

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.

VOLUME 48.

BATTLE CREEK, MICH., FIFTH-DAY, JULY 13, 1876.

NUMBER 3

The Review and Herald,
ISSUED WEEKLY BY
Seventh-day Adventist Publishing Association.
ELD. JAMES WHITE, PRESIDENT.
H. SISLEY, Secretary, M. J. CHAPMAN, Treasurer.
TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for
name of 25 Numbers. When paid by Tract Societies or individuals
for brethren and sisters, \$1.50 per year.
Address, REVIEW & HERALD, Battle Creek, Mich.

KINGLY ROBES.

THEY tell of wondrous cloth of gold,
Spun in some eastern loom;
Of costly robes, empurpled o'er
With lovely Tyrian bloom.

They tell of garments, rich and rare,
Made for earth's favored ones,
Whose every seam is frosted o'er
With pearls and precious stones.

But there's a robe that is not decked
With ermine or with gold,
And yet a kingdom's worth is held
In every glist'ning fold.

No jewel breaks its graceful flow
From throat to simple hem;
But oh, it shines with luster far
Surpassing any gem!

I'd rather fold above my heart
This vesture pure of Peace—
Of Righteousness and Hope and Faith,
Than one and all of these.

More richly dressed the beggar poor,
Who wears this garment white,
Than he who recks not of its worth,
Though crowned with princely might,

Then take away earth's robes of state,
Christ's spotless garment bring;
I'd wear it far more gladly than
The purple of a king

—E. G. Sprague.

General Articles.

TRACT & MISSIONARY OPERATIONS.

BY ELD. S. N. HASKELL.

In five years last November since the Conference adopted the present system of missionary work among our brethren and sisters. In the spring of 1872, New York and Ohio adopted the same system, and the following year it was received by every Conference this side of the Rocky Mountains. An endeavor to carry out the suggestions made by Bro. White to others at the General Conference resulted in this system. We also saw the defects in independent organization that there would be in local church organization without State Conferences.

Two leading ideas have been kept in mind from the commencement: First to place all the Seventh-day Adventists in the world in co-operating for the spread of the truth; secondly, to provide a way that all might be without excuse for not using the talent God has committed to them.

The appointment of officers over certain tracts was designed to make the work personal with each individual. The director should therefore be acquainted with each individual in his district; he should visit the people, labor with them as may be necessary; see that their influence is in behalf of the present truth while furnishing reading matter to their neighbors and friends; and that they are taking an interest in sustaining the cause in all its branches upon the Bible principle of equality.

them in the solemn truths which pertain to the present time.

In this way subscribers should be obtained for the SIGNS OF THE TIMES. It may not always be proper to take names for our periodicals the first time you visit a person, unless something is paid toward the paper. On making the second visit the individual can better decide who are really interested in reading. This work should be carried on week after week and year after year. Obtaining subscribers by offering a premium is a plan which is found very successful where it is entered upon with zeal, faith and hope. To find self-sacrificing men and women who will enter cities and villages as colporteurs is as difficult as to find self-sacrificing ministers, and two extremes threaten the effort: 1. The danger of giving individuals not fitted for the work too much encouragement by offering them support; and, 2. The danger of not giving proper encouragement to proper persons. The first extreme is more to be dreaded than the second one.

The REFORMER should not be neglected. The Household Manual has been prepared for the express purpose of offering it as a premium. It can also be used as a premium for the SIGNS, as can any of our one-dollar books.

The plan of subscribing for a number of copies of the SIGNS and REFORMER with which to obtain subscribers, is a branch of the work which should not be passed by without notice. In it is labor. It requires much close thought, and will lead the person who enters upon it, realizing the importance of the work, to earnest prayer that God may help in the matter. Perhaps there is no branch of this missionary work in which it is more difficult to get our brethren and sisters fully enlisted than this. Neither is there any other one branch of the missionary work that will have more of a molding influence on the character of the individual than this; and by it we extend our influence to very many of whom we least think. The opening of correspondence, and thus introducing the SIGNS, is very important. When one interested reader is found (perhaps isolated and poor) it not unfrequently happens that scores are reached through him. As a general rule, the less of a denominational character the letter assumes the better. Let our publications, written under the soul inspiring influence of the truth, and the Spirit of God do the arguing.

We will now refer to some things that have been accomplished by the tract societies.

1. A delinquent debt of about \$10,000 has been settled with the Publishing Association, and the advance-pay system on our periodicals has been brought about.

2. Our best bound books have been placed in all the principal public libraries this side the Rocky Mountains, where our Conferences are organized.

3. By means of the trial volumes of the REVIEW and REFORMER, and also the VOICE OF TRUTH, scores have been brought into the truth, notwithstanding there was not that caution used by all in gathering up names that should have been manifested. This move showed the strength of systematic effort, and the utility of doing business through one channel, instead of having hundreds of individuals writing to the Office.

4. There have been more than \$30,000 raised and expended in placing reading matter before the public within the last five years. New England and New York alone have raised and expended more than \$12,000.

5. Correspondence has been established with more than five hundred individuals, and with reading rooms, public libraries, and benevolent societies, in Europe, Asia, Africa, and China, in short, in all parts of the world, including this country. Benevolent societies, public libraries and reading

rooms, throughout Europe as well as in this country, wherever the English language is spoken, receive our almanacs, and where they manifest the least interest, our denominational publications are sent.

To enumerate individual cases where an interest has been awakened in the truth, and a goodly number have embraced it, by means of this correspondence and sending our publications and periodicals, would only be to mention incidents of almost daily occurrence. One man upon receiving two of our papers which contained one of our thirty-two page Sabbath tracts embraced the Sabbath; he has had, to our knowledge, two editions of the tract published, and is actively distributing it.

6. Steps are being taken by parties outside of our people, if the work is not already accomplished, to translate Sufferings of Christ and other tracts into the Russian and Chinese languages.

The question may be asked, What good can arise from furnishing the REFORMER, SIGNS, etc., to people in different parts of the world, where we do not see individuals immediately embracing the truth? We reply, Let us forestall the enemies of God, so that such a battle against prejudice will not have to be fought as is usually required when the truth is presented.

We would make a few suggestions, if thought worthy of consideration.

1. Steps should be taken to blend more closely the interest of the people of God in all parts of the world in missionary efforts. The work of lay members, as companies and individuals would thus be secured from devouring wolves.

2. Ways and means should be devised to reach all classes, and at least make a favorable impression on them.

3. One or more pages should be put into our almanac, giving notice of our Tract Society, the extent of its operations, and such items as would leave a favorable impression upon the mind relative to our existence as a people, and to our work. We should also notice those societies which are favorable to us.

4. One edition of the almanac should be printed as early as October, so that those Conferences located the farthest off can get them as freight as early as November 1st. Another edition can be printed later.

5. A tract of sixteen or at most thirty-two pages on Bible Hygiene would add much to the interest of the work, especially in the Old World, as many improper articles of diet and drink, such as a great variety of meats, wine, etc., are extensively used among the clergy, who give them a Bible sanction; and the person who would change his habits in this respect is branded either as a skeptic or a fanatic, or both.

THE COMING OF THE LORD DRAWETH NIGH.

An extract from a sermon by T. De Witt Talmage, at the Brooklyn Tabernacle, Sunday evening, Sept. 19, from James 5:8.

The feelings with which we await the coming of any person or thing depend very much upon the nature of the person or thing advancing, or upon our fittedness to meet him or it. It is evening in a very pleasant household. There is a key heard at the front door. The children come down the stairs with a bound, clapping their hands, and shouting, "Father's coming!" But disaster has entered that home. The writs have been issued. It is time for the furniture to be levied on. From the oldest to the youngest member of the household the feeling is that the home must be broken up. The front door bell rings, an official is about to enter, and the whisper all through the rooms of that house is: "The sheriff is coming!"

