N. LOUGHBOROUGH.

MINNESOTA.

Mankato, Aug. 13.—The work here is onward. Four were baptized last Sunday in the Minnesota River. Others will go forward soon. Seven have already been added to the church.
W. B. HILL.
L. H. ELLS.

ILLINOIS.

Parkersburg, Aug. 14.—We commenced a tent effort here Aug. 1, and have held fifteen meetings. Our meetings have been well attended so far. We have visited a number of families. Some are interested. We ask to be remembered by those that love the truth.
G. F. SHONK.
D. MORRISON.

VERMONT.

Swanton, Tent No. 2, Aug. 12.—We have held meetings in this place during the last two weeks. The attendance was small at first, owing to prejudice; but that is wearing away, and the attendance increases. Some are showing a deep interest. We also hold meetings in a school-house in an adjoining town where there is a good interest. Bro. C. E. Powell is with us.
R. S. OWEN.
M. E. KELLOGG.

NEW YORK.

Pierrepont Hill, St. Lawrence Co.—Aug. 2, 3, met with the church here. Spoke twice, and baptized five. The free Spirit of the Lord was present. This church has improved as much as any that we have visited this summer. They have one of the most interesting Sabbath-schools in the State, and take eighteen copies of the *Instructor*. They have twenty scholars from among outsiders, who help pay for the *Instructor*.
A. H. HALL.

INDIANA.

Silver Lake, Tent No. 1, Aug. 11.—Our meetings have been nearly broken up by scarlet fever, yet some attend faithfully. Last Sunday the Lutheran minister preached an opposition sermon on the Sabbath question, which we reviewed at the tent in the evening. This decided some in favor of the truth. Several are keeping the Sabbath. We shall remain here another week, hoping to see others take a stand for the truth.
W. W. SHARP.
S. ROGERS.

PENNSYLVANIA CONFERENCE.

Gerry, N. Y., Tent No. 4, Aug. 12.—We have pitched the tent here, and shall hold our first meeting this evening. We left seven at Frewsburg who had decided to keep the Sabbath, and we think others will yet be added to the number. We shall meet with them on Sabbaths while here.
F. PEABODY.
D. BALL.

Yankee Bush Hill, Warren Co., Pa., Aug. 15.—Have given twelve discourses here. Three persons have resolved to keep the Sabbath, and three subscribers have been obtained for the *Review*. The interest is still good.
E. RUSSELL.

Jasper, N. Y., Tent No. 1, Aug. 11.—We take down our tent here to-day, and pitch, this week, at Lindleytown, Steuben Co., N. Y. This has been a difficult field of labor, owing to the stay-away argument. But about the last week of the meeting the Methodist minister preached several opposition discourses, in which he was so personal that public opinion was to quite an extent turned in our favor, making the interest of the meeting better at its close than at any other stage. But definite arrangements call us away. Eight signed the covenant, and we have hope of others.
J. W. RAYMOND.
D. B. WELCH.

MAINE.

Blaine, Aroostook Co., Aug. 11.—Since our last report, we have continued to hold evening meetings during the week, and three meetings on Sundays. We have had a good hearing thus far. Our congregations have ranged from fifty to upwards of three hundred. Thirteen that had decided to keep the Sabbath, attended our last Sabbath meeting. Thus far there has been no open opposition to the truth, but some now begin to manifest a desire to hear the "other side," although they have stood on that side of the question all their lifetime. The evidences for our position never looked clearer than now. We remain here over another Sunday.
SAMUEL J. HERSUM.
P. B. OSBORN.

KANSAS.

Ottawa, Aug. 13.—My health has been poor for more than two weeks. I filled my appointments at Oswego, Morton, South Mound, and

Ward, but was compelled to omit the one for Flat Rock, and come home to rest.

I have been gone just two months; have preached sixty-two times, baptized quite a number, and tried to do the best I could to advance the different enterprises connected with the cause. I hope soon to be out again. Brethren, pray for me.
SMITH SHARP.

OHIO.

Red Brush, Richland Co., Aug. 9.—This summer, I have been holding meetings here once in two weeks, and superintending a Sunday school. We use the *Instructor* and Lesson Sheets. Our school numbers from thirty to fifty. On the Sabbath, from seventeen to twenty-five attend meeting. Twelve are keeping the Sabbath. We are going to camp-meeting with a tent from this place. We ask an interest in your prayers.
W. A. RICHARDSON.

Appleton, Aug. 11.—We are still having a good hearing. Can report some progress. Some half a dozen have decided to obey. The people are very kind, inviting us to their homes. Yesterday Eld. Hanger (Christian) spoke against us, on consciousness in death. Bro. Burrill reviewed him before a large audience in the evening. He puts in a rejoinder in the tent, Wednesday evening, and we reply Thursday evening. We have offered him the tent in which to speak. Our address will be Johnstown, Licking Co., where we next pitch our tent.
N. J. BOWERS.

Camden.—We have now closed our meetings in this place. The interest was not equal to that manifested during our first effort in Wakeman, but we think some good has been accomplished. A few have commenced to obey the truth. We baptized three last Wednesday; one of these was a very aged sister, who rejoiced in God as she came out of the water. The Wakeman church now numbers forty-one. Perhaps fifteen or twenty adults are keeping the Sabbath within a radius of five miles of the spot where we first pitched our tent, who have not yet come into the church.

Thirty-two have promised to pay tithes. A T. and M. society has been started. This closes our work before camp-meeting. Our expenses about equal our receipts. We now ship the tent to the camp-ground. We have labored together in love and union.

H. A. ST. JOHN.
A. M. MANN.

Round Head, Aug. 10.—Closed our meetings here to-day, having been here about four weeks. On Sundays our congregations have averaged about five hundred. I spoke three times each Sunday. Some came ten miles to attend these meetings. Sold about \$15 worth of books. Many from other parts of the country are much interested. Only one has taken a firm stand for the truth, making seven in all; yet I think there will be more Sabbath-keepers as the result of these meetings. They hold regular meetings and Sabbath-school, taking five copies of the *Instructor*. I shall long remember them for their kindness to us.

The last Sunday we were at Round Head a Baptist minister came to oppose us, and took so ungentlemanly and unworthy a course, that many of his brethren say they will never go again to hear him preach. I intend to visit the Sabbath-keepers at Round Head again soon. We gained many friends in the community. I now move the tent seven miles distant, where there are a few Sabbath-keepers, and commence meetings the 29th.
G. G. RUPERT.

IOWA.

SINCE my last report I have attended the Dakota camp-meeting, as mentioned in the report given by Bro. White. We believe, with others, that that meeting was the means of accomplishing much good for the cause in that Territory. May God bless our brethren there.

For three successive Sabbaths I have been with the brethren at Elkhorn, Bonman's Grove, and Altamonth. At the last-named place we had the privilege of baptizing four. They all united with the church at that place, which is in a prosperous condition.
JOHN F. HANSON.

Wyoming.—Have been here about a month, having a fair interest all the time. Some who were very enthusiastic at first, became reserved when we took up the Sabbath question, and since then do not seem as friendly as before. We had a two days' meeting Sabbath and Sunday, Aug. 9, 10. The brethren from Olin and Oxford were present. The Lord blessed us with his presence, and all seemed to feel repaid for coming. It was our first Sabbath meeting here. We think that six or eight will take a stand for the truth here. Brethren, pray that the Lord may give us precious souls for our hire in this place.
J. D. PEGG.

Farmington, Aug. 14.—We pitched the tent in this place yesterday. This is a city of one thousand inhabitants, situated on the Des Moines River. There are eight or ten different denominations, among which Mormons and Catholics are prominent. Infidelity also has a strong hold. We hope to find, among such a mixed multitude, some who are willing to obey the Lord.

Meetings closed in Birmingham, last Sunday evening, with a good interest and over three hundred in attendance. As the result of these meetings, fourteen are keeping the Sabbath.

Some of the most influential citizens help to make up this number. Several others are almost persuaded to obey, and we hope soon to have a strong church. They will have regular Sabbath meetings and Sabbath-school, and we shall meet with them frequently. We feel to thank God for the success that attends our labors; and now, at the beginning of the work here, we shall try to consecrate ourselves anew to the Lord, and seek a closer walk with him.
IRA J. HANKINS.
E. J. WAGGONER.

WISCONSIN.

Stevens Point, Aug. 12.—Visited the church at this place Aug. 9, 10. Found them all of good courage in the work. They are getting along well with their meeting-house, the work being so far advanced that we held our meetings in it. On first-day four were baptized.
H. W. DECKER.

Monticello, Aug. 13.—We are still holding meetings here. The interest continues good; but rainy weather has hindered our meetings somewhat for the last few days. Seven or eight have decided to keep all of God's commandments; others are interested. We expect to stay here at least a week longer.
N. M. JORDON.
A. W. FULLER.

De Soto, Aug. 14.—Instead of pitching our tent at Chaseburg, as we intended, we have located in De Soto, Vernon Co. Commence meetings on Friday evening. Last Sabbath held meeting and Sabbath-school at Rush Creek. At the close of the meeting, three were baptized. We hope for the blessing of the Lord, and success in our new field.
A. D. OLSEN.
A. J. BREED.

Excelsior and New Lisbon.—Last Sabbath I met with the few friends of the truth in Excelsior. As the result of our meetings there, only about five have embraced the truth. These are people of moral worth. Two families who were keeping the Sabbath have been more thoroughly instructed and settled in the faith, and we hope that others may yet be persuaded to obey. Sabbath meetings will be established there.

We pitched our tent in New Lisbon last week, and opened meetings Thursday evening. Have had five meetings, and there seems to be some interest, though we find spiritualism, skepticism, and Ingersollism prevailing, both in the churches and out. One aged man, who claimed to have been a Methodist for fifty years, said to us that he should choose to be hung rather than believe some statements in the Bible, and he did not think God would ever punish any one. These things are freely allowed in the churches, and yet the whole fraternity of orthodox clergymen join to raise the warning cry of "heresy" when the plain truths of the Bible are taught. We would seek for a deeper consecration to God, that the honest may be saved from delusion, and that we may be the instruments of some good to be accomplished through the truth. Bro. Smith held meeting in the tent Sabbath P. M. About twenty were present.
G. C. TENNEY.

ONTARIO.

Chatham, Aug. 14.—We have now given eight lectures since commencing our second course in this city. The attendance is larger than heretofore, and the interest seems to be on the increase. Those that have accepted the truth have a mind to work. We have received invitations to hold meetings in two other places, where all our expenses will be paid. For this we feel to thank God and take courage. Our V. M. societies are now sending the *Signs* to 1,400 persons in Ontario weekly. We look for much fruit from their labors.

We expect Bro. A. King to-day, to help in the work at this place. Three weeks ago I gave a set of our Sabbath tracts to a Methodist minister residing fifteen miles from this city. I saw him again this week, and he said he felt certain that we were right, but wished to investigate a little further. By his special invitation I am to speak to his congregation a week from next Sunday. We desire to be remembered in the prayers of God's people.
JOHN W. MOORE.
C. BLACK.

COLORADO.

Boulder and Denver.—Meetings in the tent at Boulder closed Aug. 2. Although remaining there five weeks, very little was accomplished beyond preparing the brethren and sisters for organization. Some, however, embraced the truth, and halting ones were strengthened. Matters were in rather a complicated condition until the arrival of Bro. and Sr. White the last week of the meetings. As usual, their labors were earnest and untiring, and resulted in great good to the cause. Sabbath, Aug. 2, nine were baptized, and a church of twenty-six members organized. An elder and deacon were chosen and ordained. Others will come into the organization soon. A good Sabbath-school of forty members was also organized, and the proper officers chosen. Union and harmony seemed to prevail in all the pro-

ceedings. On the whole, we think the time was profitably spent with the tent in Boulder.

