

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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TRUSTING.

ANYWHERE that Jesus calls me,
Any work he gives to do,
Any trial or affliction
He may call me to pass through,
My glad heart has the assurance
He will help me bear and do.

Oh, the blessedness of trusting
And the full heart satisfied!
Oh, the holy joy of loving
Only Him, the Crucified!
Looking up with faith unwar'ring,
To the wounds in his dear side;

Peace abiding like a river,
Rest the world can never know,
Faith that sees the pitying Father
Whereso'er the feet may go—
Love uprising, filling, sweet'ning
Every cup of pain and woe.

All my soul is filled with blessing
While I sit at his dear feet,
And a consciousness of serving
Makes the hallowed cross more sweet,
While I own thy full salvation
And the cleansing all complete.

If the way be rough and thorny,
Thou did'st tread the same for me;
Shall the servant than his Master
More exempt from trial be?
If I may at last behold thee,
It will be enough for me.

General Articles.

TENT-MEETINGS.

BY ELD. D. M. CANRIGHT.

(Concluded)

STRAINING THE TENT.

UNLESS proper care is exercised, a tent may be easily ruined in one day. As soon as it begins to rain, the ropes and canvas commence to swell and tighten. Then the top should be gradually let down, every little while, as fast as it tightens. It is not necessary to loosen the guy rope; lowering the top is sufficient if the tent is properly pitched. The big guys, however, which hold up the center pole, will have to be loosened, as you cannot let them down. If the tent is allowed to stand during a rain till it becomes too tight, it will stretch the threads in every seam; then ever after that it will leak like a sieve, and will be good for nothing. But a tent should be kept stretched tight all the time in the driest weather. It looks much better, and is not injured by the wind so much, as it is when allowed to hang loose and flap around. Again, care should be taken not to allow the tent to mildew after a rain. What ruins a tent the quickest of anything is to have a heavy shower of rain come, and then have the sun come out on it, clear and hot. This is what mildews and rots a tent. To avoid this, just as soon as the rain is over, the wall should be put up all around the tent, so as to allow a free circulation all through it. This will soon dry off the dampness before the tent has time to mildew.

ADVERTISING.

What we want is to get the attention of the people; and to secure this object every reasonable effort should be made. This is an age of advertising; everybody expects to advertise. We must do it. Still, circumstances make a difference. In the country, or in a small back village, where everybody knows all that is going on, after the first bills are scattered the neighbors

will advertise the meetings enough. But in the larger villages and cities, where there are so many things to attract the attention of the people, a large amount of advertising must be done.

In the first place, we always have a bill of our meetings, setting forth what we shall lecture upon, when, where, etc. One of these should be put in every house, hotel, post-office, shop, and store, in the place. Usually, this will bring you a good audience to start with. Then if there is a daily paper published in the place, a stirring notice of the meeting should be inserted in the paper every day. This will cost but a very little. If there is no daily, make the best use of the weekly paper. Usually the editors of these papers are glad to have anything that is news, anything that would interest the people, written out as articles for their papers; hence the very first thing to be done is to go to the editor or publisher, state plainly what you want, and obtain the privilege of writing short articles, of perhaps one-third of a column to a whole column in length, in each issue, setting forth the substance of your lectures. You will find the publishers much more ready to grant you this privilege than you would naturally suppose. I have never been denied yet. Of course, you want to make them believe that you are going to stir things, that the people will be interested, and that you have something important to say. Then be on hand with just as pithy and spicy articles as you can write.

In a large town you want to make use of a bulletin-board to be put in as many prominent places as you can obtain the use of. Obtain a set of cut letters; then with a brush and a little India ink and white paste-board or paper, you can print the headings of all your subjects; and put on the bulletin-board each day the subject for the evening. You can have one in front of the tent, at least. Other modes of advertising can be taken advantage of, according to circumstances. Do not be afraid of advertising too much.

SELLING BOOKS.

There is a right way and a wrong way of doing everything. After much careful observation, I am satisfied that the best way to sell books is to put them out as early as the second lecture; i. e., all the books treating upon the prophecies, signs of the times, saints' inheritance, and those subjects which will be in no danger of creating prejudice ahead of you. Of course I would not put out books upon the Sabbath or nature of man; but you can select about a dollar's worth of our best publications and offer them separately, or the whole in a package together. Generally you will sell more the first three nights than you will the next ten days. You will find a great many persons who will buy a dollar's worth immediately, whereas if you put it off a week they will buy none at all.

Always keep on hand a good assortment of books; and every time you introduce a new subject or a new phase of the subject, call attention to some new book or tract. Another excellent way to dispose of books is to put up our smaller tracts in packages worth twenty-five and fifty cents each. These will always go readily. In about two or three weeks put up a \$2.50 package of our best pamphlets and tracts. Toward the close of the meeting you will generally sell a good many of these. Hymn books and English Bibles will always sell well, especially at the close of the meeting.

When is the best time to introduce our paper for the purpose of obtaining subscribers? My answer is, The sooner the better. Have a neat, clean copy on hand. Exhibit it in full size, explain all its features, and then try to obtain as many subscribers as you can for six months. You will get several the first week whom you will not get if you wait till after that.

There is always a large mass who will attend on Sunday evening, when some spe-

cial subject is up, who do not think of buying. They will come from many houses, and from all conditions of life. Among these some of our small and most pointed tracts should be freely distributed. This can best be done by having a brother stand by the door and give a tract to each person as he enters the tent. In this way every one can be supplied with a tract. If you wait till the meeting is closed, many will have gone out during the meeting, and these you will miss. Then where there is a crowd they always go out in such a rush that you will miss many; but take them as they come in quietly, one at a time, and you will reach all. This also gains their confidence on the start. They feel that you are not after their money, and they will be more likely to buy something, or to contribute if you take up a collection. By doing this you will scatter thousands of our little tracts everywhere through the community. Nearly every family will be reached, and persons who do not and would not attend the meetings will read these little tracts at home; and thus seeds will be sown which may bring forth much fruit. This should be done several times during a tent-meeting. Perhaps twice a week would not be too often; at least, whenever you have a large crowd. I hope we shall soon have some tracts prepared especially for this purpose.

Last summer, while in California, we tried an experiment which proved a perfect success. After we had been in the place about a week, our tent master took the Family Physician and canvassed the town for it, just as a regular canvasser would do. He not only sold quite a number of copies, but found many families who were interested in the meetings. They wished to have a talk with us, but for various causes did not feel free to invite us to their houses; but when he came there they were ready and glad to talk with him. Some he supplied with tracts, and others he interested to come again. Some were led to embrace the Sabbath in this way. It worked so well that I became satisfied that it was a good plan, and would recommend it to our brethren generally. We are too afraid of ourselves. Let us have more faith in God, more confidence among the people, and then we shall do more.

WHEN TO INTRODUCE THE SABBATH.

How early in a course of lectures should the Sabbath question be introduced? Of course, circumstances will make a great deal of difference about that, as about everything else; but of one thing I have become satisfied, viz., that it is not best to put it off very long, and allow the people to become wearied out with other things before introducing the Sabbath. Generally speaking, the Sabbath should be introduced within one week; commencing with the prophecies, run down through the messages and strike the Sabbath just as soon as you can. If you put it off two or three weeks, you do not know what may happen to break your interest, and draw off a good share of your audience before you get to the main question. Generally you have the largest audience the second and third weeks, and that is the very time you want to discuss the most important question.

There is a great deal in taking the people by surprise, and by storm, as it were, by pouring in the truth so thick and so fast that they have not time to bring forward or collect their list of objections, while you are going from one subject to another. Keep ahead of them. If you allow a questioning, debating spirit to come in first, you will lose much.

There are so many things to say upon the Sabbath question that it is necessary to begin early. After you have spoken on it two or three times, you can introduce some other question for an evening or two and then return to the Sabbath; always keeping that as the main question before them.

When a man has decided upon the Sabbath, generally speaking, he will promptly receive all the rest; but if he should receive all the rest and then reject the Sabbath, your whole labor is lost. I have been strongly impressed of late that our very long drawn-out courses of lectures are many times a mistake. If we would start in and make sharp, short work we would often have better success than we do with three times as long an effort. Or if it becomes necessary to stay a long time in a place it is not wisdom to put off our main points till a late day. I have known some of our brethren to labor three or four weeks in a place, with a good interest, before presenting the Sabbath at all; and in almost every instance they have failed to accomplish anything. I am not opposed to holding on, and sticking to the work just as long as anything can be gained; but I am opposed to introducing everything but the main question first. Very frequently a good large church has been raised up in less than three weeks' time; still, no definite rule can be given which will govern under all circumstances.

DISCUSSIONS.

Should we hold discussions during a course of lectures? I answer, No, decidedly; that is, not a regular, set, lengthy debate. I have seen it tried a great many times, and in almost every single instance it has hurt the interest of the meeting. The reason is very evident. A debate, to amount to anything, must take up four or five days. It will call out the whole community; and by the time the debate is over they are all tired and worn out, and hence will not come again for some time, even if they have an interest. They naturally feel, too, that they have now heard all that can be said on the question, both sides of it; hence they do not care to come and hear one side any further. In the next place, a debate will always create a party spirit, and people will take their stand one side or the other; and this will be against you. It gets up a spirit of controversy which is very unfavorable for the development of a Christian spirit. Then a host of objections will be handed out by your opponent which the wavering will use to excuse themselves for not obeying an unpopular truth.

But it is always a good thing to get your opponent to preach a sermon or two against you, and then take plenty of time to review him. You will naturally have the sympathies of the people this way. They will feel as though he was interfering with you, rather than you with him, and this will throw their sympathies on your side; besides, you will have the last word, which is always a great deal.

If a regular debate must be entered upon during a course of lectures, make it just as short as possible—one or two evenings—then it will not amount to much anyway. If you think it necessary to have a debate, put it off till after your regular course of lectures is over.

COLLECTIONS.

Should we take up collections in new places? I think we have sometimes been too delicate upon this subject in the past. Where we go into a new place, hire our board, furnish our own meeting-house, and pay all our expenses, right-minded people will always esteem it a privilege to contribute something toward our expenses. Most always they ask the privilege of doing this. I think it is perfectly proper and right to make a statement of our circumstances, and then say that whatever any one chooses to give will be thankfully received. We have always done this in California, taking up a collection as often as once in ten days or two weeks. In most places we have received enough to pay all our running expenses.

Nor is it at all necessary to go week after week to a hotel or boarding-house, and pay a high price for your board. A simple

statement of your circumstances will almost always bring out plenty of invitations to visit; or the people will bring food to the tent for you. Instead of injuring you or the people, this always brings them nearer to you. When you spend a day in a family they regard you as one of their personal friends, and will be much more likely to come and hear you, and to interest others to come.

Sabbath meetings should be started just as soon as you have spoken two or three times upon the Sabbath. It is a good thing to appoint prayer-meetings pretty early. Get the people to work just as soon as you can. It will show that you mean work. You can even start a Sabbath-school with good success. As soon as you can get two or three clear cases for baptism, attend to this ordinance. It will give people confidence in your work, and they will see that you are Christians, the same as other people.

STRICTNESS OF DISCIPLINE.

We say sometimes, of those who are very particular and careful in discipline, that they are very strict. And we admire the trait if it is well tempered with good sense and a kind regard for the feelings of others, if it does not descend to fault-finding, and does not mistake the meaning and motives of such as may seem to need advice.

Sometimes a mother is so anxious for the good behavior of her child that she fairly persecutes the poor thing, and is continually correcting it. It is never doing right, nor out of mischief; for all it does seems to be improper in her eyes. Soon she loses the child's affection and respect, and all good, rational authority is at an end. Such a child will be happy to be free from a parental restraint where no traces of affection appear, and the worry of doing right makes it almost a pleasure to do wrong. And as a willful lie meets no greater reproof than the accidental fall of a glass tumbler, perhaps less, the child's moral sense is necessarily very much perverted, the conscience is blunted, and the feelings are rendered obtuse.

Strictness of discipline, to have the best tendency, should be tempered with the purest love and the greatest wisdom; for ignorance will cause mistakes; and mistakes in discipline are, if often committed, grave errors, becoming very offensive and annoying to the injured party, and being often followed by rebellion and hard feelings.

David had the most complete control over his people. He was strict in discipline. He, however, was very cautious of censure. His ablest general was at heart wicked, and his offenses were many; yet David bore long with him.

David says of those in authority, in 2 Sam. 23:3-4, "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." None but God could frame counsel for men in authority so gentle and wise as this. After the fitful, unsteady, tyrannical discipline of Saul, the predecessor of David, it must have been a delightful change to the people of Israel, when David took the charge of the armies and of the people.

The great secret of David's success in governing his people was in the fact that he loved God supremely; and consequently he had wisdom given him from God. He kept up continually (with few exceptions) a close and constant connection with Heaven, and light from that glorious place constantly illuminated his mind. Most of his moves were so replete with wisdom and good sense that his people were delighted with their government and their king.

