

# 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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#### THE RIGHTEOUS REIGN.

It will be order then!  
Under the scepter of a holy King,  
Each creature, low and high, angels and men,  
To the great concord sweetly ministering.  
Self-will unknown, true harmony restored,  
Happy obedience to the righteous Lord;  
The multitude of wills all lost in one—  
The will that rules from the eternal throne.  
Disorders, strifes, confusions, groans, and cries,  
Then ended in the endless harmonies!  
O age of order, how we long for thee  
In these chaotic days of dark perplexity!

It will be freedom then!  
True freedom such as nations never saw,  
Even at their freest, in the days of old—  
The freedom of submission to sure law;  
Freedom from self and sin, and lust and gold;  
Subjection to the truth, which maketh free;  
Surrender of the intellect and soul  
To a divine and sweet captivity.  
O age of freedom! how we long for thee  
In these proud, self-will'd days of spurious liberty!

It will be morning then!  
Morn of the long, long looked-for golden day;  
Pure summer sunlight, dropping only health,  
And never-shaded joy, without one ray  
Of poisonous bitterness to scorch or sear;  
But calling up creation's boundless wealth  
And beauty bright through all the eternal year,  
The old, sad night forever passed away.  
O morn of love, when, when wilt thou appear?  
—*Prophetic Times.*

#### Our Contributors.

##### CHRISTIANS, CHRIST'S REPRESENTATIVES.

BY MRS. E. G. WHITE.

In his sermon on the mount, Christ addressed his followers in these words: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

If we take in the full meaning of our Saviour's words, we shall feel a responsibility resting upon us that is not small. We are to be channels of light. We are to so connect ourselves with Him who is the light of the world, that his character will appear in us his followers. There are excellent men and women in our organized churches, who will ever be standard bearers, faithful Calebs. Such will be lights in the world; but the mind and purpose of Christ in the usefulness of many of the church-members is not met. He comes to them as he came to the barren fig tree, searching for fruit, and finds "nothing but leaves."

There has been on the part of many a sacrifice of the simplicity of true godliness to outward forms and appearances. Worldly thoughts and cares absorb their attention, and the things of eternal interest are made secondary. Christians holding daily communion with God, feasting upon the truths of his word, will by their religious conversation be constantly exerting a powerful influence for good upon their fellow-men. Hearts imbued with the love of Jesus will not fail to express themselves in words. The precious love of Christ has been experienced by them, and

they cannot refrain from relating their experience to others. From a heart throbbing with a Saviour's love, the story of the cross of Christ will be repeated, and they will thus testify that Jesus has power on earth to forgive sins.

The individual members of the church, as sons and daughters of God, should show by their words and by their transformed characters, the divine reality that there is in the religion of Christ. They may exemplify in their lives that the happiness which worldlings seek after in vain is to be found in the service of Jesus Christ. Here alone is serenity, peace, contentment, and true happiness and joy. Those who have a name to live, but are dead, are by their unconsecrated lives daily confirming the sinner in his impenitence, and thus, while neglecting their duty to gather with Christ, they are scattering abroad by their silence and the indifference which they manifest.

The testimonies borne in the prayer-meeting frequently savor of gloominess and self-condemnation, and sinners think that if there is no more brightness and cheerfulness in religion than is expressed, and revealed in their lives, they do not desire it. But hundreds and thousands profess Christ who are unacquainted with him, and who do not the will of God in Heaven. Eternal life is a matter of tremendous moment; and if those professing Christ can testify by words and actions to the love of Christ, and can have the divine witness of the Spirit to their testimonies, sinners will be convicted. It is the indifference of the members of the church which makes the truths they profess powerless.

There is a decided lack of genuine, living conversion among Christ's professed followers. When his people are thrown into the society of unbelievers, whether walking, working, riding, trading, or visiting, they should, as they have opportunity, introduce the subject of religion, and speak of the things which concern their eternal interest. They should not do this abruptly, but with tact. This was the way in which our Saviour taught concerning the kingdom of God. Everything in nature, and the incidents passing under their notice were to him texts for impressive sermons. He thus bound up his sacred lessons with the flowers, with the recurring seasons, with the rocks, the hills, and the mountains, and with the every-day occurrences of life. Thus it is the duty of every follower of Jesus to sow beside all waters, and in so doing he is fulfilling the purpose of God, and doing his work as Christ's representative on earth.

#### THE UNITED STATES IN PROPHECY.

BY A. H. CLEAVES.

In examining the subject of the American nation in the light of prophecy, a desire to separate facts from appearances and opinions should certainly be paramount. And especially in this day of lawlessness in thought as well as action, when men prefer in matters of religion the vagaries of their own imagination to the realities of God's word, we should be ready to say with the apostle, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed."

Let us realize that the nations of earth have a place in the providence of God, that they are not the results of mere accident or human invention; and then, with the lamp of prophecy in our hand, let us cast around among the facts of history in the past, and of society at the present, and see if we can find the true position of the United States among the nations of the world.

And here at the outset we may safely assume that with nations, as with individuals, all their practices and reforms exist first in sentiment; and so in order to a correct forecast of a nation's conduct it will be necessary that we discover the disposition of that class in society who control the government and shape the policy of the nation.

In entering upon an inquiry of this kind,

among the first things to attract our attention is the attitude of the people and their leaders. Theoretically, this is a government "of the people, for the people, and by the people;" but the great majority of men in practice are not capable nor desirous of self-government; so that their liberty is really exercised in the choice of their leaders, as men exercise their choice in selecting a physician from the different schools, although in any case they commit their welfare into the hands of another, generally from the force of appearances rather than reason.

So of a great many familiar terms, the masses have an impression that they are arbitrary and fixed in their meaning, whereas they are frequently vague and undefined; and so far from being words of a plain and limited sense, understood by leaders in church and state, they are complex and difficult many times, and far from being positive expressions even with magistrates. Thus we have State rights, and national rights, apparently very simple terms; but they admit of a wide difference in their application in different minds: and so the expressions, liberty, morality, laws of God, laws of nature, church and State, freedom, intolerance and a host of others. So we shall find upon inquiry that the questions of law and government, of what American liberty consists in, and, in short, what was the design and intention of the founders of the constitution, so far from being settled, are the great political problems of American statesmen to-day.

These are questions that had an answer undoubtedly in the minds of the founders of this government, for with them morality and religion had a definite meaning; but the latter depended for their place in the government not so much upon legal expression as upon the will of the people. So long, therefore, as public sentiment remains undivided, everything goes smoothly; but when a native and foreign element enters and threatens to overturn the existing order of things, and to supersede law and morality by licentiousness and immorality, then a hidden national life begins to assert itself, and a moral and religious element that had existed before by tacit consent, now comes forward and demands a public recognition, and a place in the statute books of the land.

And this brings us to the inquiry, Who are the aspirants to the seat of government, and what are the sentiments which they wish to enforce? At the close of the late war in this country a book was published, entitled, "History of the Great Republic," by "Jesse T. Peck, D. D.," the object of which, in the language of the author, was "to examine the history of the United States from a Christian standpoint;" and representing, as we think it does, the temper of the dominant class in this country, we shall draw upon its statements to prove our own position in relation to the United States in prophecy.

It is especially interesting to study this author, as he professedly attempts to ascertain the position of the great American Republic in the scheme of a general providence; and also as he is a fair representative of that class of men, who, with sanguine views of the gospel in its influence upon the world, see everything in a rose-colored light, and prophesy long ages of human prosperity and progress.

Thus, on p. 211, he says: "The rising, towering grandeur of moral ideas and events indicate to us the strong probability that the world has not yet passed its vigorous youth." And again, p. 344, in speaking of the influence of the American press and church, and the mission of the great Republic of America among the governments of earth, he says the source of their power is with God. "It is the Sovereign of nations, God Omnipotent, who 'maketh the wrath of man to praise him,' unfolding the plans of the Christian dispensation, purging the people by the fires of law and justice; it is the gospel, the potent, at length the nearly omnipotent, spread of truth from Heaven; a free, open Bible;

the baptisms of light and love, which are fast converting our nineteenth century into one grand Pentecost. It is the voice of resurrection, saying, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"

This is a fair picture of the pervading spirit in the churches of America to-day; and it is interesting in this connection to examine the same author's view of the church in its relation to the state. Here we meet with such expressions as "The new American Church," "The Church of the new nation" and their expositions. On p. 692, he says, "It must not, however, be assumed, that in America we have only a confused mass of conflicting sects." "Such an opinion of *American Christianity* would be wholly superficial and untrue. In the great object of worship, the *triumph of Jehovah*, in simple, absolute dependence upon a common Saviour, in the pervading power of the new life, we are and always have been one."

As an illustration of the connection between church and State, which he condemns, we quote the following: "There is a sense in which we can speak of the Church of England as we shall never be able to speak of the Church of the United States of America. Episcopalianism is established by law in England. It is the legal religion of the kingdom; all other forms of worship are tolerated merely. This, let us trust, will never be true of any denomination in the Great Republic."

It will readily be seen by this that he makes a distinction without a difference; for what one denomination secures in England he makes a combination obtain here; at least, in the department of morals. The difference is in the method and not in the results; for a coalition of sects under the title of Evangelical Church is as much a State church when exercising political authority as a single denomination would be in the same situation. Thus he says: "We have reversed the theories of Europe. For a thousand years they have sought unity by repression; we have found it in liberty; and the unity of Christian work is the grandest, most potential fact of the age. The new *American Church* will therefore be, not the Church of prescriptive dogma, but, in a sense, higher, stronger, than the old, the Church of vitalized and harmonized action."

Now what does all this mean, reduced to practice? It simply means that the people of this generation do voluntarily what in former ages popes and princes prescribed to them; as a man upon coming of age walks by the same rules that his father laid down for him while under his authority. Tyranny and oppression, as Lieber teaches in his treatise on civil liberty, are not essentially connected with an imperial form of government any more than is liberty with a republican; yet a great many people seem to have obtained this impression. For the worst kind of despotism is that of a government by the people when the people are without moral principle. For as the injury that a combination of men can do is greater than that which one can accomplish, so is a bad government in a republic worse than one in a monarchy.

This parade of evangelical and national unity in matters of religion is false at the outset: it assumes that the conflict of opinions lies between faith in the Bible and atheism, which is not strictly true. There are denominations certainly not infidel in their doctrine that are emphatically outside of the so-called evangelical church, whose views would be outlawed by that body as heretical.

And here we may well inquire, What is liberty, and what is lawful? and what is intolerance? We remember reading several months since, in a number of the *Atlantic Monthly*, an article on intolerance, in which the writer endeavored to justify its exercise, seemingly on the ground of its being the expression of the popular will. He defined it to mean all legal compulsion for moral ends. He thought that if persecution of a religious nature should arise in the future, it would be characterized by the absence of that barba-

rism which existed in the dark ages, both in the government of the church and of the State; and concluded by saying that he thought the wide diversity in religious opinion furnished a safe barrier to the appearance of such a religious oppression for a great while to come.

But if we compare this writer with the author we have quoted, and with facts, we may find good reasons to differ from his conclusion. The disposition among the nominal churches seems to be to ignore denominational distinctions, or at least to suppress them in public, and to combine on points of mutual agreement.

But is it true that any act of political persecution is just because in harmony with popular opinion? We think not. Popular opinion, under the reign of popes and kings, sanctioned their conduct in persecuting the martyrs; and why is it any more reliable when it speaks through its own *chosen* governors?

The evil in human governments at the present time, we think, consists not so much in theory as in practice. Liberty is generally understood not to mean license to do wrong, but right; and what is right is determined, at least in Christian nations, not by human opinion, but by the revealed will of God, by the Bible. Intolerance, then, is not the proper restraints of law, but the ascendancy of wrong over right by legal means.

The principles then laid down by the author of the "History of the Great Republic" we indorse; for he says, p. 704, "God is the Sovereign. We know his will. We know that as our Sovereign he forbids us to worship idols; to be a nation of swearers, murderers, or adulterers; to steal, bear false witness, or covet houses or beasts, people or lands, which belong to our neighbors; that he requires us to keep sacred the holy Sabbath, and to honor fathers and mothers; to love him with all our hearts, and our neighbors as ourselves." And again, p. 324, "God is the great Sovereign of nations; no law, no usage, however venerable in precedent or high in authority, is to be considered legitimate or permanent, if at war with the will of God."

The last quotation he thinks expresses the religion of the Great Republic; and it may in theory, but we think the sequel will show that it does not in practice.

(Concluded next week.)

### IS HE CORRECT?

[OUR answers to the following queries will be found inclosed in brackets. ED. REVIEW.]

EDITOR OF THE REVIEW: I observe that Rev. Wm. H. Ernst, in his article in the *Sabbath Recorder* of June 12, under the head of "What is the Condition of the Spirit after Death?" refers to the Adventists, or materialists, as to their theory, and says: "It claims that the spirit lies with the body in the ground, if they admit of any spirit properly so called, and that both will be brought up at the close of the Christian dispensation, having the same composition as before death."

Is it a fact that this is the theory of Adventists on this subject? [No.] I had supposed that the spirit of all men, at death, returned to God who gave it, and the body (dust) returned to the earth as it was, as set forth in Eccl. 12:7; and that the man, soul, body, and spirit, remained in as dormant a state as before creation, until the close of this dispensation, when Christ shall come the second time, and call them forth by the resurrection to be judged. And at that time the righteous shall be raised a spiritual body, and this mortal put on immortality. Am I correct in this view? and is it in accordance with the Adventist faith? [Yes.]

I do not believe that man at the resurrection takes on the same material as while living in this world; but that they will be raised like Christ's glorious body after his resurrection. Christ said (1 Cor. 15:50), "Flesh and blood cannot inherit the kingdom of God." The blood of Christ was sacrificed, taken from his body on the cross; consequently there was no blood in his resurrected and most glorious body, and no corruption connected therewith. The saints shall be like him, their elder brother, and joint heirs with him in glory. Does this view correspond with the theory accepted by Adventists? [Yes.]

Rev. Mr. Ernst says that Christ will come bringing the saints with him. But I understand Christ to say (John 14:2, 3), "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Does this text justify Mr. Ernst in his statement that Christ will bring his saints with him? [It does not. The place from which God brings the saints with Christ, is from the grave. "Now the God of

peace that brought again from the dead our Lord Jesus," etc. Heb. 13:20. So those that sleep in Jesus will God bring with him, or in the same manner as he brought him, from the grave. God does not "bring" Christ when he comes the second time; he "sends" him. Acts 3:20.]