The tent is now pitched in Denver, a city of 35,000 inhabitants, and the capital of the State. Meetings commenced Aug. 8, with an attendance of over two hundred. Up to date (Aug. 11), four discourses have been given, and last evening fully five hundred were present, and gave the best of attention. Present prospects seem good, and our hearts are encouraged to press on in the work of God.

J. O. CORLISS.

MISSOURI.

Salisbury and Sedalia.—I have recently visited these places to finish up the work in a more permanent form than heretofore, so that the believers might be ready to become connected with the Conference at its session this coming fall. At Salisbury we organized a church of fourteen members. An elder was elected and ordained, and a clerk chosen. We had a good meeting with these dear souls. Perfect union and Christian love prevails. One was baptized. They have an interesting Sabbath-school, and keep up regular prayer and Sabbath meetings. Some others keep the Sabbath, who we hope will soon join us. Still others come out to hear the truth, that are fully satisfied we are right; and for these we have hopes. There is a good spirit in this little church. They mean to work for God, and we believe they will grow spiritually.

We pitched the tent again in Sedalia, June 31, in a different locality from that occupied last year. I had no one with me for a week, then Elder Wood joined me. I remained just two weeks, leaving him to continue longer. We had a fair interest, and quite a number attend regularly. The effect of our meetings upon the believers has been excellent. Last year it was all new to them; and hearing so many new things, it was impossible to retain it all or have clear and connected views of all points. This time it seems much plainer to those who were somewhat weak. I lectured every evening on theoretical subjects; and Sabbaths and Sundays spoke three times each on practical themes, to prepare for organization. August 12, I organized a church of sixteen members. An elder was elected and ordained. Several more will join in a few days, and Eld. Wood will baptize some. With the few at Green Ridge who will probably join here, I think there will soon be thirty members, and we hope for more. They are talking strongly about building a meeting-house. One man has signed \$100. We hope they will succeed in this. They have a good Sabbath-school, and are becoming intelligent in the faith. GEO. I. BUTLER.

Ottumwa, Iowa, Aug. 14, 1879.

NEBRASKA.

Albion, Aug. 6.—The meetings at this place were well attended. A church of eleven members, and a T. & M. society of thirteen members, were organized. This company have received the love of the truth. An elder and a deacon were chosen and ordained. The tithing system was cheerfully adopted. Bro. Nettleton assisted in the meetings.

Raeville and Albion.—Last Sabbath, and Sunday A. M., I spent at Raeville. Our meetings closed with a discourse on the subject of health reform, after which fifteen signed the total pledge. A deacon was chosen and ordained.

In the afternoon I returned to Albion, and held meeting with the company organized one week ago. Two more were baptized. Aug. 12. CHAS. L. BOYD.

Arapahoe, Furnas Co., Aug. 8.—We held our first meeting at this place last evening, with a good attendance. God seems to have prospered us in making a beginning here, and we hope for a good work.

After spending six weeks at Beaver City, we closed our meetings there last Sunday night. There are none that we can count on as fully decided to obey the truth, but we hope some fruit will yet appear. We made many friends, and have invitations to return, which we purpose to accept, and follow up the work. Our very last meetings were well attended. Christian temperance was heartily received. Many left off the use of tobacco at once. We received in donations, cash and equivalent, \$6.25; on book sales and periodicals, \$27.20. GEO. B. STARR.

North Loup, July 31.—Although the hard labor bestowed in these valleys between Nov. 8 and April 8, last, was not without hope of fruitage, yet, for reasons which seemed to justify it, no report thereof has been made through the REVIEW, except in respect to the organization of a church at Ord, in December. Now, however, it is deemed expedient to present the following as a partial report of progress:—

From Jan. 23 to Feb. 15, I held a series of meetings in Mira Valley, about six miles from North Loup, which resulted in a general religious awakening, and a determination to maintain Sabbath worship in their midst, and to secure to themselves improved religious advantages. A Sabbath school was organized, and the use of the Instructor and "Lesson Sheets" adopted. I had been aided in the work occasionally by Bro. D. T. Evans, and when I turned to other fields of labor, his services were secured in preaching to them once in two weeks. Return-

ing, after an absence of three months, I found the interest there still good, and that, as was hoped, time had confirmed good resolutions, and done much in overcoming prejudice. Some from this place met with the church at Ord in quarterly meeting, July 5, witnessing for the first time the celebration of the ordinances as practiced by us; and during that and the next two days, the conclusion was reached that the worshippers at Mira Park desired to be organized into an S. D. Adventist church, and I was requested to return, after completing my next engagement, and so organize them.

Accordingly, July 19, after a miscellaneous discourse upon the sure rewards of gospel faith and obedience, and upon the true gospel polity of the S. D. A. church, including the auxiliary church societies, the State and General Conferences, and missionary enterprises, thirteen willing believers, all heads of families but one, subscribed to our church covenant; and a preliminary organization was effected. July 26, a majority of the Ord church met with us at Mira Park, when, after a discourse by the writer upon "Spiritual Gifts" set in the Christian church, based upon 1 Cor. 12, and Eph. 4, defining the faith of S. D. Adventists therein, and defending their presence among us as a people, the deacon elect was formally ordained, and the right hand of fellowship was extended, welcoming the new church, and each member thereof, to share in the labors, sacrifices, privileges, and final reward of God's people. Pledges were then made on s. b., amounting to \$41; the sum of \$9 was pledged to the T. and M. society, and these auxiliary societies were formally organized. Then, on application, a brother was received into the church, the ordinances were administered, and the meeting closed.

Most of the members having previously subscribed to one or the other of our temperance pledges, this new church stands out fully identified not only with our church and its faith, but with all our church societies and enterprises; and being persons of culture, intelligence, and accustomed industry, I trust no one will be disappointed in hoping much for them, and much of them. A. C. SPICER.

TEXAS.

Turner's Point.—The arbor meeting held at this place July 30 to Aug. 5, commenced favorably, and closed with good results. The Spirit of the Lord seemed to rest upon us with great power. Sinners were converted, the lukewarm aroused, and the honest-hearted enlightened. The man who tendered us the ground would not consent to let us have it unless we would agree to pull up stakes and leave whenever he could endure us no longer. But before the meeting closed, he and his wife and daughter, with five or six others, were found keeping the Sabbath with the rest of us.

At the close of the meeting the interest was so great that it was thought best to have some one remain and follow it up. This I did as best I could until Aug. 12, when I had to leave for another appointment. During this time, I sold \$33.45 worth of books, and found sixteen families anxious to pay for and take the REVIEW. At the close of the meeting twenty more persons, making in all twenty-eight adults, had decided to keep the Sabbath, obey the other truths to which they had listened, and open their hearts to receive more. This includes several children and youth. We find the people here, as elsewhere, kind, hospitable, and conscientious. The result of this meeting is good. To the Lord be all the praise, without whom nothing could have been accomplished. J. S. KILGORE.

Denison, Turner's Point, and Peoria.—

From Savoy I went to Denison. Spoke once to the friends who had assembled for prayer-meeting. Here I met Bro. Johnson from Cook Co., who was formerly a Baptist minister, but now is fully with us, rejoicing in the truth. The little company here is growing in the truth, standing firm in the faith, and now waiting baptism and organization.

Although the meeting at Turner's Point was but an experiment, it was a success. This opened to us a new avenue whereby to meet the wants of the churches in different localities. It is impossible for us to accomplish much in new fields with the tent, and bestow as much labor with the churches as they should have, where we have to go from church to church and remain long enough to do any permanent good. But by this method of having arbor or grove meetings in the different districts, where adjoining churches can assemble together to seek God and learn the way of life more perfectly, and at the same time call out the crowd in these localities, there is much to be gained every way. All who attended this meeting from a distance, went home rejoicing in the love of God. From the commencement the power of the Spirit of God was manifested. All the children of our brethren and sisters who were present sought and found the Lord. Thirty in all went forward for prayers, five of whom were strangers to our views previous to the meeting. There were others also who were deeply convicted, and who will doubtless obey the truth. One case deserves mention: the daughter of Father Huguely, a mute from birth, who cannot read, and could not hear a word I said while preaching; yet as she sat before me, looking me in the face with the most intense interest, tears streamed from her eyes, and evident signs of deep conviction were manifest. On returning to her tent she immediately began to carry out the subject, "Self-denial," in a practical manner, by laying aside her jewelry, and participating in the exercises of the meeting so far as she was able.

Will those who deny the abstract operation of the Spirit explain this?

Friday, Aug. 8, I arrived at my home in Peoria, after an absence of nearly six months. On the Sabbath I found the church assembled in a rented dwelling. About one hundred were packed in a room 16x24. Notwithstanding the loss of their nice meeting-house, and the inconvenience of the present place of meeting, I can see a great advance in the Sabbath-school interest, and good Sabbath meetings are also reported. Several new ones have united with them in the work in my absence. On Sunday I spoke again, and a business meeting respecting the new meeting-house was held. A strong volunteer force are now at work making the brick. Although the crops are almost a failure, and money is very scarce, yet the brethren and sisters "have a mind to work." While the brethren are making the brick, the sisters are cooking for and feeding them. Their motto is found in Neh. 2:17-20. May God prosper the work.

I meet with the church at Cleburne next Sabbath. The brethren in this district anxiously await the arbor meeting, which commences the 27th inst., nine miles south of Cleburne; and those throughout the State are looking forward to the camp-meeting in November, near Dallas. R. M. KILGORE.

MICHIGAN.

Six Lakes, Aug. 8.—I met the brethren at Sheridan, Aug. 2. The next day I was called to Sidney to answer one Eld. Mills, of Stanton, who took the field in defense of Sunday. Some of his arguments being new to me, I will give them.

It was urged that upon the last hours of the sixth day God made man, just in time to commence the sacred rest of the Sabbath with his Maker, and that time was reckoned from man's first day; so that the first day of the week was the Creator's rest day. This he said was observed by the Sabians, Persians, northern Europeans, etc., and was the only Sabbath known until the exodus, when God, in separating his people from the heathen, among other things changed the Sabbath to the seventh day. Said change was claimed to be shown by comparing Ex. 20 with Deut. 5:15, and was to last while the Jews continued to be a nation. Ex. 31:16. He declared the moral law binding just as given in Ex. 20, upon all men in all ages; and then he dared to say that it did not once hint at the day of the week to be observed. That was regulated, he said, by a positive command. His arguments for the restoration of Sunday were those commonly used, and need not be mentioned.

In reply to his statements, I showed from Gen. 2:19-24, that after man's creation he named all the beasts, was caused to sleep, and a rib was taken from his side, out of which God formed a woman, and then a marriage took place. This must have taken a good portion of the day; and if time was reckoned from man's first day, God's rest day was the second day of the week, or Monday, and according to his reasoning should be kept. I then showed that the cycle of a week is not a natural division of time, but depends entirely upon the action of God in creating the world and resting from his labor (see Gen. 1), making God's rest day the seventh day of the week. The fact that the Sabians and other heathens kept Sunday in honor of the sun, as he took pains to prove, only shows the heathen origin of the day. God's Sabbath began in Eden (Gen. 2:2, 3), and runs parallel with eternity. Isa. 66:22, 23. The idea that, in separating his people from the heathen, God should cause them to forsake his sacred rest day for a day upon which he did not rest, is too absurd to need reply; and worse still, that such a change is shown by comparing Ex. 20 and Deut. 5:15. Read them.

As for the Sabbath being only for Israel (Ex. 31:16), reference to Gal. 3:7, 29, will show that all Christians are Israelites; so this perpetual rest is still in force. But the climax was reached at last by asserting that God's law does not define a definite day of rest. Now read: "But the seventh day is the Sabbath." What could be plainer? He defines it as the day, his rest day, the sanctified day, and the blessed day; yet it is no special day, and depends upon a positive command to fix the day! But where is the positive command for Sunday? Strange to say, the Elder entirely forgot to read it.