But human nature is ever the same, obdurate and hard to be governed; and the troubles David had with his rebellious subjects attest the fact that no government, however good, will in the end please all. Some will ever be found who will foment discord and dissension. Submission, humility, and love are essential to the happiness of all. If it is necessary for those in authority to possess these good, noble, and God-like traits, it is just as necessary for the governed to be imbued with the same characteristics.

The general prosperity of David's reign and of the early part of Solomon's was attributable to the fact that the people were then more faithful and devoted to God. A continual revival attended these years of spiritual and temporal prosperity; souls were

converted; God was honored, and everything was prosperous. But when Solomon fell into sin, his people also relapsed; religious dearth followed, and then came anarchy and rebellion.

The Jews, after their captivity, became a very particular people; but they did not take care to live near to God. Their strictness was admirable if it had been kept within proper bounds; but as they were not filled with love to God, Satan took the advantage, and they were left to make mistakes. In their comments on the law, they made many unimportant additions, which paved the way for the terrible apostasy of later times.

Strictness in spiritual things is necessary; it is indispensable; but God must be honored in it all. The great mistake of the Jews was, they allowed self and selfish feelings and interests to get in the way. God was not loved above all other objects; then it was that tradition took the uppermost seat. When the humble Jesus came along, these traditions were in his way and had to be corrected.

Alas, for the strict Jew then! He had not humbled himself before God. He had, for many years, prided himself upon his strictness of principle and life. Now came one who required something more; yes, far more. Jesus required love to God. A great gap was now seen between Jesus and the Jews. They had been many years traveling out of the way; the distance now was great; they could not see the great error of their lives. Alas, for them! love to God was not the highest love. They thought to win Heaven by strict attention to secondary matters. The love of God and of man dropped out of the heart; malice came in, and the Jews ceased to be the chosen people of God. J. CLARKE.

THAT DAY.

THERE is one text of Scripture with which all opposers of the Advent message are acquainted. It is this: "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Matt. 24:36. This scripture seems to them to imply that we can know nothing about the time when that day will come; that it is not our duty to inquire when it is near; and, what is still worse, that we are prying into the secrets of the Almighty when we try to learn of its approach. But their conclusions are so far from being in harmony with Christ's teaching that they directly contradict what he commanded. After telling of his coming, and the great signs to precede it; and after illustrating those signs by the parable of the fig-tree, he says, "So likewise ye, when ye shall see all these things, know that it [his coming] is near, even at the doors."

While they oppose this message and fight so bitterly against its attending truths—such as the Sabbath of God's law, and other important doctrines which are taught in all the Scriptures—they profess to love Jesus and do his commandments. But if they do not "know" when his coming "is near, even at the doors," they disobey their Lord and do not his commandments. The Bible plainly shows that near the time of the day of the Lord there is to be a special work done in preparation for his coming; and that a people will be looking for that event, so that it will not come upon them unawares. This is evident from the following scriptures, which apply to the time in question:—

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be [yes, it is possible] ye shall be hid in the day of the Lord's anger." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Zeph. 2:1-3; Joel 2:1. Thus these prophets predicted the second advent message, and the duty of all mankind at the time it should be given. The prophet John, in A. D. 96, prophesied of the same things. Rev. 14:6-16. And Paul declares that there will be a people expecting the coming of Christ, on whom that day will not come as a thief. 1 Thess. 5:4.

Yet with all this evidence, and many other scriptures to confirm our knowledge of the coming day of God, men will say, "We can't tell anything about it." Thus

they contradict the holy prophets, and disobey the Lord that bought them. And by so doing they fulfill Peter's prediction: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2:1. He also says, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

So be careful, dear friends, you who incline to follow the teachings of men who scorn the idea of knowing when the day of the Lord is near. When Christ said, "But of that day and hour knoweth no man," etc., he did not say men should not know when it is near; for just before that he plainly said, "Know that it is near."

G. V. KILGORE.

ARE THE PLAGUES PAST OR FUTURE?

A LARGE class of Adventists believe that six of the plagues are in the past, and that the seventh is now being poured out. Seventh-day Adventists believe these judgments are all in the future. While talking with an Adventist a few days ago, the conversation turned on this subject. I asked him to turn to Rev. 16:2, which reads as follows: "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

I said to him, You do not believe that God punishes men without their knowing or having full opportunity to know, for what cause the punishment is inflicted. To this he readily assented. I said, You believe the first angel's message was proclaimed in 1844. The first angel's message is followed by a second, and the second, by a third. Now please read Rev. 14:9, 10: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

Here is the warning against worshiping the beast and his image, the very sins found upon those who receive the first plague. Now if the first message was not proclaimed until 1844, it follows that the warning against the worship of the beast was not given prior to that time; because the proclamation containing this warning is not due until the first and second messages, which precede it, have been fulfilled; consequently, the pouring out of the plagues could not occur before 1844.

But if the plagues are in the past, that is, ages in the past, then the third message is in the past. If that is in the past, then the second and first messages are in the past. Consequently, my brother, you are led to deny your own position that the first message was given in 1844, and this leads to the conclusion that the work in which Adventists have been engaged for the last forty years is all a delusion. It has not been in the order of God; because these messages were given ages in the past before the plagues were poured out.

Now, my brother, tell me plainly, how does this look to you?

CHARLES P. WHITFORD.

THREE HISTORIC REVIVALS.

THE first was under good King Josiah. It is reported in the twenty-third chapter of Second Kings.

The temple had gone to decay. Its courts were profaned by the worship of Baal. His vessels and utensils had usurped the place of its ancient sacred furniture. The worship of Baal, and of the sun and moon and stars, had driven out the worship of Jehovah. The very existence of the Bible, hid away in the ark of the covenant, had been forgotten. The king began by repairing the dismantled temple. In the course of these repairs, the workmen came upon the old, forgotten Bible. The high priest gave it to the king's scribe, and the scribe brought it to the king. They sat down together, and the scribe read it aloud to Josiah. What a picture for an artist—that eager reading of the long-forgotten book of the law! There is enough in it, without interpretation or comment, to awaken the king's conscience and his fears. He sends for an interpreter. She answers his summons; for, curiously enough, the theologian whom God appointed at this time to open the word of God to the king and the

nation was a woman. She declares the pending wrath of God upon idolatrous dea. The king sets on foot a national reformation; the people acquiesce. The idolatrous implements are burned; the idolatrous priests are forbidden to go on with their licentious rites; the idols are reduced to ashes; the shrines, and groves, and high places, and altars, are defiled or destroyed. And then the passover, the great feast of the Lord, is kept with rejoicing—such a passover as had not been held since the days of the Judges, seven centuries before

The next revival was under Ezra and Nehemiah. It is described in the eighth chapter of Nehemiah. Judah had been carried away into captivity. A general had died in Babylon. War and time, two great destroyers, had ravaged Jerusalem. Then the providence of God opened the way, and Nehemiah and Ezra returned to the holy city a remnant of God's people. A great camp-meeting was organized. A pulpit of wood was put up in one of the open squares near the city-gate. One man could not reach the whole congregation with his voice, and other pulpits were put up. The Bible was brought out. The blessing of God was asked upon it. Then Ezra and his assistant preached read out of the Bible, and commented on it. They did not preach; they only "read" the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading," and the Bible did the work, the same work it had done two hundred years before. "The people wept when they heard the words of the law." It convicted them of their sin. It warned them of their danger. It awakened their long sleeping consciences.

The third revival was that at Pentecost. The history is in the second chapter of Acts. The revival was preceded by a protracted meeting, which lasted ten days. The object of this meeting was to pray for the promised gift of the Holy Ghost. When the Spirit of God was poured out on the church, the public preaching began. We have a report of one sermon. It is a long one. More than half of it is simple quotations from the Bible, the same Bible which was the means of the revivals under Nehemiah and Josiah. It was not preaching, it was the word of God which pricked men in the heart. And not that they cried out, "What shall we do?" but Peter cease preaching to them their sin and begin pointing them to an all-sufficient Saviour.

There are some important lessons to be learned from these three historic revivals. They were quiet though intense movements. There was excitement, no doubt, when Josiah was breaking up and burning down the idols and idolatrous shrines and groves; and there was excitement when Jerusalem gathered at the water-gate to hear the law from a dozen different preachers; and excitement when three thousand souls renounced Judaism and accepted Christianity; but there was no attempt to create excitement. Josiah and his cotemporaries simply read the Bible to the people, and when they fell to weeping calmed their passionate and useless feeling. Peter played no arts of the orator; neither did he appeal to the imagination, the pity, or the fears, of the people. He simply proved to them out of the Bible that they had killed their promised Messiah, their anticipated King.

These were Biblical movements. It was the same Bible that Josiah read from to the people, both small and great, in the court of the dismantled temple, that Ezra interpreted before the water-gate, and that Peter preached from in the streets of Jerusalem; it was this same Bible that was Luther's cross-bow in the Reformation; it is because he is great in this Bible that Mr. Moody, without the arts of the orator, achieves such results.

These were movements from indifference to repentance, from repentance to reformation, from reformation and reformation to peace and joy in believing. The first work of Josiah was to make the people feel the sin of the nation as he felt it; the first effect of Ezra's preaching was to make the people weep; the first effect of Peter's preaching was that his auditors were pricked in the heart. There is small use in offering medicine to a man who thinks he is well, or a Saviour to a man who thinks he is no sinner.

Intense but quiet conviction is the work of the Spirit, the Bible interpreted and applied is the instrument, and repentance is the immediate object of all true revivals of religion.—*Christian Weekly.*

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PAINFUL SCENE AND A TOUCHING CONFESSION.

We find in the Maroa (Ill.) News of the 14th of September, an account of the resignation of Eld. — as pastor of the Christian Church of that village. For some time past the reverend gentleman's labors have been such as to cause great grief to his friends, and bring reproach upon the church. At the close of the sermon which was preached by a neighboring pastor, Eld. — made the following address which he gave as a warning to all, both young and old, to avoid the sin of shame which have come upon this man:—

"As a man, I have the highest conception as to what the life and character of a minister of the gospel should be. I know that he should lead a consistent and an upright life, that can be looked to by the community, as an example of purity and righteousness. Knowing that my life has not been such in all respects, I desire to tender my resignation of this church, for which I have labored so long, my resignation.

"You are aware that I refer to my sin of intemperance. This may be my last opportunity of addressing you, and I want to ask that you will not charge this great sin to the religion of Christ. It teaches better things. Charge it all to my own depravity and sinful nature. To you who have not this habit, it is strange that I should thus yield to temptation. I well remember the time when I thought it strange that others drank and ruined themselves with alcohol. I am glad there are so many young men here this morning, that I may give my voice in warning, and beg them to profit by my example. You think now that you are strong and in no danger. I will remember the time when I believed the same. Twelve years ago, when I reached forth my inexperienced hand and took the intoxicating cup, I thought I was strong; but I developed a habit that now holds me in chains, and in the most awful slavery that humanity was ever subjected to. It holds me in its embrace when I seek my bed for repose; it disturbs my dreams during the weary hours of night, and seizes me as its prey when I rise up in the morning to enter upon the duties of the day.

"Profit, oh! profit by my example; see that it has done for me. There was a time when I stood as fair as any minister of the church in Illinois; there was a time when I had as bright prospects and as cheering hopes of the future as any of my associates. But now they are all gone because of intemperance. Oh, that I could bring the whole world to hear my warning voice. Young ladies, you can do much to remove this curse from the world, by not countenancing its use among your companions.

"Brethren, I sever my connection with you as your pastor with a sad heart. It would be sad under the most favorable circumstances, but much more so as it is. I shall remain with you in the church, and labor in the community for a livelihood; I will come to your social meetings and work with you in the Sunday-school, and will do all I can to atone for the great sin I have committed.

"God knows I do not wish to injure his cause. Pray for me that I may yet overcome this besetting sin. I trust that I shall be able to conquer. But should I go down under the withering influence, I ask that you will remember me kindly. Whenever you meet me, and under whatever circumstances, remember there was a time when you were proud of me. But treat me as you may, act toward me as you choose, I beg that you will remember my wife kindly. Do not share her pain and sorrow because of my wrong doing."—Sel.

WHO IS RESPONSIBLE?

We are inclined to think that the American pulpit is lacking in this, that it has not laid down to the people with sufficient emphasis the true definitions of wealth, it has not put the divine limitations upon the use of ownership of means, it has not sufficiently defined the rights of property, and of those who have not property. Our impression is that we ministers have preached the religion of forgiveness too much and the religion of righteousness too little. We have an idea that we need to have a religion of the day of Judgment, a little more than we have. We have an idea we have preached forgiveness of sin in such a way as to make so easy that men have accommodated their lives to the doctrine; they have gone on and on sinned, and we have even fortified them in their sin by telling them they

could be forgiven any time they wanted to be; that all they had to do was to go down on their knees and pray for it. How does it strike you, reader?