Does he correctly represent the Adventists? or does he make his statements with a view to deceive, and the while make it appear that the spirit of man that goes to God at death is the real man, the soul, life, and ever-conscious being that God created out of the dust of the ground, and made accountable? [Whatever Mr. E.'s motive may have been, he does not correctly represent Adventists.] Is there any Scripture evidence that the same spirit that leaves the body at death will return to it again at the resurrection? [This spirit is not an entity.] Do we know any further than that it (the body) will be raised a spiritual body, and this mortal put on immortality, as the gift of God? [That is all that is revealed.] It seems wonderfully strange that educated men will resort to such extravagant ideas in order to make out man an ever-living entity without the gift of God. E. LANPHEAR, Plainfield, N. J.

### THE SPIRIT OF CHRIST.

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

Such is the spirit of the present age, that self-deception is peculiarly prominent. A public profession of religion can be maintained, without the least idea of what real Christianity is, because it is customary.

Romanism has paved the way for a mere formal religion, and has had more than ten centuries to make her impress upon the human mind as to what constitutes a Christian life and character; and she has well improved her time; and Protestantism, although many degrees better than the papacy, is still quite too much after the same pattern.

So long as Rome persecuted the Protestants, there was a life in Protestantism; but as soon as this ceased, Protestants began to lose their vigor. Good men, like Wesley and Tennent and Whitfield, did much to stem the tide of secularism; but such men are now too few, and Protestantism is fast ebbing back to the lifeless dead forms of Romanism.

Church dignitaries will find, that to revive old pagan and Roman errors, such as the Sunday of the pagans and the grand weekly holiday of Rome, will not propitiate the favor of God, nor will it bring life to the church; but rather will it strengthen Rome, and sink the world deeper in the mire.

What was it that gave life to the reformers of the fifteenth and sixteenth centuries? was it not their study of the word of God, and their opposition to human traditions, where these conflicted with the word of God? What will give life to the church at this time? Some principle of reform that God indicates by his word and his providence is needed to call together the flock scattered abroad in this cloudy and dark period of the church.

Luther and Melancthon and Wickliffe and Latimer, and a host of worthies, worked to this object, the purification of the church; but it was reform! reform! it was not a going back to tradition from the word of God, but it was the word of God against human tradition. God owned this work, and the reformers shared largely of his Spirit.

Monmouth, a good and wealthy merchant of London, was a good example of the spirit which actuated the reformers of that time. When Tyndale was translating the Bible, and was driven out by the papal priests, Monmouth took him in; and when Tyndale was driven from this city, Monmouth and others gave him means to continue his work in other places.

Monmouth kept a hospitable table and house, and more than one Romanist was made welcome. Once when this noble man was conversing at his table, he made a remark concerning the papacy which offended a papist who was a guest. He immediately left the house in anger, threatening never to partake again of the merchant's bounty, or to borrow his money, or ask a favor of him again. Monmouth sought an interview, all in vain. The papist would not speak to, nor look at, his Protestant friend. Finally Monmouth met him in a street so narrow that the papist could not avoid him, and spoke so kindly to him that the papist wept and confessed his error in being offended. Such was the spirit that actuated the early reformers; it was the spirit of Christ. What a good time some would have had in telling in a private way how ridiculously the papist had conducted himself; but not so with the good London merchant. See D'Aubigne, vol. 5, pp. 232, 233; also the conversion of Hugh Latimer, and the zeal and love of Thomas Bilney, vol. 5, pp. 243, 244.

A work of reform must be attended with the love of God; it must originate, continue, and end with the Spirit of Christ, if it is God's work; but he who opposes a true reform, actuated by the Spirit of God, makes a great and a fatal mistake, if persisted in to the end.

John preached reform, and Christ took up the work as it was left by John. The Jews opposed. So now, just as time is about to close, and the second coming is at hand, reforms will be preached in truth and love. Some will hear, while some like the Jews will oppose. Reader where will we be found? J. CLARKE.

### WE MUST LIVE.

"But we must live, you know," said a professed S. D. Adventist mother the other day, in apology for the fact that her son, who is also a member of an S. D. A. church, was working weekly on the Sabbath day.

"Father, Mr. — wants to hire me; but I must work Sabbath days if I work for him. Shall I do so?" "Never, by my consent," responded the father, quite hesitatingly, and half-heartedly. "Well, mother, what do you say, shall I agree to work Sabbath days for the sake of good wages?" "I do not like to have you do so, my son," replies the mother, but, dropping the head, she continues in a low voice, "but we must live, you know." The son passed out, saying to himself, as he tossed his head and snapped his fingers, "That's it, that's it, we must live;" and he straightway made an engagement to work Sabbath days. Such, substantially, was the conversation in another professedly Sabbath-keeping family, and such the result. Similar cases are frequent, and many a child of parents who profess to love the Sabbath and to honor the law of God, is thus dishonoring the Christian profession. And then that mother professed to her brethren and sisters to regret that her son was violating the Sabbath; and the father sighed as if in great sorrow, remarking, "But then, he'll do as he has a mind to."

And thus many a father and mother virtually consent to, and become responsible for, the open and flagrant violation of God's law, by their children, while making great professions of sincere love and reverence therefor. But who has determined that any of God's people "must live" at the sacrifice of such high and sacred interests? These parents profess to be Christians. If, then, they are Christ's, they are "bought with a price" and "are not their own," but "servants of the Lord Jesus Christ." And has not the good Master promised on condition of implicit obedience to "bless in basket and store" abundantly, and that all temporal, material necessities "shall be added unto you," if ye will "seek first the kingdom of God and his righteousness?"

Why, then, assume responsibilities that belong to the Master? Why arrogate to the servant to say how he "must live," in contempt of the Master's expressed will? Where is it written that the laborer and the poor need not be particular or scrupulous about keeping God's commandments? Where is it written that children of poor Christian parents may be permitted to do, innocently, what the parent would be ashamed to do on the Sabbath,—to disregard God's law? God said not only, "On the seventh day thou shalt rest," but was particular to specify, "Thou, thy son, thy daughter, thy man-servant, thy maid-servant, thy cattle," etc.; and, to guard all avenues to license even in the most busy time of the year, he added, "In earing time and in harvest, thou shalt rest."

But poverty is pleaded in excuse. But did not He who made the law, and ordered the precepts and examples of the gospel, know the necessities of the poor? And yet he has made no such exceptional provisions for such license. And may it not be the very reason why you are so poor, that, while you have professed to be a child of God, you have been so improvident of time and opportunities and means, and so persistently regardless of his law, that he has not dared to intrust you with anything beyond the most stinted necessities of life? Even man can see, and how much clearer can God see, that the only possible condition in which some people can be fitted for Heaven is that of poverty.

The Master has also declared it a condition upon which we may have eternal life, that we be willing to be poor, yet obedient; to forsake all of this world and "follow him;" declaring that "whosoever will save his life [by disregarding God's will] shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall find it." This language implies an obligation to regard, also, the honor of the gospel. Why, then, is it assumed that this poor, profitless life must be preserved, regardless of God's law and the

glorious plan of the gospel? Perhaps the Infinite mind sees that the only way for you to be humbled, subdued, chastened, and purified, and fitted for Heaven, is by suffering in poverty. And yet you would thwart his efforts in this direction also, assuming that you "must live" this poor, finite life, even at the sacrifice of life infinite, of the eternal interests of self and children.

The statement that our sons cannot get work unless they agree to work on the Sabbath cannot be accepted; for many quite as unfavorably situated get labor and just as good wages, and yet keep the Sabbath. Let us note the crimes involved in the plea under consideration:—

1. Sabbath-breaking, by the parents, and by the sons; 2. Insincerity and dissembling hypocrisy; 3. Dishonor and disgrace to the church; 4. Great trial and grief to the brotherhood; 5. Incalculable wrong to children, by which they learn to disrespect all religious profession, and soon to reject religion, and become infidel. The wrong done the child involves all that is of value in a true Christian life here, and eternal life in the hereafter.

Yet it is attempted to justify all these terrible sins by the plea, "But we must live, you know." A. C. SPICER.

### "EARTHQUAKES IN DIVERS PLACES."

SCRIBNER'S MONTHLY, of August, 1872, page 496, contains a remarkable fulfillment of the prophecy in regard to earthquakes in divers places. The quotation is as follows:—

"The month of April, 1872, will long be remembered, and will occupy an important position in geological history as the month of earthquakes and volcanoes." The series of disturbances in question commenced on March 26, with an earthquake at Independence, Inyo Co., Cal., and lasted for five hours, during which time the earth was never for a moment perfectly quiet, and every few moments heavy shocks, of a few seconds duration, were occurring: in all, there were more than fifty heavy shocks. During the disturbance, flashes of light were seen to issue from the Black Rock, a volcano of the Sierra Nevada range about fourteen miles distant.

"On April 3, the terrible earthquake of Antioch laid that ancient city in ruins. In this commotion the earth was disturbed over a considerable extent, the shocks being severely felt from Aleppo to Orfa, beyond the Euphrates, and occurring at intervals for more than a week.

"On April 14 and 15, violent shocks of earthquake were felt at Accra, on the Gold Coast of Africa, and these were attended by a hurricane which wrecked nearly every vessel in the harbor of Zanzibar.

"On April 24, Vesuvius again burst her bonds and became more active than at any time since the eruption that overwhelmed Herculaneum and Pompeii; Europe, Asia, Africa, America, four out of the five great divisions of the globe, showing serious disturbance of their surface at almost the same time. It is as if mother earth was shaking the finger of admonition at those who deny the old geological doctrines, and advance the hypothesis that the globe is not fluid in its interior, but is solid through and through."

WM. PENNIMAN.

### DO WE HEED THEM?

"The testimony of the Lord is sure, making wise the simple." Ps. 19:7.

Doubtless many individuals now numbered with S. D. Adventists fail to see the importance of heeding the testimony of Jesus, which is the spirit of prophecy. Rev. 12:17, and 19:10. Please examine, in connection with the scripture above quoted, that found in Prov. 1:22, 23. "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." The remainder of the chapter describes the dreadful condition of those who do not heed the words of God given through the influence of his blessed Spirit. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

The testimonies so graciously given to the church are in harmony with the Scriptures, and are generally indorsed by all believers of the third angel's message, as being of God, and for the benefit and perfecting of the saints. But are we thankful enough for this

great blessing? Do we pay sufficient heed to the admonitions of the Spirit, to insure the approbation of God? Duties of one toward another are plainly enjoined upon us; and yet these obligations are ignored by God's professed people. There are many, very many valuable testimonies to the church which are sadly neglected by some professing to be fathers and mothers in Israel. Page after page might be quoted from the testimonies, showing where many of us fail of coming up to the Bible standard of Christian religion. May God pity us, and enable us by the influence of his Spirit to hail with gladness, joy, and thankfulness each token of favor thus bestowed upon us.

There are some who, like doubting Thomas, would not believe without seeing, and others who would not believe if one rose from the dead and told them. If the Lord himself should speak from Heaven with an audible voice, they, like the unbelieving Jews of old, would say, "It thundered." Every test which the Scriptures give us to prove the spirits, whether they be of God, sustains the testimonies. They exalt Jesus Christ as the Son of God. They hold up the Law of God as our only rule of right, and true standard of Christian piety. They condemn sin, and expose the cunning deceptions of our wily foe. May God help reader and writer to heed the pure testimony, which will make wise the simple, though it cut like a two-edged sword.

Satan has given an opiate which has caused a death-like stupor upon both the church and the world, and we ought to be truly thankful that God has given an antidote which, if accepted, will prove our eternal salvation. Like ancient Israel, we have wandered from God, murmured against his providences, gone into by and forbidden paths, and been bitten by that venomous reptile, sin. God still waits to be gracious. He is showing us our sins, and giving us time to put them away and purify our souls by implicit obedience to the whole truth. Those who were bitten by serpents in the wilderness, were healed by looking upon the brazen serpent. If we would be made whole, we must accept of the only terms provided by the Lord.

M. Wood.

### THE SECOND ADVENT.

[The following is a report, by the *Chicago Tribune*, of a sermon preached in that city by the Evangelist Maj. Whittle, Sunday, Aug. 3. As an evangelist, Mr. Whittle stands second only to Mr. Moody. And while we cannot indorse every portion of his discourse, it contains so much truth on the second appearing of Christ, the new earth as the reward of God's people, and allusions to the mortality of the soul, and life only through the resurrection, that we rejoice in its being preached in cities like Chicago, and being published in the leading papers. G. B. S.]

Maj. Whittle read for his text the numerous passages in Rev. 2 and 2 Peter 3, bearing on this theme of the second coming, after which he proceeded to say that the Bible taught that the earth was the scene of God's redemptive work, while it presented very little comparatively about Heaven. As it presented the earth as the scene of the glory to come, so it presented Christ as the source of spiritual life for mankind. It had little to say about spirits, but for the most part occupied itself with facts,—something tangible. There was no apprehension of God as a spirit, but God manifest in Christ. The truth in connection with his manifestation was presented in a real, practical, tangible way. It was a mark of the early unbelief on the subject of Christ's coming that men looked for some spirituality, some spirit, some spiritualizing of the truth of a personal Jesus. Men in all generations had been ready to speculate about the immortality of the soul and a spiritual existence beyond the grave, and had tried to ingraft on the record their spiritualizing notions concerning the existence of the spirit apart from the body, denying that there had been a manifestation in the flesh. So men to-day turned away from the real truth, and taught and insisted not only that Christ's promises were not to be literally but figuratively interpreted, but that he had not come in the flesh but in the spirit. But there were remarkable fulfillments of Scripture concerning his first coming, which was surely visible and not to be spiritualized away. After his resurrection he left abundant evidences that could not be disputed concerning the reality of that resurrection. In that resurrected body he testified that he was to come again. Why, then, should we look for any other fulfillment of the Scriptures than that his second coming was to be a real, bodily, physical following of the prophecies, the same as at his first? In this connection the evangelist proceeded to enumerate the instances

in which the first appearing was a literal fulfillment of prophecy, and to maintain that a harmonious interpretation would seem to compel the adoption of a literal fulfillment of the prophecies regarding the second coming. He also noticed the not uncommon belief that many of these prophecies have been fulfilled in the coming of the Holy Ghost, remarking, however, that, according to John and the other New Testament writers, the personal Jesus was one thing, and the coming of the Holy Ghost another thing. Jesus was to ascend into Heaven and be glorified, and then the Holy Spirit was to be sent. And when, on the day of Pentecost, the Holy Ghost descended upon the disciples, and they were breathed upon in its coming, they went forth upon their mission, preaching Christ and testifying that he was to come again. The great question was not one of a pre-millennial or a post-millennial second coming. That was not a matter that he had to stand upon, but upon the reality of the prophecies that Jesus was coming again, and coming, as he did at the first appearing, as a personal Christ.