I have just commenced meetings in Belvidere township, and my address is Six Lakes, Montcalm Co., Mich.

Edmore, Aug. 14.—There being little interest near Six Lakes, I closed meetings there Aug. 10. I gave four discourses; and one who had read some upon the truth promised to keep the Sabbath. Last evening, Aug. 13, I began meetings at Edmore, with an attendance of fifty. This is a town of about 600 inhabitants, that has grown up in about two years. Brethren, pray for the cause at this place. O. SOULE.

Notes of News.

—It is estimated that \$2,500,000 in gold has been started from France for this country.

—LONDON, Aug. 13.—Nellie Grant Sartoris, only daughter of ex-President Grant, died at the estate of her husband to-day.

—CONSTANTINOPLE, Aug. 11.—Numbers of Turkish soldiers sent to Thessaly have deserted in consequence of privations.

—LONDON, Aug. 11.—A serious riot occurred at Belfast to-night, caused by a Catholic procession. Many persons were injured.

—MADRID, Aug. 11.—The *Correo Militar* believes the government will shortly establish a large military station at Centa, Africa, opposite Gibraltar.

—NEW YORK reports the arrival of 103,245 immigrants in that city for twelve months ending July 31 the present year; there were 74,139 during the year previous. The tide of European emigration to this country begins to set strong.

—CONSTANTINOPLE, Aug. 14.—At a family council at the Sultan's palace, attended by the Sultan and all the princes, the general opinion was that Mahmoud Nedil Pasha was the only man capable of saving the empire from destruction.

—LIGHTNING struck one of the oil tanks of the United Pipe Line, at Parker's, a, Aug. 14, tearing it to pieces, and igniting the oil, which flowed down the hillside, communicating the fire to other property, and making a total loss of \$10,000.

—CONSTANTINOPLE, Aug. 11.—English officers surveying the frontier between Macedonia and Bulgaria were fired upon by a band of Bulgarians, but none were hurt. The governor of Salonica ordered the escort of the officers to be strengthened.

—THE *Standard* of Chicago proposes that all religious papers in the country should publish fifty papers instead of fifty-two, and calls for a seceder to its propositions. This the REVIEW has been doing for a number of years, and finds that it works well.

—LONDON, Aug. 11.—A telegram from Para, Brazil, dated July 21, states that 14,000 distressed inhabitants had revolted in consequence of the stoppage of their relief supplies. There was much alarm in Para, as it was feared that the town might be sacked. The militia has been called out.

—ARCHBISHOP PURCELL is so broken in mind and body that he was unable to receive five young ladies into the order of "Sisters of our Lady of Mercy," Aug. 15, without being constantly prompted and assisted by attending priests. The scene was said to be painful to those who contrasted it with the former years of the bishop.

—WASHINGTON, Aug. 12.—The National Board of Health has the following dispatch from the United States Consul at Matamoros: "Reliable information from Tampico to Aug. 1 says: 'We have a yellow fever epidemic worse than at New Orleans last year. People die like flies. The quarantine at Bagdad against Tampico is still efficient.'

—TREMONT Temple, Boston, was partially destroyed by fire on the night of the 14th inst., and the great organ, the pride of Boston, was ruined. The American Bible Society owned the building, which was damaged to the amount of over a hundred thousand dollars. Several firemen were injured, two hosemen being buried beneath the falling organ.

—QUEBEC, Aug. 15.—The Ship-laborers' Society of Strocks, 2,000 strong marched through the lower town to-day, intending to proceed to the coves. As they entered Champlain street, the stronghold of the ship-laborers' society from which the Strocks men seceded, a battle was begun. It was ended by the Strocks men falling back to the lower town. Several men were wounded by pistol shots, and others were badly beaten. One man is reported dead.

—THE Imperial Bank of Germany has raised the rate of discount to 4 per cent. Interest on advances has been raised to 5 per cent. Thus do the European money centers begin to hedge against the draft of gold to this country. It is reported that gold received in London from Paris, Wednesday, was bought in the open market for the United States, and the steamship Scythia on the same day landed in New York, with \$265,000 in gold bars and American eagles.

—RUSSIA has formed an alliance with Persia. That is a bad blow for England, as it furnishes a new menace to her Indian empire. Persia with its traditional jealousy of Russia was a strong checkmate against the aggressions of the latter power in Asia, but it would seem that the barrier is now removed, so that it will not be strange if we soon hear of new troubles in the distant East. Russia seems to have been sleeping the past year, with at least one eye open, and she may have been found to have won more by her diplomacy with Persia than England has done by arms in Afghanistan.

Obituary Notices.

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

ENOCH.—Died of dropsy, Aug. 1, 1879, near Bull's City, Osborne Co., Kan. Arthur Enoch, eldest son of F. and H. Enoch, aged 12 years, 5 months, and 20 days. Words of comfort and exhortation were spoken by the writer, from 1 Cor. 15:22, 23. GEO. H. SMITH.

BURDICK.—Died, at Minneapolis, Minn., July 31, 1879, of typhoid fever, Sister Antoinette Burdick, in the forty seventh year of her age. Sister Burdick embraced the Advent faith in the winter of 1877, and was faithful to the time of her decease. She will be much missed by the New Auburn church, of which she was a member, and by a large circle of acquaintances and friends. She had done much during her life to minister to the wants of the sick. Many who survive her will think tenderly of her devotion to them when in sickness. "The memory of the just is blessed." "The righteous hath hope in his death." H. W. BARBOCK.

BROOKS.—Died of consumption, at Convis, Mich., June 19, 1879, Sister Effza Brooks, aged sixty years. She was born in England, near London, but had been a resident of this country for over thirty years. She embraced the Sabbath nearly two years ago. She was very solicitous for the spread of the truth, particularly in her native land, and was deeply anxious that her children should be brought to know and love it. Her sufferings for some months were very severe; but she endured them with fortitude and resignation, and calmly fell asleep with the blessed assurance of rising again in the morning of the first resurrection. Funeral discourse by Eld. U. Smith, from Rev. 14:13. S. SISLEY.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Aug. 21, 1879.

REMAINING CAMP-MEETINGS FOR 1879.

OHIO, Spring Mills,	Aug. 21-25.
CANADA, Magog, P. Q.,	Aug. 21-26.
MASSACHUSETTS, Ballard Vale,	Aug. 27-Sept. 2.
INDIANA, No. 2,	
MAINE, Waterville,	Sept. 4-9.
VERMONT, Essex Junction,	" 11-16.
ILLINOIS, Bloomington,	Aug. 27-Sept. 2.
MICHIGAN, No. 2, Vassar,	Sept. 4-8.
" No. 3, Lyons,	" 18-22.
NEBRASKA, No. 1, Beaver City,	Sept. 18-22.
" No. 2, Seward,	Oct. 2-7.
IOWA,	Sept. 25-30.
PENNSYLVANIA, Friendship, N. Y.,	" 10-16.
NEW YORK, Carthage,	" 18-23.
CALIFORNIA, No. 1, Fresno City,	Aug. 28-Sept. 2.
" " 2, Healdsburg,	Sept. 18-23.

New camp-meeting appointments which appear this week, are Nebraska, Iowa, New York, and Pennsylvania.

The sermon from C. H. Spurgeon, on the first and second pages is somewhat lengthy; but we do not think the reader would wish it divided. While there are a few expressions indicating the view that the great burning day may come any moment, that there will be nothing to arouse the world to its approach, and that the saints who have worked out their salvation in this world, are not to be the ones to inhabit it forever, which we cannot indorse, the general view of the prophecy is so scriptural, and the points made are so many and so good, we believe it will be of interest to all lovers of the Advent doctrine.

SPECIAL NOTICE.

We have secured half-fare rates on the Maine Central R. R. and its branches, to our camp-meeting. Call for tickets to the Seventh-day Adventist camp-meeting at Waterville.

J. B. GOODRICH.

ILLINOIS EXCURSIONS.

The Freeport and Gilman cars are engaged. Let northern and central Illinois passengers govern themselves accordingly. But concerning the Effingham cars we would say, We will charter the car immediately. Let those who have sent in their names be on time. Others wishing to go on this car, will please send their names immediately to Bro. D. Morrison, Parkersburg, Richland Co., Ill. Remember this car will start from Effingham, Tuesday, Aug. 26, at 5:22 A. M. All who can, come to the camp-meeting. This is the last call.

G. W. COLCORD.

IOWA CAMP-MEETING.

The Iowa camp-meeting will be held Sept. 25-30, but owing to the circumstances we cannot tell certainly at what place. In all probability, however, it will be either at Des Moines or Cedar Rapids. Further notice will be given in season so that all our brethren will have time to make arrangements to come. And we hope the brethren will not delay to make preparation to attend this meeting. Such business as usually comes before the Conference will be attended to. Let every church be represented.

E. W. FARNSWORTH.

Achley, Iowa.

THE TITHING SYSTEM.

If the experience of those who have adopted the tithing system for the support of the gospel should have weight in the matter, it favors this plan as the most desirable for the individual as well as for the cause. Here is a chance continually for brethren and sisters to test their conscientiousness, and their honesty to God as well as their love for his cause. In laying aside of our income that which belongs to the Lord, we are ever reminded of his goodness to fallen man and of our obligation to him.

The tithe once laid aside, it should be regarded not as ours but as belonging to the Giver of all our bounties. Then let it be paid into the treasury. This done quarterly, and there are no arrears to follow. Under the former plan of pledging some have been very negligent, and s. b. treasurers have not always done their duty in the matter. And the result is, some are more or less behind on pledges, some of these one or two years; perhaps ten, twenty, or thirty

dollars are due to make good moderate pledges. Now what shall be done? Shall these dues run along, or shall they be regarded in the same light as you would an honest debt? We hope as far as possible these dues may be paid before, or at the time of, our next camp-meeting. Let the old books be squared up, and all start anew. If the committee can favor you with any suggestions to help you, they will cheerfully do so.

VERMONT CONF. COM.

THE FIRST DAY.

The first day of our camp-meeting, the auditors wish all books that are to be audited to be on the ground. Please give this committee a chance this year to audit all S. B. and T. and M. books. Negligence, fraud and embezzlement, are charges which fall heavily upon many a man at the present time holding positions of trust and responsibility. If any man should be able to show and prove a clean record it is he who handles funds belonging to the Lord's treasury. When asked to harmonize his books, it is not enough to say, "I don't know how it is."

The object of auditing books is to know the amount each treasurer has handled, where and for what it was paid out, and to give instruction how to keep books easily and properly. So please be on time with your books, and ready to receive instruction.

A. S. HUTCHINS, Treas.

CAMP-MEETING IN MISSOURI.

The annual camp-meeting for Missouri at which the State Conference will hold its session this fall, will be held in a location as central as possible, probably near Sedalia, or at least within a radius of fifteen or twenty miles. After consultation with leading brethren it is thought best to hold this meeting about the first of October. The wheat sowing season will then be past, the corn crop harvested, and altogether it will probably accommodate our people better than any other time. Since the camp-meetings held in June were of so much benefit, we hope our people will make especial efforts to be ready for this one. Besides, we shall be more likely to get suitable help then, when the camp-meeting season is generally over. Let all prepare their tents in season for a general rally.

GEO. I. BUTLER.

Appointments.

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

VERMONT CAMP-MEETING.

This meeting will be held at Essex Junction, Vt., in the same beautiful grove we occupied four years since. Brethren living in the western, central, and southern part of the State are favored in point of distance by having the meeting here, while those residing in other parts of the State cannot reasonably object to its location. Eld. G. I. Butler is expected to attend, also Bro. C. W. Stone. And we cordially invite Bro. and Sr. White to be with us if consistent with duty. Come, brethren and sisters, come with your children and friends to this annual gathering to seek God's blessing. Remember the time, Sept. 11-16.