If this is true, brethren, then it is time for us ministers to turn the wheel about and head the ship in another direction. If men have got the idea that there is exhaustless mercy in Heaven, with so little care in its outgoings that a man can pray to-day and sin to-morrow, and be as good as if he had not sinned, by another prayer, then we had better preach something else. If there has gotten into our prayer-meetings a habit of gush, a perverted sentiment, what you may call sentimentalism, so that religion is conceived of by our young people as simply "coming to Jesus" rather than doing bottom righteousness, rather than being honest in trade and regardful of others' rights, then we had better change our preaching. And our prayer-meeting folks had better change their manner of praying and exhorting; for we know that religion, when you analyze it down to the last analysis, has but one crystal drop, and you can see clear through that drop, and it spells out this, "obey."

Let our pulpits henceforth insist that God must be obeyed. If the people wish to know what religion is they should be told that religion is obeying God. Not God up in Heaven somewhere, as you vainly picture him, but God written in human statutes, so far as they are just; God written in human legislation so far as it is wise; God written organically in the fibers of your stomach and the muscles of your legs and arms; God written in the beauty of the world, in the voice of human rights, in the progress of man as truly as in the pages of the Bible. This great universal God, whose great law of righteousness is written everywhere and in everything, must be obeyed; and when man has obeyed, then he has become one with him.—Golden Rule.

DON'T BE TOO SENSITIVE.

THERE are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offense is designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his distraction in some mode personal to themselves, and take umbrage accordingly. They blame others for the results of their own irritability. Indigestion makes them see impertinence in every one with whom they come in contact. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult.

To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hue in a great measure from the color of our own mind. If we are frank and generous, the world will treat us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious toward us.

Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.—Sel.

Be your hearts young and green, or seared and withered, lay them at a Saviour's feet. Let his glory be your glorious aim! Raised far above the common objects and base pursuits of the world, this is an end worth living for. A life such as that, elevating and ennobling the humblest lot, shall command the regards, and fix on man the gaze of angels. Lofty ends give dignity to the lowest officers. He who lives for the glory of God has an end in view which leads dignity to the man and to his life. Bring common wire into proper contact with the magnet, and it will borrow the strange, attractive virtue, and become itself magnetic. The merest crystal fragment that has been flung out into the field and trampled on the ground, shines like a diamond, when sunbeams stoop to kiss it. And who has not seen the dullest rain-cloud, when it turned its face to the sun, change into glory, and, in the bow that spans it, present to the eyes of age and infancy, alike of the philosopher who studies, and of the simple, joyous child who runs to catch it, the most brilliant and beautiful phenomenon in nature? Thus, from what they look at and come in contact with, common things acquire uncommon glory.—Church Union.

WE ARE WAITING.

We are waiting, yes, we're waiting,
For the glorious time to come,
When our King shall reign in beauty,
And shall take his children home.

We are waiting for that kingdom
Which by prophets was foretold;
For we long to see its beauties,
And to walk its streets of gold.

We are waiting for the tumult
And the strife of men to cease,
We are waiting, and we're longing
For that glorious reign of peace.

Yes; we wait to dwell with angels
In that land of pure delight,
Where bright flowers bloom forever,
And the "Lamb shall be its light."

And we wait to hear His welcome,
Bidding us to come and share
Mansions built for the believing;
We are waiting to be there.

LILLA D. AVERY.

Locke, Ing. Co., Mich.

THE KANSAS T. & M. SOCIETY.

ALTHOUGH in the past we have not accomplished all that we might desire, yet something has been done, enough to assure us that we may in the future, with God's blessing, do a great work. We are just learning how to work in this glorious cause. Some, perhaps, are learning slowly, thinking there is not much to be learned. But there is a great deal. This is important work. It is God's work. Let us not do it negligently.

The requisite skill to successfully approach our fellow-men is possessed by very few. It is an art; and can be acquired only by persevering effort. See the politicians, how friendly they are, how cordially they shake your hand, what an interest they manifest in yourself, your family, and your friends! They have a cause to advance. Have not we? And ours is as much higher than theirs as heaven is higher than earth. Let their zeal and skill put to shame our lukewarmness and awkwardness.

At our late annual meeting, our Constitution was so amended as to dispense with our general quarterly meetings. These, being no real profit, seemed to be a burden we were not able to bear. With this exception the duties of the officers and members are the same as heretofore. Our next district quarterly meeting will be held, I suppose, about the last of August. How much will each member set himself to do by that time?—how many paying subscribers obtain for our periodicals?

If every member obtained one during each quarter of the present year, it would almost double the subscription list in our State. Little feet put well. Do not be afraid of the littleness of obtaining only one subscriber in three months. (Get a dozen if you can, but be sure of the one, anyhow.) Distribute a few tracts, as you have opportunity, where they will do good. Make a donation to the Society. Let it be a small one, if need be. Twenty-five cents from every member during each of the four quarters of the year would make quite a handsome sum. Some are able to do much more. Let them do so, of course.

When we cannot do great things, let us do small things just as heartily.

Let us think occasionally of the great Syrian captain who desired to be cured of his leprosy, but was not willing to simply wash himself in the river Jordan. Some great thing was on his mind; but he was persuaded to give it up. Shall not we? and then do a little in each branch of our missionary work every quarter? To those who are not members I would say, Unite with the Society the first opportunity, and thus put yourselves in a place to really take a part in God's great closing work for this world.
J. LAMONT.

AN EXCELLENT MEETING.

THE late quarterly meeting of the New England T. & M. Society, which we looked forward to with such intense interest, is now numbered among the things of the past. In answer to the many inquiries in regard to the meeting, I would say that it was a success. It was blessed of God and honored by the presence of his Holy Spirit. Those in the New Hampshire hills who might have attended this meeting, but did not, met with an irreparable loss. These privileges which we now enjoy of assembling ourselves together are too lightly esteemed by the professed people of God, and some of us, when it is too late, will awake to a realizing sense of opportunities sadly neglected.

God has spoken good concerning Israel,

and warns us by his Holy Spirit to cut loose from the world, and by a life of self-denial, consecrated to the cause of God, seek for an inheritance in the city of our God, where the inhabitants will never say, "I am sick."

But to return to a description of the meeting. Elds. Haskell and Robinson enjoyed unusual freedom in presenting the words of eternal truth. Sabbath afternoon, Bro. R. spoke upon the coming of the Lord, a theme of thrilling interest to the patient, waiting, toiling child of God. His discourse was very affecting, and was listened to with marked attention. The flood-gates of feeling were lifted, and the pent-up tears of both old and young freely trickled down smooth and furrowed cheeks. Oh! it was good to be there.

The interest manifested by the brethren and sisters in attending this quarterly gathering far surpassed anything ever experienced in this Conference. There is an ardent desire to arise and come up to the help of the Lord against the mighty powers of darkness. Some came a hundred miles to attend this meeting; others walked from six to ten miles to attend, deeming it a privilege to do so. How does that sound to our brethren who cannot go a hundred yards to attend a prayer-meeting? One gentleman, not a professor, remained until after the evening meeting on first-day, and then walked six miles to his home. Some started for the first time to serve the Lord, determined by his help to keep all the commandments, the despised fourth included. May the Lord of the harvest give sustaining grace!

This meeting was one of the largest ever held in Washington, N. H., and in importance was second to none ever held in this Conference. There were moves made and plans adopted, which will, if practically put into execution, greatly advance the cause of God upon the earth, preparatory to the coming of Christ. But to make these resolves, and pledge ourselves before God to exercise more faith in his cause, to bear the burden assigned to workers in the various branches of the tract work, to give our time, talents, and means toward the promulgation of present truth, and then go home and sit down, quietly folding our hands, is an abomination in the sight of High Heaven.

To us, brethren, is granted the exalted privilege of working with God. Hear Paul: "For we are laborers together with God." 1 Cor. 3:9. Brethren and sisters, old or young, rich or poor, the invitation to labor in the vineyard of the Lord is extended to all. Come out from your retirement and seclusion, avail yourselves of the privilege thus offered, and identify yourselves with the harvesters for God.
M. Wood.

READ YOUR BIBLE DAILY.

THE celebrated painter, Benjamin Robert Haydon, gave the following admirable advice to his son at a very critical time of his life:—

"You are quite right to read history; make yourself master of the histories of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read and study it, because I already perceive a tendency among our scientific men, in all their pride of knowledge and what they call discovery, to set the Bible aside as an oriental legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalization, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God."—Sel.

It is great, it is manly, to disdain disguise; it shows our spirit, or it proves our strength.—Young.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 29, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE SANCTUARY.

Twenty-sixth Paper.—Ministration of the Sanctuary.

So far as the object itself is concerned, we have now before us the sanctuary of the Bible in its entirety. It consists, first, of the earthly sanctuary as embodied in the tabernacle of Moses, and the temples of Solomon, Zerubbabel, and Herod, and, secondly, of the more perfect tabernacle, temple, and sanctuary in Heaven, which the Lord pitched and not man, and which took the place of the former when the typical dispensation gave place to the true. The Bible nowhere recognizes any other objects as the sanctuary of the Lord, and these cover both dispensations. Whatever, therefore, is said of the sanctuary which has its application in the former dispensation, refers to the sanctuary of that dispensation; and whatever has its application in this dispensation, refers to the sanctuary of the present dispensation, the sanctuary in Heaven. This is a self-evident conclusion from the premises already proved.

Another conclusion as speedily follows; namely, that the declaration of Dan. 8:14, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," has its application in this dispensation, and hence refers to the sanctuary in Heaven. For it has been before shown that only 490 years of the 2300 belonged to the Jews and the earthly sanctuary. There remain 1810 years extending far down into this dispensation, even to 1844. There the 2300 days terminated, and there we come to the cleansing of the sanctuary, the sanctuary, of course, of this dispensation.

Gabriel himself showed this, before he completed his instructions to the prophet Daniel. He showed him, first, that the earthly sanctuary would be destroyed shortly after the rejection of the Messiah, by his people, and that it would never be rebuilt, but be desolate until the consummation. Dan. 9:26, 27. Secondly, he brought to view the new covenant: "He [the Messiah] shall confirm the covenant [the new covenant] with many for one week." Verse 27. Thirdly, he brought to view the new covenant church, or host, namely, the "many" with whom the covenant was to be confirmed. Fourthly, he brought to view the new covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. Fifthly, he brought to view the Mediator of the new covenant, who should cause the sacrifices and services of the former to cease. Verse 27. See also Dan. 11:22; Heb. 12:24. And sixthly and lastly, he brought to view the new covenant sanctuary when he said that seventy weeks were cut off . . . "to anoint the most holy." Verse 24. This brings to view an act which was performed preparatory to the commencement of the ministration of the sanctuary, which was to anoint both the holy places and all the sacred vessels. Ex. 40:9-11. On this point the *Advent Shield*, No. 1, p. 75, contains the following:—

"And the last event of the 70 weeks, as enumerated in verse 24, was the anointing of the 'Most Holy,' or the 'Holy of Holies' or the 'Sanctum Sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle in Heaven what Moses and Aaron did in its pattern. See Heb. chapters 6, 7, 8, and 9; Ex. 30:22-30; Lev. 8:10-15."

In this utterance, the *Shield* was not far from the kingdom of God; and it seems almost marvelous that any upon whose minds the truth had begun to dawn so clearly, should not have followed on to the full light on this glorious subject. No doubt, certainly, can remain concerning the object which the angel had in view when he said, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

But it is at once objected that this application cannot be correct, and this cannot refer to any sanctuary in Heaven; for there is nothing there that needs cleansing; nothing there impure to which such language can apply. And in some minds this mole-hill becomes magnified into a mountain, which they forever try in vain to surmount, and which eclipses from their minds all the strength of proof and array of evidence

which may be brought upon this question from any other quarter.

It is not strange that upon the first introduction of this subject, this thought should arise as a seeming objection. But it can, upon a little thought, be fairly met and fully disposed of. It would be anticipating to enter at length upon the question here, inasmuch as it involves an examination of the ministration and cleansing of the heavenly sanctuary, where it will receive due consideration. Suffice it to say at this point that this cleansing is not a cleansing from any physical impurities. It is not accomplished with soap and sand, and mops and brushes. It is a cleansing accomplished with blood. But the use of blood is for the sake of remission, or forgiveness of sin, nothing else; hence the cleansing is a cleansing from sin; and Paul testifies that such a cleansing does pertain both to the earthly and the heavenly building. He says, Heb. 9:23: "It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." That is, to paraphrase and express more fully the meaning of this language, "It was therefore [because there is no remission or forgiveness of sin without the shedding of blood, verse 22] necessary that the patterns of things in the Heavens [that is, the earthly sanctuary] should be purified [or cleansed] with these [the sacrifices of calves and goats, verse 19, with which the earthly sanctuary each year was cleansed]; but [it was necessary for the same reason that] the heavenly things themselves [the true sanctuary in Heaven, should be cleansed] with better sacrifices than these [even with the precious blood of Christ]."