The denials of this truth, in the light of all the testimonies on it, were enough to make one sad. Stephen had seen the risen Christ in his glory, and Saul, on his way to Damascus, had caught a vision of him in his glory and power. Nowhere in the Bible was it taught that the present dispensation was the conversion of the world. In a late conversation with Dr. John Hall, that eminent divine had told the speaker that the present dispensation, in his belief, was to be the gathering of the church, and, when that had been accomplished, the Lord would come. God would have his people out of this world, the speaker continued. The restoration of the Jews and the rebuilding of the temple would, he believed, precede the conversion of the world. There was too much preaching now of a belief in death as synonymous with Christ's coming, when the testimony of the Scripture was that Christ's coming meant life, not death. When he came to Lazarus there was a resurrection of life, and glory, and power. The coming of the Lord, wherever it was referred to in the New Testament, never meant death, but always life and a glorious hereafter.

Then there were those who believed that Jesus had already come at the time of the destruction of Jerusalem, in the year 70 A. D., relying on the prophecy, "This generation shall not pass away until all these things shall be fulfilled." But the proper interpretation of this passage, according to Dean Alford, was that that generation should not pass away until a beginning of the fulfillment of the prophecies should be made; and the destruction of Jerusalem and the scattering of Jewish people were a beginning of the fulfillment of the prophecies. The word "generation," moreover, meant "nation," and the sense of prophecy was clearly this: that the Jewish nation was not to be passing away until all these things should be fulfilled. Besides, writing in the year 96 A. D., seventeen years after the destruction of Jerusalem, John still spoke of the second coming as the crowning event of the future.

In conclusion, Maj. Whittle warned his hearers that Christ might come at any time. The man who pretended to be able to name a day or an hour was a deceiver, for no man knew "the day nor the hour when the Son of man cometh." The signs of the times, however, in his opinion, proclaimed Christ's speedy appearing, though neither he nor other men could predict the day or the hour of his coming. God's people were commanded to watch and pray that they might be ready when the great day came. "Behold, I come quickly," Jesus had said, while the church was represented as responding, "Even so, come quickly, Lord Jesus." God grant that even such might continue to be its response, and the attitude of God's people one of watching, waiting, and praying.

### THE CHRISTIAN'S CLOTHING.

WHAT SHOULD BE A CHRISTIAN'S CLOTHING.

HE should be clothed with righteousness. Ps. 132:9.

His garments should be always white. Eccl. 9:8.

He should have the garment of praise for the spirit of heaviness. Isa. 61:3.

He should be clothed with the garments of salvation, and covered with the robe of righteousness. Isa. 61:10.

He should put on the armor of light. Rom. 13:12.

He should put on the Lord Jesus Christ. Rom. 13:14; Gal. 3:27.

He should put on the new man, which after God is created in righteousness and true holiness. Eph. 4:24.

He should put on the whole armor of God,

that he may be able to stand against the wiles of the devil. Eph. 6:11.

He should have his loins girt about with truth. Eph. 6:14.

He should have on the breastplate of righteousness. Eph. 6:14.

He should have his feet shod with the preparation of the gospel of peace. Eph. 6:15.

He should above all take the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God. Eph. 6:16, 17.

He should put on the new man, which is renewed in knowledge after the image of Him that created him. Col. 3:10.

He should put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. Col. 3:12.

He should above all things put on charity, which is the bond of perfectness. Col. 3:14; 1 Cor. 13.

He should put on the breastplate of faith and love, and for an helmet the hope of salvation. 1 Thess. 5:8.

He should be clothed with humility. 1 Pet. 5:5.

His robes should be washed and made white in the blood of the Lamb. Rev. 7:14.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

### WHAT SHOULD NOT BE A CHRISTIAN'S CLOTHING.

He should not be clothed with filthy garments. Zech. 3:3.

He should not wear a rough garment to deceive. Zech. 13:4.

He should cast off the works of darkness. Rom. 13:12.

He should put off the body of the sins of the flesh. Col. 2:11.

He should put off the old man with his deeds. Col. 3:9.

He should hate even the garment spotted with the flesh. Jude 23.

He should not defile his garments. Rev. 3:4.

"I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Rev. 3:18.

### RAVAGES OF THE PLAGUE.

WHAT MANKIND SUFFERED IN THE FOURTEENTH CENTURY.

If we glance at the history of the frightful devastations that have marked the visits of the plague to the earth, mankind has reason to tremble before the dread specter whose appearance the Russians evoked on their pleasure trip to Constantinople, and which now threatens all Europe. Plague epidemics are recorded of almost every century. In the first year of the Peloponnesian war the plague raged with terrible violence in Athens, and Greece's greatest statesman at that time, Pericles, was one of its victims.

But not until the fourteenth century did it become a scourge to the entire world, traveling as it did then from the eastern boundaries of Asia through China, India, and Russia, and punishing with equal severity the inhabitants of the Pyrenean peninsula and the hardened people of Scandinavia and Iceland. And if the western hemisphere had been discovered at that time, and active communication and traffic with it had existed, there can be no doubt that the grim destroyer would have visited America also. It is, indeed, by no means certain but that the plague did reach this continent, since there are Indian legends which speak of a time of great mortality long before the advent of Europeans.

It is estimated that not less than 52,000,000 persons fell victims to the black death in Asia and Europe toward the middle of the fourteenth century. Of these, 15,000,000 are supposed to have perished in Europe, 24,000,000 in Asia Minor, India, and the adjacent countries, and 13,000,000 in China. One historian writes concerning the appearance of the plague in Europe: "Terrible omens in the heavens overwhelmed the nations with dread. In 1337 a large comet appeared; in following years came immense multitudes of locusts; but in 1348 the end of the world seemed at hand. An earthquake devastated Cyprus, Greece, Italy and the Alpine valleys. Mountains caved in. In the province of Carnthen, in Austria, thirty villages and a town were utterly destroyed. The atmosphere became thick, fetid, and confusing. Wine became turbid in the barrels. Fiery meteors illuminated the sky. A pillar of flame was seen over the papal palace at Avignon. These terrors were followed by a murderous plague. It originated in China,

was carried through the whole of Asia, and in Germany received the name of the "Black Death," because it covered its victims suddenly with black pustules, and often killed them instantaneously. It spread over the whole of Europe, and it is said that it did not rage most virulently in Germany. Nevertheless 14,000 persons died in Basle, 16,000 in Strasburg, and the same number in Erfurt; and they perished in all other places in similar proportions. In Osnabruck only seven families are said to have survived.

For twenty-five years the awful epidemic maintained its annihilating sway, while at the same time droughts, famines, floods, and earthquakes destroyed city and country, and vast swarms of locusts everywhere inflicted the direst ravages. Meantime the whole order of nature seemed reversed. In midwinter the severest rains were experienced, and in summer long-continued and severe frosts, and volcanoes that had been long thought extinct opened their craters anew.—*Baltimore Correspondent.*

### EXPECTATION OF CHRIST'S ADVENT AMONG THE TURKS.

WE quote the following from the *Springfield Republican* of June 20, 1879:—

"The Turks," says a correspondent of the *Observer*, writing from their midst, "are believers in the second advent of Christ. It is a common remark among them now that the prophetic indications of his coming, as given in their books, are being manifested. These signs are general distress and suffering, disorder, war, rebellion, the decline of the true faith, general corruption, oppression, etc. He is to descend at Damascus, become a genuine Moslem, and during the forty years of his earthly career he is to secure great prosperity, and peace shall be so complete as to extend even to the lower orders of creation, as described in Isaiah. The advent of Christ is to be succeeded by other wonders in rapid succession, and then the end of the world is to come."

"This is the belief of all orthodox Mohammedans, and, considering this belief, it is not strange that the devout among them are looking for the end of the world. During no period of their recent history have the signs above mentioned been so fully realized as at present."

### Our Basket.

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

—NOT he who has little, but he who covets much, is the poor man.—*Seneca.*

—As we must render an account of every idle word, so must we of our idle silence.

—WE should all do well to take counsel from the wise, and warning from the foolish.

—THE moment a man is satisfied with himself, everybody else is dissatisfied with him.

—IT is common for those who are farthest from God to boast themselves most of living near the church.

—NEVER indulge in what appears to be a little sin; it will harden the heart, and lead to greater sins.

—WHEN a man dies, men inquire what he has left behind him; angels inquire what he has sent before him.

—THE strongest argument for Christianity is the true Christian, the man filled with the spirit of Christ.

—IN eternity it will amount to more to have given a cup of cold water with right motives to a humble servant of God, than to have been flattered by a whole generation.

—THE sun is not the less bright for shining in a cellar, nor is it stained by so shining; and the love of a pure heart is not sullied by falling upon the heart of the wayward, the wretched, and the sinful.

—MATTHEW HENRY, a little before his death, said to a friend, "You have been used to take notice of the sayings of dying men; this is mine—that a life spent in the service of God and communion with him, is the most comfortable and pleasant life that any one can lead in this world."

—HE that knows how to pray has the secret of safety in prosperity, and of support in trouble. He has the art of overruling every enemy, and of turning every loss into a gain. He has the power of soothing every care; of subduing every passion; of adding a relish to every enjoyment. The merchandise of it is better than the merchandise of silver, and the gain thereof than much fine gold. Many things are good for us, but none so good as to draw nigh to God.

# The Review & Herald.

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

BATTLE CREEK, MICH., AUG. 28, 1879.

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

## SPIRITUAL LIFE IN THE CHURCH.

THE question is often asked, Why is there not more power in the church? why not more vital godliness? The reason is, the requirements of God's word are not complied with in verity and in truth; God is not loved supremely, and our neighbor as ourselves. This covers the entire ground. Upon these two commandments hang all the law and the prophets. Let these two requirements of God be obeyed explicitly, and there would be no discord in the church, no inharmonious notes in the family. With many the work is too superficial. Outward forms take the place of the inner work of grace. They are whitened sepulchers,—beautiful without, as far as claims to piety and a profession of the truth are concerned, but within full of uncleanness. The theory of the truth has converted the head, but the soul temple has not been cleansed from its idols.

When the commandment came home to the mind and heart of Paul, he says, "Sin revived and I died." In these days of pretense there are many sham conversions. True conviction of sin, real heart sorrow because of wickedness, death to self, the daily overcoming of defects of character, and the new birth,—these, represented as old things, Paul says had passed away, and all things had become new. Such a work many know nothing of. They grafted the truth into their natural hearts, and then went on as before, manifesting the same unhappy traits of character. What is now needed is the plain testimony borne in love from lips touched with living fire.

Church-members do not show that living connection with God that they must have in order to win souls from darkness to light. Make the tree good, and good fruit will be the result. The work of the Spirit of God upon the heart is essential to godliness. It must be received into the hearts of those who accept the truth, and create in them clean hearts, before one of them can keep his commandments and be doers of the word. "Marvel not," said the great Teacher unto the astonished Nicodemus, "Marvel not that I said unto you, Ye must be born again."

The Bible is not studied as much as it should be; it is not made the rule of life. Were its precepts conscientiously followed, and made the basis of character, there would be steadfastness of purpose that no business speculations or worldly pursuits could seriously influence. A character thus formed, and supported by the word of God, will abide the day of trial, of difficulties and dangers. The conscience must be enlightened, and the life sanctified by the love of the truth received into the heart, before the influence will be saving upon the world.

What is needed is men of action for the time, prompt, determined, firm as a rock to principle, and prepared to meet any emergency. Why we are so weak, why there are so many irresponsible men among us, is because they do not connect with God; they have not an indwelling Saviour, and do not feel the love of Christ ever fresh and new, calling forth deep gratitude to God, and unfeigned love for souls for whom Christ died. No earthly relationship is as strong as this love. Nothing can compare with it. It elevates, ennobles, and develops all that is great and beautiful in humanity. It is constantly elevating the human to the divine. This life should be a living representative of Jesus Christ.

E. G. WHITE.

## THE NEW GERMAN PAPER.

Two packages of the new German paper have come to hand, from Battle Creek. They have met with a hearty welcome, and we have taken great pleasure in examining them. They will be faithfully used in an earnest effort to obtain European subscribers.

The paper presents a very neat appearance, and contains a good variety of well-written articles. Were it not for the general prevalence of infidelity among the German people, I should feel confident that a large number of subscribers could be obtained. But we will do what we can to extend its circulation, and the result may far excel our hopes. The publication of a German paper marks another advance step in our work; but a German paper in America will not fully meet the wants of the cause in Europe. We

must also print such a paper here as soon as Providence shall render it practicable.

We have learned within a few days that the ship *Virginia*, on which we came to Europe, was wrecked on her next voyage from New York to Glasgow. In a dense fog off Sable Island, the steamer missed her course and struck upon a sandbank, causing serious injury to the bottom of the vessel, so that it soon filled with water. Nine of the passengers were drowned in the effort to reach the shore. We see God's mercy toward us in that we passed this place in safety, though the fog at that time was very dense, and in fact such was the case during a large part of our voyage.

My strength is slowly returning, and I hope to set out for Bâle August 11.

J. N. ANDREWS.

Southampton, Eng., Aug. 6, 1879.

## THE GREAT TEMPERANCE MOVEMENT.

S. D. ADVENTISTS ought to act a leading part in every true reform. Their faith demands it. A people preparing for the coming of Christ, with a mission to proclaim to the whole world, cannot consistently ignore any work of genuine reform, or be indifferent to it. Their platform, "the commandments of God and the faith of Jesus," includes all the great truths of inspiration,—those generally received and those trampled down by the hoof of apostasy. Their work is to group all these truths together, calling special attention to those which are forgotten and downtrodden, and press them with earnest persistency upon the consciences of mankind. Temperance stands prominent as one of these. The Bible presents it before us as one of the fruits of the Spirit, which we must bear in order to inherit the kingdom of God,—one of the great steps we will take in the upward pathway of genuine sanctification, unless we are "blind" and "have not forsaken our old sins."