March weather gets through scolding, and one day the windows toward the south are opened, and the apple blossoms, the peach blossoms, and the plum blossoms

garland the field. Old age feels the flush of new life in its veins; infirmity looks up and smiles, and all through the land, the word is: "Spring is coming!" December hangs icicles on the caves of the poor man's house—no wood gathered—no coal. The cracked window pane invites the sleet to come in. The older sister, with numb fingers, attempts to tie the shoe-latchet of the little brother, and stops to blow warmth into her blue hands; and the father shivering looks down and says, "Alas! alas! winter is coming!" Well, it is just so in regard to the announcement of my text. To one it sounds like a father's; to another, like an executioner's footstep. To one, it is the breath of a June morning; to the other, it is the blast of a December hurricane. "The coming of the Lord draweth nigh!"

I do not see how God can afford to stay away longer. It seems to me that this world has been mauled of sin about long enough.

The church has made such slow headway against the Paganism, the Mohammedanism, the fraud, the libertinism, the drunkenness, the rapine, and the murder of the world that there are ten thousand hands now stretched up beckoning for God to come now. Enough corn in the United States and Great Britain annually wasted in brewing and distilling to feed five million men. Every grog-shop, every house of infamy, every gambling saloon, every dishonest store, bank, insurance company, declares there is no God, or if there be, let him strike if he dare! Corruption in most of the city governments—corruption reaching from the weather-vane on the top of the city halls down to the lowest stone in the foundation. Thousands of men anxiously waiting for Tweed, the apostle of scoundrelism, to get free from the law; churches with men in their membership not clean enough to swab the door-step of the pit; the theatres, huge houses of shame; three-fourths of the newspapers, with their editors, reporters, and printing presses suborned of the devil; American and European society rotten to the core; France and Prussia feeling for each other's throats, and, although the dead in battle outnumber five times all the present population of the earth, yet nations longing for war, and this hour six million men in Europe arming for conflict, while applauding nations look on, and the cry is—"Blood! give us more blood!" the earth staggering under the successive shocks like a foundering ship at the moment when the passengers cry, "She's going down!"

The imminent necessity for the world's reformation and purification, I take as a proof of the fact that "the coming of the Lord draweth nigh."

That God is coming with his judgments among the nations I cannot doubt. Look at the floods on both sides the sea. France going down under the wave; the wealth of nations swept off in a day; harvests, vineyards, villages, unmoored. Look at the insectiferous assault which was first considered hardly worthy of a small item in a newspaper; but the grasshopper, the Colorado bug and the army worm have gone on until public fasts have been declared, and the Lord Almighty invoked to arrest the national calamity. Look at the marine disasters and hear the voice of the shipwrecks. Listen to the roar of the unparalleled conflagrations in Chicago, and Boston and London. See the toppling over of great commercial establishments everywhere. I tell you that God's controversy with the nations has begun. "The coming of the Lord draweth nigh."

I see also a sign of the divine advance in the opportunity for repentance which is being given to the nations—revivals in India; revivals in Italy; revivals in Germany; revivals in Great Britain; revivals in the United States. If there were not something tremendous coming, God would not be so

urgent or importunate in his call. Churches are calling; Christian and secular printing-presses calling; Young Men's Christian Associations calling; God and angels and men are calling. Messengers of salvation are in the air. Telegraphs flash the gospel news. Steamships carry Christian ambassadors to and fro. Yes, we are on the eve of a great universal earthquake. "The coming of the Lord draweth nigh."

But there is a deeper step in the organ of my text that needs to be pulled out, and that organ stop is the Judgment trumpet. My text distinctly points toward that august arrival. Now there is one secret that God has never told even to an archangel. There are no spirits so exalted in Heaven that God has ever told one of them. It is the secret of secrets. It is the secret of the ages. If all Heaven should rise up and beg God to tell them that one secret he would not be prevailed upon to tell it. That secret is the chronology of the Judgment—the time when. I cannot tell. No angel can tell. The Bible distinctly says man nor angel can tell. But the fact that such a day will come cannot be disputed. The Bible intimates, yea, it positively asserts that in that last day God will come in by a flash of lightning.

I suppose that on that day there may be rolled up dun storm clouds, and that there may be folds of darkness all around the perimeter, and that there may be a background black as midnight. Then while the beasts are moaning with terror, and while the housewife is lighting the candle at noonday; and while the janitors of public buildings are lighting the chandeliers, and the nations are trembling and half suffocated with terror, there may be in the distance a faint sound of thunder that will roll louder and louder and louder, as though a thousand tempests were gathering in battle array, and that then there may be a silence, a deep hush, a silence of complete expectancy; and that while the world is hushed in that dreadful stillness, instantaneously with the crash that shall spilt the hills, there shall burst upon the world a fiery cohort, a book of reckoning, a throne and the Lord omnipotent.

I do not know but that the lightning flash that hurls that paraphernalia into the world may set the world on fire; for we are distinctly told that the world and all things that are therein are to be burned up. I see it burning. The ships take fire mid-Atlantic—brig, bark, White Star hue and Cunarder. The cities send up jets of flame higher than the spire or dome of Trinity or St. Peter's. Banks and moneyed institutions with consumed bonds, melted bullion—all the investments of the world not worth a cent on a dollar. The picture canvas of the Louvre and of Luxembourg, and of Dresden and of Berlin, and of Naples, and of Florence, and of Rome, curled up in the hot blast; Gothic arch and Grecian columns falling down low as the hut on the commons; Mount Washington and the Alps and the Himalayas, flat on their faces. A wrecked world! A ruined world! A burning world! A calcined world! An ashen world! An extinct world! Let the stars beat their dirges. Dead cities! Dead mountains! Dead seas! That scene is not something that we are reading about as occurring four or five thousand miles away—at Stockholm or St. Petersburg. It will occur here, and you and I will be participants. When the roll-call of that day is read, your name and mine will be read in it, and we will answer, "Here!" These very feet will feel the earth's tremor, these eyes will see the scrolled sky, these hands will be lifted in acclamation or in horror when the Lord shall be revealed from heaven, with mighty angels in flaming fire, taking vengeance upon those who know not God, and who obey not the gospel of his Son. It will be our trial. It will be our judge. It will be our welcome or it will be our doom. If each year be a mile, then over how many miles has that judgment already traveled, and who can estimate the number of revolutions in a minute of the wheel of God's judgment chariot? It will not be an empty chariot, the occupant flung out by the speed of the travel, or some sharp turn in the way; but firmly seated in that chariot will be the Lord, the most grandly loved and the most outrageously treated Being in all the ages—coming to bless his saints. Rise! O children of the fire, and hail him as he comes to count your wounds. Coming to vindicate his cause! Crouch! O you scientists and infidels, who said there was no Christ, or if there were, he would never appear. Coming to cast out the hard-hearted and rebellious! Oh! how now before his arrival, that then you may be ready to hail him.

Coming with the months! Coming with the weeks! Coming with the days! Coming with the hours! Coming with the minutes! Coming with the seconds—coming! "The coming of the Lord draweth nigh."—*New York Witness.*

SOCIAL CHRISTIAN CULTURE.

(Concluded.)

But to be more specific, let us note separately some of the Christian graces to be cultivated, remembering that *exercise* is the only condition of improvement; and that unlimited *opportunities* are presented all along the walks of life, and the beautiful, spotless *example* of the Saviour has been left for our sure guide. Whoever, by close and constant communion with Jesus, drinks deep of his spirit, will find it easy to breathe out that spirit in all the acts of life; hence Christian benevolence and charity will be ever prompting him to do good to all, to unselfishly seek their happiness and welfare, and kindly and patiently bear with their faults.

Kindness usually begets kindness in return, but there is a far higher consideration; for it is a law of our being that love and liberality have a reacting power upon the agent, increasing both his capacity and pleasure in their exercise. For example, when we have done a good deed to others we naturally feel a new interest in and regard for them, and every repetition of such acts increases these feelings. Likewise, on the other hand, if we do an intended injury to any one, even if that injury is never returned, nor even resented, we feel a growing hatred to that person and a desire to injure more. It is this law of perverted human nature that gives foundation to prejudice, which sometimes works great injury even to the innocent. For instance, one may be assailed by an enemy, whether justly or unjustly, and soon the multitude incline to add thrust to the wounded and kick to the falling, till he is ruined, unless there are those with firm Christian principles and moral courage to stem and turn the perverted tide.