We confidently submit, to every one capable of understanding the meaning of language, that this is the exact idea which Paul here expresses; and this being so, Paul affirms in the clearest manner that the sanctuary in Heaven must be cleansed. Consistent or inconsistent, this is what Paul says. We leave the objector to settle the matter with the apostle.

We wish to know what this cleansing of the heavenly sanctuary is, which is predicted in Dan. 8:14; for this is the great event to which the prophecy points us. To learn this we must acquire an understanding of the ministration of that heavenly sanctuary; but we can learn of this only from the ministration of the earthly sanctuary; for Paul says that the priests who here ministered, served "unto the example and shadow of heavenly things." Heb. 8:5. We therefore go backward in history thirty-three hundred years, to that law which was given to lead us to Christ, through which there was spread out here upon earth a shadow of heavenly things, and inquire into the services and ceremonies connected with its sanctuary, how they were performed, and what they signified.

The ministration of the earthly sanctuary was accomplished by the Levitical order of priesthood, and consisted of two great divisions: first, the daily ministration in the first apartment, or holy place, which went forward through the entire year, with the exception of, secondly, a special service in the second apartment, or most holy place, into which, says Paul, the high priest went once every year, not without blood, which he offered for himself and the errors of the people. This yearly day of service in the most holy place was called the day of atonement, and fell each year on the tenth day of the seventh month. Lev. 23:27.

The daily ministration embraced the regular morning and evening burnt-offering, Ex. 29:38-43, the burning of sweet incense on the golden altar of incense every morning when the high priest dressed the lamps, and every evening when he lighted them, Exodus, chapter 30, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts, Numbers, chapters 28 and 29, besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was the larger and more important part of the service. It consisted of several impressive and solemn steps, chief among which were the following: When a person had sinned he procured for himself such a victim as the law prescribed, which was to be put to death in his stead. This victim he brought to the priest, to the door of the tabernacle. He then laid his hand upon the head of the victim and confessed over him his sin, through which act his sin was considered as transferred to the victim. With his own hands he then took the life of his offering, a most striking confession that through his sin he was worthy of death; and the priest took of the blood, and dipping his finger therein, sprinkled it seven times before the Lord, before the

vail of the sanctuary, as near as he could approach to the ark till the great day of atonement. Thus was the sin transferred, first to the victim, and then through its blood to the sanctuary itself, and the transgressor went free.

In this manner went the typical service forward through the year. Day after day, week after week, month after month, we behold this round of service performed, the victims coming in solemn procession to the sanctuary, the work of confession going on, the crimson tide of expiation flowing, and the solemn-visaged priests in ceaseless service sprinkling this token of forfeited life before the broken law. There was thus a continual transfer of sins from the people to the sanctuary through the year. What became of these sins? U. S.

THE SPARTA CAMP-MEETING.

This meeting commenced on the ground occupied last year, at Sparta, Wis., at the appointed time, June 15, 1876. Owing to unfavorable connections on the cross roads which we were obliged to take, to reach this place from Marshalltown, Iowa, we did not arrive at the meeting till Thursday evening.

The next morning we were awakened by the heavy pouring of the rain upon the canvas; and it has rained almost incessantly from that time to this present writing, Sunday, June 18, with not much prospect even now of soon abating. In addition to the rain, the temperature suddenly changed to a November chilliness, which made outward circumstances about as unfavorable as they well could be. This, of course, cut off almost entirely outside attendance, and put the endurance and cheerfulness of the brethren and sisters to no light test. But all have endured it remarkably well. Every face looks pleasant and every heart seems to be full of good cheer. This is at once a testimony to the power of the truth, and to the interest of the meeting. While there are clouds and rain without, there are cheerfulness, sunshine, and joy within.

The preaching so far has been with freedom, and has been well appreciated by the brethren; and the cheering testimonies of the brethren and sisters, the fervent prayers and stirring words of those who labor in word and doctrine, have caused the people while in the tent to forget the forbidding aspect without, and lifted them above the depression which these circumstances were calculated to produce.

At an early hour on Friday labor was commenced for the special benefit of the unconverted and backsliders. The convicting Spirit of the Lord was powerfully present. More than eighty came forward for prayers. Seventeen of these were making their first move in the service of religion. On Sabbath afternoon a similar call was made, and about fifty responded. Among these were many who did not come forward the first time; and many of those who came forward at first did not come at this second appeal, for the reason, they said, that they felt that their prayers had been answered, and they had found peace in believing. It was touching to see parents arise and acknowledge with tears their gratitude to God that some of their children were here making a start in the service of God; others, that their friends were turning to the truth. Some bore testimony who said they had never heard a word on the third angel's message before coming to this meeting. These seasons were as satisfactory as any of the kind we have ever witnessed.

This meeting is larger than the meeting held here last year. There are forty family tents besides the sixty ft. preaching tent, and two forty ft. tents, occupied by families; and had the weather been favorable, the outside attendance, judging from what we hear, would have been unprecedentedly large. As it was, the best use was made of the occasion possible for the benefit of the church. The preaching was largely practical in its nature; and the occasion was, perhaps, more profitable to the church than it would have been had the presence of a promiscuous multitude called for a different kind of labor.

Tuesday, June 20. The meeting has closed very successfully for one held under such circumstances. On Monday forenoon, Brn. Geo. C. Tenney and C. W. Olds were ordained to the work of the ministry. A description of this scene may be read in the account of the ordination at the Iowa meeting given last week; for it was a repetition of that scene, with all its cheering features brought out in full measure. In the afternoon, following a discourse by Bro. White on the subject of baptism, thirty-three went forward in that ordinance.

Considerable of the time Monday was devoted

to the necessary business meetings of the Wisconsin Conference, and of the Tract Society. The utmost union prevailed in all the counsel actions of these two organizations, and the brethren evinced that they had a mind to work and that, too, with increasing hope and courage in the good cause. Five churches were added to the Conference, and calls and openings everywhere abound.

Here, as in Iowa, the presence of Bro. Sister White constituted in a large measure the life of the meeting, their counsel and labor giving tone to the exercises and progress of the work. Sister White, especially, was at the call out in powerful appeals, and most forcible descriptions of scenes in the life of Christ from which lessons can be drawn applicable to every-day Christian experience. These were of absorbing interest to all the congregations. These servants of the church, though now so long and large experience, and notwithstanding all their wearing labors, are still growing mental and spiritual strength.

Tuesday we left Sparta, heavy clouds darkening the heavens, and occasionally charging their superabundant moisture when they had so copiously poured upon us during the last four days of the meeting. And no special signs of cessation yet appeared. Now in Minnesota, on the cars, hastening to the meeting, we have run into clear sunshine from a cloudless sky; but how long it will continue to rain in the vicinity of Sparta, our limited philosophy cannot determine. Fortunately, the soil was sandy and drank up the rain as fast as it fell, so it was not in the least muddy. Such a storm was to strike any of our camp meetings, it could not have come in a better place.

Between four and five hundred brethren and sisters were present. Another meeting is to be held in Wisconsin in two weeks, at Ripon, and if that shall be as fully attended as this, it will show a degree of strength in the State most encouraging.

We see no evidence on the part of any that their confidence in the truth is abating; but on the contrary, those exhortations which looked to more consecration to the work, and better living out of the great truths of the message which we claim to be giving, met the promptest and heartiest response from all present. U. S.

OUR FRENCH PAPER.

AFTER so long a time we have reached the point at which it seems proper to commence the publication of a paper in the French language. We therefore enter actively upon this work the present week, and hope to have our first number ready for the mail within a short time. After consultation with the General Conference Committee, we decided to have our paper the size of the *REVIEW*, and to publish it monthly. It will bear the name of our California paper, *THE SIGNS OF THE TIMES*, a name especially revered by us as that of the first Advent journal ever published in America. May as great a measure of God's blessing attend it as attended that journal in the first proclamation of the Advent faith in America, and may it be successful in warning the people of Europe that the hour of God's judgment has come, and in leading many to keep the commandments of God and the faith of Jesus. Should the blessing of God attend this enterprise, we hope at no distant day to have also an edition of our paper in the German language. But for the present we must be content with an edition in French, rather must make it do till it shall be possible to have the German also.

We think to publish an edition of 2000 copies. Of course a large part of this edition must be circulated gratuitously. The expense for paper and the work of the printer will be for one number about \$54.00. This includes nothing for our own work and nothing for our personal expenses. The General Conference Committee have already sent us means for this work of publication which we hope to use with prudence. But it is our great desire to render our paper self-supporting as soon as possible; though some time must elapse before this can be accomplished. We shall use our best endeavors to make our deficit as small as possible.

We expect to enlist every French friend in Europe, and we hope to do the same in America. We earnestly invite all the friends of the cause who can be benefited by a French paper, or who have friends that read the French language, to co-operate with us in this work by becoming subscribers for our paper. If there are any who are able to send several copies to their French friends, we invite them to do it. We do not

the Wis... this as a favor to us personally, but as an... performed for Christ's sake. This paper is... our personal property, but the interest we... for it is greater than though it were such...

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J. N. ANDREWS,
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Now in... the next... ine from... continue... limited... tely, the... as fast as... ddy. If... r camp... a better... ren and... is to be... pon, and... s, it will... most en...

BALTIMORE, MD.

[The following report came after the Progress... Department was full; so we give it a place here.]... On my way to Maryland, I stopped over one... day in Washington City, at the pleasant home... of Bro. and Sr. Cook. I found sisters Cook and... Bolton intelligent and earnest workers in the... cause of present truth, though alone in the city... They have done much in the tract work, and not... without fruit. One who embraced the truth... here has gone West. A Bro. Pope here became... convinced on the Sabbath, but did not keep it... Removing to Baltimore, he began to advocate it... together with the rest of the message...

Several families became deeply interested in... the truth; and after investigating for months, three whole families left the Methodist church, and began the observance of the Sabbath a few... months ago. One of these brethren was superin... tendent of the Sunday-school and otherwise... prominent in the church. As is generally the... case with those who embrace the truth by read... ing, all three families are first class people—all... mechanics.

I found that a certain fanatical Adventist... preacher, who has embraced the Sabbath but... opposes about everything else in the message, had been among them and got them some con... fused, as they were so young in the truth and had no help. He teaches that the Lord has al... ready come, the righteous have been raised, the... stone has smitten the image, and other such wild... and fanatical notions. As soon as we showed... them the truth on these points, they all gladly... received it and felt greatly relieved and rejoiced... to find such a blessed harmony in the Bible and... the truth. I think they will not be easily de... ceived again.

A minister owns a small meeting-house near... where these brethren live. This he freely gave us... the use of while I was here, and he attended all... my lectures himself. I remained over two Sun... days, speaking every evening. The attendance... was not very large, yet there was some interest... The above-mentioned minister said it was the... most pleasant week he had ever spent; that he... had learned much; that we had done much good, etc. He was sorry that every body did not hear... of it. He takes no exception to any part of the... truth, but rather advocates it.

Another minister whom I visited told me that... he had believed for some time that the seventh... day was the Sabbath, and that if it was not for... his business (he is county recorder of wills) he... would keep it. Strange position! His wife has... been keeping the Sabbath some months. Still... another minister here admitted the truthfulness... of all our positions on the advent, the Sabbath, the fall of the churches, etc., and even argued... these questions for me.

But, alas! it seems to be very hard for these

ministers to break away from their old traditions. I fear that it will end here with them all. How... ever, three persons took their stand to keep the... Sabbath, making in all ten Sabbath-keepers now... in this city.

Sabbath, June 17, we went to a pleasant place... on the river and baptized seven souls. This was... the first baptism among our people in Maryland, but we hope it is only the beginning, to be fol... lowed by many more. To me, one beautiful and... touching feature of it was this: Six out of the... seven were the united heads of three families, husbands and wives, all about the same age, about thirty-five, and all in harmony in the... truth. Each husband led his wife down into the... water, and there together they were baptized. May they all go into the city together.

The next day we organized them into a church. Bro. Jones was elected and ordained elder. They also organized a T. & M. Society, which all... joined. After setting before them the Bible plan of benevolence, they all most heartily endorsed it, promising to give one-tenth of all their in... come to the gospel. But as times are now so... remarkably dull, they are liable to be out of em... ployment, more or less, at any time; so they all pledged to take out one-tenth, each week, of whatever they do receive. As I am sure they will do just as they have promised, I could see no better plan to go by. As they are now earn... ing, this will amount to about \$150 per year.

Thus a good beginning is made in this old... State. Quite a number more are almost per... suaded to keep the Sabbath, and we hope for... some of them. The church will go to work now... more thoroughly in the tract work. Baltimore is a very fine city and has some of the most beau... tiful parks and residences I have ever seen. It... abounds in wealth, rich churches, and abundance of pride. Yet there are honest souls here who can be reached. Is not the Lord's providence... indicating that we should enter these cities more... than we have?