Our good Bible everywhere teaches the necessity of the denial of hurtful lusts and appetites. The ruin of our world is more plainly traceable to these than to any other cause. Lust is unlawful desire,—desire for that which is physically and morally injurious. Temperance is the opposite. In its broadest sense its principles require us to use in moderation those things which do us good, and to utterly discard those which do us injury. This places temperance on the rock bottom of true principle and genuine reform. Man has no moral right to eat, drink, or do, that which injures or debases him, mentally, morally, or physically. He may do that by using to excess those things which are really good. Hence the necessity of moderation in the use of good things. There is no principle of right which can justify any practice which is wholly injurious in its effects. We firmly believe that all habits of self-injury are a violation of the principles of true temperance; and hence, wherever they are truly understood and carried out there will be an irrepressible conflict between them and such habits; and if temperance reformers would build upon these fundamental principles and act consistently with them, they would strike a powerful blow at the root of the worst evils which affect mankind.

Temperance, as commonly understood in our time, teaches merely abstinence from alcoholic beverages; and some who would wish to be thought temperance men teach that even the use of these in moderation is temperance. Such definitions are altogether too superficial. Abstinence from alcoholic drinks is excellent as far as it goes; and all true reformers should use their influence in favor of every reasonable effort to stem the alarming tide of evil resulting from the use of alcoholic beverages. We cannot be indifferent spectators of the dire results of this form of intemperance, and stand clear before God.

It is startling to think that more money is expended yearly for alcoholic poison in our beloved land than for bread; and that more men are engaged in selling poison, thus making orphans and widows, than are devoting their time to preaching the gospel of the Son of God. Hundreds of millions of dollars are wasted every year in that which not only profits not, but destroys all that is noble in humanity, literally brutalizing kind and affectionate husbands, and changing happy homes into the abodes of sorrow and shame.

Moderate drinking leads to these evil results, and popularizes this terrible business. Were it not for moderate drinking by respectable people there would not be such temptations to the young, and such difficulty in putting down this dreadful iniquity. Moderate drinkers do more

than all other influences combined to uphold and perpetuate the death and ruin which follow in the wake of hard drinking. They make it seem respectable; and so young men and young women enter the gate they have opened, and go down the pathway to death.

Can Christian men stand by and be indifferent spectators to such appalling evils, and raise no voice and make no effort for their overthrow? Talk about its being like the world to work in the temperance cause and sign a pledge to taste not and handle not. Such an excuse is unworthy a moment's consideration. To be like the world in any objectionable sense is to follow the world as they lead away from God and truth and right. As far as the world do right we should certainly do it also; not because they do it, but because it is right. Those who are so afraid of being like the world that they will not work in the temperance cause or sign a pledge, are the very ones who are "like the world" in an objectionable sense. They are really on the side of the enemy in not warning against one of his most powerful agencies to destroy men. Hundreds of thousands of drunkards are going down to death every year, their nobility debased by alcohol, their consciences benumbed,—lost to God and humanity; and Christians who are looking for their Lord have nothing to say about it. They stand in a position of indifference, some of them perhaps indulging in an occasional glass themselves. If this is not being like the wicked world, I know not what is.

We must give all men to understand that our voice and sympathies are with those who are striking against this terrible monster, intemperance, even that limited sort which they preach. But every reflecting mind must perceive that refraining from alcoholic drinks alone "heals the heart of the daughter of my people but slightly." True temperance is broader than that. We know that many other habits create the craving appetite for strong drink, and as long as these causes are at work this appetite will exist. Thousands try to reform, and go back again to their cups. The feverish, unnatural appetite is there; certain causes have produced it. The use of strong drink is almost sure to follow.

We must have a temperance which cuts up the roots of this poisonous tree. We feel thankful that Seventh-day Adventists have inaugurated the most sensible and thorough-going temperance society the world has ever known, and that they have placed themselves in the lead of the great temperance movement. They prepare to strike not only at the effects, but at the causes, of intemperance. They design to make vigorous war upon the whole fraternity of unnatural poisonous stimulants which are firing the blood and debasing our race. Not only will they fight King Alcohol and his family with as much determination as other temperance workers, but they will also deal out some good solid blows to filthy tobacco and his poisonous, odoriferous brood, not sparing bewitching tea and coffee, or any other narcotic poisons.

More than five hundred millions of dollars are annually spent for tobacco. I firmly believe that as many are killed by it as by alcohol. So prevalent is this habit that one can hardly travel without being forced to breathe its nauseous fumes. Grave senators, the newspapers say, are fast going into the grave from its effects. Ministers of the pure gospel of Jesus are found in insane asylums from its influence. Whole nations, like the Turks, are besotted by its indulgence, till they are past being reached by moral appeal. It stalks abroad, boldly filling the pure air of heaven with its stifling odors. Has pure and holy Temperance nothing to say to this filthy monster's victims, no warnings to their sons to beware of him? When Christ's professed followers in our country are giving twenty-six million dollars for tobacco to seven millions for Christ's cause (according to reliable data), have those preparing for his coming no warning voice to utter? We must press this battle boldly.

But tea and coffee, "which exhilarate but do not intoxicate," who shall dare to raise a voice against them? These are subtler forms of stimulation, not so deadly and terrible in their effects as the others, but nevertheless evil, and only evil. They cost our own country alone from fifty to one hundred millions of dollars per year,—quite a sum to be wasted, and worse than wasted, when there are so many good ways to use money. They do not build up the system, but they are poison stimulants. The world lived without them thousands of years, and were better off physically because of it. That coffee is poisonous, such experiments as Dr. Smith's fully prove. The strength steeped

out of a few ounces of coffee berries laid two strong men insensible. Tea colored by Prussian blue is still more injurious in its effects. Thousands go about with constant headache, caused by tea and coffee, and know not the cause. Many are as dependent on these as whisky topers are on their false support. The reasons for drinking them are precisely the same. Why do you drink tea and coffee, my friend? "Oh! I like it." Just what the other man says. "Well, I feel so weak and gone without it." Precisely what the dram drinker says after a spree, and what the tobacco toper says. And the weak and gone feeling, nine cases out of ten, was caused by these very poisons.

The evil effects of all these miserable stimulants and false props are many and terrible. I am glad that we have at last a temperance platform broad enough to cover the whole ground. Its principles are laid in sound philosophy, common sense, and the good religion of the blessed Bible. This temperance question must be pressed home upon the consciences of all within our reach, and especially must it search out those weak-kneed S. D. Adventists, and help and bless them by bringing them up to a higher standard, and enabling them to set an example worthy the noble truths they profess.

GEO. I. BUTLER.

## EGYPT.

Alexandria, July 6, 1879.—I should have written before now, but the weeks roll by rapidly in the midst of multifarious duties that allow little time for taking up the pen.

It is a great relief to be able to work in a field where the Bible is not prohibited, and where the people can read it and come to meeting without fear of the papal anathema. And having this privilege, we have been able for several months to turn our hall to the best account, both as a school and meeting room; by which means the present truth has been announced to some hundred persons, some of whom we trust have carried it with them to other places.

Our church has just passed through a very severe crisis. It all took place about the preaching of the commandments of God. Some of the younger attendants at our meetings took umbrage at this, assumed a hostile attitude, declared that grace without law is the scriptural and only possible doctrine, and withdrew from us to fall into the midst of Babylon the fallen. I am glad they have withdrawn, as they hindered our work much; but I regret greatly the scandal they have raised before the unbelievers. I hope God may give them repentance to the acknowledgment of the truth, and that they may recover themselves out of the snare of the devil.

I find the Arabs a very intelligent people, and willing to accept the truth; at least the Coptic portion of them, who call themselves Christians, although they know little about Christ. There is service in Arabic every Sunday at the American mission church, and it is well attended. At Cairo there is a very large Arab church. There is also here a very peculiar, independent, Arab Christian church. It was founded some five years ago by an Englishman, who, as far as I can see, must have been a member of the Plymouth Brethren. They study the Bible very deeply, are well versed in prophecy, and believe in the near advent of our Saviour; but they have adopted the popular theories with regard to the millennium and antichrist. They are fervent in Christian love, of a humble spirit, and willing to listen to others. But the great difficulty is in communicating with these worthy brethren, who speak only Arabic. We have some brethren who can speak and teach elementary truth in that language, but it is difficult to find one well versed in history and Biblical knowledge, and at the same time endowed with a humble and prayerful spirit, such as is necessary for the announcement of the present truth. I hope, however, to be able to meet the difficulty, if God gives me some spare time, when Bro. Bertola returns, whom we expect next month.

Some of these brethren came to several of our meetings in a spirit of Christian fellowship, and invited me to theirs. Their service was conducted in a very peculiar manner. They recognize no pastor, minister, nor director, but are all brethren on an equal footing. They all sat facing in the same direction, and there was no reading desk nor post for a speaker, only a small table with bread and wine. They sat in perfect silence for more than half an hour, engaged in silent prayer. Then one of them, who took the lead for the occasion, uttered briefly the word *ishrin*, twenty, which meant that he announced the twentieth hymn in their Arabic

hymn book. They all stood up and sung it from beginning to end, in a melancholy and rather nasal tone. Then followed another half hour of silent prayer, then another hymn announced in the same laconic manner. Then a period of meditation, after which the same brother read the 27th chapter of Matthew. Then another prayer, uttered aloud, after which they brake bread and took wine in commemoration of our Lord's death. The meeting lasted altogether three hours. They told me that the object of it was to break bread together. I honor and respect these brethren, but think their meeting would be more animated and tend more to edification if it were conducted in the usual manner.

We have brought the Sabbath question before them, and some of them are studying it seriously. Unfortunately, they cannot read any of our tracts. I earnestly hope we may be able to get out some tracts in Arabic and modern Greek. Here is a case where stereotype plates would be of great utility, if they could be employed.

As soon as Bro. Bertola comes I hope to be able to give much attention to our Arab and Greek friends, but at present the Italian work takes up nearly all my time. The other Italian church, which excommunicated our brethren so unceremoniously, has died a natural death, and we are now the only Italian Evangelical church in Alexandria.

I have urged the brethren here and at Naples to organize among themselves a corresponding tract society. Hitherto I have done this work myself, but as correspondence increases it is impossible for one person to attend to it all unaided. I find that correspondence and judicious tract distribution is, here as elsewhere, by far the most important part of our work. We thus preach in a circle of hundreds of miles around, and not within the limits of a small meeting room. Indeed, it has been by this means that the churches of Bari and Alexandria were formed. And from this station we hope, if God blesses us, to form other centers in Greece, and perhaps even in India, with which country there is weekly communication.

I hope shortly to be able to report some fruit thus gained in Cyprus.

Bro. Rupp has been to Malta, where we have been sending tracts and papers for more than a year. He reports, what indeed is well known, that that little island is one of the greatest strongholds of popery in the Mediterranean. Yet our labor has not been without fruit; one sister and one brother have taken an interest in the Sabbath question (about which the former is indeed convinced), and with regard to our Lord's speedy coming. Bro. Rupp has undertaken to keep up correspondence with them.

Our brethren at Naples remain firm in their attachment to the Sabbath; they are working actively and have gained some fruit since I left. They have elected two dear brethren to perform the duties of elder and deacon, and are earnestly desirous of opening another hall to carry on their meetings. I hope we may be able to open a small Sabbath journal in Italian, as we have friends in the Sabbath in isolated places all over Italy before whom the announcement of the truth should be kept up.

We are anxiously awaiting the coming of dear Bro. Andrews, of whose safe arrival in England we have just had news, in order that with his counsel, and under God's direction, we may decide what is best to be done for the increasing requirements of our Mediterranean mission.

H. P. RIBTON.

#### THE WORK IN VERMONT.

BRO. C. W. STONE, writing from Elmore, Vt., under date of Aug. 20, gives the following account of the work in that place, which will explain his absence from the Canada camp-meeting:—

We have now been here three weeks. Our plan was to take the tent down the 18th, and ship it to Magog, P. Q., for use at the camp-meeting there, Aug. 21-26. But the interest here was so great when that time came that I did not dare to leave. Eld. A. S. Hutchins was here on Sabbath and Sunday last; and when on Sunday evening a large number voted in favor of the truth, and nine promised by rising to obey, and many seemed touched by the power of the truth, we agreed that it was duty to remain. But the possibility of removing was banished by a steady rain from Sabbath till last evening. A sister who has just embraced the truth, who lives three or four miles away, sent me a letter Monday morning, from which I take the following:—

"Dearly Beloved in Christ: The hand of the God of Israel is in this. He is showing your

duty by sending this rain to keep you here. Blessed be his holy name forever. He will sift the people like wheat, and bring out a people who shall be willing boldly to honor his name by confessing the truth. Oh! I cannot tell you how I have been blessed in the stand I have taken. My faith is strong in God this morning. In my chamber at early dawn, I am writing this. Dear brother and sister, pray for me that I may be a humble instrument in the hands of God of bringing many to righteousness. 'Here am I, Lord, use me for thy glory.' Don't leave us now. Sinners are convicted. Satan is rallying his forces to put down this truth; but the truth must prevail. Remember, 'one can chase a thousand, and two put ten thousand to flight.' Hold on, dear brother and sister, the Lord is on our side."

Others have besought us to stay, and it seems clearly to be duty so to do. We are sorry to disappoint our brethren at Magog camp-meeting. May the Lord bless in that meeting, and may they feel that we have acted in the counsel of God.

#### ITEMS FROM THE INDIANA C. M.

THE Spirit of the Lord was present, and those who came and sought the Lord early obtained the richest portion of the feast. We are sorry that some of our brethren allow circumstances to control them, and permit the less weighty matters of farm business, etc., to prevent their attending in full these annual gatherings. Many who come in at the eleventh hour can scarcely wait until the Sabbath is past before they must take their departure; and by so doing they not only lose the spirit of the meeting themselves, but cast a wrong influence. My brethren, these things ought not so to be.