To prove this seeming paradox, let the same person, instead of being assailed by an enemy, be publicly lauded by a distinguished friend, the same multitude will be as ready to re-echo the notes of praise, and exalt to the skies; while each effort increases their esteem, just as in the opposite case each act to injure increased the feelings of hatred and prejudice. Such is the law which naturally governs the perverted world, and gives to prejudice its ruinous control over public opinion. In view of this fact, it is especially important that Christians cultivate carefully strict integrity and discernment, and moral courage to sustain the truth and the right without respect of persons. Much oftener than would Christians be found in the place of the *good Samaritan*, and the social Christian world would esteem that blessed office so conspicuously honored by the divine Friend of the poor and suffering.

The reacting influence of exercising liberality makes it much more easy and pleasing to be generous still. There is perhaps no other virtue that grows by exercise so thriftily as this, and none so dwarfed by disuse and neglect. Hence one cannot afford to be penurious on his own account, to say nothing of robbing God and the world of their just due. When we withhold our sympathies from doing a kindness to a neighbor, or from trying to sustain the public interest and welfare, we are narrowing down our own souls, and may soon verge to that absolute selfishness which would take advantage of a neighbor at the sacrifice of common honesty. Would that the Christian world might be spared these unpleasant extremes of perverted human tendencies. And yet there is need that all should seize upon every day's opportunities to exercise kindness and charity to all.

There is a mutual inspiration in generosity which may encourage one alone to try to sow the good seed which may at some future day spring up and cover the whole field. Study out some noble plan to benefit some individual or society, and you will soon find others to join in the effort. Thus some generous purpose might keep the public mind in healthful exercise, while the wide-scattered seeds of mischief might be left to die for lack of nurturing care.

Liberality of thought and sentiment also needs cultivation among Christians, especially as a means of saving the bitter conflicts that disturb the peace of neighborhoods and churches. The day of bigotry has, in a great measure, gone by, as the general diffusion of knowledge has fostered

the spirit of toleration, yet some of the dark relics of barbarism still shadow the Christian world. With due knowledge of human nature, and of the fact that the all-wise God constituted men with different minds and temperaments, we should never allow these differences to grate harshly upon each other, producing discord and alienation of feeling. Individual peculiarities and opinions should not be made too conspicuous, but we should be content to disagree, if need be, in all the non-essentials, and cultivate a common faith and sympathy in all the great truths and doctrines which concern our highest interests. Churches and church members should have less to do with individual peculiarities, and much more to do in cultivating general purity and uprightness of Christian life and character. We should at least be more sparing of judgments upon others, until we are so pure in heart ourselves that, were Jesus standing in the midst, his all-seeing eye could not convict us of the greater sin.

One of the most important attainments for the Christian is the habit of careful, honest self-examination. This habit would naturally promote humility, that most beautiful ornament of the Christian character. Yet nearly allied to this *lowly grace*, we may rank the highest Christian grace, the *spirit of forgiveness*. But we spare words, and only invite to study that last, *great lesson* of Jesus, while upon the cross, suffering the agony of the crushing burden of the sins of the world. He said, "Father, forgive them; for they know not what they do." Would that we might consider that picture of *patient suffering, infinite love, and divine forgiveness*, till we could breathe in, and live out, that same precious spirit of the Master, *without which*, he says, *ye cannot be my disciples*. S. M. SPICER.

CONTINUING IN WELL DOING.

It is only by overcoming, by patiently continuing in well doing, that we can ever attain to the joys of immortality and eternal life. The prize can only be gained by doing *all we can, always*. It needs all the grace we have and *all we can obtain*.

Those efforts and services which are capricious and irregular, or which prompt us only to make partial sacrifices for the cause of God and truth, afford at best but very slight evidences of our sincerity. Called from the darkness and perplexing labyrinths of modern miscalled orthodoxy, to the glorious light and harmony of God's truth, the love and gratitude of our hearts should be as his mercies,—not fitful and capricious, but steadfast and continual. Our love and gratitude to God should glow with a steady and uniform fervor that no trials or discouragements should dampen or diminish. Our faith in God, the conviction that he is our loving Father and that his word is truth, should give us such reliance on the promised help that no duties, however difficult or arduous, should deter or dismay us.

The sincere child of God, awakened to a true sense of the immense debt of gratitude which he owes, alike to an ever-loving Heavenly Father, and to Jesus, the Redeemer who died to obtain for us the glorious joys of immortality, will not measure his obedience or the amount of his self-sacrifice by the nice calculations of cold and selfish policy. His performance of duty will result from the promptings of a truly grateful heart. His vows of obedience will embrace every sacrifice to which devotion to the cause of his blessed Lord may call him, and will extend to every act of duty by which present truth may be advanced. He will be actuated by the hope of gaining the glorious plaudit, "Well and faithfully done."

There is a class of people who are apt to be spasmodically zealous. Under favorable surroundings, they suddenly flash and blaze only to flicker out, bring gloom and discouragement, and do actual injury to the cause. It is not the fitful, uncertain burst of enthusiasm, but the steady, continual, burning zeal that is needed. Let not our performance of duty be the fruit of merely a sudden and transitory glow of feeling; rather let our vows and acts of allegiance be founded on a deep and serious conviction of the weighty obligations we are under, of the exalted and ennobling nature of the service, of its brilliant and glorious reward, and let these be our incentives to patiently continue in well doing, "seeking for glory and honor and immortality, eternal life."

When disposed to murmur at the severity of the sacrifice to which God calls us, at the extent and difficulty of his service, to

imagine our burdens greater than we bear, and that the demands are beyond our capabilities; let us look to Jesus as lightened; let us contemplate the meanness and poignancy of his sufferings. Endured the cross and despised the shame, and shall we not blush that for one moment we have indulged in ungrateful murmuring? Rather let us deplore the utter inadequacy of our most zealous service to repay the debt we owe, and, realizing its insufficiency and unworthiness, offer to our gracious Father the best tribute we can render—zealous and uniform obedience. And we may do this, let us make the most diligent use of every means of grace.

To work out our salvation is indeed a momentous business that should occupy our thoughts. It should call forth our greatest exertions. Heaven can never be obtained by spasmodically grasping upward, one hand, while the other digs vigorously in the earth, and we are engrossed in ing together and hoarding up the possessions of this world. There is no halting in Heaven, to reward half-hearted service.

It is only by *patient continuance* in well doing that the glorious prize of immortality can be secured. Consider how constant the sway which sin maintains over the enslaved affections; consider how deep the unhallowed taint of iniquity which to be washed away; consider how long the chain of corrupt passion from ignoble thralldom we must be delivered. Consider how extensive, how important, how continuous the duties we must discharge; consider how many painful sacrifices must be made, how many obstacles triumphantly surmounted, ere we are fitted to receive the priceless boon of mortality.

Dare we, then, indulge the vain, the sumptuous expectation that we can come—that we can discharge these momentous duties—by feeble and occasional efforts? Having admitted and received the truth, can we fall back in idle serenity, content to simply refrain from violating Sabbath, to attend to our family and church services, and so think our duty done, our salvation fully secured? Fatal delusion! To resist the spirit of the world, the flesh, and the devil, the seducing pleasures and allurements that from a thousand quarters assail us; to stand against the subtle Satan and all his insinuating solicitations and cheerfully go forth, at all times mending the truth, both by precept and example; to let our light so shine that we shall see *our good works*, and so be glorified our Father in Heaven;—to do things requires the most vigorous, unflinching effort, the most constant and the most earnest prayer, the most watchfulness, failing which, we shall surely fail of immortality.