CONF. COM.

The seventeenth annual session of the Vermont State Conference of S. D. Adventists will be held in connection with the camp-meeting, at Essex Junction, Vt., Sept. 11-16, 1879. Let every church be represented by delegate or letter.

A. S. HUTCHINS, } Vt.
LEWIS BEAN, } Conf.
H. PEEBLES, } Com.

The next annual session of the Vermont Tract and Missionary Society will be held at the time of the camp-meeting, at Essex Junction, Vt., Sept. 11-16. Let the officers of this society be on the ground in time.

A. S. HUTCHINS, Pres.

T. H. PURDON, Sec.

SOUTH-WESTERN NEBRASKA.

To meet the wishes and necessities of the friends in the southwest part of the State, a camp-meeting will be held near Beaver City, Furnas Co., Neb., Sept. 18-22, 1879. The friends in northwestern Kansas are invited to attend. Bro. Smith Sharp is requested to be with us and assist in carrying on the meetings.

CHAS. L. BOYD.

NEBRASKA CONFERENCE.

NEBRASKA Conference and camp-meeting will be held at Seward, Neb., Oct. 2-7.

CHAS. L. BOYD.

WILFORD school-house, Franklin Co., Kan., Sept. 6, 7. I hope the Sabbath-keepers in the western part of Franklin Co., and all who can from Osage Co., will attend this meeting.

SMITH SHARP.

JOHNSTOWN Center, Wis., Aug. 30, 31.
H. W. DECKER.

EL DORADO, Nebraska, Aug. 28, 24.
We hope to organize a church. Opportunity will be offered for baptism.
CHAS. L. BOYD.

THIRD MICHIGAN CAMP-MEETING.

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

J. FARGO, Pres. Mich. Conf.

NEW ENGLAND CAMP-MEETING.

This meeting will be held on the same ground we had last year, at Ballard Vale, Mass. The time is Aug. 27 to Sept. 2. It is hoped there will be a general rally of all S. D. Adventists in this Conference at this meeting. Eld. Geo. I. Butler is expected to attend, also other efficient help. Provision for man and beast on the ground as usual. Any who desire to rent tents should immediately correspond with Eld. D. A. Robinson, South Lancaster, Mass.

CAMP-MEETING COMMITTEE.

The New England Conference of S. D. Adventists will hold its ninth annual session at Ballard Vale, in connection with the camp-meeting. Every church should see that it is represented by delegate, also every unorganized company of Sabbath-keepers. Scattered individuals who wish labor in their part of the State, should send letters direct to Eld. D. A. Robinson, South Lancaster, Mass.

S. N. HASKELL, } N. E.
C. COMINGS, } Conf.
J. C. TUCKER, } Com.

The first annual meeting of the New England Sabbath-school Association will be held at Ballard Vale, Mass., in connection with the camp-meeting, Aug. 27 to Sept. 2. Each school should see that delegates are properly chosen. Delegates' credential blanks have been sent you, also a programme of exercises for Sabbath, Aug. 30. Let all be prepared to act in harmony.

D. A. ROBINSON, Pres.

OHIO CAMP-MEETING.

The Seventh-day Adventists of Ohio are to hold their annual State camp-meeting and Conference at Spring Mills, just west of Mansfield, Aug. 21-25. This is expected to be by far the largest meeting of the kind ever held in Ohio. A large tabernacle will be erected, 60 by 125 feet. About 60 family tents will be pitched on the ground. The railroads give reduction in fare, and run excursion trains to the ground.

Eld. D. M. Canright, president of the Conference, Eld. R. F. Andrews of Illinois, Eld. A. O. Burrill and W. C. White of Michigan, and a score of other able speakers, will be on the ground.

OHIO CONF. COM.

The next annual session of the Ohio Seventh-day Adventist Conference will be held in connection with the camp-meeting at Spring Mills, Ohio, Aug. 21-25. The first meeting will be held at 5 P. M., Thursday, Aug. 21. Every church, as far as possible, should send at least one delegate, with any particulars concerning the church. Each new church should send a request to be taken into the Conference.

D. M. CANRIGHT, } Ohio
O. MEARS, } Conf.
H. H. VAN CAMP, } Com.

The next annual session of the Ohio Tract and Missionary Society will be held in connection with the camp-meeting at Spring Mills, Aug. 21-25. The first meeting will be held on Friday, Aug. 22, at 9 A. M. The usual business of the annual meeting will be taken up.

D. M. CANRIGHT, Pres.

J. B. GREGORY, Sec.

The first annual session of the Ohio S. S. Association will be held in connection with the camp-meeting at Spring Mills, Ohio, Aug. 21-25. The first meeting will be held at 9 A. M., Aug. 24. The usual business of the annual meeting will be transacted.

D. M. CANRIGHT, Pres.

E. H. GATES, Sec.

ILLINOIS CAMP-MEETING.

The Illinois State camp-meeting will be held at Bloomington, McLean Co., Aug. 27 to Sept. 2, 1879, on a large inclosed lot near the center of the city. Let there be a grand turnout at this annual convocation of the Seventh-day Adventists of Illinois. It is expected that Eld. Canright will attend this meeting. Excursion trains will probably run from Freeport, Gilman, and Effingham.

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

MANKATO DISTRICT, MINN.

THERE will be a general meeting at Mapleton, beginning the first Friday in September. The large tent will be pitched Thursday, Sept. 4, and meetings will begin at 9 A. M. on Friday. Every Sabbath-school in the district is invited to come, and come prepared to stay over Friday, Sabbath, and Sunday. Bring your Song Anchors, August Lesson Sheets, the last number of *Instructor* for the month of August, and Bible Lessons for Little Ones. We expect to make a grand rally in Sabbath-school, T. and M., and Temperance, work. Elds. Grant, Ells, J. Fulton and C. Birch are expected to attend and help in the meetings. We want all the scattered brethren to attend and to be sure and bring their families. We expect to lay plans for the winter campaign at this meeting. All that wish labor in their vicinity will come prepared to let us know what the opening is.

W. B. HILL.

SECOND MICHIGAN CAMP-MEETING.

A CAMP-MEETING will be held in the vicinity of Vassar, Tuscola Co., Mich., Sept. 4-8. This meeting is designed especially for the benefit of the churches in Saginaw, Tuscola, Huron, Sanilac, Midland, Oakland, Macomb, Wayne, Genesee, Lapeer, and St. Clair counties. All that can conveniently attend this meeting are invited. Elders Canright and Littlejohn, and others, will be in attendance. The above counties embrace sections 6 and 7. The ministers in charge of these sections, and other leading brethren, will do all in their power to secure a general attendance, and try in every way to make the meeting a success. The interests of the T. and M. society and Sabbath-school will be considered at this meeting. Every lover of the truth in these sections should attend.

MICH. CONFERENCE COMMITTEE.

ARBOR MEETING.

NEAR Bro. Chrisman's, six miles west of Covington, Hill Co., Texas, Aug. 27, to Sept. 2. We shall expect a full turnout from the Cleburne and Peoria churches. The scattered brethren are urged to come. Come, brethren, be there at the commencement, and stay till the close of the meeting. Come to seek the Lord with all your hearts. Come one, come all.

R. M. KILGORE.

Publishers' Department.

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

T. AND M. CONSTITUTION—REVISED EDITION.

We have just issued a new edition of the T. and M. Constitution, with directions to officers and members, containing, in addition to the matter previously presented, instruction "How to Canvass" by Eld. Haskell, also an address on the importance of missionary work, by Mrs. E. G. White. The value of this little book cannot be overestimated. There is nothing so important to the earnest worker in the tract society as to know what his duties are, and how to perform them.

This book may be called the workman's guide; and every one who wishes to become a successful worker should get it and read it, re-read it, and study it till its sentiments and plans are understood and appreciated. No one can read it without becoming impressed with the importance of the missionary work, and we know of no better way to begin preparation for our fall work than to secure the reading of this book by each one of our T. and M. officers and members.

Price, in flexible cloth, 10 cts.
In paper covers, 5 cts.

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

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

Wm. Morrill, Tonganoxie, Kansas, wishes to rent or trade for a small farm in the vicinity of some church of Sabbath-keepers in Kansas.

Geo. McDowell, Bloomington, Wis., would like to find some Sabbath-keeper within a few days' drive of his place to take his farm on shares.

L. H. Eaton, Bennington, Kansas, wishes to find a Sabbath-keeper to buy or rent a farm.

Bro. and Sister Martin Rood, Ridgeroad, Newfane, N. Y., own a little place of 15 acres, but are not able, on account of poor health, to carry it on. If they could find a man and wife, good Sabbath-keepers, with no children, who would like such a situation, they would share their home with them.

D. W. RICE.

G. E. Henton, Valley Springs, D. T., is still in want of a man to take charge of a blacksmith shop,—a good Sabbath-keeper and first class mechanic. None others need apply. Address as above.

NOTICE.

FOUND on the camp-ground at Dunlap, Iowa, July 1, 10 Household Manuals in a paper sack. The owner can have the same by writing to Lizzie Hornby, 204 West 16th St., Davenport, Iowa.

The P. O. address of Eld. T. M. Steward, is Mason, Ingham Co., Mich.

Books Sent by Express.

J. G. Holroyd \$23.55, Geo. M. Terrell 10.00.

Cash Rec'd on Account.

James Sawyer \$1.00, Ill T & M Society per L S Campbell 6.00, Robert Crawford 4.00, Gen S S Association, Osego, per A Carpenter 14.71, Ind T & M Society 169.41, Ind Tent Fund 29.50, A H & T Association per Sada Andrews 10.75, Ind Reservo Fund per S H L 75c, Signs of the Times per Ind T & M Society 50.00, C W Stone 50c, Ill T & M Society per L S O 4.27, M B Miller per H W Carey 1.40, Wis T & M Society per M A K 80.91.

Mich. Conf. Fund.

Partello per Robert Crawford \$3.25, Parkville per Mrs M Langdon 45.00, Osego per A Carpenter 50.36, Deerfield per H W Carey 62.50, Geneva per C N Stuttle 80.50, Locke per C N Stuttle 4.75, Woodland per T W Phinney 11.60.

Mich. T. & M. Society.

Dist 4 per A Carpenter \$74.43, Dist 15 per L G Moore 1.50, Dist 10 per S E Talifero 10.00.

English Mission.

Oscar Tait \$7.00, Eva Burbridge 8.00, Mrs Sarah Butler 1.75.

S. D. A. E. Society.

Anna Iverson \$2.50,

Miscellaneous.

H G Buck \$3.00 each for the missions under the control of Eld J N Andrews, Eld S Osborn, Eld S B Whitney, and Eld C O Taylor.

The Advent Review

Aug. 21.

SUPPLEMENT TO VOL. 54, NO. 9.

1879.

IDLERS IN THE VINEYARD.

"Why stand ye here all the day idle?" Matt. 20:6.

TUNE.—*Life's Harvest.*

Ho, idlers in the vineyard,
Why wasting all the day?
The Master soon is coming
To bear the fruit away;
Then closed will be thy mission,
The harvest will be passed,
The summer quickly ended,
And lost thy soul at last.

Then rouse thee, idle gleaner;
Perform the work at hand;
Be earnest in thy duty,
And ready at command.
Fill well the place assigned thee,
Though hard may seem thy lot;
With Heaven's approbation,
Be every ill forgot.

Soon, on a cloud of glory,
Thy Saviour will appear;
All faces gather paleness,
And nations quake with fear.
Oh, then thy name he'll honor,
And for thy service now,
A crown of fadeless glory
He'll place upon thy brow.