On the Sabbath our meeting began in earnest, and many souls sought the Lord, some for the first time. Elders Canright and Lane did effectual preaching. On Sunday the crowd came. Our book stand was one center of attraction. Sales amounting to \$72.00 testify that some seed was scattered, at least. Canvassers were appointed, who did nobly in obtaining seventy-four subscribers for our periodicals. Our provision stand was well conducted, and netted a profit of over thirty dollars,—nearly enough to pay camp-meeting expenses.

The most beautiful as well as the most impressive scene connected with the meeting was the baptism. The place selected was a bend in the White River, just above the railroad bridge. The left bank, sloping back from the water's edge, and the bridge, were lined with people, estimated at from three to four thousand, who silently witnessed the burial of thirty-four precious souls with Christ in baptism. Elders Covert and Rees officiated.

The presence of two hundred and fifty Sabbath-keepers, with their twenty-four tents, was, considering all things, much beyond our expectations. The timely arrival of W. C. White with an additional supply of books, and his efficient assistance in the T. and M. and Sabbath-school work, added much to the interest of the meeting. Perfect order was kept on the campground, and a good impression made on all who attended.

We anxiously look forward to our second meeting, where we hope to meet again many of our dear brethren and sisters. Shall we not begin in time to make our arrangements to attend? Come the first day and remain until the close, if you would reap the full benefit of the meeting.

J. P. HENDERSON.

#### S. D. BAPTIST TENT.

We are happy to learn that the tent enterprise among the S. D. Baptists is meeting with encouraging success. From a report by H. D. Clarke, in the *Sabbath Recorder* of Aug. 21, we quote the following:—

Well, the people flock to our tent feeling a freedom that is really cheering. Sunday afternoon we had a large audience. In the evening about sundown, they began flocking in until every seat was occupied, and then the neighbors began to bring their own chairs, and we tore up half of our platform and made seats with the plank. All were filled, and the remainder of the platform around the organ and speaker, the number of persons reaching four hundred. The streets about the tent were occupied by groups, and in the road were carriages filled with families, eagerly catching the words of the speaker and singer. And then, after service, to see them crowd around us for tracts, was indeed a sight which every Seventh-day Baptist ought to have witnessed. This is no fancy sketch. Dear brethren, the masses are now looking to you for light on this subject.

Whether they will live up to the light they receive or not, one thing is certain, they want to hear and read. Will you supply this demand? Be faithless no longer, but go forward, leaving the results with God. Do you stop to ask, "How many of them will keep the Sabbath? Are there enough of them to make it an object?" Go forward, is God's command. With the mountains on either side, the Red Sea in front, and a pursuing enemy behind, hear the Commander's voice, "Go forward." The sea will open.

May the blessings of the Infinite One be upon those who take hold of this great reform.

#### TRACT OFFICERS.

NOTWITHSTANDING the duties of tract officers are fully explained in the Constitution, which should be read by every S. D. Adventist, it may be proper to make some general statements which will be of interest to all the societies.

An active president who fully comprehends the wants of the cause in all its branches, exercises a molding influence upon the society. But to have a society that can carry out every plan of the General Conference and respond to every call, in short, to be prepared for any advance move the providence of God may indicate, will require a full quota of officers properly educated, who understand their business.

There are no officers upon whom the success of a society so much depends as upon the secretaries, and of these the State secretary is first in importance. A tract society will be more efficient with a poor president than with a poor State secretary. It is the same with the districts. An active district secretary will accomplish much in giving life to the work and keeping it up, even if the director is not as active as he should be. The director in some cases has largely done the work of the secretary in the district, and in such cases he should be able to devote his entire time to it, especially if there are several churches in his district. The brethren and sisters will have to be continually reminded of their duty, and encouraged to move forward. A healthy tract society is not one that acts upon impulse, but one that is ever ready to move at a moment's call, so that every branch of the work can be built up together. This will require constant effort on the part of the officers.

The director sustains the same relation to the district that the president does to the State. Librarians are also secretaries, filling the office of secretary, librarian, and treasurer, in the churches. The secretaries should not feel that their duties are performed when the regular routine of business which comes before them is done. If the missionary work prospers, there must be devotion to the cause on the part of the officers. They must reach out and anticipate the wants of the society, and incite the members to activity. It is in this manner that the plans and suggestions of the general tract society, under the supervision of the General Conference, will be carried forward. Simply keeping the record of meetings, ordering books, and recording the business which is done, is the least part (although important) of his duties. They should see that every man and woman is laboring to the best advantage in the cause. Much of this can be done by correspondence under the direction of the president in the State, and directors in the districts.

It will readily be seen that the State secretary should therefore be thoroughly acquainted with the work in each district. He should have the names of all the members of the society on his book, that he may become acquainted with each worker, and also know who are losing their interest in the work. He can then tell how many are not members, and be able to make such suggestions as will bring up the work in all its parts.

I have frequently visited Conferences where the tract society was not prospering as we desired to see it. I have inquired of the State secretary, "How many members have you?" "I don't know." "How many have you that are active and reliable?" "I don't know." In short, they know nothing about the practical workings of the society, only that it is running down, and not many books are called for. Now if these secretaries had kept a list of the members, and when the reports began to show a lack of interest, if they had written a line to some active member to visit them, with the co-operation of the district officers and librarian, the interest would have increased, instead of the reverse. The duties of the district secretary are much the same with each church as the State secretaries are with each district. In some Conferences there are districts which do as much business as is done in some States. Where such is the case there is almost invariably an active director and district secretary.

The question is often asked if it is always necessary to do all business through the district secretary. We answer, No; but there should always be an understanding to this effect between the officers, and the business should be reported to the district secretary. For particulars on this point, see Constitution. The librarian should ever be active in looking after the interests of each member in his church society. See that all become members, have blank reports on hand at the right time, distribute and collect them, encourage all to do something to report. This will require much visiting and, if the members are scattered, much writing. If each officer does his duty there cannot be other than a prosperous society. To be successful in the cause of Christ requires care-taking, and an unselfish interest for the souls of our fellow-men. This will beget in others the same spirit, and bring the blessing of God upon us.

S. N. HASKELL.

#### REGULAR ATTENDANCE AT SABBATH-SCHOOL.

THIS is of the greatest importance. Organization, classification, the maintenance of a steady interest, and regular progress, all depend very much upon all the members being in their places at each session of the school.

In many schools, teachers and scholars seem to feel at perfect liberty to attend the Sabbath-school or remain at home, as convenience or inclination direct. In such schools you may to-day see a teacher full of life and animation, thoroughly prepared to conduct the exercises of his class, seeming to engage with all his heart in his duties as teacher, and by his enthusiasm awakening a corresponding interest in the minds of his pupils. He calls attention to the importance of the next lesson, urges each scholar to be thoroughly prepared, and to surely be in attendance the next Sabbath.

A week passes, and with thorough preparation for the recitation, and glowing with a newly awakened zeal in the study of the word of God, each member of the class comes to the Sabbath-school, anticipating a smiling welcome from the teacher, and another happy hour spent in the exercises of the school. But the teacher's ardor has suddenly cooled. Some trivial excuse detains him at home. His class is disappointed. They miss the expected words of commendation for their faithfulness, and the teacher's example tells them, as plainly as it would be possible to tell in words, that the lesson was not a very important one after all, and that a cloudy day, or a slight attack of "Sabbath sickness," is a sufficient excuse for neglecting the duties of the Sabbath-school. A teacher, who perhaps has not glanced at the lesson to be recited, is picked up from among the older scholars, the printed questions are asked, the resources of the teacher exhausted, and the class sits through the greater part of the session, listless and discouraged. An injury has been inflicted upon that class from which it will be slow to recover, and if such injuries are often repeated, all possibility of having an interested, wide-awake school is at an end, until a different order of things prevails.

Nor is the failure of pupils to attend regularly much less disastrous to the interests of the school. A thoroughly organized, carefully classified school is as much better qualified to enter upon a course of Bible study with interest and success than a school without such organization, as a well-drilled and disciplined army is better prepared than an unorganized and undisciplined mob to enter upon an effective campaign. What superintendent is equal to the task of organizing and keeping properly classified a school whose membership is constantly shifting, and which on no two successive Sabbaths presents the same assemblage of faces?

Every system of Sabbath-school lessons which is of any value is "progressive" in its arrangement—leading the young Bible student on step by step. While pursuing a course of study thus arranged, the thorough mastery of the lessons intended for one division is necessary to awaken a lively interest, and to give that strength and vigor of mind which are essential to enable the scholar to enter successfully upon the study of the lessons of a higher and more difficult grade.

It will also frequently be found that the connection between the lessons for the same division is so close that the lesson for this week is an indispensable introduction to those for several successive Sabbaths; and if some of the members of the class are absent, and fail to obtain a complete understanding of it, they meet with such difficulties in their future progress that they are almost sure to become discouraged. It often happens that one scholar after another is absent, until at the end of three months' instruction half the members of the class have so little knowledge of what they have passed over as to be totally unqualified for further progress.

That a single scholar should be out of his allotted place is a great misfortune to himself and the school. That a teacher should ever under ordinary circumstances fail to meet his class, is inexcusable.

W. E. DAWSON.

## THE CRUCIFIXION OF CHRIST.

[I send you the following verses for publication, hoping they may do the reader as much good as they have me many times. They have been in our family from my earliest recollections, and are to us household words. D. S. JAMES.]

I LOVE the holy Son of God,  
Who once this vale of sorrows trod,  
And bore my sins, a heavy load,  
Up Calvary's gloomy mountain.  
There on the cross he mournful hung,  
The sport of many an impious tongue,  
While pain extreme his nature wrung,  
And flowed life's crimson fountain.

The sun would not behold the scene,  
But 'round him threw night's sable screen;  
Nature was robed in mourning mien,  
And sighed while Jesus suffered.  
But oh! his persecutors stood,  
That cruel, murderous, hellish brood,  
Unmoved, to see his gushing blood,  
And scoffing insults offered.

Why did he not in anger spurn,  
And floods of vengeance on them turn?  
Amazing see his bosom burn  
With soft compassion o'er them.  
No fury kindles in his eyes;  
They beam with love, and when he dies,  
"Father, forgive," the sufferer cries,  
And makes excuses for them.

Oh! was there ever such distress,  
Or such amazing proof as this  
Of mercy, love, and tenderness  
Which our Redeemer's given?  
Not one of all the hosts above  
Can comprehend his matchless love  
That did within his bosom move,  
And brought him down from Heaven.

How ardent ought my love to be  
To One who's done so much for me!  
My constant service faithful, free,  
And all my powers employing,  
I ought his cross with pleasure bear,  
And place my all of glorying there,  
In his reproach most gladly share,  
In tribulation joying.

And never shall it be concealed  
He hath in me his love revealed,  
Of all my sins a pardon sealed,—  
I feel his precious favor.  
In him I do and will rejoice,  
And praise him with a cheerful voice,  
Until the theme my tongue employs  
In Heaven above forever.

## Progress of the Cause.

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

## IOWA.

*Farmington, Aug. 22.*—The interest here far exceeds our expectations. The attendance has ranged from two hundred to four hundred. Excellent order is maintained. The people are very friendly, and seem hungry for the truth. Pray for us, that we may have God's Spirit with us, and that his blessing may rest upon the work here.

IRA J. HANKINS.  
E. J. WAGGONER.

## KENTUCKY.

*Sulphur Springs, Aug. 18.*—We have now given three discourses at this place, and held one social meeting. This is a neighborhood where a few Sabbath-keepers are living, and the interest now being manifested to hear tells very much in their favor, for the truth. We shall remain here until our Conference. Pray for us.

S. OSBORN.

## MICHIGAN.

*Edmore, Aug. 22.*—I have been here about a week, and one has promised to keep the Sabbath. Nearly all of the people have before heard lectures upon our faith, and a number have once kept the Sabbath, and have given it up. This seems sad. The interest is not as good as I could wish, but there are honest souls investigating for truth.

O. SOULE.

## NEBRASKA.

*Arapahoe, Furnas Co., Aug. 20.*—Our meetings here are being well attended. At our suggestion all the stores in town, with one exception, close at 7:45 P. M. The children's meetings Wednesday and Sabbath afternoons are also well attended.

GEO. B. STARR.  
A. J. CUDNEY.

*Halifax, Aug. 19.*—The meetings at this place have resulted in the organization of a church of eleven members. A number of friends from Albion and El Dorado added to the interest of the meetings. Thirteen were baptized, five of whom were from El Dorado. May the hand of the Lord lead this company till we meet on the other shore. CHAS. L. BOYD.

## MISSOURI.

*Kingston, Aug. 17, 1879.*—We closed our effort at this place last evening, with a good congregation. Close attention was paid to the closing discourse. A few good souls have taken

their stand on the Sabbath, and we hope for others. Our tent will be pitched within a few miles from here, so that further attention can be paid to the work here. J. H. ROGERS.  
N. W. ALLEE.

*Kirkville, Aug. 18.*—I was at Greentop yesterday, where I held a meeting two years ago last winter. At the close of that meeting eight persons were keeping the Sabbath, five of whom are still faithful to this great memorial of Deity. These Sabbath-keepers are among the excellent of the earth. I hope Eld. Butler can stop off and visit them sometime when passing. I preached twice yesterday, and my old congregation were mostly out to hear. Shall preach there once a month hereafter.

H. WREN.

## DAKOTA.

*Sioux Falls and Canton, Aug. 18.*—Our meetings at Sioux Falls closed up very well. We left about a dozen new Sabbath-keepers, with a good Sabbath-school. They take ten copies of the weekly *Instructor*. Was with them last Sabbath, and found three more decided to keep the Sabbath. There were twenty adults present, besides two large classes of children.

We pitched our tent at Canton, Aug. 12, and commenced meetings the 13th. The attendance averages about one hundred and fifty, and the interest seems to be good. We are already receiving donations, and numerous invitations to visit.

S. B. WHITNEY.

## WISCONSIN.

*Sturgeon Bay, Tent No. 1, Aug. 19.*—Since our last report, two weeks since, the interest has been on the increase. Last Sabbath we had a good meeting. Brethren were present from Fish Creek and Clay Banks. Three took a stand for the truth, and some others kept the Sabbath for the first time. We still continue here, and labor in hope.

O. A. OLSEN.  
E. G. OLSEN.

*Warner Creek, Tent No. 4, Aug. 20.*—

We have already held eleven meetings since coming to this place. Last Sunday the tent was full of attentive listeners. The interest to hear seems to increase. We are now canvassing the law and Sabbath questions. Some are already convinced. May God help them to obey. Our address until further notice will be Goole, Vernon Co., Wis.