Yet, praise His holy name, the great God is all-sufficient for the most difficult and dangerous trials. His strength is gloriously perfected in the weakness of the most humble of his children. "Fear not; for I am with thee: be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will be with thee with the right hand of my righteousness." Isa. 41:10. He imposes no conditions or duties without giving all the aid. He calls us to the battle, but he supplies the armor, and imparts strength for the encounter. He has promised us as our day, so shall our strength be renewed.

How is it with us? Are we doing our duty? Are we in earnest? Do we live to the times in which we live? Are we willing to learn what work God would have us do, and striving to accomplish it? Very soon, Jesus will leave the sanctuary, and will say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Are we making sacrifices for Jesus? Can it be said of us "Well and faithfully done"? Are we living well? If so, wherein? Which of our acts deserves this encomium? Are we much in earnest in advancing the promulgation of the last message of mercy, seeking immortality and eternal life, and are in seeking the things of this world?

May the Lord revive his work; may he be up and doing now while it is yet time "for the night cometh, when no man can work." Remember it is by "*patient continuance* in well doing" that we shall "seek for glory and honor and immortality, eternal life." God help us to strive for this blessing, and through Jesus obtain it.

CHAS. B. REYNOLDS.

THE violet grows low and covers its face with its own tears, and of all flowers yields the sweetest fragrance. Such is humankind.

TO THE following her last being dead. of Laodi calls the g I hear the float p the earth the dre was his ra blood, sh the thine c anners tra off thou c weak a harpstrin flow boug by a stran he Amen, you art w yest, I a deep pov the Faith and that h thine eye thy sins I wait b I have kn will open read the my looki ong wilt t ee, ere tree, oh, I offer t ke a riv light han redeemed by cha

our goo Minnes the fri was a To he purity, d Bro. hope an nt testin aging part of th the me work, was and hat were o of the uth hon seek G mes wh ping al the thing encoura ant and d truth is with is cast sifying e vine M this dea to cont by be'p come, s Well it; . . .

OD B! NEST I ew Eng est upc ed. A his r shed ou is calle s of th ed as d that e beco rance c will m world w here is r the w rains.] as the been have cradle on in the cau will p dless o some is ble the mem are re' Jacob, rty. Tl upon u hearts] nce. T know

TO THE CHURCH OF LAODICEA.

Following lines were found among the writer's... the last offering for these pages. By them... dead, yet speaketh."]

ENCOURAGING.

Your good camp-meeting, held at Eagle Minnesota, is in the past, I want to the friends of the cause everywhere was a time of great rejoicing to my

GOD BLESS NEW ENGLAND.

NEAREST prayers have ascended through- New England that the blessing of God rest upon his people in this their hour

its beginning, and it can be said of them that they are true burden-bearers.

This church is worthy to be an example to others, in that the labors of God's faithful servants are appreciated, and the members feel like uniting their efforts with these men of God to advance the cause.

God is speaking to his people in the message to the Laodiceans, bidding them be zealous and repent. How many in New England are faithfully heeding this message

If the Saviour could be bodily in our midst, should we not see him weeping over us as he wept over Jerusalem? Would he not say, Oh, that "thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace"?

And throughout earth's wide domains may the message increase in power and strength until its work is accomplished.

Who've "fought unyielding on the field To win an everlasting crown." A. S. NASON.

Ipswich, Mass.

TO THE MISSIONARY ARMY OF KANSAS.

You have again placed me at the head of this army. Now to have our forces successful, they must be properly officered and disciplined, which will require time and thought, prayer to God for strength and wisdom, and prompt action on the part of all officers and soldiers.

We have a T. & M. Society Constitution, giving full instruction to all the officers in regard to their duty. We expect that this Constitution, as amended at our last annual meeting, will be ready soon, and we want to see a copy in the hands of all the members of this Society, collectively and individually.

J. N. AYKERS, Pres. Fairlinville, Kans., June, 1876.

IMPRESSIONS AT BATTLE CREEK.— PUBLISHING HOUSE.

THE buildings of the publishing department of the S. D. Adventists next claim our attention—not last, nor least in outward attraction, for they constitute a conspicuous and interesting portion of the public buildings of this vicinity.

The various departments of the business are distributed through these buildings in a manner so unique and systematic that even a casual observer cannot fail to be interested, and to admire the harmony of the efficient, co-operative labor, all tending to the one great and perfect whole.

The central building, usually called the REVIEW Office, is occupied below with the engine (a sixteen-horse power), and three

presses, one, the Cylinder, printing 1000 sheets per hour; another, the Adams, printing about 800 per hour; the third, a universal job press, executing a great variety of first-class work. Equal efficiency and more constant application seldom unite in a publishing establishment.

The east building is the place where all this printed material is carried through the variety of work necessary to prepare for circulation. In one room, many busy fingers are rapidly folding, stitching, and trimming; in another, the various labors of binding and pressing are carried on.

Thus the work of this department progresses; we can better realize how rapidly if we look back a few years, to the time when the pioneer of this publishing enterprise, Eld. J. White, having embraced the Sabbath truth, put forth his characteristic energy and Christian zeal in its defense.

In this connection, we add that this people have also a Publishing Association on the Pacific Coast. It was established in 1875, and is now issuing the SIGNS OF THE TIMES, with a paying circulation of nearly 4,000, having \$12,000 invested in buildings, and \$8,000, in presses, type, and other necessary material.

Thus God's truth is being proclaimed to the world, advancing with marvelous power; and we have the assurance that it shall not return unto him void.

There is something very interesting, when we look upon the almost intelligent play of complicated machinery, combined with the wonderful dexterity of human skill, so rapidly preparing the printed pages; but there is an impression beyond wonder and admiration, when we comprehend the real import and significance of this great publishing work, and when we consider that God has appointed these means and agencies to spread abroad the great truths of his holy word.

folding and preparing to go forth to invite the attention of the reading world. What infinite consequences, involving eternity, may be pending on a few pages sent out from this Office!

Since the Saviour came—the light of the world—the radiance of divine truth has been continually extending, penetrating through the gloom of sin and death, kindling here and there the gleams of Christian joy, peace, and hope; but still heavy hang the clouds of error and moral darkness over this sin-cursed earth.

S. M. SPICER.

ENGLAND AND RUSSIA IN THE EAST.

WE clip the following from the Boston Journal, which seems to indicate the direction of the present political currents from London and St. Petersburg, condensing the storm-clouds ominously around the "Holy Mountains":—

The relations of Russia and England in Central Asia constitute a problem which perpetually recurs in English Parliamentary debates and the discussions of the English press.

This often-repeated declaration that England, if she should find it necessary, would be able by force of arms to protect her Eastern possessions against the menace of Russia, gives particular interest to a pamphlet lately published in Vienna by an Austrian officer, Captain Debelak, who has visited Persia and other countries in Asia, and presents a comparative survey of the strength of England and Russia.

It is the opinion of this author that Russia will not attempt an attack on India from the north-east, because the passes on that side present almost insurmountable difficulties to the passage of an army; but she will be able by her agents to stir up an insurrection in the disaffected districts of Northern India, and by this means support her operations in the north-west.

The Russian army of the Caucasus comprises 178,500 infantry, 44,000 cavalry and 408 guns, with 5000 militia. The Russians are armed with breach-loading guns, and are gallant, disciplined, and well trained. The total force at the disposal of England is 130,000, of whom 100,000 are native troops.

It is hardly possible to believe that the 40,000 men in the English army, most of them natives, could defeat so great a force; but if the Russians were beaten they could fall back on Mero and wait for reinforcements. If the English were beaten they would probably be annihilated by the Afghans before they regained the Indian frontier, to say nothing of the danger of a mutiny in India itself, occasioned by the Russian victory.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JULY 13, 1876.

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

THE SANCTUARY.

Twenty-eighth Paper.—The Ministration of the Heavenly Sanctuary.