I am happy to state that Bro. Pope, who brought the truth here, took a firm stand with us on the Sabbath at these meetings. I go now to visit another company across the bay.

D. M. CANRIGHT.

TO THE FRIENDS OF THE CAUSE IN IOWA AND NEBRASKA.

OUR excellent camp-meeting has just closed, and we have all returned to our homes, deter... mined, I trust, to carry out the good instructions we have received from the servants of God, and to make the coming Conference year a success in overcoming our sins and in bringing souls to Christ.

You have, through your delegates assembled in Conference, and somewhat against my own choice, elected me president of your State Conference and of the Tract and Missionary Society, for the ensuing year. You have thus placed upon me the responsibility of taking the super... vision of the interests of the cause in this Con... ference, in connection with my colleagues of the Conference Committee.

We have had a most excellent camp-meeting, and our hearts have been greatly encouraged to be more zealous in laboring for God. The har... vest is ripening. We are extending our lines of influence and taking in new ground, thus creating a necessity for greater vigilance, activity, and foresight.

We ought to make this year by far the most memorable in our history, on account of true advancement in this great work. What a field we have in which to gain recruits for Christ—in which to prepare guests for the marriage supper of the Lamb! Where is there a more favored State than Iowa? We have a sensible, intelli... gent, and enterprising people, gathered from the other States and from Europe, who stand second to no others in the Union. We have a fruitful and healthful country. Our people are not poor, but generally have all the blessings of life. We have much for which to be grateful to God. And we owe a debt of love to all these thousands upon thousands in this noble State, to give them this glorious light and truth which has made our hearts glad. We must do this, or our skirts will be stained with their blood.

And there is Nebraska. What an extent of new ground is contained within the boundary lines of that great State! What glorious oppor... tunities we have there for doing good! Society there has not crystalized and hardened, till every new idea is looked upon with suspicion. The entering of the wedge of truth is easier than in older States. The people are too poor to have a cordon of popular ministers hired to fence out every incoming ray of unpopular truth. We can better get at the people. We want to sow the seeds of truth all over those virgin prairies. What a work we have, then, to

do! At the past rate of increase, Nebraska will soon be able to look after her own interests. Let us do her people all the good we can, while still connected with us.

At our recent camp-meeting, a noble body of believers in distant Dakota sent in a touching plea to be received under our watchcare, entreating labor at our hands, to help bring the light of truth to the settlers in this new territory. They sent also money with which to help bear expenses and to assist in the work of God. How could we do less than to receive them, and joyfully take upon ourselves the delightful privilege of scattering the light of this message there?

Indeed, who should have a special interest in the broad but unentered territory between the Missouri River and the Rocky Mountains if not the strong Conference of Iowa? Who knows how many scores and hundreds would gladly receive the light of present truth all over that section, if it could be brought to their view? What a field of vision, and what a train of thought, does a glimpse of these things open up to our minds! what possibilities of usefulness! what chances for success!

Brethren and sisters of this Conference, we must not narrow our minds down to ourselves—our own interests alone, but expand our hearts and enlarge our views. This is a world-wide message. This work is to ripen the harvest of the earth. This truth is to prepare us for the great day of wrath. Every one of us should bestir himself to do what he can for the salvation of his fellow-men. This is more important business than making money for consumption in the flames of the last day.

The present season will see a new tent in Dakota Territory; another, in Nebraska; a third, along the Missouri River much of the time, also in Nebraska; while only one tent will run wholly in the great State of Iowa. Let us pray the Lord of the harvest to greatly bless these laborers, and give them abundant success.

A word here in regard to means. For the first time in ten years at least, our Conference found itself at our last camp-meeting lacking in money to pay off its debts. Some claims still remain unsettled. I dare say, this would not have been so, had our brethren generally suspected such a state of affairs. Always having had a sufficiency heretofore, they were some of them a little careless in paying up their s. b. fully, as times were somewhat hard. Our brethren will see this will leave the committee embarrassed in carrying on our tent operations, and cripple our efforts, and perhaps distress some who are unpaid. Therefore, let all who are in debt on their s. b. at once settle up, and pay their solemn vows to God. And if there are brethren who have paid all past indebtedness, who can pay on this year a portion of their pledge, it will at once relieve us. Let every one of our s. b. treasurers who has money on hand, or receives it, forward the same by draft, money order, or registered letter, to A. R. Henry, Indianola, Iowa, our State treasurer for the present Conference year.

And what can I say at this time to stir up our people upon the great and important work of the Tract and Missionary Society? I intend to have much to say to them on this all-important subject the present year. We are far behind, dear brethren and sisters, in this important branch of the work. It is a good and noble work; we can all take part in it. I have accepted this office you have placed upon me against my own choice, and when I did it I determined to use what influence I possessed in trying to be a help in the work. I want your help, dear friends. Especially do I appeal to all the old friends of the cause to arouse and rally. Some of us have been almost asleep. All of us can do better than we have done. Brethren and sisters, let us make this grand centennial year an epoch in the history of the cause of present truth in Iowa, as great as it is in the political history of our country and of the world.

GEO. I. BUTLER.

A CORRECTION.

A STATEMENT from the rounds of the papers appears in the REVIEW of the 18th of May that every day of the week is observed as follows:—
“Christian nations generally, Sunday.
Greeks, Monday.
Persians, Tuesday.
Assyrians, Wednesday.
Egyptians, Thursday.
Turks, Arabs and Moham-
medan nations, Friday.
Jews and S. D. Baptists, Saturday.”
From the reading of this tabular statement one is led to think that the Greeks do not belong to the Christian nations, that Persians are not Mohammedans, that Egyptians are neither Arabs nor Mohammedans, and that there is such

a nation now as the Assyrian! Many a school boy of twelve can see that this is a rattle-brained statement, and whoever first penned it was probably laughing in his sleeve at the gullibility of people in the rural districts.

Please to observe that the old Assyrians devoted every day of the month of 30 days to some deity, and four days of the month were Sabtu or Sabbaths. There is no nation now existing by the name of Assyrian.

The ancient Egyptians knew the week, but they did not keep Thursday any more than they did Wednesday. The fact that the nations of antiquity regarded Saturn as the god of rest and sloth is presumptive evidence of the seventh day being regarded as an idle or non-working day. With the Egyptians all the days of the week were dedicated to the gods. (A list of them is published in the 5th number of the Sabbath Memorial.) They were the most horrid of idolaters, but have long since disappeared from the face of the earth, unless some of the modern Gipsies are a remnant of that noted people. The Egyptians of to-day are Arabs. The Persians, Arabs and Turks are Mohammedans. Friday is usually called by Christian nations the Mohammedan Sabbath; but Sabbath-keepers should note that only an hour or two hours of Friday mid-day is used for public prayer. In all other respects, except by the Ulemas (the clergy), the people are found at their work on that day. It is simply a day for assembling at mid-day for prayer; hence its name *Jumah*, i. e., *Assembly day*.

The Greeks are Christians, and keep the Sunday which they call resurrection day. In Russian and Polish it is also called “non-working day” and “do-nothing day.” It was under the Greek Empire that the Sunday was brought into prominence as a Christian festival and the rival of the Sabbath. The Greeks have not changed from the Sunday to the Monday, nor do the Persians keep the Tuesday. The facts are that Christians generally make some sort of a keeping of Sunday; Jews, Abyssinians, S. D. Baptists, and S. D. Adventists keep the Saturday; and Mohammedans of all nations keep, where it is convenient, an hour of mid-day on Friday, as a season of prayer. We know of no other day of the week required to be kept as a weekly day, by Jew, Christian, Mohammedan, or Pagan. Excepting S. D. Baptists and S. D. Adventists, each of the foregoing has yearly festivals as all know; but Red-Letter-Days, Candlemas and Christmas, the Mohammedan fast of Ramadan (30 days), and Pagan days are quite beyond the ken of the article in question.

We are pained to know that Protestant Christian communities are so generally demoralized on the real merits of the Sabbath question. All sorts of quibbles, burlesques, throwing dust in the eyes of those who desire to see, a reckless perversion of foreign customs, and a ridiculous jumble of the true and the false—all this is the ill-gotten gain from the attempted overthrow of the fourth commandment. Our Sabbath-keeping friends are fast being taught that the subterfuges of the Sunday party are many and devious, subtle and obstinate; but the realm of invention is becoming exhausted, and sooner or later must fall like Dagon before the ark. The Sunday is in an agony of peril, and is determined to die hard. Its friends are getting out of heart, and more are the thousands than we number all told, who in their hearts believe that we are right in keeping the Lord's own Sabbath day.

W. M. JONES.

15 Mill Yard, Goodman's Fields, London.

THE LORD'S PRAYER.

ALL the things that you need for yourself, or for your children, traced back, are found, in their initial forms, in this Lord's Prayer. This is a birthright prayer, belonging to every man. A gate it is, through which every living soul may pass. Each petition is a separate gate. And beyond is an infinite variety of blessed things. These gates open, as it were, into a garden where are growing fruits and flowers in wonderful profusion. Endless diversities of things are there; and all of them are appropriate to the utterance of this prayer.—Sel.

DEATH by crucifixion has been considered ignominious, or dishonorable, as well as painful; yet a recent writer has said that Christ “magnified the law and made it honorable, and nailed it to his cross.”

To be redeemed from a cursed law which ought to be abolished, is quite different from being redeemed from the curse of a law that is holy, just, and good.

THE LORD IS MY SHEPHERD.

The loving Lord my shepherd is,
My guardian, friend, and guide;
Tho' oft I walk through places dark,
He's ever by my side.

His gentle care leads me to rest
In pastures green and wide;
He leadeth me most tenderly
The waters still beside.

My wandering soul he kindly brings
Back to the paths of peace;
He leadeth me the livelong day
In paths of righteousness.

Yea, tho' I may be called to walk
Through death's dark, gloomy vale,
No evil shadows will I fear,
His love will never fail.

His rod and staff will comfort me
Mid conflicts, trials deep;
He doth my head with oil anoint,
Then wherefore should I weep?

His generous care a table spreads
Before me, while my foes
Look wondering on, the while my cup
With blessings overflows.

Goodness and mercy ever shall
Be with me all my days;
And in the house of God at last
I'll dwell and sing his praise.

Oh! happy he who thus can sing,
Can make these words his own;
Ere long he'll tune a golden harp
With angels round the throne.

J. E. GREEN.

Progress of the Cause.

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

ALSACE, GERMANY.

I REMAINED in Alsace over three weeks. Six decided to obey the truth, and I obtained five subscribers for our French paper. As my time was limited, I confined my labors to those families that had become interested in the truth by reading French tracts sent them by their friends in America.

Though I endeavored to do my work in a prudent and peaceable manner, yet some of the ministers, and not a few "of the baser sort," were uneasy; and some were determined to frighten me by threats, etc., that I might leave the country.

One day as I was laboring at Hohvald, I was told that three men of Belmont had been sent to the mayor of Hohvald to persuade him to bind me and take me to jail. But I had visited the mayor and had enjoyed sweet seasons of prayer with him, and his good wife was decidedly in favor of our views. Besides, I had documents showing that I had done nothing whereby I had laid myself open to the censure of the government.

One night a mob of sixteen persons came to a house with the full purpose of abusing me. They threw stones at the house, and broke some panes of glass; but I was stopping at another house, and was not harmed. These were church members, Lutherans. How unlike the father of their denomination and those who first followed him in his work of true reform!

As the field in which I have labored is situated in the Vosges Mountains, away from the railroads and omnibus lines, I have been under the necessity of traveling much on foot. Long journeys on foot, and the changes from the air of the valley to that of the mountains, were not favorable to my health, yet I have enjoyed some of the blessing of God in laboring to start the work in Alsace. Several are inquiring after truth while reading our French and German works, and I hope the few who have received the truth will extend the light to others.

As Alsace is still governed in religious matters by the same laws by which it was governed before it fell to Germany, I hope I have learned important lessons, which will be of service to me when I go to France.

The French brother that I referred to in my last report, still writes favorably concerning the work in Southern France, where he has settled. Many call on him and are anxious to hear a preacher. His French tracts are doing a good work, and he says he could dispose of thousands of them if he had them. D. T. BOURDEAU.
Bâle, Switzerland, June 7, 1876.

NORTH PACIFIC MISSION.

WE now have our tent pitched in the pleasant town of Oregon City. This is the oldest town in the State of Oregon, and contains about one thousand inhabitants.

We have held meetings about two weeks, and the average attendance is about one hundred. A number are much interested, but none have yet decided for the truth. We are having much rain here yet, and the weather is cool, which makes it very unpleasant for tent-meetings. We cannot expect much of a congregation such weather.