O. A. JOHNSON.  
ANDREW CHRISTIANSEN.

*Richland Center, Tent No. 6, Aug. 15.*—

The Sabbath question, with its kindred truths, is awakening some interest here. Many are investigating, having supplied themselves with tracts treating on this subject. We have loaned our copy of "The Soul and the Resurrection" to some of our spirited infidel hearers, who confess that it is a solid shot into their ranks. The congregation has fallen off some this week, on account of stormy weather.

S. S. SMITH.  
ELI OSBORN.

*De Soto, Vernon Co., Aug. 18.*—I came to

Cally Valley, four miles from here, about four weeks ago, and have labored among the Scandinavians. Have had strong opposition from four Lutheran ministers. Three or four have commenced to keep the Sabbath here, and one Norwegian family has embraced the truth five miles from here, near Victory. One of these with others was baptized by Bro. Olsen a week ago last Sabbath. We hope for others of our Scandinavian friends. I am now with Bro. A. D. Olsen, with the tent at De Soto. We have had four meetings, with good attendance. We have some warm friends already, who remember us kindly. We are of good cheer, and still trust in God.

P. L. HOEN.

*Monticello, Tent No. 5, Aug. 19.*—We

closed our meetings here last Sunday evening. Seven have signed the covenant, and some others are interested. We intend to go to Attica tomorrow, where some are waiting to hear the message. We have met with some opposition from a Methodist minister who lives in this place, also from one of the members of the same church; but the Lord gave us the victory, for which we feel very thankful. We have taken up in collections \$7.18, and our expenses have been very light. We have obtained two subscribers for the *Review*, two for the *Instructor*, and one for the *Signs*. We have not sold many books. Pray for us, that we may meet with success as we go to a new place.

N. M. JORDON.  
A. W. FULLER.

*Elkhorn, Tent No. 3.*—We closed our labors in this place Aug. 17, having held in all forty-five meetings. Prejudice was strong from first to last. A few persons have taken a stand for the truth. They will hold Sabbath meetings, and are learning lessons from the Lesson Sheets. Bro. Hanson, from Racine, who has been staying in Elkhorn for some time past, will meet with them and help them in their meetings. May the Lord be with them, and may they grow in the further knowledge of the truth.

The 19th we came to Rochester, Racine Co.

Last evening we held our first meeting. Good attention was given to the word spoken. About 150 were present. The people here are very kind in supplying our wants.

C. W. OLDS.  
E. M. CRANDALL.

*Pleasant Ridge, Tent No. 8, Aug. 18.*—

We commenced meetings in this place Sunday, Aug. 10. At our first meeting about forty were present. We held three meetings yesterday (Sunday), and the tent was filled each time. Many came a number of miles over rough roads. We have commenced on the Sabbath question, and the interest to hear is on the increase. One who had attended our meetings said to us, "I understand you are going away in two or three days. You ought not to do so. You will have to get a larger tent. The majority of the people are well pleased with what they have heard." We told him we should stay for several weeks. Last Sabbath we met with the brethren where we held meetings previous to coming here. We assisted Bro. Rice in organizing a Sabbath-school of over twenty-five scholars. They take a club of ten copies of the weekly *Instructor*. We also obtained five subscribers for the *Review*, and one for the *Signs*.

T. B. SNOW.  
C. HOLMES.

## MAINE.

*Burnham.*—As the result of our meetings in this place, some twenty or twenty-five have commenced to keep the Sabbath; four have been baptized, and still others are interested. We stay here over another Sunday. The opposition has been strong, and every effort made to keep people from embracing the truth, which has held us here beyond our expectation. Some living twenty miles from here have come to visit friends, and on hearing a few discourses have decided to keep the Sabbath, and have taken tracts home with them to scatter the light in their own neighborhood. Some who believed in spiritualism have renounced it, and have accepted the truth. We think we have the clearest evidence that God has been at work among the people in this place.

J. B. GOODRICH.  
C. STRATTON.

## ONTARIO.

*Belleville, Aug. 13.*—Since coming to Belleville I have obtained one hundred and ten subscribers for our periodicals; and in subscriptions, and for book sales, I have received \$240. Have sent about five hundred names of persons in Belleville and vicinity to the V. M. societies, and the *Signs* is being sent to them; have also circulated several thousand pages of tracts on health and other subjects. Sr. Collie has circulated some 12,000 pages of tract matter in West Belleville, calling around each week to get the tracts she had left the week before, and leaving others in their places. Many speak in favor of the truth, and say that they would like to hear preaching. The *Signs* and *Good Health* appear to be well liked. Some are already keeping the Sabbath, and others are almost persuaded. Belleville is a city of 10,000 inhabitants. I think it will be a good field for tent labor. I leave for Chatham to assist Eld. Moore, at his request.

GEO. A. KING.

## MINNESOTA.

*Grand Meadow, Aug. 14.*—Met with the Grand Meadow church Sabbath, Aug. 9. This church have had but little ministerial help for some time; but I found them doing well, sustaining Sabbath meetings and Sabbath-school. They need to make some improvements in their Sabbath-school in the way of procuring maps, record books, and the Song Anchor, which they promise soon to do. All have pledged one-tenth of their increase to the Lord.

I found a number of young people here who were unconverted, and I labored principally for their conversion. The Lord abundantly blessed the effort, and I had the privilege of baptizing nine of these dear young people, all of whom are children of Sabbath-keepers.

During my visit here I circulated the temperance pledges among all, and obtained twenty-six signers to the total pledge, three of whom were young men addicted to the use of tobacco. I thank God for the good work done here, and take courage to labor on in the gospel harvest.

N. BATTIN.

## NORTH CAROLINA.

*Boone, Watauga Co., July 10.*—While I have been in this part of the State, I have labored some in Wilkes, Caldwell, and Watauga counties. Through the courtesy of a first-day Adventist minister, I have spoken to several congregations of that order. I think some of them see that they have not the whole truth. I have hopes that some of them will come to a better knowledge of God's word. Several more have commenced keeping the Sabbath since I came to this county. I remain here one week more, then return to Reynolds, Ga., which will be my address for a short time. I shall visit Alabama the last of October. If those of our brethren who have tracts that are not in use will send them to Bro. L. P. Hodge, Boone, Watauga Co., N. C., they will be put to a good use. Bro. Hodge and Greggs are giving themselves wholly to the work of the Lord. They are pub-

licly presenting the truth as they have opportunity. They are cautious, teachable men, such as God can use if they will remain so. Bro. H. has received several packages of papers. Brethren sending such packages should wrap them firmly with twine, if the paper is not firm.

C. O. TAYLOR.

## OHIO.

*Appleton, Aug. 18.*—We closed our effort here last evening. Only eight have decided to obey. From the first we have had a good hearing, notwithstanding we have seen so little fruits of our labors. The book sales have been small, and we have obtained but few subscribers for our periodicals. We are reminded of the following from the prophet: "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but do them not."

A. O. BURRILL.

*Solon, Aug. 20.*—We closed our meetings here to-day. Sold \$11.00 worth of books, and obtained nine subscribers for the *Review* and *Signs*. A bitter spirit of prejudice has been overcome, and a few have decided to obey, while many are investigating. A goodly number of these are from the world. Infidelity gives way before the connected truths of the third angel's message. I will give an extract from a private letter from Bedford, which is to the point. The writer is one who may be of service to the cause. He says:—

"Ever since you were here, I have been diligently searching the Scriptures. I can say that the Bible is an entirely new book to me. The doctrine of eternal punishment, with the gross inconsistencies and worldliness of the orthodox churches, had made me a skeptic and scoffer, as I know it has scores of others. In your tent I heard a gospel of love preached in all its native simplicity and truth; a consistent gospel, one that harmonizes the Bible with itself, with reason, and with man's innate sense of justice. I have sat in the scorner's seat, but it was not religion that I ridiculed so much as the hollow, canting hypocrisy which men called religion. I pray that God may give me faith to lay hold of the promises, that I may secure eternal life. Pray for me."

We shall return to Bedford and Solon to follow up the interest, which is growing.

R. A. UNDERWOOD.  
J. C. BARTLETT.

## ILLINOIS.

*Norway.*—About eight weeks ago, Bro. Lewis Johnson and A. A. John pitched their new fifty-foot tent in the little village of Norway. The people of this village and surrounding neighborhood are mostly Scandinavians, the majority of whom understand the English language. These brethren have accordingly spoken alternately in the Danish and English, to those who came out to hear.

There has been much prejudice here, especially among the Lutherans, of whom there are two churches within a mile of the tent; as also among the Methodists, who have a church in the village. Though they are apparently friendly and respectful to our brethren, yet by arranging their meetings so as to prevent their members from attending the tent-meetings, they have detracted from the interest of the latter.

The attendance was small until Bro. A. A. John was challenged for a discussion, by Eld. W. W. Blair. It was thought by Eld. B. and his friends that he would easily crush Bro. John, inasmuch as he (Eld. Blair) was one of the twelve apostles of the Latter-day Saints or Mormons, a man of experience, having preached twenty-one years, and published several works in defense of his views. The subjects discussed were the Sabbath, the Sunday, and immortality. Knowing the power of the truth, and that God would stand by his servant in its defense, we felt confident of victory; but our most sanguine expectations have more than been realized. That the masses should be carried so completely on these unpopular truths, was more than we dared to hope. The attendance was good during the entire discussion of seven sessions of two hours each. Many have seen the beauty and harmony of the truth. We wait to see the result, hoping that some will decide to "keep the commandments of God and the faith of Jesus."

JAMES M. BUTE.

## NEW JERSEY.

It may surprise some to learn that I am so soon again in New Jersey. When I left I received a faithful promise that I should be informed how the cause prospered among them; but hearing nothing, I was satisfied after much prayer that I must return to Camden. On arriving, I found that I was just in time to save the cause from much perplexity that the enemy was preparing to bring in. We showed with clearness, by the aid of the Spirit of God, that those who are in love with the third angel's message, are in perfect harmony with God and his word, and are perfectly joined together, of the same mind and of the same judgment, so that there are no divisions among them, but that they all speak the same things.

This labor seemed to bring about a great change in the feelings and actions of all. On Sabbath afternoon, Aug. 9, we had an ordinance meeting, and it was good to be there. Eld. Orcutt, of South Vineland, N. J., was with

us. I made some remarks in regard to Bro. W. Macomber going out as a missionary worker, whereupon he offered his resignation as leader, and Bro. Robert Thompson was appointed to lead their meeting, and teach the large class in the Sabbath-school. A superintendent was also appointed. Nearly all have pledged to pay their tithes, and they now have a good fund in the Sabbath-school treasury.

I also spent one week in South Vineland, N. J. There I found a small church of faithful brethren and sisters, with a good Sabbath-school, supplied with weekly *Instructors*. They were taking a club of the *Signs*, and faithfully paying their tithes. They are under the watch-care of Eld. Orcutt, whose health is not sufficient much of the time to enable him to go out from home to preach. He will attend the quarterly meeting in Camden the second Sabbath in October. If Eld. J. W. Morton, S. D. Baptist, should be at liberty, I would be much pleased to have him attend also, and assist in the ministration of the word. There are several to be baptized then. We hope the brethren will secure the use of Eagle hall for the occasion.

I leave things in Camden feeling that the hand of the Lord is in the work there, and that he will prosper it. Some commenced keeping the Sabbath while I was there this time, and others are interested. I am now three miles west of Baltimore, with the little company of Sabbath-keepers that I met in Calverton when I was here before. They are all firm, and others are expected to unite with them soon. I will remain here until next Thursday, and then, if the Lord will, I will go to Harper's Ferry and commence a protracted meeting at Bolivar Heights one mile west of the ferry, in West Virginia. Harper's Ferry will be my address until the first of October. I earnestly request the prayers of the faithful in behalf of this mission.

I. SANBORN.

## NEW YORK.

*Moravia and Weedsport, Aug. 22.*—This place has for many years had a wide reputation as a head-quarters for spiritualism. Although there is at present but little excitement over this doctrine, yet it is evident that the delusive leaven is working, and only a few more startling developments are needed to make spiritualists of many who now profess Christianity. We spent nearly seven weeks at this place, and we never before saw so much of the manifestations of the power of Satan as here. Ministers went so far as to warn their people publicly, as well as privately, not to attend the tent-meetings; and in two cases they manifested such a bitter spirit that they were reproved by their own church-members. As a result of labor here, and some efforts put forth at Locke, eight are now striving to keep all the commandments. One of these is a young, thoroughly educated Baptist minister. Another is a lady who was once a noted spirit medium. Fully as many more are about convinced, and we believe will yet take a decided stand for the truth. We hold meetings at Moravia every Sabbath. We began meetings in Weedsport the 17th. The attendance has been good, and the interest manifested is encouraging. The M. E. church are holding their annual camp-meeting only four miles distant, and this detracts somewhat from our attendance; but we see omens of good, and shall labor on trusting in God.

GEO. D. BALLOU.

## TEXAS SABBATH-SCHOOLS.

*Grand Prairie.*—Sabbath, June 14, I spent with the friends at Grand Prairie. I found them very much discouraged, having given up their Sabbath-school and social meetings. They all felt the need of them and all seemed determined to commence anew and make a success of their Sabbath-school. This being a dull season of the year, but little could be raised to buy books, *Instructors*, maps, etc., which are needed in every Sabbath-school. But enough was raised to make a start in this direction. A club of five *Instructors* was subscribed for. The S. S. Record and class books, and question books for Bible class and infant class, were adopted. Several French brethren who are just learning to speak English, and who have not before taken part, have taken hold with them. All promised to attend regularly. I left them feeling much encouraged. Twenty-one joined the Sabbath-school with promise of more joining soon. A superintendent and secretary were chosen.

*Terrell.*—Here I found the brethren and sisters very much scattered, and several about giving up their faith. Through the aid of Mr. Bivins, who is a kind friend to the cause, we secured the Terrell Institute building, free of rent. It is large and roomy, and is centrally situated. Here about twenty met on the 3d Sabbath of June and organized a Sabbath-school, with a superintendent, assistant superintendent and secretary. Here, as at Grand Prairie, the brethren were short of means; but they started with S. S. records, class books, question books, and five copies of the *Instructor*, intending to invest more as they get more means. The penny contribution will be a means of help to these Sabbath-schools. There is much opposition here against the truth, and the few faithful ones have to meet persecution; but if they hold out faithful, what a crown of rejoicing will soon be theirs. There is a good prospect of a strong Sabbath-school being established at Terrell. Several will attend who were not present at the organization.