A mansion in the city
Whose glories far outshine
The sun in noon-day splendor,
Shall evermore be thine.
The jasper walls of Heaven
Shall echo thy refrain,
The anthem of redemption,
To Jesus who was slain.

A. S.

OUR WORK.

It is evident that many have not viewed this work in its true light, nor appreciated its real magnitude. We have not been able to comprehend the full scope of the third angel's message. Many have theoretically believed that God had committed to this people a message to warn the world; but to realize what must be done to accomplish this work is quite another thing. If the world is to be warned, and the truth is to find its way to every State and Territory in this Union, and into every part of such State or Territory, if it is to go to every civilized nation on the globe, wherever there are honest hearts, a question of the utmost importance arises: How is this to be accomplished? Will God send an angel from Heaven to preach the truth, and to carry this work forward without the co-operation of man? Can we fold our hands, or quietly work on our farms and attend to our worldly interests, so that we may meet with no pecuniary loss, and then rejoice in the prosperity of the work without lifting a finger for its advancement? Has God changed in his plan of accomplishing his work here upon the earth?

Is it not true that God has chosen men as his agents to carry out his design in the promulgation of his truth among mankind? Has he not committed to men and women talents of usefulness? and do not these talents embrace temporal means, position in society, ability to present the truth in an acceptable manner, or whatever gives influence in society? These talents God will require with usury. The usury is our influence upon others in gathering with Christ. All our works in the day of Judgment will be tried with fire; for the fire shall try every man's work of what sort it is; and if any man's work abide, he shall receive a reward; and every man shall receive a reward according to the fruits of his labor.

God has made his people depositaries of his law, and has given them light and truth which is to reach many nations, kindred, tongues, and people. It is this people that are to be instrumental in imparting that light and truth to others. Man is only a steward of his talents. These are lent him of God, to be used for his glory. And God will hold him to a strict account for the use of those talents which he has committed to him. If he neglects to use the talents in his possession, when the cause of Christ is languishing, and appropriates to himself that which is needed to further the truth of God, he becomes an unfaithful steward by withholding from God that which belongs to him, and when he fails in this life he will sink into eternal ruin. The records kept in Heaven of every one

that is saved, will show that the talents are not only returned, but that the usury accompanies them. Here are the talents Thou gavest me, and I have gained others besides them, says the faithful servant. This usury is the fruit of the life of the child of God that is manifested in the salvation of others.

A fearful responsibility rests upon those who have received the light of present truth. In the providence of God there have been committed to them talents of usefulness. Organization has been effected for the purpose of more successfully carrying forward the work of God. Individuals hold positions of responsibility in these organizations, and if they fulfill their responsibilities it will require time and effort that will affect their worldly interests. It will require sacrifice and burden-bearing on their part. And if they refuse to bear these burdens and make these sacrifices, the record of their lives made by the angels of God will show that they have thought God a hard master, reaping where he had not sown, and gathering where he had not sowed.

And to all such it will be said, "Take therefore the talent from him, and give it unto him which hath ten talents; for unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

The work in which we are engaged is one of great importance. It cannot be trifled with without terrible consequences ensuing. God is speaking to this people as he has spoken to no other people since the days of the apostles. The evidence of the truthfulness of the spirit of prophecy which has been in our midst for the past quarter of a century, cannot be questioned by those who are acquainted with its fruits.

None can say, "There is no place for me in this work." The influence of V. M. societies and individuals who are engaged in the weekly distribution of reading matter, is being felt in every civilized nation of the globe. More than one thousand copies of our periodicals in the American, French, Swedish, Danish, German and Italian languages, filled with precious truth, are being remailed each week. Hundreds of our sisters are engaged in this work, many of whom are feeble, and pressed with family cares. They may have felt that their lives were of no use outside of their families; but they will see much fruit, in the Judgment, as the result of their efforts. The few copies of *Signs* they have remailed each week, the letters they have written, prompted by hearts full of warmth and tenderness, and received while prayers were being offered to God to prepare the heart for the reception of truth, will bear an abundance of fruit.

Glorious times are these in which we live, permitted as we are to have a part in a work like this, in which God's providence is so vividly seen going before, and stimulating the people of God to move forward. On land and sea, carried by the power of steam as well as by the living messenger, by means of periodicals and tracts, the rays of light are finding their way to the utmost bounds of civilization. Some have embraced the truth from having had their attention first called to the Sabbath question by the click of the telegraph as it bore a Sabbath message through an office to its destination. Like the leaves of autumn, Sabbath literature is spreading over the earth's surface.

Those who are canvassing for *Good Health*, and circulating health and temperance tracts issued from our publishing houses, are preparing the way of the Lord, as did John the Baptist. The health reform sustains the same relation to present truth that the right arm does to the human system. It presents those principles which prepare hearts for the reception of the doctrines of the soon-coming King. By this means attention is also directed to our publishing houses, the College, and the Sanitarium. Those individuals who have sufficient interest to carry with them the Sanitarium circulars and place them in the

hands of invalids, in reading-rooms and public places where they will be read, are co-workers with angels in the work of God. We learn from one canvasser in Canada that he has received the sum of two hundred dollars within three months, on subscriptions for *Good Health*, *Signs of the Times*, and the sale of our books and tracts, in one town.

God is giving us the field. Shall we not be stirred to enter the harvest and gather a few sheaves for the heavenly garner? May God bless the tract workers everywhere.

S. N. HASKELL.

GOOD EXAMPLES.

A SISTER who is actively engaged in the missionary cause, writes thus respecting her little son:—

"My boy, aged twelve years, takes a great interest in the missionary work, sending out five copies of the *Signs* each week, and doing his own writing. He has received no answers as yet, but is still persevering."

Few parents realize the importance of impressing upon the minds of their children the true object of life. The period when life-long impressions are being made is passed by unimproved in this most important work; and the soil, well fitted for the cultivation of Christian graces, is left to bring forth evil fruit. How much better to inspire in them a desire for usefulness in the work of God. A peculiar characteristic of the missionary work is that it is equally adapted to individuals of all ages and circumstances in life.

From another letter we take the following:—

"There is an aged brother living in —, a city of about twelve thousand inhabitants. He is alone in the truth in that large place, but is not an idler. He is eighty-nine years of age, but is quite sprightly, and meets with us as often as he can, sometimes walking four miles to get to meeting. He scatters tracts and papers, and is so vigilant that the people have given him the name of 'the old missionary.' He says he has twelve interested readers. He is trying to prove faithful to the end. Remember him in your prayers."

What a beautiful picture is here presented: a child in his freshness and vigor, untrammelled with toil and care, giving the first-fruits of his life to God; and an aged man, having nearly finished his course, eagerly improving the remnant of his days in the service of his Master. When the faithful receive their reward, may each find many stars in his crown of rejoicing.

M. L. H.

INTEREST IN MISSIONARY WORK.

FROM a private letter from Bro. Haskell, dated, Napa, Cal., July 30, 1879, we take the liberty to make the following extract:—

We have just held, I think, the best meeting in all respects that I have attended since coming to the Pacific coast. The interest manifested to attend was truly remarkable, which was doubtless owing, to quite an extent, to the missionary efforts that have been put forth in this locality. At St. Helena they have a V. M. society in prosperous condition, holding an extensive correspondence with a portion of the world where other societies do but little. At a temperance meeting held here, nearly all present signed the teetotal pledge. The V. M. societies at St. Helena and Napa are taking 103 copies of the new German paper, and a larger proportion of the brethren in this vicinity take the REVIEW than in any other portion of the State I have as yet visited.

I believe that the REVIEW and *Good Health* are as necessary to a healthy spiritual state as a hygienic diet is to a healthy physical condition. Where these papers are not taken we find no interesting missionary societies; and the truth is apt to lose its force upon hearts, the believers becoming satisfied with a form without the power. A church will live longer without a preacher than without these periodicals. The experience of the last ten years in traveling among the churches has taught me that where these papers are taken and read, more can be accomplished in

a two days' meeting than it would take a week to accomplish elsewhere. I shall henceforth urge more than ever the reading of our publications. It is the best means to lead men and women to appreciate spiritual things, and the importance of the third angel's message. The *Signs* is admirably calculated for the work it is intended to do; that is, to go into new fields. After introducing the truth by preaching, there is no better way to confirm new converts in the faith than by interesting them in reading our publications. I wish I could make every young minister and every tract officer feel the truthfulness of these statements, and there would not be a family of Seventh-day Adventists within the range of their influence but would be induced to take these periodicals.

AN INTERESTING V. M. MEETING.

ON the evening of July 22, I attended a meeting of the Vigilant Society at Oakland, Cal. This society has twenty-six active members residing at this place. Interesting letters were read from British Columbia, Australia, Maine, and different points on the Pacific Coast. Those present of other nationalities, German, French, and Danish, manifested much interest for those of their native tongue. Seventy-five copies of *Stimme der Wahrheit* (German) were immediately subscribed for, to be sent to Oakland, besides several copies to Germany. A few copies of the *Tidende* and *Les Signes des Temps* were already being taken, but a desire to increase the number was expressed, and the matter of deciding how many was referred to the officers of the society. Every V. M. society in the country should seek for avenues to foreign countries, through which to carry the light of present truth to people of other tongues.

S. N. HASKELL.

COURAGE IN THE WORK.

WHAT work? the T. and M., and V. and M. work. The seed sown will bear fruit. The Spirit of God will impress the truth upon some hearts, and they will find no rest until they obey. Last March I commenced meetings in a place where one copy of the *Signs* had been sent two years before. The family had become convinced on the truth, and had subscribed for the *Signs*. As the result, the second Sabbath that I remained in the place this brother and his family, together with others, numbering in all about fifteen, kept the Sabbath with me. Thus the *Signs* and other reading matter had removed prejudice and convinced the judgment of many that we have the truth. Therefore we say to all our brethren and sisters in Maine, Have courage in this work, for it will triumph in the end and bear off the victory.

J. B. GOODRICH.

LOOK UP YOUR GERMAN FRIENDS.

THE advent of the German paper is an advance step, and marks a new era in the cause of present truth. Every tract officer should at once see what can be done with it in his particular locality. State secretaries should immediately correspond with the other officers in their societies, and learn what is being done, and urge a continued advance. The seeds of truth should be sown in every German community. There is now an excellent opportunity for accomplishing this. There are hundreds of German brethren who should subscribe for a club of not less than ten copies each. Some should take twenty-five. Our V. M. societies, in localities where there are Germans, should do according to their ability. One dollar per month will pay for eighty copies. This would give but six copies for distribution per week. No V. M. society thus situated should use less than this. The cloud is rising. Shall not Israel move forward?

S. N. HASKELL.

—HAVE enough regard for yourself to treat your greatest enemy with quiet politeness. All petty spites are mere meannesses, and hurt yourself more than any one else.

NEW ENGLAND T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep'ts returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.			
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members'p and donations to tract fund.	Sales.	Periodicals.	Total.
1	J. C. Tucker.....	61	10	13	13	50	47	7	1512	1217	306	17	\$1 00	\$ 15	\$ 3 75	\$ 3 75
2	M. Wood.....	91	53	30	553	619	320	45	1236	20103	3847	151	16 90	2 52	99 10	100 25
3	M. Martin.....	48	31	30	37	36	1114	2044	394	28	16 27	2 35	3 00	21 62	38 42	
4	H. P. Wakefield.....	59	23	11	73	40	1201	1484	481	28	1 00	1 00	10 75	11 75		
5	S. J. Twing.....	20	20	438	13	40	3513	188	254	41	1 00	1 00	3 50	3 60		
6	E. G. Bolter.....	28	18	1	9	30	1269	5046	204	24	1 00	1 00	76 53	110 47		
7	A. P. McDuffie.....	108	44	4	43	112	100	5	7932	16557	1055	10	29 09	4 85	76 53	110 47
8	Eld. N. Orcutt.....	15	14	1	10	15	2300	9445	308	48						
	Totals.....	480	218	7	1125	948	617	61	23031	56084	6349	325	\$64 36	7 35	\$218 15	\$289 86

A report has been received from every church.