We can say an encouraging word to the T. & M. Societies in reference to the case of Bro. and sister McCord, who live near this place. A number of years ago, sister Jane Higley, of Lapeer, Mich., sent some books and tracts to this family, by reading which they embraced the truth. They have been keeping the Sabbath for six years or more, and never saw a Sabbath-keeper until we came here this spring. They are zealous for the truth and very devoted, and are much respected in the neighborhood where they live.

Keep sending out the reading matter, and the seed thus sown will show fruit in the gathering day. I. D. VAN HORN.
Oregon City, Oregon, June 1, 1876.

OHIO TENT, NO. 3.

THIS tent was pitched in the village of Plymouth, Richland Co., Ohio, June 14, 1876, and meetings commenced in the evening. We have a pleasant and accessible location, and a beautiful, natural green carpet—in short, a very pleasant place. We have held six meetings with increasing interest. Last night we had about one hundred and fifty hearers. The people seem intelligent, candid, and kind.

The first Sabbath I spent in Ohio I was with the church at Clyde. The next week I spent in the country five miles north-east of Clyde, where some were interested. The busy season and prejudice kept the people away, yet I hope some fruit will be seen in the future. June 5, I came to Fredericktown. Bro. N. Grant met me and took me to his hospitable home. We made arrangements for our tent-meeting at Plymouth. The 7th, Bro. G. took me to Mt. Vernon, where I labored until evening after first-day, and Monday morning I came to Plymouth.

Pray that the Lord may qualify us for this holy work of warning the world to flee from the wrath to come and winning souls to Christ. The Lord has greatly helped us in preaching the word. Bless his holy name. T. M. STEWARD.
Plymouth, June 19, 1876.

MICHIGAN.

MEMPHIS.

BRO. CANRIGHT left me at this place March 14, with an excellent interest pervading the whole church. On the 18th, thirteen were baptized, young men and women principally, after which the ordinances were celebrated. It was a season of much joy to the church, which was expressed in audible praise and thanksgiving to God and by many tears.

Sabbath, the 25th, seven more were buried with their Lord in baptism; April 1, eight; April 12, one, making twenty-nine in all. All are fully united with the church; and what gives the greatest satisfaction is the evidence of real conversion on the part of all. No pains have been spared to educate them thoroughly in all the requirements of the gospel. The Memphis church exerts a strong moral influence in this part of the State, and they have recently placed themselves in such relations to God that he can bless them. I shall ever pray that the young in this church may never cease to honor the Lord in all their ways. The meetings continued every day for about five weeks from the time of their commencement, each succeeding one increasing in interest.

FLINT.

Came to Flint April 19, and remained over two Sabbaths. The work here from first to last has been one of earnest labor. It seemed for a while as though all was lost. This church was so large at first, and made up of so many and somewhat discordant elements that it seemed almost impossible to create a perfect union. But faithful dealing has accomplished what nothing else could, and the culmination of our hopes was reached at these meetings. Bro. Jones was with me one Sabbath. We re-organized the church. About sixty are in full fellowship, and not far from twenty who observe the Sabbath remain out of the organization. Some of these will be saved to the cause. The s. b. pledge has been reported. About thirty unconverted children and youth are under the influence of the Sabbath-school. Tuesday evening, May 2,

baptized two sisters who are happy in the truth.

May 1, I was at Richfield; but three families were represented in this meeting. The object was to arrange s. b.; \$40 were pledged, and the treasurer thought it would be increased by others who were not present. Those who pledged did well; no pledge was made last year. The Sabbath-keepers here have no organization, but meet together on the Sabbath; they number seventeen.

GREENWOOD.

Reached this place May 4, and remained here and at Grant until May 10. The school-house being closed against us, as usual, we were compelled to hold our meetings at the house of Bro. John Kearns. The bitterest prejudice prevails here to a great extent; and the right to peaceably worship God is hardly accorded. Almost every indignity has been submitted to by our brethren, even to arrest for Sunday labor. There has been the most complete discomfiture to our enemies whenever the majesty of law has been appealed to, and even a Catholic supervisor became their champion. These things only make them firmer in the faith, and they are slowly increasing in numbers.

Their s. b. pledge last year was \$40; this year it is \$120. Most of the brethren here are poor. The church, including a branch at Grant, numbers forty members. This branch was organized May 9, with Bro. Levi Bradshaw as leader, and numbers eighteen members. May 6, a little meeting was held on the bank of Black river, and six were baptized. There still remain twenty-five young persons in the families of Sabbath-keepers, unconverted, but some have promised to seek the Lord.

SMITH'S CREEK.

Our meetings here began May 13. Two were baptized after the morning service. This church was once completely organized and for a time prospered, numbering twenty-two members. Through the fall of one, the organization was entirely broken up; a misplaced sympathy proving their ruin as a body. Circumstances have recently changed the feelings of the brethren. The testimony borne was well received, and the few who are left, twelve in number, unite again under the leadership of Bro. Albert Weeks. A Sabbath-school is established; and hope is high that all that has been lost will be regained, and many more added to our number. Indications for good were never better. On the morning of May 15 baptized one. Our aged brother, William Gifford, was with me at Greenwood, Grant, and Smith's Creek, and helped much.

Met with the young people at Memphis, May 17. All seem to be in earnest in their endeavors to be perfect overcomers. They unite themselves in a society for mutual improvement with regular meetings once a month.

FLINT.

I returned to this place May 19, and remained till the 22d. Held in all six meetings. Sabbath morning nine were baptized. Sunday six more went forward in baptism, after which the ordinances were celebrated. With scarcely an exception, all the members of the church were present, and this first celebration of the ordinances of the Lord's house was an event never to be forgotten. The church at Flint has had a severe struggle for existence, but has obtained a signal victory. The utmost harmony now prevails, and there are under its watchcare, including youth and children, not less than a hundred and twenty souls. God has heard the cries of his faithful ones and help has been bestowed.

ARMADA.

Held meetings here May 27, 28. Nearly all the Memphis church were present and some from Rochester. Our house of worship was well filled, and excellent liberty was had in preaching the word. Two good persons accepted the truth. We have no elder nor other ordained officers of the church. The society numbers about fifty, principally sisters, who have but little property under their control. Their s. b. amounts to \$130, \$100 of which is pledged to the Michigan Conference. This is liberal in view of the fact that they have still a debt of eight hundred dollars to pay on the church within two years. I do not know of a church more willing to do, than this; but they have had and still have a heavy burden to carry. There are none who claim full fellowship with us who are not doing what they can. There are, however, some observers of the Sabbath who

take no part with us in s. b., and whose various reasons remain outside of the society. Of this class was the gentleman referred to in Bro. Canright's report from Armada. D. H. LAMSON.

KANSAS.

THE place selected for the first meeting in the western tent is Council Grove, Morris Co. This is a substantial, enterprising place, containing about one thousand inhabitants. We hope for good results. Brethren, remember us at the throne of grace. J. LAMONT.

MINNESOTA.

WHEN I returned home the last March, I was suffering from inflammation of the lungs, and until quite recently my voice has not been strong enough so that I could give a course of lectures.

I have met with the brethren where I labored in the winter, and found them steadfast, and a good degree of growth in grace among them. They have held regular prayer-meetings each week, besides the Sabbath meeting and Sabbath-school. When we gathered together for prayer-meeting, the change seemed wonderful to me as I contrasted the present state of things with that which existed when I first met with them. Now I find entire families joyfully uniting in prayer and praise and Christian exhortation, while but a few months ago many seemed not to think of such things. The work of God indeed wonderful; how I love it!

June 11 and 12, I attended the quarterly meeting at home. The Mankato church has received about a dozen new members during the past year, more than two-thirds of them by baptism; and there are four or five now about ready to unite. There was a good attendance at the meeting, and the blessing of God was with us. Two were received into the church. We hope the way may soon open for a strong effort in course of lectures at Mankato.

In the Lord Jesus my courage is goodly toil on!

"There's resting by-and-by!"

F. W. MORSE.

MUSKEGON CO., MICH.

COMMENCED meetings near Twin Lake April 8, and labored here and in the vicinity till June 5. Five had commenced to keep the Sabbath when we came, mostly through reading. As the result of our meetings, these have become strong in the truth and five more earnest souls have been added to their number. Many more are convinced, and we believe that some of them will soon be persuaded to receive the truth. Obtained three subscribers for the REVIEW and four for the INSTRUCTOR, and established Sabbath meetings.

D. E. WELLMAN,

D. A. WELLMAN.

TENNESSEE.

SINCE my last report, I have given thirty-two lectures, eleven of which were given at the little town of Pikeville. Failing to get a hearing there, I made some interesting visits to private families, lecturing and went, sometimes to several families gathered at one house. In one neighborhood found thirteen who are convinced by reading that the seventh day is the Sabbath. I encouraged them all I could, and promised to go there and lecture.

At this time the news of Bro. Canright's coming reached me. This was timely aid for help and advice such as he could give were much needed. He remained two days, to the great satisfaction of all who believe the truth; and his influence was equally good upon outsiders.

Opposition was great here during my absence. Not less than seven preachers opposed the truth; but not by taking the Scriptures and showing by plain texts that the seventh day is wrong and the first day right. They confused the minds of the people by falsifying our faith, and then appealed to their prejudices, inducing them not to associate with those who keep the Sabbath; but, notwithstanding all this bitter prejudice, four more have taken a decided stand to keep all the commandments of God, and suffer affliction with this people.

I have spoken a few times upon the subject of repentance; several rose for prayers; I trust a good work may be done for them. The Sabbath meetings are excellent, especially considering the way the people have been taught. The praying and speaking

who have been done principally by leading the brethren, with only now and then a sister who dared do more than *keep silent*; in our social meetings they all speak promptly, testifying, both with tears and words, their gratitude for the present truth. A Bible-class was organized last Sabbath, to be held every Sabbath in connection with the prayer and social meetings. Brethren, pray for the work here.

ORLANDO SOULE.

McClellan, Tenn., June 11, 1876.

IOWA & NEB. CONFERENCE.

This Conference held its thirteenth annual session at Marshalltown, Iowa, in connection with the camp-meeting, June 8-12, 1876.

The first session convened June 8, at 6 P. M. Conference was called to order by the President, Eld. H. Nicola; prayer by Eld. James White.

Credentials of delegates were examined, showing that the following churches were represented, viz., Sigourney, Sandyville, Monroe, Peru, Winterset, Smithland, West Union, Soldier Valley, Cedar Falls, Marion, Mt. Pleasant, Crescent City, State Center, Washington, Woodburn, Adel, Lisbon, Piquette Grove, Victor, Onawa, Anamosa, Hook's Point, Elkhorn, Knoxville, Laporte City, all of Iowa; and Seward, Stromsburg, Decatur, and Hooper, of Nebraska.

The following were not represented: Richland, Brighton, Waukon, Osceola, Decatur (Iowa), Caloma, Afton, and Prescott. Minutes of proceedings of the last Conference were read.

Fourteen newly organized churches, representing a membership of 189, were admitted into the Conference, viz., West Day-land, Boone Co., near Marshalltown, Bradford, Chickasaw Co., Oxford Mills, Jones Co., Deloit, Crawford Co., of Iowa; David City, Valparaiso, Saunders Co., Farmer's Valley, Hamilton Co., Salem, Richardson Co., Lincoln, Furnas Co., Blue Valley, York Co., Nebraska City, Neb., Fonda, Pocahontas Co., Iowa, and Swan Lake, Dakota Ter.

Moved, by Eld. Geo. I. Butler, That those companies of Sabbath-keepers which were not yet organized into churches, but say s. n., be considered under the watch-care of this Conference for the ensuing year; and the Conference hereby requests the Committee to provide them such labor as their wants demand. Carried.

The President was authorized to appoint the usual committees, which were as follows: Nominating Committee, J. H. Morrison, C. L. Boyd, and L. McCoy. Auditing Committee, W. P. Andrews, F. H. Chapman, Noah Hodges, S. M. Holly, A. J. Stifler, and Henry Shultz. Committee on Resolutions, U. Smith, John G. Matteson, and E. W. Farnsworth. Committee on Credentials and Licenses, Geo. I. Butler, U. Smith, and Jacob Shively.

SECOND SESSION.

Met June 11, at 5 P. M.; prayer by Eld. J. H. Morrison.

Voted, That Elds. James White, U. Smith, and John G. Matteson, together with all brethren present who are in good standing, be invited to take part in the deliberations of this Conference.

The Committee on Nominations made the following report:—

For President, Eld. Geo. I. Butler, Mt. Pleasant, Iowa; Conference Committee, Elds. Geo. I. Butler, H. Nicola, and R. M. Kilgore; Secretary, L. McCoy, Sigourney, Iowa; Treasurer, A. R. Henry, Indianola, Iowa; Camp-meeting Committee, F. H. Chapman, John Berry, and Wm. Newcomb.

On Motion, The report was received, and the persons named were declared the officers of the Conference for the Conference year.