*Rockwall.*—From Terrell, went to Rockwall, having an appointment to organize a Sabbath-school at this place in company with Bro.

James, of Terrell. While we were stopping over night at Bro. Carter's, who is living on a stock ranch belonging to another man, the enemy stirred up several wicked men, who loudly cursed Adventists, pounded against the house, and threatened to break in upon us during the night, and at family prayers. How precious the blessing of the Lord seemed at this time, as we remembered his promises.

At Rockwall some were hindered from attending the meetings by sickness in their families. We met several here at their homes, and talked and prayed with them. When we saw the interest manifested by these lonely ones as we spoke of the blessed hope, and how glad they seemed to be to see any one of the same faith, our hearts warmed within us with love and sympathy toward these scattered brethren and sisters. May we as brethren here in Texas, gird on the armor and fight manfully in the cause of truth, and not sit down in discouragement while these poor lambs of the flock are dying for want of our help and encouragement. Have we not as older brethren and sisters in the truth a great responsibility resting upon us in this respect; and shall we not arise and go to work while the day lasts, and thereby gain strength for ourselves? Our dear brethren in the field have their hands full in preaching the message; and as our Conference is weak, and lacks means for more laborers, shall we not all help by doing what we can in the vineyard? The Lord will bless us and make us strong in him. I believe a strong Sabbath-school can be raised up in Rockwall.

A. H. KING.

## OHIO STATE QUARTERLY T. AND M. MEETING.

THIS meeting was held at Bowling Green the third Sunday in July. Reports were received from all but two churches where tract societies are organized. Not quite so much was done this quarter as the previous one, from the fact that it is the poorest quarter in the year to do missionary work. However, a very good report was presented. During this quarter, most of the churches have pledged from fifty to two hundred dollars on the missionary work, to be paid during this year. All are making ready for extensive work this fall and winter.

D. M. CANRIGHT, Pres.

J. B. GREGORY, Sec.

## TEXAS T. AND M. SOCIETY REPORT.

No members,	299
“ reports returned,	108
“ new members,	17
“ families visited,	93
“ letters written,	155
“ subscribers obtained for periodicals,	84
“ pages pamphlets loaned,	5,816
“ tracts given away,	54,256
“ periodicals distributed,	826
“ Annals distributed,	219
Money received,	\$77.40

MAGGIE J. DICKERSON, Sec.

## ORGANIZATION OF THE QUEBEC T. AND M. SOCIETY.

THIS society was organized at a meeting held at South Stukely, P. Q., Feb. 9, 1879. After the constitution was read and adopted, twenty became members of the society, which, by vote, was called the Tract and Missionary Society of the Province of Quebec.

A. C. Bourdeau was elected president; A. B. Cushing, vice-president; and C. Bourdeau, secretary and treasurer.

The Province was divided into two districts. District No. 1 comprises the counties of Shefford and Bromé; and district No. 2 comprises the counties of Stanstead and Compton.

J. H. Hammond was appointed director, and B. E. Hammond, secretary, of district No. 1; Mrs. H. Blake was chosen librarian for the Bolton and Stukely church, and Mrs. E. Cross, librarian for the friends in Sutton.

At a subsequent meeting held at Dixville, Feb. 16, J. E. Hool was appointed director of district No. 2; John L. Martin, secretary; Mrs. E. Cushing, librarian for the Barford church, and Mrs. J. Claxton, librarian for the Westbury church. Fourteen members were added to the society. District quarterly meetings were held, one at Dixville, June 21, 22; and one at South Stukely, July 5, 6; at which, reports, showing the amount of labor performed in their districts, were presented.

A. C. BOURDEAU, Pres.

C. BOURDEAU, Sec.

## INDIANA H. AND T. SOCIETY.

A MEETING for the purpose of effecting the organization of a State Health and Temperance Society was held in connection with the camp-meeting at Noblesville, Ind., Aug. 11, Elder S. H. Lane presiding.

After singing and prayer, the assembly listened to the reading of the constitution and by-laws of the National Association, and remarks by S. H. Lane, W. C. White and others.

*Moved,* That the constitution be adopted by this assembly. Carried.

*Moved,* That a committee on nominations be appointed by the Chair. Carried.

The following persons were appointed: J. M. Rees, Wm. Carpenter, and J. W. Johnson. During the absence of the committee we listened to remarks on the importance of living strictly temperate lives.

A call being made for the report of the com-

mittee the following names were read: For president, Dr. Wm. Hill, Rochester, Ind.; for secretary, Sadie G. Edwards, Kokomo, Ind. The report was adopted.

*Moved,* That the president, secretary, and Eld. Lane, be a committee to appoint agents in various churches to solicit members to the State organization. Adjourned to call of Chair. Dr. W. HILL, Pres.

SADIE G. EDWARDS, Sec.

## TENNESSEE.

*Mount Gilead.*—The little church at this place is still striving to overcome. They now number thirteen. On first-day July 6, the ordinances were celebrated. The Lord blessed his children while “sitting together in heavenly places.” Pray for us, that we may overcome and receive the victor's reward.

P. D. MOYERS.

## NEVADA, IOWA.

At our late district quarterly meeting five were baptized, four of whom are heads of families; and we enjoyed an excellent season in the celebration of the ordinances. Bro. J. T. Mitchell was with us to preach the word.

S. M. HOLLY

## ORDER OF EXERCISES IN V. M. MEETINGS.

1. SINGING.
2. Prayer.
3. Reading the minutes of the previous meeting.
4. Reading of letters received during the week.
5. Any action that may be necessary to be taken on cases presented by these letters, as, sending the *Signs* six months, more or less, to any person at the expense of the society.
6. Receiving the addresses of individuals to whom *Signs* are to be sent.
7. The consideration of cases requiring assistance, pecuniarily or otherwise, and any other business.
8. Distribution of the *Signs*.
9. Close with prayer.

Strict order should be preserved. The presiding officer should be respected. Two members should never be allowed to talk at the same time, and order should be maintained the same as in other religious meetings. “God is not the author of confusion, but of peace, as in all churches of the saints.” 1 Cor. 14:33.

V. M. meetings should not hold over one hour unless there is some special interest.

S. N. HASKELL.

## RECENT EARTHQUAKES.

THE earthquakes in the world in 1878 amounted to 103, and were most numerous in winter and autumn, only 18 being noted in both spring and summer, while there were 39 in winter and 26 in autumn. This number, however, states Herr Fuchs, who annually records these disturbances, includes as units many periods in which shocks occurred at intervals for days and weeks. The most destructive earthquake took place on January 23, in Terapaca, South America, and another notable disturbance occurred in San Salvador. In Europe, one shock on January 28 affected Southern England and part of France; Switzerland, the Black Forest, the Tyrol, Lisbon, and Piedmont also suffered at different times; while the earthquakes on the shores of the Bosphorus in April and May were felt by the British fleet. The lower Rhine earthquake, beginning on August 26, affected a region of over 2,000 square miles. There were 12 volcanic eruptions—an unusually high number—and these occurred at places far apart, and mostly proceeded from little-known volcanoes.

## Notes of News.

—LIVERPOOL, Aug. 22.—The injury done to the growing crops in many districts the past few days, is to a great extent irreparable.

—THE loss of property in Russia by fires in July alone is stated at 8,300,336 roubles. An enormous fire occurred at Batoum on the 6th inst.

—DENMARK has been visited recently by a storm which killed 50 persons, destroyed over 100 farm-houses, and extensively damaged the crops.

—THREE of the five male Nihilists, sentenced by the military tribunal at Odessa to be hanged, were to be executed at 10 this morning. The woman sentenced to exile in Siberia is only 15 years old.

—NELLIE GRANT SARTORIS, the only daughter of General Grant, did not die Aug. 13, as reported last week. The papers have discovered that it was another Sartoris, a relative of the former's husband.

—LONDON, Aug. 22.—A Vienna correspondent reports that disquieting rumors are in circulation there regarding unfriendly intentions of Russia toward Germany and Austria. Weighty influences are said to be at work in St. Petersburg.

—ST. PETERSBURG, Aug. 22.—Very serious signs of disturbance are observed among the peasantry. The recent proclamation affirming the permanence of the present disposition of the land was designed to meet a grave and increasing danger.

—A BERLIN correspondent reports that owing to

additions to the fortifications of Russia on its western frontier, the construction of those of Germany at Thorn, which it had been expected would be finished within four years, will be so hastened that it is now thought they will be finished within a year and a half.

—ATLANTA, Ga., Aug. 20.—News of the sinking of the Angolo mountain in North Georgia is fully confirmed. It is a large mountain, being over two miles around its base, and has broken loose and has fallen into what appears to be a chasm beneath. It first fell about two-thirds under ground, but has since sunk further.

—MEMPHIS, Tenn., Aug. 22.—To-night is drear and gloomy. A steady rain began falling at dark, and at this writing (9 p. m.) continues falling. The streets are deserted, and none, save perhaps a belated Howard visitor, can be found abroad. The day's record shows a decrease in the number of new fever cases, but an increase in the death roll.

—SCANDALOUS doings are not confined to this country. A gross series of frauds has just been discovered to have been committed on the government at Portsmouth, England, and will form the subject of a Treasury prosecution. The frauds were in connection with supplies of milk to invalids in the Military Hospital, and have occasioned considerable excitement in the garrison.

—THE United States Consul at Manchester, England, writes to the Department of State at Washington that the British demand for American grain and meat will be enormous this year. Business in England is greatly depressed, and it is estimated that in the city of Manchester alone, 80,000 persons are supported by the public. The bad harvest is likely to make this state of things much worse.

—WASHINGTON, Aug. 22.—The United States Consul at Quebec says that \$5,500,000 capital has been wholly wiped out by the failure of the Consolidated Exchange and Ville Marie Banks, besides a loss to the depositors and bill-holders of about half a million more; but worse than all is the condition of the working classes. During the past winter there was scarcely any employment, and it is estimated that there are not less than 7,000 workmen at present out of employment in Quebec and its suburbs. Controversies about the distribution of the small amount of work to be done culminated in the riot of the 15th. It is entirely a question of bread, and, as a repression does not feed the hungry, the situation is anything but agreeable.

## Obituary Notices.

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

MARSHALL.—Died, near Otley, Iowa, Aug. 3, 1879, Janie, daughter of Wm. and Ann Marshall, aged 5 years and 7 months. Funeral discourse by the writer, to a large company of the friends and neighbors of the deceased. J. B. BENNINGTON.

MORGAN.—Died, of intermittent fever, in Sidney, Mich., Aug. 15, little Otho, son of J. and I. Morgan, aged 13 months and 17 days. His parents laid him away in hope. Funeral discourse by the writer.

ORLANDO SOULE.

DICKENS.—Died, of liver complaint, at his residence at Grand Meadow, Mower Co., Minn., Aug. 15, 1879, Bro. Robert Dickens, aged sixty-three years. Bro. Dickens embraced the Sabbath nineteen years ago, under the labors of Eld. Ingraham, in the State of Pennsylvania. He united with the Grand Meadow church last October. His sufferings during his last illness were very great; but he expressed entire submission to the will of God, and fell asleep in the sweet hope of immortality when Jesus comes. He leaves a large family to mourn his loss, but they sorrow not as those who have no hope. Funeral discourse by the writer, from Rev. 14:13, the text having been selected by our brother for that purpose before he departed.

“Does earth attract thee here?” they cried;  
The dying Christian thus replied,  
While pointing upward to the sky,  
“My treasure is laid up on high.”

J. BATTIN.

BROWN.—Died, of typhoid pneumonia, Aug. 14, 1879, at Adams Center, N. Y., Sister Mary L., wife of Bro. Wm. H. Brown, aged 35 years, 2 months, and 9 days. Sister Mary was converted at about seventeen years of age, and received baptism at the hands of Bro. White, at Brookfield, N. Y. She afterward removed with her parents to Adams Center, and united with the church at that place. Her religious experience has seemed steadily to deepen and broaden, and especially since the Biblical Institute at Rome, she has sought a deeper consecration to God, and a fuller knowledge of his will, and has seemed to feel especial nearness to him.

Always ready to give her cheerful co-operation to any enterprise for the advancement of the Master's cause, her loss will be deeply felt, not only by the church to which she belonged, but wherever she was known. She had a large circle of correspondents in the vigilant missionary field, which was constantly increasing, and she was receiving frequent encouraging evidences that the seed scattered was taking root. At the time when she was stricken down she was engaged in labor with a tent company, and till her last moment her mind was full of her work. Throughout her sickness the peace of God was fully hers, and his praise continually in her mouth. Almost her last words were, “All is well.”

Her aged parents mourn the loss of their only child, the stay and comfort of their declining years, and her husband and child that of a devoted Christian wife and mother. She will be sadly missed by all; but the bright and comforting evidence she has left cheers us as we look forward to the resurrection morning, with the hope that we shall meet her among the redeemed.

The house of worship was well filled on the occasion of the funeral, although there was a severe storm at the time; and the deep feeling manifested on the part of the congregation was a strong testimony to the esteem in which she was held by those who knew her. Funeral services by the writer, from Rev. 14:13.

B. L. WHITNEY.

Signs of the Times please copy.

# The Review & Herald.

Battle Creek, Mich., Fifth-Day, Aug. 28, 1879.

## REMAINING CAMP-MEETINGS FOR 1879.

INDIANA, No. 2, ———	Sept. 4-9.
MAINE, Waterville, ———	" 11-16.
VERMONT, Essex Junction, ———	Sept. 4-8.
MICHIGAN, No. 2, Vassar, ———	" 18-22.
" No. 3, Lyons, ———	Sept. 19-24.
NEBRASKA, No. 1, Beaver City, ———	Oct. 2-7.
" No. 2, Seward, ———	Sept. 25-30.
IOWA, ———	" 10-16.
PENNSYLVANIA, Friendship, N. Y., ———	" 18-23.
NEW YORK, Carthage, ———	Sept. 18-23.
CALIFORNIA, No. 1, Fresno City, ———	Sept. 30-Oct. 6.
" " 2, Healdsburg, ———	Oct. 10-16.
KENTUCKY, Powder Mills, ———	
TENNESSEE, Edgefield Junction, ———	

## NOTICE.

ALL who pass over the following-named railroads, P. and O., B. and L., Central Vermont, with roads under its control, and S. E., to our camp-meeting at Essex Junction, paying full fare, will receive free return checks on the ground.  
VT. CONF. COM.