ELIZA THAYER, Sec. EL D. A. ROBINSON, Vice-Pres.

MAINE T. AND M. SOCIETY REPORT.

This society held its third quarterly meeting at Burnham, July 20, at 1:30 P. M. The following table shows what has been accomplished during the past quarter:—

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep'ts returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.			
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members'p and donations to tract fund.	Sales.	Periodicals.	Total.
1	W. W. Putman.....	61	15	4	187	60	1	80	5420	1163	42	\$16 44	\$ 55	\$ 75	\$17 74	
2	T. S. Emery.....	37	5	3	1	1	1	1	1100	763	13	6 17	1 50	7 67	7 67	
3	Frank Dexter.....	54	23	36	6	6	6	6	3069	7957	13			64 90	64 90	
4	C. R. Davis.....	40	9	60	5	10			680	52	8					
5	John Bell.....	40	9	60	5	10			680	52	8					
6	J. Sjobom.....	40	9	60	5	10			680	52	8					
	Totals.....	192	29	23	103	198	60	17	3149	15157	1978	63	\$22 61	\$ 55	\$2 25	\$90 31

(The churches which failed to report not given.)

R. J. GOODRICH, Sec. EL D. J. B. GOODRICH, Pres.

MISSOURI T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep'ts returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.			
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members'p and donations to tract fund.	Sales.	Periodicals.	Total.
1	H. H. Fisher.....	39	17	1	20	68	29	17	3880	1648	330	6	\$13 40	\$ 10	\$ 4 45	\$23 95
2	N. W. Allee.....	40	12	15	14	15	14	15	2995	594	1203	6	20 10	2 50	23 35	23 35
3	A. F. Flowers.....	40	14	21	13	28	11	11	8743	303	303	3	3 00	18 00	21 00	21 00
4	F. Klostmeyer.....	40	14	1	166	176	52	31	28900	2500	1844	2	4 00	1 05	19 05	24 10
5	W. Hoff.....	40	10	98	47	7	6	6	900	1914	112	1	1 00	1 75	2 75	2 75
6	E. C. Slawson.....	14	10	7	11	25	6	6	1000	400	62					
7	H. D. Clark.....	10	2	387	321	158	79	79	42113	7056	3854	8	\$41 50	\$4 90	\$50 75	\$97 15
	Totals.....	173	87	2	387	321	158	79	42113	7056	3854	8	\$41 50	\$4 90	\$50 75	\$97 15

Churches at Drywood and Union Point failed to report.

D. C. HUNTER, Sec.

NEBRASKA T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep'ts returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.			
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members'p and donations to tract fund.	Sales.	Periodicals.	Total.
1	Geo. Dawson.....	69	43	212	22	10	40	40	3905	10673	430	22	\$ 4 35	\$11 50	\$ 2 40	\$18 25
2	E. D. Hurlbert.....	62	23	122	64	36	32	32	11072	5437	745	21	7 53	6 25	11 29	25 08
3	A. W. Shepherd.....	50	20	167	32	17	37	37	4277	7643	305	1	18 35	5 45	4 75	28 55
4	Chas. P. Haskell.....	50	20	167	32	17	37	37	4277	7643	305	1	18 35	5 45	4 75	28 55
	Totals.....	187	96	13	501	118	58	115	19844	23752	1470	44	\$20 28	\$23 20	\$18 35	\$71 83

The churches at Ord, Dublin, Raeville, and David City failed to report.

MRS. ANNIE E. SHEPARD, Sec. EL D. CHAS. L. BOYD, Pres.

MICHIGAN T. AND M. SOCIETY REPORT.

The quarterly meeting of this society was held at Eaton Rapids, in connection with the camp meeting, Aug. 1-6, 1879.

The first meeting, Friday, Aug. 1, was opened with prayer by Eld. Littlejohn. The president being absent, Eld. Canright occupied the chair.

By a comparison of the reports of the last two quarters, it was seen that in some respects the district reports were unreliable, as illustrated by the number of Signs taken in clubs. There were about as many taken this quarter as the previous one, but the report, as herewith given, shows only about one-half as many.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep'ts returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.			
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members'p and donations to tract fund.	Sales.	Periodicals.	Total.
1	F. D. Snyder.....	63	24	3	12	48	172	172	5002	274	71	\$27 08	\$ 36	\$16 86	\$57 79	
2	E. P. Giles.....	103	47	20	41	85	10	10	8729	12386	957	71	57 08	3 86	1 00	84 50
3	R. Sawyer.....	396	53	23	290	400	1041	9615	1919	98	98	32 90	60	1 00	84 50	
4	Alex. Carpenter.....	124	24	1	21	18	15	15	1535	767	62	13 13	5 51	37 85	56 49	
5	E. H. Root.....	70	20	1	21	59	13	13	4879	9825	1335	62	13 13	5 51	37 85	56 49
6	F. Howe.....	70	20	1	21	59	13	13	4879	9825	1335	62	13 13	5 51	37 85	56 49
7	F. Squire.....	47	20	1	21	59	13	13	4879	9825	1335	62	13 13	5 51	37 85	56 49
8	Wm. Ostrander.....	47	20	1	21	59	13	13	4879	9825	1335	62	13 13	5 51	37 85	56 49
9	Samuel Woodhull.....	47	20	1	21	59	13	13	4879	9825	1335	62	13 13	5 51	37 85	56 49
10	C. N. Stuttle.....	47	20	1	21	59	13	13	4879	9825	1335	62	13 13	5 51	37 85	56 49
11	Peter Smalley.....	15	10	1	1	1	1	1	747	857	42	10	5 19	20 05	25 94	25 94
12	O. S. States.....	51	10	1	1	1	1	1	25006	2519	522	10	4 67	20 05	25 94	25 94
13	J. F. Carman.....	102	51	1	1	1	1	1	7180	21818	855	102	4 67	20 05	25 94	25 94
14	L. G. Moore.....	84	17	1	1	1	1	1	2301	4314	161	102	4 67	20 05	25 94	25 94
	Total.....	1181	420	13	377	643	1041	144	63269	108166	10035	712	\$291 71	\$15 48	\$200 52	\$750 03

(Churches that failed to report not given.)

W. C. White, in a few lively remarks, showed that the missionary work might be greatly advanced by canvassing, and hoped an earnest effort would be made during the next few months in this direction. After the meeting, several outfits were obtained, indicating considerable interest in this branch of the work.

SECOND MEETING, Monday morning, Aug. 4. Prayer by Eld Jones. The president in the chair.

Considerable time was occupied in remarks by the directors respecting the work in their districts. The president remarked that the cause of the languishing condition of the T. and M. work in some parts of the State is owing to a lack of interest on the part of the workers. If success is not apparent, efforts should not cease; for we must do missionary work to condemn as well as to save.

Eld. Littlejohn related his experience in obtaining interested readers for the Signs. He suggested that in some cases the paper be introduced as by accident until an interest in reading it has been awakened. He had thus obtained several subscribers, and recommended that persons be induced to subscribe by paying ten cents per month, the church society becoming responsible for the subscription for a stated length of time.

It was recommended by W. C. White that club copies be retained for missionary purposes, and new copies ordered for subscribers. He further spoke of minds being molded by the Signs, from whom we never hear, notwithstanding we might get more responses if there was more prayerful thought by the writers. We do the work too mechanically. If no responses are received from those to whom the papers have been sent, he advised that their names be preserved and papers sent again after a few weeks.

As the subject of health and temperance had been quite thoroughly set before the people during this meeting, on motion of Eld. M. B. Miller the following resolution was adopted:—

Resolved, That we do hereby recognize the importance of the subjects of health and temperance, and that we recommend to all members of the State T. and M. society that they unite themselves with the State Health and Temperance Society as full members, and that we as members and as a society co-operate heartily in the carrying forward of the interests of the Health and Temperance Association.

The following resolution was offered by Dr. J. H. Kellogg:—

Resolved, That the directors of the several districts be requested to so group the several churches in their districts as to enable them to meet all the churches at stated times once during each quarter. Carried.

Moved, by W. C. White, that Jennie Thayer serve as an assistant secretary of this society. Carried.

Moved, by W. C. White, that the tract society employ the secretary constantly, and that we request the Conference to provide for the proper remuneration for such services.

Adjourned to call of Chair.

J. FARGO, Pres.

MRS. S. H. LANE, Sec.

NEW YORK T. AND M. SOCIETY REPORT.

THE State quarterly meeting of this society was held at Rome, July 26, 27. At the business meeting held on Sunday, at 4 P. M., the accompanying report for the quarter just closed was presented. The meeting was unusually small, only three of the directors being present. The meetings on the Sabbath were characterized by a good spirit, and the plain and pointed testimony was well received. The health and temperance question was presented on Sunday, and met with a hearty response, all present, with very few exceptions, signing the teetotal pledge.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep'ts returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.			
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members'p and donations to tract fund.	Sales.	Periodicals.	Total.
1	Eld. R. F. Cottrell.....	50	11	13	14	14	14	14	4132	483	19	\$ 6 65	\$10 00	\$16 65	\$16 65	
2	S. N. Wright.....	50	11	13	14	14	14	14	2116	536	19	3 23	2 85	13 23	19 90	
3	Wm. H. Brown.....	81	35	98	139	40	40	40	7692	3200	867	142	14 71	81	27 65	43 17
4	H. H. Wilcox.....	17	8	14	4	4	4	4	7088	40	15	4 28	23	2 35	6 86	6 86
5	L. N. Russell.....	17	8	14	4	4	4	4	1800	258	15	2 85	13 80	16 65	16 65	
6	David Carr.....	40	15	103	23	1	1	1	168	306	41	1 25	35	6 90	8 50	
7	N. C. Wheeler.....	40	15	103	23	1	1	1	5890	2194	669	47	9 48	1 40	17 15	27 08
8	P. Z. Kinnie.....	63	23	28	21	22	22	22	11538	579	12	37 11	1 80	42 39	61 30	
9	E. S. Lane.....	24	8	19	11	11	11	11	8120	178	3	4 75	39	15 10	23 74	
10	Jacob Wilbur.....	24	8	19	11	11	11									

PENNSYLVANIA T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep's returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.		
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members' p and donations to tract fund.	Sales.	Periodicals.
1	F. B. Reed	24	2	1	1	1	1	1	444	964	285	145	\$16 01	\$14 25	\$32 26
2	D. C. Phillips	24	61	1	173	33	33	13	16246	9906	1473	145	\$25 16	\$32 89	\$58 15
3	S. L. Strang	44	44	1	61	66	66	2	9173	4869	674	32	\$1 25	\$1 77	\$2 02
4	Samuel Thurston	45	14	1	233	18	17	2	6606	21056	674	30	\$12 48	\$10 15	\$22 63
5	J. B. Stow	35	24	15	34	27	13	13	3448	3999	111	32	\$5 95	\$10 55	\$16 50
	Totals	293	151	16	401	144	86	35	35917	40794	2543	205	\$93 85	\$111 69	\$205 54

The churches at Farmington, Osceola, and Lindley failed to report.
ADDIE BOWEN, Sec. EL D. B. L. WHITNEY, Pres.