In entering upon this, the most important branch of the subject before us, we are not left to explore our way alone. Guides, appointed of Heaven to lead the inquiring mind into the right way, are present to direct us. Paul, in his divine commentary on the typical system, addressed to the Hebrews, draws out in plainest terms the parallel between the priestly work of that system and the ministry of our Lord, who is a priest after the order of Melchisedec. Arm in arm with the apostle we walk forward to the following conclusions:—

1. The earthly sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Heb. 8:2, 5; 9:8, 9, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering on Calvary. Heb. 7:27; 9:11-14, 26; 10:10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Heb. 4:14; 7:23, 24; 8:1, 2; 9:11, 24, 25.

4. As the priests on earth had offerings to make, it is necessary that Christ also have something to offer. Heb. 8:3.

5. The work of the priest in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Heb. 8:5, 6.

That Christ is our High Priest, and that he has ascended to Heaven, there to minister for us, will not be disputed by any of that class of people with whom we now argue.

When did he commence his ministry in the sanctuary on high? When he ascended up to appear in the presence of God for us. Heb. 9:8, 11, 12, 24; 10:12. On this there can be no diversity of opinion.

Where did he commence his ministry? Was it in a place corresponding to the first apartment or holy place of the earthly sanctuary, or in some place which corresponds to the most holy place? In other words, does Christ minister in two apartments in the sanctuary above, so that somewhere in his ministry he changes his work from one to the other? or, does he minister in only one apartment, and that the most holy place? While we answer unhesitatingly that Christ commenced his work in the first apartment of the heavenly sanctuary, others take issue and claim that he ministers only in the most holy place. Their view in reality is, that there is in the antitype only a most holy place, and that is all Heaven; consequently, Christ has but one place in which to minister, and his work goes on without change of character or locality from beginning to end. Let us see what this view involves.

1. The ministration in the most holy place is the cleansing of the sanctuary, let it take place when it will, and continue as long as it may. So the cleansing of the sanctuary commenced when Christ ascended to Heaven, and he has been doing no other work for these 1800 years past, and it is not ended yet. Why, then, may it not just as appropriately continue 1800 years more and indefinitely longer? This reduces the idea of the cleansing of the sanctuary to an absurdity.

2. The 2300 years reached to the cleansing of the sanctuary. They must, therefore, have ended at the ascension of Christ, if he then commenced the work in the most holy place, for that is the cleansing of the sanctuary. But such a claim is ridiculous, as the prophecy makes only 70 weeks of the 2300 days reach to that event. The last of the 70 weeks which were cut off from the 2300 days brought us to the ascension of Christ, and the commencement of his ministry as priest at the right hand of God.

3. The earthly sanctuary was the shadow cast here by the heavenly; and the earthly had two apartments certainly; but if the heavenly has but one apartment, the most holy alone, how could it cast upon earth a shadow with two? When people will show us a monument with a single shaft casting in the light of the same sun a shadow with two shafts, then they may talk about a heavenly sanctuary with one apartment casting a shadow here upon the earth with two. Till then, if they have any regard for their rep-

utation as men of common observation or philosophy, let them never hint such an idea. But if there are two apartments in the heavenly sanctuary, that settles the question of the ministration; for surely an apartment would not be provided in which no ministration was to be performed.

4. But the service of the priests was a shadow of heavenly things, just as much as the place in which they ministered. And by far the greater portion of their ministry was performed in the first apartment, or holy place. Now a ministry performed by the earthly priests in the holy place, could not shadow forth a ministry performed by Christ in the most holy place. Therefore, on the view we are examining, all this service in the holy place for 364 days out of the year was performed unto the example and shadow of nothing! Such a position stands related to both Scripture and common sense, negatively as 364 to 1.

5. If Heaven is the most holy place simply, what is the veil dividing between it and the holy? Some quote Heb. 10:19, 20, and say that it is Christ's flesh. Then when Christ entered within the veil, as they say he did when he ascended, he entered within his flesh, which is absurd. These texts, assert simply that his flesh is the new and living way consecrated for us, not that it is the veil. His flesh, or his sacrifice, is that by which we in faith enter into the true holy places, as these verses assert.

6. The text, "This man after he had offered one sacrifice for sins, forever sat down on the right hand of God" (Heb. 10:12), has been urged as forbidding the idea of his ministering in two holy places. We answer that, so far as the idea of sitting is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts 7:55, 56. And then we reply further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. 26:64; Mark 14:62. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary (Heb. 8:2) is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macnight, "holy places." We therefore justly conclude (1) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2) that he must minister in both the holy places, or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

7. Again: Heb. 9:8, and also 10:19, are by some urged to prove that Christ ministers only in the most holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural; not "hagia hagian," holy of holies, as in chapter 9:3, but simply "hagian," holies, plural, the same as is rendered sanctuary in chapter 8:2. Also the phrase in chapter 9:12, 25, rendered "into the holy place," is the same as is in verse 24 literally rendered into the holy places (plural). These texts, therefore, instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them both. U. S.

THE CAMP-MEETING AT RIPON, WIS.

This meeting, the second for this season in Wisconsin, commenced, according to appointment, June 29, 1876, and closed July 4. The place was well chosen. Ripon is a pleasant and enterprising city, of eastern air and neatness, of about 4000 inhabitants, situated in the midst of a more beautiful farming section of country than one often meets. It was also a point easy of access by several new churches of our people in this part of the State.

The brethren cleared, with considerable labor, a suitable place in a densely shaded grove about a mile and a half from town, which afforded a pleasant place for the meeting. Twenty-seven tents, besides a 40 ft. and a 60 ft. tent, were up on Thursday, and about 350 brethren and sisters present. But few of these were in attendance at the Sparta meeting; and so the two meetings have called out about 800 of the brethren and sisters in this State to these feasts of tabernacles. Some manifested their interest in the meet-

ing by the pains they took to come. One brother testified that he had come on foot 60 miles to attend this gathering and another that he had come 70 miles in the same manner and for the same purpose; and both felt themselves well paid for their efforts to be present. Many others testified that this was the first camp-meeting they had ever enjoyed, and they could hardly find language to express their gratitude to God, for the privileges and blessings of this occasion. In one social meeting ninety-five spoke in quick succession.

On Friday a good lift was given to the meeting by sister White, and about one hundred came forward for prayers. The weather was delightful till the night after the Sabbath; but here, as at Sparta, and partially at Iowa, we were destined to see the rain keep away the multitudes on Sunday who, as we learn, had signified their intention to be present on that day, should the weather be favorable. This, however, did not prevent the people from learning something about us and our views if they had a mind to read. For the enterprising publishers of the Ripon *Free Press*, started a daily to be published during the meeting, devoting the space largely to an account of the meeting as it progressed, and to a publication of those leading points of our faith which would best give the people an idea of what position we, as a church, maintain. Miss M. L. Clough, a niece of sister White's, who is traveling with them as reporter, furnished full and graphic accounts of each day's meetings, for the *Free Press*, with a synopsis of all the sermons delivered. Besides these accounts, there were published in this series of dailies, the Fundamental Principles of our faith, the sketch of the Rise and Progress of S. D. Adventists, Which day do you Keep and Why? and Forty Questions on Immortality.

And right here we take occasion to mention what we have not before referred to, that is, the reports of these western camp-meetings that have been furnished to the dailies of the different States. Miss Clough with indefatigable industry, with great versatility of thought and felicity of expression, has given a full daily report of every meeting, stating all particulars, suffering no point of interest to pass unnoticed, but grasping all the salient features of the occasion, and producing the whole in a style pleasing to the popular reader, while it gave a very accurate representation of the meeting. In Iowa eight daily papers were furnished with these daily reports. At the Sparta meeting three dailies of Wisconsin and the Chicago *Times* were thus furnished. At the Minnesota meeting, one daily and several weeklies. And at the present meeting three leading dailies of Wisconsin, besides the *Free Press* of this place already mentioned. These reports, we learn, have been and are being quite extensively copied into other papers, and thus are S. D. Adventists and their work brought before the people as they never have been before.