## REDUCTION IN FARE TO THE VASSAR CAMP-MEETING.

THE Detroit and Bay City R. R. will sell round-trip tickets from any station on the line to Vassar and return, at the rate of two cents per mile each way, between Sept. 3 and 9. The Chicago and Lake Huron will make the same reduction in fare on its line from Flint to Port Huron.  
A. B. OYEN.

## TENTS FOR PENN. AND N. Y. CAMP-MEETINGS.

ARRANGEMENTS have been made so that those who desire to rent tents for these meetings can do so at the following rates, which are much lower than we have heretofore paid: 24x30, \$7.50; 16x24, \$5.00; 12x17, \$2.75; 9x12, \$2.00. Those wishing tents are requested to decide at once on the size and number wanted, and notify me without delay, that the tents may be on the ground in season. Address me at Rome, N. Y. We especially request those who wish tents for the Pennsylvania meeting to order immediately, so that their tents may be in time. All orders for this meeting should reach me by Sept. 3.  
B. L. WHITNEY.

## VERMONT CAMP-MEETING SABBATH-SCHOOL.

At the Essex Junction camp-ground, a general Sabbath-school will be held on Sabbath morning, Sept. 13. Come furnished with *Instructors*, Lesson Sheets, and question books, and with the lessons well learned.

The First Division will recite lesson 7, "The seventh-day," in Bible Lessons for Little Ones; Divisions Two, Three, and Four, will recite the lessons designed for the second Sabbath in September, in the *Instructor* and its Supplement. Drill the children on the ten commandments, and on the names of the books of the Bible. Parts will be assigned classes to repeat in concert. Come with a purpose to heartily co-operate with those who may have charge of the school.  
H. PEEBLES.

## ARE YOU GOING TO CAMP-MEETING?

"I GUESS not, I don't think I shall." How heavily these words have sunk into my heart a number of times recently. My dear brethren and sisters, are you going to let this meeting, the meeting at Essex Junction, Sept. 11-16, pass and you remain at home? Of course all cannot attend; but I fear a goodly number will stay away who should be there, and who will thus sustain a great loss. It is our last appeal, and no doubt it will be the last opportunity for some of us to enjoy a meeting of this kind. Before you fully decide to let this chance go by, please carefully read again the article "Our Camp-meetings," from the pen of Sr. White, in REVIEW No. 3, current volume.  
A. S. HUTCHINS.

## THE PENNSYLVANIA CAMP-MEETING.

ACCORDING to appointment, it is now expected that the camp-meeting for the Pennsylvania Conference will be held at Friendship, N. Y., Sept. 10-16, and we wish to call the attention of the brethren of this Conference to the importance of their making especial efforts

for the success of this our first camp-meeting.

There is no reason why there should not be a large attendance at this meeting, as the location selected is central, and within easy reach of all parts of the Conference. This is the first camp-meeting ever held in this part of the State, and we are anxious to see every company of Sabbath-keepers well represented at this meeting.

The Erie R. R. will give reduced fare to those attending the meeting over their road. Full particulars in regard to this will be given next week. It is expected that the General Conference will furnish us help for this meeting, and we extend a cordial and urgent invitation to Bro. and Sr. White to attend.

Now let all our brethren and sisters at once begin to make their calculations to come to this meeting. We certainly need the benefits to be derived from such privileges as this meeting will afford. We will do the best we can so that the expenses of the meeting shall be as light as possible, and as a large share of the brethren can come with their own teams if they choose, many of those who have heretofore been deprived of such privileges can now enjoy them.  
B. L. WHITNEY.

## VASSAR CAMP-MEETING SABBATH-SCHOOL.

It is important that this Sabbath-school should be well attended; and we urge upon all who attend the camp-meeting to come prepared to take part in the Sabbath-school.

Those studying prophecy will take Lesson 42; the youth, Lesson 61; the children, Lesson 35; and the little ones, Lesson 36, in the book prepared for them.

We are anxious to see the Sabbath-schools of eastern Michigan well represented by officers, teachers, and scholars. Do not neglect to bring the children! We want to see their happy faces, and have a talk with them.

Secretaries should bring their Record Books, and the Class Records of the teachers. If they are right, it will be a satisfaction to see them; if they are imperfect, the errors will be kindly pointed out, and suggestions given in regard to the best way of correcting them. The Sabbath-school will be held at 8:45 Sabbath morning, and at the same hour on Sunday morning there will be a meeting to discuss the interests of the S. S. work. There will also be a teachers' and officers' meeting at some hour not occupied by more general meetings. Opportunities will be afforded for asking questions, in private as well as in public; and it is hoped that all will come prepared to present their difficulties, and not only to do this, but to report successes, or any encouraging features that may have come to their notice.

A box will be put up, as at our Sabbath-schools at home; and it is recommended that all come prepared to contribute generously to our Sabbath-school fund, that the work may not be hindered for want of means.

W. C. WHITE, } Executive  
J. FARGO, } Committee.  
G. H. BELL, }

## NEW AND REVISED BLANKS.

A NUMBER of leading brethren have lately taken all the blanks used in our Conference societies and carefully revised the old ones, adapting them to the present necessities of the cause; they have also gotten up some new ones to meet the growing wants of the cause. The president of the Conference should look these over and provide his secretary and different officers throughout the Conference with a full assortment of these blanks. They are as follows:—

1. *Tract and Missionary Member's Report.* This blank is designed for the individual members of the society, on which to make their quarterly report to the librarian. It has been revised. There should be a good stock of these in the hands of each librarian.

2. *Tract and Missionary Librarian's Report.* This is designed for the librarian, on which to make his quarterly report to the district. It has also been revised. Each librarian should have quite a number of these.

3. *Sabbath-school Secretary's Report.* This has been used but a short time, and is now revised in good shape. Every secretary should use one of these at the end of each quarter in reporting the doings of his school to the State secretary.

4. *Church Quarterly Reports.* This also is a new blank lately gotten up for the use of the church clerk, on which he is to make out at the end of the quarter a full report of the standing and work of his church, and forward it to the president of the Conference. There are great advantages to be derived from using this blank.

It enables the president to see readily each quarter what every church in the Conference is doing.

5. *Quarterly Report of Tithes Paid to the Church.* This also is a new blank. It is for the use of the treasurer, on which to report to the minister having charge of his district an exact statement of what every member has paid into the treasury during the quarter, and also how much he has sent to the State treasurer. By means of this the minister can tell exactly what every member in his district has done during the quarter, and who are neglecting their duty. Then he forwards these, after the district meeting, to the president, and he, at a glance, can tell what every man in the whole State is doing financially. He also compares them with the treasurer's book, to see if the accounts are kept right.

6. *Annual Report of the Church to the Conference.* This is a new blank prepared for the purpose of giving a full statement of the church, Sabbath-school, and missionary society, and the tithes during the entire year. It is prepared by the clerk and sent to the Conference.

7. *Letters of Commendation.* These are letters sent by the clerk of one church to the clerk of another church, when a member is to move from one church to another.

8. *Letters of Introduction.* These are given to members wishing to be absent for a time from the church, but who do not wish to join elsewhere. All traveling brethren should have them.

9. *Credentials for Delegates to the State Conference.* Every church should have them to furnish its delegates to the annual meetings.

10. *State Conference Report to the General Conference.* This is a new blank adapted to the present workings of the church.

11. *Credentials for Delegates to the General Conference.*

12. *Preachers' Licenses.* A blank to be filled out and given to the licentiates.

13. *Certificates of Ordination.* A blank to be filled out and given to each minister at his ordination by the officiating elders.

14. *Ministers' Credentials.* These are to be filled out by the executive committee, and given to each minister annually on the renewal of his credentials.

15. *Vigilant Missionary Weekly Reports.* The name indicates what these are for.

It is the duty of each president to see that his Conference is duly and promptly furnished with all these blanks. Brethren, do your duty.  
D. M. CANRIGHT.

## Appointments.

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

ORD, Nebraska, Aug. 30, 31.

ORLEANS, Harlan Co., Neb., Sept. 6, 7.  
CHAS. L. BOYD.

## NEBRASKA CAMP-MEETING.

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

A GENERAL meeting will be held at Oronoco, Minn., commencing Sept. 11, 1879, and holding over Sabbath and Sunday. This meeting is for the special benefit of those churches in the southeast part of our Conference, and we hope to see all the brethren and sisters from these churches at this meeting. Be sure to bring your children, as the Sabbath-school work will claim a share of the time. One of our large tents will be on the ground to hold meetings in. Those attending this meeting should come prepared to take care of themselves. You who have family tents, bring them along, and come early so as to have them ready for the meeting.  
HARRISON GRANT.  
N. BATTIN.  
L. H. ELLS.

## VASSAR, MICH., CAMP-MEETING.

A T. and M. meeting will be held on Friday, Sept. 5, at 2 P. M. We hope to see all members of Districts No. 8, 9, 10, 13, and 16, at this meeting, that we may fully understand the wants of this branch of the work, and that plans may be made for the fall and winter's labor. District secretaries and librarians should bring their books, as there will be those present who will cheerfully render any necessary assistance in regard to keeping them.  
J. FARGO.

THE interests of the Health and Temperance Society will be considered at the Vassar camp-meeting. Opportunity will be given to all to sign the pledge. Brethren, come prepared to advance with this part of the Lord's work.  
M. B. MILLER.

THE first annual session of the Vermont S. S. Association will be held in connection with the camp-meeting at Essex Junction, Vt., Sept. 11-16. Let delegates be chosen by each school in the State. The usual business of the annual meeting will be considered.  
H. PEEBLES, Pres.  
E. M. PEEBLES, Sec.

## KENTUCKY CAMP-MEETING.

THE Kentucky camp-meeting and Conference will be held at Powder Mills, Hart Co., beginning Tuesday night, Sept. 30, and continuing until the next Monday night. We make an earnest appeal, first, to the Powder Mills church to commence now to get ready for this meeting, and to arrange matters so as to leave their homes for the encampment in time to have all ready before the meetings commence; secondly, to the brethren and sisters throughout the State to make a strong effort to be at the meeting in time and remain until the close. Come prepared to take care of yourselves and others. The brethren and sisters from abroad will be cared for. We expect that Eld. Canright, Eld. R. F. Andrews, and Eld. G. K. Owen and wife, will attend this meeting. Let all the members consider themselves a committee to interest the people to attend this meeting. There will be teams at Munfordsville, Tuesday, Sept. 30, to convey all who may come by railroad to the place of meeting. All who intend coming this way will please correspond with P. A. Williams, Rio, Hart Co., Ky. Teams will be at the depot only one day, Tuesday.  
CONFERENCE COMMITTEE.

## TENNESSEE CAMP-MEETING.

As the General Conference favors us with ministerial help for two camp-meetings in our Conference, we think it best to hold a session of the State Conference at each place. The meeting for Tennessee will be held at Edgefield Junction, commencing with the Sabbath, Oct. 10, and continuing one week. Will every brother and sister in Tennessee make every reasonable effort to attend this meeting? Come prepared to care for yourselves. Those from a distance will be provided for. Use every effort to interest people to come to the meeting. Bro. G. K. Owen and Clinton Owens will arrange for this meeting in Tennessee. All who expect to go to Tennessee in wagons will come to the Kentucky meeting prepared to go right on from there.  
CONFERENCE COMMITTEE.

## MAINE CAMP-MEETING.

THIS meeting will be held Sept. 4-9, at Waterville, on the same ground that was occupied last year. A reduction of one-half fare will be granted on the M. C. R. R., as usual. Ample provisions will be made for both man and beast. Eld. Geo. I. Butler and other able speakers will be present. Let every Sabbath-keeper in Maine come. All of us need the strength and encouragement which can be derived from attending this meeting. Let us come to seek God, and work for the salvation of perishing souls. We invite Bro. and Sr. White to attend if consistent with duty.  
COMMITTEE.

THE next annual session of the Maine State Conference will be held on the camp-ground at Waterville, Sept. 3, 1879, at 4 P. M. Let all the delegates be upon the ground to attend the first meeting of the Conference. Those churches that have been organized this year, also unorganized bodies of Sabbath-keepers, should be represented in this session.  
J. B. GOODRICH, Pres.

## Publishers' Department.

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

## NEW EDITION.

"THE Rejected Ordinance, or the Perpetuity of the Memorial of our Lord's Humility." The tract edition of this work, by Bro. Littlejohn, having been exhausted, a new edition has been issued. Much valuable matter has been added. Every family should have a copy, and thoroughly post themselves on this interesting and important subject. Price, 10 cts.

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Lizzie Hornby \$412 51, Pacific Press 46.35, Geo Foreman 15.20, Pacific Press 43.11.

## Cash Rec'd on Account.

Ill Conf Fund per J F Trovillo \$4.87, James A Ashbaugh 4.16, Ohio Conf Fund donation from Adelia Robbins 2.00, N E T & M Society per E Thayer 800.00, Geo A King 20.00, Ky & Tenn T & M Society per B Combs 50.70, N Y Conf Fund Wealthy McNitt (s n) 2.00.

## Mich. T. & M. Society.

Dist 6 per F Howe \$11.10.

## Mich. Conf. Fund.

Ellis Margerson \$20.00, Jefferson per J Iden 8.40, Convis per S Sellers 59.19, Bancroft per L E Rathbun 20.00, Fowlersville W H Kennedy 3.28, Locke A Avery & wife 27.25, Carson City per W R Evans 17.58, West Plains per John Banks 15.45, Hickory Corners Geo E Risley 10.00.

## Gen. Conf. Fund.

Mrs Laura L Atwood \$1.00.

## Gen. T. & M. Society.—Donations.

Mrs E H Woolsey \$10.00, H C Wilcox 3.00, G F Wilcox 3.00, W McNitt (Thank Offering) 1.50.

## Danish Mission.

John Lornitz \$2.00, A friend 4.40, J Jacobson 7.35, L P Anderson 15.00.