MINNESOTA T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep's returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.		
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members' p and donations to tract fund.	Sales.	Periodicals.
1	J. H. Warren	83	28	1	59	123	18	14	2362	9165	819	145	\$7 15	\$1 65	\$8 80
2	Calvin Kelsey	23	23	1	18	18	11	11	2436	3598	456	89	\$10 30	\$8 31	\$18 61
3	J. L. House	50	28	1	112	46	16	16	1763	5077	645	25	\$12 20	\$5 00	\$17 20
4	W. I. Gibson	71	28	1	105	38	1	1	499	5770	86	7	\$3 33	\$3 00	\$6 33
5	John Olive	6	2	1	2	2	69	69	5981	158	158	158	\$5 00	\$5 00	\$10 00
6	Rodney Johnson	8	2	1	2	2	69	69	5981	158	158	158	\$5 00	\$5 00	\$10 00
7	John Emmerson	8	2	1	2	2	69	69	5981	158	158	158	\$5 00	\$5 00	\$10 00
8	Hans Rasmussen	8	2	1	2	2	69	69	5981	158	158	158	\$5 00	\$5 00	\$10 00
9	J. E. Norstrom	8	2	1	2	2	69	69	5981	158	158	158	\$5 00	\$5 00	\$10 00
10	R. B. Simmons	8	2	1	2	2	69	69	5981	158	158	158	\$5 00	\$5 00	\$10 00
	Totals	392	98	21	396	290	74	116	12141	26610	2320	185	\$32 98	\$47 48	\$80 46

(Churches which failed to report not given.)
NETTIE G. WHITE, Sec. EL D. H. GRANT, Pres.

VERMONT T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep's returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.		
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members' p and donations to tract fund.	Sales.	Periodicals.
1	W. J. Cross	37	28	1	15	72	40	1	686	3503	402	11	\$9 73	\$1 31	\$11 04
2	C. F. Worthen	40	28	1	10	10	10	10	230	1759	284	76	\$3 96	\$6 25	\$10 21
3	Chester E. Powell	44	11	1	12	11	1	1	612	4391	397	24	\$17 80	\$25 70	\$43 50
4	Chas. K. Drury	44	38	1	12	120	59	3	1099	4259	523	34	\$8 57	\$1 42	\$10 00
5	E. P. Farnsworth	44	38	1	12	120	59	3	1099	4259	523	34	\$8 57	\$1 42	\$10 00
6	Mrs. M. A. Green	12	4	1	3	3	3	3	1786	121	10	10	\$4 00	\$6 00	\$10 00
	Totals	227	93	5	58	210	129	9	5790	15698	1727	168	\$43 52	\$9 83	\$53 35

T. H. PURDON, Sec. EL D. A. S. HUTCHINS, Pres.

KENTUCKY AND TENNESSEE T. AND M. SOCIETY REPORT.

QUARTERLY meetings of the Kentucky and Tennessee T. and M. society were held according to appointment, one at Powder Mills, Ky., the other at Edgefield Junction, Tennessee. The former was conducted by the vice-president, the latter by the president. Cheering remarks were made, showing the importance of missionary labor.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep's returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.		
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members' p and donations to tract fund.	Sales.	Periodicals.
1	J. B. Forrest	30	19	3	11	39	1	51	296	4761	785	42	\$16 50	\$9 56	\$26 06
2	Clinton Owen	12	10	5	27	38	2	7	14187	1084	1999	42	\$5 25	\$4 70	\$10 00
	Totals	42	29	8	38	77	3	58	14483	5845	2784	84	\$21 75	\$14 26	\$36 01

The church at Mt. Gilead failed to report.
BETTIE COOMBS, Sec. CLINTON OWEN, Pres.

PROVINCE OF QUEBEC T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep's returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.		
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members' p and donations to tract fund.	Sales.	Periodicals.
1	John H. Hammond	20	8	1	22	15	9	9	800	2000	350	150	\$6 50	\$3 50	\$10 00
2	J. E. Hool	14	8	1	105	21	8	21	2123	7244	85	150	\$3 00	\$8 11	\$11 11
	Totals	34	16	2	127	36	17	30	2923	10244	435	300	\$9 50	\$11 61	\$21 11

C. BOURDEAU, Sec. EL D. A. C. BOURDEAU, Pres.

OHIO T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep's returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.		
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members' p and donations to tract fund.	Sales.	Periodicals.
1	E. H. Gates	17	4	17	51	19	19	19	964	2074	158	18	\$6 75	\$1 71	\$8 46
2	A. O. Burrell	30	30	1	140	19	32	32	6749	4704	399	52	\$3 23	\$2 35	\$5 58
3	R. A. Underwood	30	22	1	150	13	20	20	10534	2561	186	17	\$11 12	\$2 01	\$13 13
4	H. A. St. John	91	68	4	373	172	45	61	8396	19752	10040	166	\$44 35	\$6 25	\$50 60
5	O. F. Guilford	80	40	1	39	39	139	107	4001	9758	1809	64	\$18 70	\$1 65	\$20 35
	Totals	278	164	51	653	246	236	236	30634	88949	11992	317	\$117 15	\$16 34	\$133 49

The churches at Mendon and Van Wert failed to report.
J. B. GREGORY, Sec. EL D. D. M. CANRIGHT, Pres.

IOWA T. AND M. SOCIETY REPORT.

No. of District.	NAMES OF DIRECTORS.	No. of Members.	No. Rep's returned.	No. Members added.	No. Families visited.	No. Letters written.	No. Signs taken in clubs.	No. new subscribers for all periodicals.	Distribution of Reading Matter.				Cash Received.		
									Pages Pamphlets loaned.	Pages of Tracts given away.	Periodicals distributed.	H. Annals sold and given.	For members' p and donations to tract fund.	Sales.	Periodicals.
1	F. H. Chapman	51	32	1	15	33	14	1	721	3281	249	20	\$5 25	\$7 70	\$12 95
2	J. T. Mitchell	43	20	1	6	4	32	1	1800	4023	274	22	\$5 50	\$5 25	\$10 75
3	Wm. H. Hankins	113	49	3	16	23	35	65	5436	4415	895	16	\$14 22	\$15 23	\$29 45
4	W. W. Conklin	67	33	9	17	25	26	47	4047	6571	358	40	\$32 71	\$20 55	\$53 26
5	Noah Hodges	69	34	3	101	15	21	65	19892	11297	294	16	\$17 99	\$30 19	\$48 18
6	J. L. Syp	63	35	4	38	54	75	9	6888	5826	1309	7	\$5 25	\$18 73	\$23 98
7	A. J. Stifler	32	18	1	10	25	10	9	8738	4249	93	4	\$5 10	\$10 75	\$15 85
8	A. W. Bunnell	55	21	7	73	36	27	60	6800	4270	325	70	\$23 91	\$16 76	\$40 67
9	W. B. Everhart	41	7	1	5	5	1	1	944	61	45	5	\$2 47	\$10 02	\$12 49
10	S. M. Holly	103	42	3	155	74	123	33	1022	12070	814	53	\$5 71	\$14 48	\$20 19
11	G. W. Hoskins	45	15	1	6	7	32	64	4637	3580	255	15	\$5 65	\$19 87	\$25 52
12	Ole Olesen	7	3	1	5	5	1	1	438	300	50	7	\$7 00	\$8 00	\$15 00
13	A. C. Hardy	2	1	1	3	3	5	1	1165	50	50	1	\$1 00	\$1 00	\$2 00
	Totals	691	310	32	435	316	395	354	61624	60865	4977	308	\$124 16	\$170 08	\$294 24

The churches at Oskaloosa, Decatur, and Modale failed to report.
LIZZIE HORNBY, Sec. EL D. E. W. FARNSWORTH, Pres.

MINNESOTA T. AND M. SOCIETY.

ANNUAL meeting of the Minnesota T. and M. Society was called to order by the president, Sunday, June 22, at 7 A. M. Meeting opened with the usual exercises. The following committees were appointed by the president: On nominations, S. Fulton, B. F. Lee, and C. Burch; on resolutions, W. C. White, A. H. Vankirk, and I. Z. Lamb. Adjourned.

SECOND MEETING, Monday, 9 A. M. The secretary's report was called for and read, as follows:—

Rec'd from districts,	\$1175.70
“ “ agents,	180.59
“ “ Poor Fund,	15.20
“ “ Reserve “	600.00
“ “ Debt “	5.00
“ “ missions,	2.00
“ “ donations,	62.00

Total receipts, \$2040.49

Paid to REVIEW Office,	\$867.10
“ “ Pacific Press,	788.06
“ “ Poor Fund,	9.20
“ for postage and freight,	41.71

Total expenses, \$1706.07

Cash on hand, \$334.42

Financial standing of Minnesota T. and M. Society:—

Due REVIEW Office,	\$997.77
“ Pacific Press,	513.32
“ S. N. Haskell,	1.80

Total, \$1512.89

Due from districts,	\$895.43
“ “ agents,	196.16
Publications on hand,	521.76

Total, \$1613.35

Leaving a balance in our favor of \$100.46

Report accepted. The nominating committee reported as follows: For president,

H. Grant; vice-president, C. Kelsey; secretary and treasurer, Nettie G. White. It was recommended that the same directors keep their positions in their several districts the following year.

The report being considered item by item, H. Grant was elected president for the coming year; Nettie G. White, secretary and treasurer. Henry Norton was appointed director of Dist. No. 1; Calvin Kelsey, of Dist. No. 2; J. L. House, of Dist. No. 3; W. I. Gibson, of Dist. No. 4; John Olive, of Dist. No. 5; Gaylord Meeker, of Dist. No. 6; John Emmerson, of Dist. No. 7; Hans Rasmussen, of Dist. No. 8; John Norstrom, of Dist. No. 9; and R. B. Simmons, of Dist. No. 10.

On motion, Bro. House was allowed to choose an assistant.

The report of the committee on resolutions being called for, they presented the following:—

Whereas, During the existence of the Tract Society in our Conference it has proved to be an efficient means of spreading the truths of our time, and bringing many to Jesus, therefore

Resolved, That we cherish it as an institution worthy our support, and that we urge upon all Sabbath-keepers the necessity of becoming active members of the same.

Resolved, That we approve the plan inaugurated at our general meeting at Hutchinson last February, for the purpose of meeting our past indebtedness, and providing a reserve fund for future use, and that we raise an additional \$1000.00 in cash to be paid on or before January 1, 1880.

ance their difficulties. Local organizations have already been effected to some extent, in Switzerland, and steps are about being taken toward the same in Italy, Norway, and Denmark. The report from the few missionary workers in England speaks for itself, and for them.

Respecting the summary of labor performed in our own country, but little need be said. The most unfavorable part of the year for missionary operations is now past, and we shall expect, as the work opens this fall, that the missionary workers will engage in it with renewed courage and energy. Please all read Sr. White's address in the new T. and M. Constitution.

Perhaps a word on finances will not be out of place. Most societies have pledges due this fall on the reserve fund, which should be collected. When each society has the sum it has voted to raise for this fund, on hand either in cash or publications, and all feel the importance of meeting the current expenses of the society, either by the one-third or donations, in advance or at the time they were incurred, the tract societies will be placed on a firm financial basis. Members should not be made to feel that they must pay for just the publications they use, no more and no less; and some church societies may need to be favored in this respect, by those more favorably situated.

Disregarding all unpaid pledges and accounts with districts, and only including accounts with the publishing houses, cash and publications on hand, and a few personal accounts, the following is as accurate a statement as we can make, from reports received of the reserve fund on hand in the following societies: Ohio, \$281.00; Nebraska, \$68.07; Iowa, \$65.94; Vermont, \$127.06; New England, \$997.44. The following, considered on this basis, are a little in arrears: Kentucky and Tennessee, \$44.74; Illinois, \$77.88; Missouri, \$440.75; Minnesota, \$264.33; Kansas, \$849.00; Quebec is about even. Other societies have not reported. Whatever has been paid to the Signs Office on clubs of Signs more than has been received from these clubs (some societies have paid for the whole year), would also properly be included in the reserve fund, but we have no means of ascertaining the amount.