The Committee on Credentials and Licenses made the following report:—

For Credentials: Geo. I. Butler, R. M. Kilgore, D. M. Canright, S. Osborn, J. F. Hanson, Henry Nicola, C. L. Boyd, J. T. Mitchell, C. A. Washburn, J. H. Morrison, J. Bartlett, and J. W. McWilliams.

For Ordination: Matthew Wing, E. W. Farnsworth, and L. McCoy.

For Licenses: G. V. Kilgore, F. A. Barlow, A. Caldwell, S. W. Bird, Henry Shultz, Matthew Hackworth, and Louis P. Johnson.

The report was received and adopted.

THIRD SESSION.

Convened June 12, at 5 P. M.; prayer by Eld. R. M. Kilgore.

On motion, The church at Stromsburg, Neb., were allowed to retain their s. b. for one year, to aid in building a meeting-house.

On motion, The Smithland, Iowa, church were allowed \$100 of their s. b. to aid in building a meeting-house.

On motion, A committee of three were appointed to consider the question and policy of churches retaining all or any portion of their s. b. for building purposes.

The following resolution by Eld. James White was adopted:—

Resolved, That in view of the opening fields in Dakota and other western territories, it is the duty of this Conference to encourage missionary labor in those fields.

On motion of R. M. Kilgore, the President appointed a committee to take into consideration the distribution of tent labor in this Conference, and the provision of tents. The persons named were J. H. Morrison, C. L. Boyd, and J. H. Hanson.

The question of how to build houses of worship, and when, was discussed by Eld. White and others, to much profit, evidently, to all present. Also the proper manner of entering new fields or communities to labor was a question of much interest to all.

FOURTH SESSION.

Convened June 12, at 7 P. M.; prayer by Eld. Morrison.

Committee on Appropriations of s. b. Funds for Church Building made the following report:—

Your committee have to report that there has no case come before them in which they feel justified in making any appropriation of s. b. funds.

Report received and adopted.

The Committee on Tents reported that the Conference should at once provide a forty-foot tent, send it to Dakota Ter., and supply laborers for the same.

On motion, \$500 were voted to the General Conference fund.

The following resolution, presented by Eld. Kilgore, was adopted:—

Resolved, That this Conference return a vote of thanks to the officers of the Central R. R. of Iowa, for their kindness in granting to those attending this camp-meeting a reduction of fare over their line.

Eld. James White, President of the General Conference, laid before this Conference the progress and wants of the cause, especially of the European Mission and Battle Creek College, in a few remarks, which were highly interesting and instructive to all present.

On motion, A committee was appointed to circulate a subscription on the ground for the purpose of raising funds to aid said Mission and College, the result of their labors to be reported through the REVIEW.

The financial condition of the Conference is as follows:—

June 8, 1875, bal. in hands of treas.	\$1091.83
June 12, 1876, amt. rec'd by treas. during year.	2478.76
June 12, 1876, amt. paid ministers by churches,	1702.28
	\$6272.87

CONTRA.

June 12, 1876, amt. paid by treas. for year.	\$ 950.00
June 12, 1876, amount of orders drawn by Aud. Com.,	3371.23
June 12, 1876, rec'd by ministers from churches,	1702.28
June 12, 1876, in hands of treas.,	249.36
	\$6272.87

SUMMARY.

No. of churches at beginning of year, 38; No. of new churches admitted, 14; No. of members admitted during year, 335; No. of members at present, 1,123; No. of Sabbath-school scholars, 831; No. of ordained ministers in Conference, 14; No. of licensed ministers in Conference, 8; amount of s. b. pledged, \$6450.00; amount of s. b. pledged to Conference, \$6047.00.

The Committee on Resolutions made the following report, which was adopted unanimously:—

Resolved, That we note with pleasure the promptness of the brethren in assembling at this annual convocation, by which we were enabled to commence with a full representation at an early hour on the first day of the meeting.

Resolved, That we are happy to see so many of our Scandinavian brethren at this meeting, and are thankful that they are able to have services in their own tongue, which adds greatly to the interest of this occasion.

Resolved, That we hail with joy the continued success of the cause in Europe, and the good prospect of its more rapid advancement in the future.

Resolved, That we have occasion for thankfulness to God for the great blessing he has given us since the commencement of this meeting, by which sinners have been converted, backsliders reclaimed, and the people of God enlightened and much encouraged.

Resolved, That we hereby express our gratitude to the General Conference for the help furnished at this camp-meeting, and our gratitude to God for sparing Bro. and sister White to labor with us, and we take this opportunity to express our sincere desire that we may be favored with their presence, counsel, and help every year till the Lord comes.

Resolved, That we express our thanks to the Camp-meeting Committee for their faithful services in making preparation for this gathering.

Resolved, That it is the sense of this Conference that ministers should not incur expenses of long journeys without the counsel of the Executive Committee, and that in all ordinary cases they should meet their own expenses of board and washing.

Resolved, That, in the opinion of this Conference, those ministers who do not labor at our camp-meetings and annual Conference should not expect to have their expenses to and from the meetings paid, neither be allowed for the time occupied in attending our annual meetings.

Resolved, That in our opinion the Camp-meeting Committee should feel at liberty to hire needed help in making preparation before the annual camp-meeting; and, also, to call on young men who are not otherwise employed to do errands, and perform general service during the time of the camp-meeting.

Resolved, That this Conference fully approve the plan and efforts of Eld. James White in furnishing daily reports of this meeting, for the leading secular papers of Iowa.

Resolved, That we express our thanks to the people of Marshalltown for the candid hearing they have given, and the kindness and courtesy manifested toward us during our stay here.

A very gratifying feature connected with the camp-meeting was the daily reports furnished the secular press of the State by a competent reporter furnished by the General Conference Committee, giving to the public in a very readable form a concise history of our people and work, their religious faith, and a summary of sermons delivered, which it is hoped will do much toward correcting erroneous impressions among the masses concerning our people and work.

This annual gathering of S. D. Adventists was the largest ever held in the State, and the courage and zeal manifested by the worn servants of God, and their close testimony to his people, will do much toward establishing the work in this Conference.

On motion, The secretary was directed to furnish a copy of the proceedings of the Conference for the REVIEW AND HERALD for publication.

On motion, Adjourned.

HENRY NICOLA, Pres.

L. MCCOY, Sec.

NEW ENGLAND T. & M. SOCIETY.

THE New England Tract and Missionary Society met at Washington, N. H., June 10, 1876, according to appointment in REVIEW. After the opening services, a short time was occupied in reading the report of labor performed in Dist. No. 4, and in business pertaining to that district. This report showed a marked improvement in some respects in this district during the last quarter. One feature of encouragement was that every member had tried to do something, and had reported the same.

A report of the last general quarterly meeting was then read and accepted. The report of labor performed during the last quarter was also read, which showed that 84 subscribers had been obtained for periodicals; No. of copies sent on trial, 150; No. of periodicals distributed, 1699; No. of pages of tracts and pamphlets distributed, 192,873; No. of families visited, 404; letters written, 215. Money received on donations, etc., during the quarter, \$690.30; expended, \$260.45.

The Vigilant Missionary Society reported 127 letters written by its members, and 106 received; 31,100 pages of reading matter distributed, etc., during the last quarter.

The editor of the MISSIONARY WORKER not being present, the reading of the paper was omitted, although articles had been prepared as usual. There was a larger attendance at this meeting than at any previous quarterly meeting held at this place. At least twelve different localities were represented from New Hampshire and Massachusetts.

A limited amount of time was devoted to remarks. These showed that the interest that has ever characterized the Society still exists in the hearts of the brethren and

sisters. Much feeling was manifested by some present with reference to acting as colporteurs. Several towns in different localities have been canvassed during the winter and spring, which has resulted in a general interest, and calls from a number of places for the living preacher. Especially was this the case in the vicinity of Ispwich, Mass.

The matter of selecting a camp-ground for the next camp-meeting was considered, and in accordance with the mind of the brethren present, it was voted to change the place of the camp-meeting from South Lancaster, the present season, and to leave the selection of the locality to the Camp-meeting Committee. It was also

Voted, That we encourage those in this Conference who feel a burden in reference to missionary work and wish to devote their time to it, as colporteurs or otherwise, to freely consult the Conference Committee in the matter.

The preaching during these meetings was especially solemn and impressive, and some who were present seemed to feel the importance of taking hold of the work of God anew. The meeting Monday A. M. was one of special interest and deep feeling; and some returned to their homes with the determination to start in the service of God, and obey him in keeping all his commandments. It is hoped that the solemn covenant that was entered into on Monday A. M., will mark an era for good with many. S. N. HASKELL, Pres. MARIA L. HUNTLEY, Sec.

TO THE BRETHREN AND SISTERS IN KENTUCKY.

DEAR BRETHREN AND SISTERS: As my heart is drawn toward you all, I take this method of addressing you.

Some weeks have passed since the Kentucky and Tennessee Conference was held; yet my heart is full of the sweet pleasure of meeting with God's chosen people. On my arrival at Bro. Barr's, I met but one familiar face—that of dear Bro. Osborn—but just as soon as each sister or brother met me with that warm *Seventh-day Adventist* grasp, all embarrassment and strange feeling passed away. It seemed as if one great happy family had come together. Oh, how I do love to let my mind revert to that happy meeting! I often find myself wishing I was back there.

It is a sad thought that we may never all meet again in this life or in the next. Let every one of us pray earnestly and work unceasingly for a happy meeting and a, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." I would say to those dear sisters who solicited an interest in my prayers that I have each day offered up earnest supplications for their safe landing on the happy shore. And to those who have not come out fully on the Lord's side, let me say, Do not put it off too long. Indifference is not pleasing to Christ. He did not thus enter upon his work; honor, riches and life were willingly sacrificed, that we might have an inheritance with him.

Our little church is striving hard; each member seems determined to renew his efforts to gain a place in Christ's kingdom. The cause in Kentucky is earnestly remembered by each one. While we pray fervently that a tent may come to this State, we plead that the minds of the people may be prepared to receive the truth when preached here again.

God is good, and his promises are true. I have great faith while praying to him. Last Sabbath we had a good meeting. The Spirit of God was with us. We are few, and often come short in our duties, yet I believe the Lord loves us and meets with us each Sabbath.

My health is still very poor. I trust you will remember me in your prayers. MARY A. REMLEY.

Edgefield Junction, Tenn.

Obituary Notices.

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

DIED, of putrid erysipelas, in Stowe, Vt., April 15, 1876, Bro. Lewis Harlow, aged sixty-five years, Bro. Harlow and his companion, embraced the Sabbath of the Bible about twenty years ago. As a citizen he was highly esteemed as a man of integrity. In his sudden death the little company of Sabbath-keepers in Stowe sustain a heavy loss.

He expressed no wish to recover from his sickness, feeling a willingness to sleep till the Life-giver shall come. A companion and eight children mourn their loss. I visited this family in their affliction last week, and preached a funeral sermon in the meeting-house on the West Branch, in Stowe. A. S. HUTCHINS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 29, 1876.

CAMP-MEETINGS FOR 1876.

Table listing camp-meetings for 1876 by location and dates: Wisconsin, Ripon, June 29 to July 3; Ohio, Norwalk, Aug. 3-7; Michigan, Lansing, 10-14; Vermont, Milton Station, 17-21; New England, S. Lancaster, 24-28; Maine, Richmond, Aug. 31 to Sept. 4; New York, Rome, Sept. 7-11; Indiana, Bunker Hill, 14-18; Illinois, Waldron, 21-25.

The Minnesota Camp-Meeting.

We are now, June 21, in the midst of the cotton village, on the Minnesota camp-ground. One of two things is evident, either our brethren are becoming more interested in camp-meeting occasions, or our cause is very perceptibly growing in all the States. We said one of these is true. We should say both; for we believe this is the case.

Meeting commenced at the appointed time, yesterday. And at this early point in the meeting fifty tents are up, and more expected. The campers exhibit the same good hope, courage, and confidence in the work, that we have seen in other places. The weather is fine. The meeting has started in well in every particular.

U. S.

THE Christian Statesman says of the fall of Sultan Abdul Aziz, "His fall is no guaranty for religious or civil liberty, and the new ruler succeeds to a throne which rests on a heaving sea of trouble."

LONDON, June 16.—A dispatch from Constantinople says another revolution has broken out. During a riot, Hassin Arni Pacha, minister of war and a leader of the young Turkish party, and the new minister of foreign affairs were both assassinated, and Achmed Pacha, minister of marine, was dangerously wounded. Further violence is feared from the mob.—Det. Evening News.

What We may Expect.

FROM an able article by Rev. James Wallace in the Christian Statesman, setting forth the reasons for the Christian Amendment of the Constitution, we take the following as clearly indicating the power which will soon be brought to bear, not only upon the Post-office Department but upon all those who do not keep the so-called Christian Sabbath:—

"There are at the present time some 30,000 post-offices in the United States, and except in some small and remote places the mails are received on the Christian Sabbath. And there are some 200,000 men employed and paid by the Federal government in the transportation of the United States mails. And on account of the desecration of the Lord's holy day, Christians are excluded from carrying the mails, and from most of the post-offices in the United States, as really as if Congress had passed a law for that purpose.