Twenty-three were baptized by Brn. Olsen and Decker, in a beautiful mill pond near the camp-ground. Two of these were children the youngest and smallest we have ever seen led down into the baptismal waters. But they seemed to understand what it was to come to Christ, to believe in him, and what was signified by baptism, and they desired thus to openly identify themselves with the body of believers, and who could forbid water that they should not be baptized? It was a very impressive sight.

The parting meeting, Tuesday morning, July 4th, was the most effective of any upon the Ripon camp-ground. Golden words of instruction, counsel and admonition, were spoken by sister White, which were adapted especially to the cases of some of those who were present, two of whom responded nobly, in a manner that brought light and freedom into the meeting. Whatever lack there had been in previous meetings from the holding back of these individuals, was in this meeting, partially at least, redeemed. It closed in a manner to leave the very best impression, and there was a general desire and determination manifested by those present to go to their homes, and live like men and women who had received a new conversion to the Lord. Judging from the earnest purpose manifested, we have reason to believe that these resolutions will not soon be forgotten.

Ripon is quite a wealthy and aristocratic place; and the citizens at first looked with considerable distrust upon the camp-meeting. But the evidences of our faith, and the account of our work, set before them through the daily, and by other means, wrought quite a revolution in public sentiment, and we were informed left in the end a good influence upon the people in favor of the truth. U. S.

THE AMENDMENT MOVEMENT.

NEXT to the progress of the third angel's message itself, there is, perhaps, no point of pathetic fulfillment of more interest to S. D. Adventists at the present time than that which pertains to the movement designed to bring about the enactment of a general Sunday law in our country. The rapid progress of this movement and the strength it is gaining, is indicated by facts which are continually coming to light.

1. In opposition to the National Reform movement, a National Liberal League has been formed, composed of the infidel elements of the nation, who demand that all recognition of religion shall be expunged from the Constitution and from all governmental organizations, laws, and documents. They have just held in Philadelphia a "Centennial Congress of Liberalism." The days of meeting were July 1-4. Why the anxiety and activity on the part of this movement, simply because they see sufficient evidence that the opposite movement will succeed, and the objects they so much dread, unless they can, by rallying all their forces and pushing forth superhuman efforts, possibly defeat it.

2. A little fly leaf is just now being scattered like leaves over the country, published by the "Philadelphia Sabbath Association," and distributed by the "Phila. Tract & Mission Society," in which are thirteen propositions relating to the Sunday, each headed, "Do you know?" The first is, "Do you know that our American Sabbath is our one national characteristic?" The fifth reads, "Do you know that the State cannot preserve or perpetuate itself, or even, without the Sabbath?" The seventh says, "Do you know that the State is under imperative obligations to protect her citizens in the enjoyment of their civil and sacred rights? This is an utter impossibility without the Sabbath." After referring to the effort to supply what it calls "our Sabbath," by the European it continues, proposition 9, "Do you know that organized infidelity peremptorily demands the abrogation of all Sabbath laws? Here not the Church, but the State only, can come to our relief. It has the power to perpetuate the day of rest." Under the twelfth head it says: "Do you know that it is essentially a civil or State obligation to uphold and perpetuate the Sabbath?"

This document, though hailing from Philadelphia, we met with in the distant State of Minnesota, at the late camp-meeting. The result will thus see how widely it has already been circulated. And there is no mistaking its influences. Thus the different religious organizations are rallying to the support of the National Reform Association. A sure indication of the direction in which the tide of popular religious influence is setting.

3. Last week a fly sheet, entitled, "A Centennial Voice," sent by some friend, came to this Office. One side contains two large illustrations, entitled, "The Two Sabbaths." The first represents a quiet family circle in an elegantly furnished home, surrounded by evidence of intelligence and refinement, reading the Bible and other good books, preparing to attending the church seen through the window in the distance. This is called, "The Sabbath which they propose to take from us." The second illustration shows the interior of a German concert and beer hall, the orchestra pouring forth its vociferous music, while a motley crowd, heavy bloats, gross and sensual men and women, rakish youth, and brazen girls, chatting, smoking, and drinking, thus passing away the time on a grossly low plane of enjoyment. This is called, "The Sabbath which they propose to give us." The reverse side is filled with pointed paragraphs designed to stimulate the reader to a more strict observance of the day. As a campaign document, it is most skillfully devised, and cannot fail to make a strong impression.

4. The fourth fact which just now comes upon the surface is the formation of the "National Prohibition Reform Party," who in Convention at Cleveland, Ohio, May 17, 1876, adopted their platform, and set forth their nominees for President and Vice-president of the United States. One plank of their platform reads:—"Sixth—The national observance of the Christian Sabbath, established by laws prohibiting ordinary labor and business in all departments of public service and private employment (works of necessity, charity and religion excepted), on that day."

The nominee on this ticket for President is Green Clay Smith of Kentucky, and for Vice-president, Gideon T. Stewart, of Ohio. To this party the *Christian Statesman* gives its influence. Of course there is not seemingly the ghost of

NT. chance for this movement to succeed in the present campaign; but these men, like those of its youth and weakness, confidently expect, at no distant day, on these issues to win. Next November will show how much length it has already developed. The fact that men in no less a movement than the presidential election, will boldly insert, as one plank in their platform, the proposition above stated, shows how well matured is this question in some minds, and the aggressive spirit it henceforth to maintain. The great question of opening the Centennial exhibition on Sunday is suddenly making the matter of Sunday observance a great national question. And this general agitation is an essential prerequisite to the enactment of the law in its behalf now so vehemently called for and sure to come.

SHORTSIGHTED.

is in some quarters urged as an objection to the views we hold respecting the future enactment of a Sunday law, &c., that the opposition to it is now among some classes quite strong and active. They point to the formation of the National Liberal League, to the spiritualists, the German element, &c., and consider this sufficient evidence that the movement will never carry, and that, consequently, our teaching upon this point is vain and fool- This is the most shortsighted view of the matter that could be taken. Do not these observers see that this very opposition is to be the strength of the Sunday movement? The ultra demands taken and sweeping demands made by the infidel element, as embodied in the Liberal League, shows to all thinking people that one of two things must follow: Either they must give up the forms and features of religion now connected with the government, and let the Constitution become wholly irreligious and infidel, or they must throw around them additional safeguards in the Constitution. This issue pressed upon them will arouse all professedly Christian people, and all whose sympathies are on that side, to exert their utmost power to maintain what they already hold by the addition of new guarantees. And this class unquestionably hold the balance of power. Thus the infidels are simply precipitating the crisis, and hastening the adoption of laws which they wish to avoid. The opposition now manifested greatly strengthens, instead of weakening, the position hold.

THE WRATH TO COME.

The cloud is plainly discernible from which the bolt of public odium is to descend upon S. D. Adventists. The fatal weakness about the Sunday movement is that it lacks entirely all divine sanction and authority. This fact S. D. Adventists, in their efforts to turn men to the observance of the Sabbath of the Bible, the seventh day, are bound to present in its strongest light. But this will be construed as aiding most effectually those who are opposing the Sunday movement on secular grounds; and these are the worst classes of society, rum-sellers, infidels, spiritualists, &c. Now it matters not that our standard of temperance is higher than that of any other class, matters not that we abhor infidel and spiritualistic views and movements with all the intensity possible to human nature, and that we have no sympathy with the popular anti-Sunday movements of the present day, considering their associations and the manner and object in view for which they are carried on; the fact that we oppose Sunday, though on different ground, and that we ruthlessly uncover its one vulnerable point before all the world, will be sufficient, as we divine the future, to cause the friends of Sunday to rank us indiscriminately with the intemperate and irreligious, and visit upon us the odium which these classes justly deserve. But this cannot affect our duty or lead us to any different course of action. It is simply the misfortune of the Sunday movement, that it has upon its hands a work similar to that of making brick without clay, or an ocean without water. It is to make that appear divine, about which there is no divinity, and set forth that as a Christian institution about which there is no Christianity. As it always has been in such cases in times past, having committed themselves to their course of action, they will be too proud to back down when the weakness of their cause is discovered. Then prejudice and pas-

sion will take the place of scriptural evidence, and human laws be invoked to make up the lack of divine sanction.