MARIA L. HUNTLEY, Sec. Gen. T. and M. Society.

NOTE.—The California report is given only in the summary, it having appeared in full in the Signs, where all the tract and missionary workers have doubtless seen it.

WHAT IS IMPORTANT.

As the various enterprises connected with the cause of present truth are becoming established upon a permanent basis, it is important that all moves relating to them should be made with discretion. Although the best system will eventually be developed by experience, the nearer this can be attained to at first, the less occasion there will be for discouragement and failure. As a people we already have numerous organizations, requiring officers and special regulations. It is therefore desirable that as little form and ceremony be connected with each as possible, and the object of the organization be secured. At the same time, if the interests of these organizations, especially those pertaining to finances, are not guarded by definite rules or regulations, the societies will become involved. This is especially true of the tract societies. Suppose for instance that in each of the church societies the librarian, through inattention, fails, to the amount of two dollars during the year, of collecting all the dues of his society on periodicals or book sales, (and we fear it would average more than this), there would be a total loss of one thousand dollars to the societies. This would be quite an item to the Publishing Association. It would pay for a large amount of publications. Hence, we say that the librarians should do their business so that district and State officers can know that there is no such waste of means. Small leaks soon sink a ship. We cannot afford to raise money by donations to supply such deficiencies.

The business of our tract societies is rapidly increasing, and it requires system and accuracy. What business man doing a business of from \$30,000 to \$50,000 dollars per year, through several hundred people, would ask less of them, by way of keeping accounts, reporting, etc., than is required of T. and M. officers? Further than this, if the leading officers understand perfectly what is being done throughout the society, they can act far more understandingly, in promoting its interests, than if they do not. To illustrate: In Eld. Canright's article, "Matters in Ohio," in a recent number of the REVIEW, he gives the proportion of brethren in that State who are paying their tithes, and other matters which show that he knows who the brethren are, where they live, how much property they possess, what they pay on s. b. and other enterprises, etc. This knowledge enables him to act understandingly, and if there is any deficiency to know where it is, and how to remedy it. The same principle applies to T. and M. officers. It is true that our secretaries could perform the duties usually assigned to such officers in other societies without this knowledge; but if they are expected to labor for the interests of this society it is indispensable.

In most cases the president of the tract society is so fully occupied in other departments of the work that he depends upon the State secretary for much of the information he has respecting the society. Besides, there is a liability that these men will be called into other Conferences, and if they have carried the whole burden of the tract work, and the State secretary has had no experience except in doing the business that has come into his hands, the society is left in a bad condition when they go elsewhere, and a heavy, unnecessary burden is thrown upon the new president. If there be no permanent district officers, the matter is still worse. Again, in those socie-

ties conducted on this plan, it is impossible to secure an immediate and successful co-operation in special enterprises which from time to time demand attention. It is one object of the General T. and M. organization to bring such matters before the various societies, and to suggest what may seem the most feasible plan of operation. Some societies are always ready to co-operate in such enterprises, and we have observed that it is those where the State secretary is best informed, and most actively engaged in the work. Others do not respond to any suggestion made. To fully carry out the object of the T. and M. organization requires an active and harmonious co-operation between all the officers connected with it. If one remains inactive, so far the object is defeated. If this officer be a State secretary, the work is hindered in the whole State; if he be a district officer, the district is affected; if a librarian, the church society. These officers are stationed in every part of the country, and if they could feel the importance of keeping up the work in their several localities, and of being ready to act when new enterprises are presented, the power of the tract societies would be second to no other, in carrying forward the cause of truth.

In conclusion, the following points are important. 1. That all business of the society be conducted on a general plan, having such definite regulations as will insure accuracy and promptness. 2. That the State secretaries be those who can and will labor personally to promote the interests of the society, having a practical knowledge of its workings. 3. That there be a confidential correspondence and co-operation between all the officers of the organization.

MARIA L. HUNTLEY.

A LIVE TRACT SOCIETY.

A LIVING, prosperous Tract Society is one that has earnest, active members, and a librarian who is awake to the responsibility of his or her office, and watchful of the interests of the society and the work in its various branches. A live librarian will make the capabilities and opportunities of each member a special study, and will aid and encourage each to labor in that branch of the work where he can do the most good.

There are three grand divisions in our work: 1. The loaning and gratuitous distribution of our papers and tracts; 2. Canvassing and obtaining subscribers for our periodicals; 3. Mailing copies of our pioneer papers to various addresses, to obtain interested readers, and then persuading them to subscribe for the paper, and to read our denominational tracts. Each of these divisions has many branches, so many and so varied in their nature that any one who wishes to work can find one at least in which he may be successful. The faithful librarian will assist each in selecting and understanding that part of the work where he can do the most.

Let us see how the live society will keep out of debt. There is no work of the society requiring more skill, or which will accomplish more good, than that of canvassing. Every subscriber will be a regular reader. This work will cost the society nothing, and if wisely managed may be a source of some profit. The librarian should obtain pledges from those best adapted to this work, that they will donate a certain definite amount of time to it during the quarter. Two or three weeks' work by as many canvassers, in every

town or village where there is a society, would accomplish something.

Clubs of the Signs, Tidende, Harold, and the French and German papers may be paid for in advance, or, as is more usual, by monthly installments. And here is where the honesty of the members and the librarian's faithfulness are tested. It is promptness in these little things, or a lack of it, that will insure the success of a society or sink it. If any fail to pay their installments monthly, let all be squared up at the end of the quarter; and to accomplish this the librarian may find it necessary to visit some who absent themselves from the meeting. If the librarian cannot do this, let some one be appointed who can. If any one cannot or will not pay his pledge, persuade other members to pay for and use his papers till the close of the subscription. If this cannot be done, stop the papers unpaid for, and thus cut down the size of your club rather than let the society run in debt. The expense of the other part of our work is growing less in proportion to the amount of work done every year, because on many subjects smaller and cheaper tracts have been prepared, and also because our workers are learning that it is more effectual and less expensive to lend a large tract or a pamphlet, than it is to give it away. Where the one-third is paid regularly, it will pay for all the tracts needed; but where this has been dropped, they must be paid for by donations.

How and when shall the necessary amount be raised to pay for tracts? Let each member make a donation when he sends in his report. The librarian should present a statement of the financial standing of the society at the quarterly meeting, with the amount and cost of books needed for the next quarter's work. If there is not enough cash on hand, start a subscription paper at the meeting, and carry it to each member of the society and the church, and thus secure the money necessary to pay for the books. Usually people will be more liberal in giving money to buy books which they want, than in giving to pay for what they or some one else has had and used.

Some say that very little money can be raised in some seasons of the year, and we have to wait till fall to pay our debts to the society. Why not be ahead for once, instead of always behind. At our October meeting let us buy enough tracts to last a whole year, and pay for them; or let us raise enough money to buy tracts for the year, and order them from quarter to quarter as needed.

This plan of working would free our districts from debt, and would be quite as easy for each church. To accomplish this we must have earnest willing members, faithful untiring librarians, vigilant experienced officers,—in fact, A LIVE TRACT SOCIETY.

W. C. WHITE.

A WORD WITH AND FROM V. M. WORKERS.

HAVING received several letters of interest from those who are having an experience in the distribution of the Signs of the Times, we thought a few extracts would be of interest and benefit to missionary workers. The amount of good that is being accomplished by this means is much greater than could be reasonably hoped for. Instances where remarkable results have followed this distribution have become so numerous that many are in danger of expecting too much in a short time, and of becoming discouraged if their anticipations are not realized. We should not expect more of our friends, to whom we send periodicals, than we ourselves would probably give under similar circumstances. It required much more than a little reading matter, and such letters as are usually written, to induce many of us to accept the truth. It is a work that requires much prayer, labor, and devotion to God. While it is very encouraging to see good results follow our efforts, we should not conclude that no good is accomplished, if we are not thus gratified. Our greatest anxiety should be to know that God accepts what we do. If he does, we need have no fears respecting the result. A few letters have been received something like the following:—

"I think our members have been faithful in using all the papers for missionary purposes, and that they have diligently followed directions in writing letters, etc. We have no difficulty in procuring names; but we have as yet to learn of one who has received the truth through the efforts of this society, although quite a number have responded favorably."

It is possible that this society and others, also individuals having a similar experience, are really accomplishing more than some under whose efforts persons have embraced the truth. We can form no correct estimate

from apparent results. Those that are most permanent are frequently longest in developing.

The next is from a brother who has been earnestly engaged in the missionary work for several years, under circumstances which would have discouraged many. Only a short time ago he could not have stated anything definite that had been accomplished; but he, with others, continued to labor, and we now behold the result. The same may soon be seen in other localities where now there seems to be little or no fruit. This brother writes as follows:—

"We have distributed many thousand pages of tracts, and have loaned many books and pamphlets. We now have interested readers for our ten copies of the Signs. A visible success is apparent in the suppression of a large amount of prejudice against the truth, and three precious souls have been gained who expect to be baptized and unite with us this fall. There are also other hopeful cases."

Last winter a sister in Iowa was induced after some hesitation to subscribe for a club of Signs. She then thought it would be of but little use in the vicinity where she lived. She now writes:—

"Our club of Signs are all used for missionary purposes, and we have no difficulty in procuring the addresses of individuals to whom to send them. There are two families keeping the Sabbath as the result of the work done here, having never heard a sermon on present truth. Others are interested in reading, and are almost persuaded."

A sister in Minnesota gives her experience thus:—

"When we commenced sending out the papers, it was with much fear and trembling, we hardly dared to hope for such results as we have now seen; but after sending a few numbers and tracts to a friend, she writes that she is keeping the Sabbath. She searched the Bible closely to see if she would not be justified in keeping one-seventh part of time. She also tried keeping the first-day more strictly, but could get no rest until she submitted to keep the whole law. She has given her papers to a neighbor, who is now keeping the Sabbath with her." Much more of this letter is of interest; but our space will not admit of giving it here.

We wish to give a word of encouragement from one of our isolated brethren. He says:—

"In answer to your inquiries I wish to say that I do not belong to any V. M. society or committee. I subscribed and paid for ten copies of the Signs, and use them all myself. I have no difficulty in finding interested readers, and have obtained one subscriber for sixteen months. I shall continue my efforts to promulgate Bible truth, and there is no better way to do this than by circulating our tracts and periodicals. For your encouragement in the missionary work, I will say that I embraced the truth as the result of a friend sending me the REVIEW for six months, having never heard a sermon by any of our ministers, except at a funeral, until months after I commenced to keep the Sabbath. My wife, who was at first bitterly opposed, is now with me in the truth."

Another brother, whose example we wish might be followed by other business men, says:—

"I have several interested readers here who I think in time will come out and take a stand on the truth. As I am engaged in a manufacturing business in this place, I have dealings with business men, and am engaged in missionary work among them. Some of the leading men are reading our publications and one is especially interested."

MARIA L. HUNTLEY.

MAINE, DISTRICT NO. 5.

OUR T. and M. quarterly meeting, although thinly attended, was an interesting one. I wish to call the attention of the scattered ones to the fact that those who were present at that meeting covenanted together to consecrate themselves anew to the work, and we earnestly beseech the dear brethren and sisters who were absent to co-operate with us in this matter. Do we possess the truth? Then certainly we ought to be very zealous in trying to induce others to accept it. If we seek the Lord for help, I believe that during the next three months we can each interest one at least in this last message of mercy. We have a membership of forty. "Are you ready to lift?" May the Lord help us to get the burden of the work, and may he "sanctify us through the truth."

P. A. CLOUGH, Sec.

Aroostook Co., Me.

Two reports, Ohio and Quebec, are unavoidably crowded out, and will appear in next week's paper.