"When the Constitution is amended, Congress will have power to stop the transportation of the mails on the holy Sabbath, and the post-offices will be closed on that day. Then post-masters and those engaged in carrying the mails will have a right to rest from their labors on that day, and to enjoy the blessings of the worship of God. Then Christians will have the same rights in the Post-office Department of the government and in transporting the mails that infidels and wicked men have now. Then the profanation of the Lord's day will not be a condition of mail service, and a man's being a Christian will be no disqualification for a post-master."

If it be asked, "Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the rights of the Jewish?" the answer is, "We are not a Jewish, but a Christian nation; therefore our legislation must be conformed to the institutions and spirit of Christianity."

On the 28th, 29th, and 30th days of this month an annual meeting of the National Reform Convention is held in Philadelphia. At this time it will probably be seen how long before this power will be exercised by the government.—M. K. W. in SIGNS.

We need to live very close to the thought, "God is measuring me." He cannot bear sin. Deficiency is the destruction of the soul. The holiness and justice of God will bring out the feeling of sin. There will come up in the heart the feeling, "I am lost." Thus are we driven out of ourselves to take refuge in Christ. In him we are complete.

A RELIGIOUS, writing from Rome to the editor of the Rosier de Marie, says, "The Sovereign Pontiff expects the severest trials for the church to come about in a very short time (the words over air pres prochain, and that in a very short time, were underlined in the letter), so he exhorts us to redouble our prayers."

European Press.

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

Table listing names and amounts for the European Press fund: James White \$100, John Morrison 100, Geo. I. Butler 100, Newel Grant 100, August Rasmussen 100, An Iowa Brother 100, Emily Leighton 100, S. A. McPherson 100, "A friend in N.E." 100, "W. P. A. M." 100, Chas L. Boyd 100, Mrs. E. Temple 100, Freeman Nichols 100, D. A. Owen 100, Wm. B. Mason 100, J. N. Loughboro' 100, J. S. Wicks 100, Reuel Stickney 100, C Clark & wife 100, W. A. Pratt 100, C. McNeil 100, E. H. Root \$100, Wm. Ings 100, C. Comings & wife 100, E. W. Whitney 100, R. G. Lockwood 100, W. H. Hall 100, Betsey Landon 100, S. N. Haskell 100, C. K. Farnsworth 100, M. Wood 100, Mrs. Getman (deceased) 100, A. H. B. 100, A. T. Stickney 100, Mrs. J. L. James 100, A. La Rue 100, B. N. Berry 100, D. M. Canright & wife 100, M. J. Bartholf 100.

Vermont, Attention!

THE Vermont Camp-Meeting will be held in a beautiful grove three-fourths of a mile north of Milton Station, on the Vermont Central R. R. Mail and accommodation trains will stop at the ground. Free return tickets will be furnished on the ground to all who pay full fare one way on the Vermont Central. Expect the same on the South-Eastern R. R. It will be necessary for those bringing tents to bring tent poles, as none can be obtained on the ground.

H. BARROWS, M. E. KELLOGG, E. R. BANCROFT, Com.

Notice.

To church clerks and s. b. treasurers in the Kansas Conference. All persons having business with the Secretary of the Kansas Conference will please address E. M. Stevens, Bloomfield, Elk Co., Kan.; just as last year. A report is due June 30.

SMITH SHARP, Sec. Kan. Conf.

THERE is a deportment which suits the figure and talents of each person; it is always lost when we quit it to assume that of another.

Appointments.

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

Ohio T. & M. S. Quarterly Meetings.

- Dist. No. 1, Bowersville, July 1, 2; J. W. Lucas, director.
Dist. No. 2, Waterford, July 15, 16; A. M. Mann, M. D., director.
Dist. No. 3, Mesopotamia, July 1, 2; R. A. Underwood, director.
Dist. No. 4, Clyde, July 8, 9; O. F. Guilford, director.
Dist. No. 5, Bowling Green, July 1, 2; J. J. Boardman, director.

The above meetings are all important. Let every member report to director. Do not forget your donation. Be present at the meetings if possible, as it will be a good time to arrange for camp-meeting. We may be present in districts 2, 4, 6. H. A. ST. JOHN, Pres.

T. & M. S. State Quarterly Meeting.

THE State quarterly of the Ohio T. & M. Society will be held on the camp-ground at Norwalk, Aug. 2, the day before the camp-meeting begins. Secretary, treasurer, and all the directors are expected. H. A. ST. JOHN, Pres.

QUARTERLY meeting of the church at Serena, LaSalle Co., Ill., at the meeting-house in Serena, July 1, 1876. We should be glad to see the members of the Wedron church at this meeting. ALFRED NETTLEINGHAM.

The Lord willing, I will meet with the churches in Kansas as follows:—

Union Town (where Bro. Macomber may appoint), July 1, 2, 1876.
Centerville, " 15, 16, "
Indianapolis, " 21, 22, "
Mount Vernon (where Bro. Reed may appoint), July 29, 30, 1876.
Meetings to commence with the Sabbath. Expect Bro. Sharp at the three last-named places. J. N. AYERS.

QUARTERLY meeting of the S. D. A. church at South Norridgewock, Me., July 1, 1876. All members that cannot attend will please report by letter. F. J. KILGORE, Clerk.

As requested, I will meet with the church in Colon, Mich., Sabbath, July 1, 1876. Baptism will be attended to if desired. J. BYINGTON.

QUARTERLY meeting at Alaiedon, Mich., July 1 and 2, 1876. Will some one of the preaching brethren meet with us? We also invite members of other churches. By order of the church, D. V. WINNE, Clerk.

It is thought best to hold the quarterly meeting of the church in Dallas, Texas, in connection with that of the T. & M. Society, on the first Sabbath and Sunday in July. As this will be our first quarterly meeting, brethren, let us have a general rally of all the brethren and sisters in the State. Let us come together, praying for the help of the Lord. E. G. RUST.

MONTHLY meeting of the church at Jackson, Mich., at Jackson, the first day of July. E. P. GILES, Elder.

MEETINGS for Dist. No. 4, N. Y. and Pa. T. & M. Society, at Buck's Bridge, St. Lawrence Co., N. Y., Sabbath and Sunday, July 8, 9, 1876. Hope all reports will be sent in at that meeting. Let there be a general attendance from all parts of the district. There will be opportunity for baptism. Help is expected from abroad. A. H. HALL, Director.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. H. Keeney 50-14, Josephine Mott 49-25, W. H. Place 50-1, Fred W. Kiehnhoff 47-19, Eliza Burbee 49-19, Mrs J. Shearer 50-1, John M. Downs 49-25, Alice I. Cooper 50-1, Almira Smith 49-25, C. E. Starr 49-25, Wm. Phinisey 49-25, Mrs. H. H. Tawney 49-25, Thos. Bickle 50-1, Alex. Paton 50-1, C. E. Chapman 49-18, Horace Hayden 50-1, Mrs. Thos. Willoughby 49-25, C. W. Olds 50-1, J. W. Robbins 49-18, Hiram Witter 50-1, E. O. Hammond 49-28, B. Bates 49-25, Wm. Gaffer 49-7, A. N. Stafford 49-25, J. J. Hannan 49-25, Henry Brazzleton 49-25, Mrs. D. D. Bartlett 49-18, Mrs. W. J. Wilkins 51-9, J. C. Sornsen 49-25, Daniel Oviat 50-1, Semantha Lucas 50-1, F. B. Reed 50-1, Florence C. Miles 48-24, Robert B. Thomas 50-1, Mary A. Dennis 50-1.

\$1.00 EACH. M. J. Chapman 49-1, Noah Carahoff 49-10, O. Mears 49-1, Wm. Bryant 48-25, A. H. Pettigrove 48-25, J. S. Miller 48-25, Benjamin Hill 49-1, E. A. Gifford 48-25, Henry Van Buren 48-25, Susan P. Nichols 48-16, Rufus Barnhill 48-25, R. M. Frink 48-22, Wm. C. Gage 48-25, F. Dietrich 49-9, G. W. Mitchell 49-1, Mary Waters 48-3, W. H. Rampton 49-1, Mrs. D. Russell 48-10, John Cochran 48-25, Mrs. D. Chamberlain 49-1, Martha Watkins 48-25, Rilla Rentfro 49-25, M. D. Clark 48-24, S. Dana 49-1, B. McCormick 49-1, Mrs. E. Farnham 48-1, Wm. L. Wheeler 49-1, O. A. Hegg 50-1, S. E. Sutherland 48-25, Henry H. Holcomb 49-25, Thomas Rathmell 49-25, J. L. Hicks 49-25, S. G. Green 49-25, D. I. Stevens 48-25, Wm. J. Read 48-25, Geo. W. Spitzer 49-9, Nancy F. Samson 48-25, C. Stoddard 48-25, E. C. Long 49-9, Wm. Lawton 49-1, W. S. Fairchild 49-1, John Pritchard 49-1, Fanny Palmer 49-1, David Malin 48-25, Julia E. Duffie 49-9, A. M. Mann 48-24, I. N. Russell 49-1, L. C. Slausen 48-25, J. Jennings 49-24, W. J. Reed 49-1, Mrs. F. Morris 49-1, J. G. Jones 50-1, H. Miller 49-1.

MISCELLANEOUS. Thomas Myers \$1.50 49-25, A. H. Bradish 1.50 49-25, Mary McCloud 75c 48-15, Mrs. P. A. Gammon 1.50 49-17, E. Wood 50c 48-20, Wm. McClure 1.50 49-25, Austin Corley 50c 48-25, J. T. Watson 50c 48-14, M. Mossford 3.25 48-25, Mrs. E. M. Wing 50c 48-12, Miss Bell McCoy 1.50 49-25, Ann Wright 1.50 50-1, Alvah Varney 1.50 49-25, Frances Lauson 75c 49-1.

Books Sent by Mail.

A. B. Rust 20c, David Suter 50c, Otto S. Ruetenick \$1.50, Asa Burris 30c, Chas. E. Stevens 25c, E. E. Hayes 50c, Daniel House 10c, Jerome Hathaway 2.50, Rachel Reed 25c, J. S. Abbott 35c, C. J. Barber 1.50, Geo. I. Butler 80c, A. J. Bred 6.00, A. P. Van Horn 1.00, W. T. Milliman 2.75, Mrs. John Wilson 10c, G. S. Honeywell 5.47, Eli N. Hatt 15c, Alice Bubach 50c, Bettie Paterson 50c, Frank Zirkle 1.00, H. P. Rue 1.00, W. W. Blair 75c, S. D. Longford 1.25, A. V. Follett 15c, Peter Thirkelson 75c, Lorinda Kemp 30c, J. E. Morin 2.00, Mrs. Emily Harris 30c, A. M. Mann 15c, L. L. Brooks 25c, N. Foster 25c, J. M. Sanborn 25c, J. F. Lyman 10c, A. Rasmussen 75c, D. Laman 60c, James D. Dickson 2.60, J. Curtis Newcomb 1.00, H. Threlfall 50c, M. A. Pearl 30c, W. H. Bullock 15c, Josephine Mott 40c, B. S. Haxton 25c, J. O. Corliss 1.74, A. S. Osborn 1.25, T. Loomis 1.25, Ada A. Dawson 3.60, A. M. Preston 25c, C. Heritage 25c, M. R. Hoover 25c, J. C. Larson 10c, John Claxton 1.25, G. V. Kilgore 95c.

Books Sent by Freight.

John Gibbs \$151.69, J. F. Hanson 9.89.

Cash Rec'd on Account.

N. Y. T. & M. Society \$206.83, Robert Ladlee 18.50, J. N. Loughborough 30.00, Cal T. & M. Society 7.25.

Mich. T. & M. Society.

Dist. 7 per F. Squires \$30.00, Dist. 8 per E. S. Griggs 23.50.

Book Fund.

Joseph Roberge 25c, C. E. Fairman \$1.00, Robert Ladlee 1.50.

Mich. Conf. Fund.

G. B. & H. M. Castle \$20.00, Memphis 30.00, C. E. Fairman (s) 2.50.

Gen. Conf. Fund.

A. M. Preston \$5.00, — Evans 5.00, Mrs. W. D. Stillman 10.00.

S. D. A. E. Society.

C. W. Stone \$10.00, Ambrose White 10.00.

Swiss Mission.

Jane Roland \$30.00.

Danish Mission.

Christ Rasmussen \$11.50.

Ill. Tract Debt.

Robert Ladlee \$10.00.

Books, Pamphlets, and Tracts.

Issued by the S. D. A. Publishing Association, and for sale at this Office.

History of the Sabbath and First Day of the Week. By J. N. Andrews. 523 pp., \$1.25.

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