A VAIN TRICK.

OUR opponents, for the purpose of conjuring up that strongest of weapons against the truth, prejudice, are continually representing that we claim that the observance of Sunday is to be enforced under the penalty of death. We do not so teach. And if our friends would cease to manufacture positions for us, it would be more agreeable to us, and in the end infinitely better for themselves. In United States in Prophecy, p. 113, our views are set forth on this point as follows:—

"The acts ascribed to the image are speaking and enforcing the worship of itself under the penalty of death; and this is the only enactment which the prophecy mentions as enforced under the death penalty. Just what will constitute this worship, it will perhaps be impossible to determine till the image itself shall have an existence."

In relation to the mark, which is Sunday-keeping, we quote again from the same page as follows:—

"The mark of the beast is enforced by the two-horned beast either directly or through the image. The penalty attached to a refusal to receive this mark, is a forfeiture of all social privileges, a deprivation of the right to buy and sell."

This the prophecy says; and there we leave it. There is no excuse for any to place us in the false light above referred to.

AT IT AGAIN.

A RECENT issue of the N. Y. Sun notices a meeting held in Cooper Union, N. Y. city by the Second Adventists, at which a Mr. Jerrie fixed the time for the coming of the Lord in the present year. This folly of setting time can never cease with them so long as they hold the fundamentally erroneous position that any of the prophetic periods reach to the coming of Christ.

THE SOUTH.

JUNE 21, I came to Carolina Co., on the east shore of Maryland, across the Chesapeake bay from Baltimore. Five families of Sabbath-keepers have lately moved here, most of them from New York. They held their Sabbath meetings, and took the lead in the Sunday-school of the district, Bro. Stebbins being chosen superintendent. He also spoke in the school-house a few times. The people appeared friendly and willing to hear.

We organized a church of eleven members, and Bro. W. W. Stebbins was elected and ordained elder. Then we celebrated the ordinances, this being the first time some of them had had that privilege for five years, though living in an organized church, regularly visited many times by the President of the Conference and by different ministers. It seems to me that it must be displeasing to God and an injury to the church to have this divinely appointed ordinance so slighted and neglected.

We organized Systematic Benevolence amounting to \$93, which will be paid to the General Conference. We also organized a T. & M. Society. They wish to join the New England Society. As there was a school-house near by, and no other meetings, I began lectures there the same evening I came, and continued eleven days, speaking fifteen times. It happened to be the very busiest week in all the year, as it was in the midst of harvest, corn plowing, berry-picking, etc. The evenings were very short, and the weather very hot. Yet I had a good turnout, the house being full every night except one, when it rained. Some walked three miles carrying their children. Sundays the house would not hold the people. We took out the door and all the windows, and carriages were placed round the house for seats, while many stood up wherever they could see. Under these circumstances, the heat made it very uncomfortable. Sometimes I was nearly as wet as though I had been immersed.

I could not ask for better order and attention. The people are very respectful and quiet. All, old and young, both professors and non-professors, always kneel at prayer. This is so wherever I have been in this State. I think it is highly commendable. One drawback here, as in all the South, is the inability of the people to read. About one-half, as nearly as I can judge, are not able to read, and most of the others read but little. Hence books go slowly. Besides, the people are afraid to act upon what

clearly appears to be the truth, for fear that they are being deceived. Yet, on the whole, they receive the truth as readily as at the North, if not more so.

At my last meeting, I called a vote to see how many believed that the seventh day was the Sabbath, when over half the audience arose. Then I asked how many would keep it, when about a dozen arose besides our brethren. But Satan rules here as elsewhere. Some became very mad, and threatened terrible things to the members of their families who want to obey God. Others call us false prophets; others say we do not preach Christ, we have come to make division, to get up another sect, etc. One man is said to be crazy. So, on the whole, we have made quite a stir among the people. Bro. Stebbins will follow up the interest as far as possible.

I would ask no better field for a mission than upon this peninsula. A tent would stir things here greatly. The people are quiet, very moral, and know nothing whatever of the truth. They have comfortable homes and plenty to eat, though mostly in very moderate circumstances. There is little moving here. The Methodist is about the only church here. The climate is warm and the soil mostly sand and the timber pine. Yet with proper cultivation, heavy crops of wheat, corn, and hay are raised. As to fruit, I never saw the like. Cherries are so abundant that they are public property, and of all kinds of berries there is no end. Whoever buys canned peaches will remember that most of them come from this vicinity. There could not well be a better soil for gardening. Of course the winters are very short and mild.

This peninsula, comprising Delaware, East Maryland, and a part of Virginia, is bounded on the west by Chesapeake bay, and on the east by the Atlantic Ocean. It has short and easy communication, both by land and water, with all the great cities of this coast from Boston to Richmond.

We now have two organized churches in Maryland, with about \$250 s. b. per year pledged to the General Conference. They earnestly desire help here as soon as consistent.

D. M. CANRIGHT.

July 4, 1876.

DIST. NO. 3, VT. T. & M. SOCIETY.

DEAR BRETHREN AND SISTERS: We expect a general gathering at our soon-coming quarterly meeting. I need not repeat that I have confidence in this district, that the people will faithfully do their duty in laboring to keep up the interest of our quarterly T. & M. meetings. I trust we will labor with a love unbounded, and with a desire to glorify God and to save perishing souls.

Judging from the interest you have manifested in this work of missionary labor during the past two quarters, and the zeal for the prosperity of the cause of God in your district that you have manifested, I think there need be but little anxiety manifested on the part of the director, but that you will be at your post, ready to carry out the plans that have been laid for the salvation of our fellow-men. Therefore, it will be expected that every member will make out a report of labor, commencing with the last time he reported, and forward to his church librarian in good season, and the librarians will be prompt to forward the same to the director, as there is no district secretary at present.

Dear brethren, let there be an increased effort on the part of every one for the upbuilding and advancement of the cause of God in our midst. I trust the members of Dist. No. 3 will show themselves good soldiers in this glorious war, and that the result will be certain victory. God has manifested himself to us in love the past year, for which we will be thankful and give him praise; but we want an increase of earnestness and true devotion, and of a zeal which is according to knowledge, that we may enjoy more of his blessing and see others converted and saved in the kingdom of God.

F. T. WALES, Director.

TO S. D. A. MINISTERS IN OHIO.

"ARTICLE III. Section 5. It shall be the duty of ministers to report to the secretary at the end of each quarter the amount they have received and expended during such quarter, and at the end of each year they shall make a written report to the regular meetings of the Conference of the entire amount of their receipts and expenditures during such Conference year."

"ARTICLE VI. Section 1. It shall be the duty of the ministers of this Conference to make a written report to each annual meeting

thereof, of their labors each week during the Conference year."—Constitution of the Ohio Conference.

TO S. D. A. CHURCHES IN OHIO.

"ARTICLE VII. Section 1. The delegates to this Conference shall be elected according to the following ratio: Each church to the number of twenty members, or under, shall be entitled to one delegate, and one delegate for every additional fifteen members."—Constitution of the Ohio Conference.

Credentials furnished on application.

H. A. ST. JOHN.

TO BRETHREN IN THE SOUTH.

I READ the article addressed to the brethren in Kentucky and Tennessee with the deepest interest; and I believe this appeal is timely—meat in due season. The evidences of the love our Northern brethren bear to the cause here are unquestionable. It is not (as some have said) our money they seek, but our lasting good.

To those who are fearful lest there may be money expended to no purpose, let me say, Expand your minds so as to take in the vastness of the work of warning the world; then read the plain description Bro. Osborn gives of the system upon which this whole work is conducted, and be not faithless, but believing.

But the home mission is of special interest now. Here are vast regions of country yet unvisited by the message—multitudes of people who are longing for the light of present truth. Do we love the truth? It was brought to us by the self-denial and hard labor of others, without cost on our part; now shall we not prove our love to God and to our fellow-men, and our gratitude for this, by spending our time and means to get it before others?

No doubt the Lord will raise up several efficient laborers to carry on the work; but they cannot do it all, every one must bear a part. The T. & M. Society meets this demand exactly. The weakest can find some one that is interested and give him a tract; and then, bowing meekly before God, implore his blessing upon the effort.

Seed thus sown will sometime bear fruit. I remember once sending some books to a dear friend; then I prayed, waited, and watched, to see the fruit of my labor, and, finally, gave it up as lost; but a little later the books were lent to another man, and immediately three persons were brought into the truth by them.

The Lord's hand is in this work, and it must triumph. Now is our time to work; let us be zealous and labor with all humility and patience, then we shall triumph with it.

ORLANDO SOULE.

Bee Creek, Bledsoe Co., Tenn., June 22, 1876.

TURKEY.

THE St. Paul Pioneer-Press and Tribune, of June 25, 1876, has the following significant item relative to the situation of affairs in Turkey:—

"The Turkish situation has again suddenly become critical. Servia and Bulgaria are on the verge of active participation in the rebellion, while a new outbreak at Constantinople is imminent. The fact is the new ruler does not give satisfaction, and is likely to speedily follow his late uncle into retirement. The elements which placed him in power are already sick of their bargain, and openly threaten that unless some change for the better is accomplished soon Murad will be forced to step down. Meantime the powers seem to have decided to stand aloof, and let the rotten concern rend itself in fragments if it will."

So says the prophecy: "None shall help him."

The Christian at Work, also remarks:—

"A few days will determine whether there is to be war between Servia and Turkey or not. The matter would be an insignificant one but for the overwhelming importance of the Eastern question, involving the dismemberment of Turkey and the dominance of Russia in the East. Turkey is a very sick man; if only the surgeons could agree as to what parts of his body each should have for dissection, he would be quickly dispatched. But here is where the trouble comes in, and so all agree to let him live as long as possible."

The Christian Statesman says:—

"An important item of news is just added to the tidings from the East. Servia has ordered her whole army to be mobilized, and Prince Milan is expected to take the field in person. This will add immense strength to the insurgent forces, and, unless other powers should interfere, will render almost certain the expulsion of the Turks from Europe. But Servia will not be alone. She is assured, unquestionably, before taking this step, of the active support of Russia. The course of the other European powers can hardly be conjectured. A week may render certain a general war, and great changes on the map of Europe will surely follow."

FAITH.

FAITH is a rare and precious gem,
How few the prize possess!
How few experience its power
To comfort, strengthen, bless!

A breastplate to protect the heart
From Satan's shafts it is;
The Christian who this breastplate hath
Finds ample safety his.

Substance of things for which we hope,
Essence of things not seen,
The gift of God, the Spirit's fruits,
May we abound therein!

Yet faith with works must be combined,
For so 'tis perfect made;
So Abraham, by faith impelled,
The Lord's command obeyed.

Author and finisher of our faith,
Help us to trust in thee,
And tread the appointed path, although
The end we cannot see.

J. C. CLEMENS.

Progress of the Cause.

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

CANADA.

THREE families have recently embraced the truth in South Stukely. Hold weekly meetings there on Friday evenings, and speak in English and in French. Hold weekly Sabbath meetings also two miles from there in a stone school-house in West Bolton. The new friends of the cause were happy to see Bro. A. S. Hutchins in their midst Sabbath and first-day, June 24 and 25. Speaking of his visit in West Bolton, the *Waterloo Advertiser* says:—

"Eld. A. S. Hutchins, President of the Vermont and Canada East Seventh-day Adventist Conference, joined Eld. A. C. Bourdeau at this place and held meetings on Saturday and Sunday last. He was happy to find twenty heads of families converted to the faith as the result of Eld. Bourdeau's labors in this section during the past winter. It is expected that ten or twelve candidates for baptism will be immersed by Eld. Bourdeau in a few days."

We are now in Waterloo, P. Q., a village of nearly four thousand inhabitants—two-thirds of whom are Catholics. Have pitched our tent near the park. Have advertised our meetings in the *Advertiser*, and circulated upwards of three hundred hand-bills. There is an increasing interest to hear the truth. Several have invited us to visit them already. We feel that without the Lord we can do nothing. He has greatly helped us thus far. Pray that we may be wise as serpents and harmless as doves.

Our post-office address till the first of October next will be Waterloo, P. Q.

A. C. BOURDEAU,
R. S. OWEN.

Waterloo, P. Q., July 3, 1876.

INDIANA.

At the time of our last report, we were holding meetings at Valparaiso, Porter Co. As stated in that report, there is a Normal School located at that place. The attendance last term was about twelve hundred. At first the students turned out well; but as the school was about to close, and the busy season came on, several hundreds returned home. We remained three weeks.

Our meetings were held under very discouraging circumstances, as it was very wet, the rain often breaking up our meetings altogether; it interfered with nearly every meeting we held, and kept away many who otherwise would have attended. Nevertheless, several became interested, and many of the students, who returned home to all parts of the State, were favorably impressed in regard to the truth. They purchased books quite freely. Sold during our three weeks' stay twenty dollars' worth. Although our stay was short, we are glad we made the attempt, from the fact that through the students, and the publications they purchased, the truth has been extensively advertised throughout the State.

Our tent is now pitched at Marion, the county seat of Grant Co., a town of about three thousand inhabitants. Have given, thus far, seven discourses. The congregations are large and very attentive, and preserve the best of order. The people are very kind to us. Books are selling freely.

The leading paper of the county, the *Chronicle*, printed at this place, in its last issue, speaks of our meetings under the heading "The Tent Meetings," as follows:—

"Elds. S. H. Lane and J. Harvey, the Seventh-day Adventists, of Battle Creek,

Michigan, who are holding a series of meetings in a tent on McClure Street, are having a large attendance and creating deep interest in the subjects discussed. Eld. Lane, so far, has delivered the discourses. The subjects discussed, are the prophecy of Daniel, and that of John in the book of Revelation. To say the least, the interpretations the reverend gentleman gives of these apparently unfathomable writings are reasonable and consistent, if not absolutely convincing. Last evening a congregation of nearly a thousand persons was present. "Various other subjects will be discussed before the close of the meetings. Admission free, and all are invited."

We hope, through the blessing of the Lord, many may be led to embrace the truth.

S. H. LANE,
JAMES HARVEY.

HASTINGS, MICH.

OUR meetings at this place still continue, with some interest. Have, up to the present time, given twenty-one discourses. Our meetings have been broken up several times by rain, which has hindered some. Our regular attendance is about one hundred. We now have the subjects of the coming of the Lord and the Sabbath fully before the people; some appear deeply interested. As yet, but little interest is manifested to read; but few books have been taken. We purpose to remain at this place as long as we can see any evidence that good may be accomplished.

H. M. KENYON,
M. B. MILLER.

Hastings, June 29, 1876.

KANSAS.

ON account of recent rains, I was unable to reach my appointment at Peace, Rice Co., till Sabbath morning, the 17th. Quite a number of Sabbath-keepers have recently settled in this new country, mostly from Indiana and Iowa. While some who nominally keep the seventh day do not make a profession of Christianity, others, I am glad to say, appear to love the truth, and are trying to keep pace with the message. Here we were glad to meet Bro. Wm. Dawson and wife, who came from Rush Co., a distance of eighty miles, to attend this meeting. Meetings continued till Monday night. Seven were baptized, who, with four others who held letters of commendation, were united in church fellowship. Bro. E. H. Seward was elected elder; and sister M. E. Smith, clerk and treasurer. We celebrated the ordinances, after which they pledged over fifty dollars Systematic Benevolence for the remainder of the current year.

Bro. Seward and wife took me to my appointment at Solomon Rapids, a distance of ninety miles. Here we met about fifty Sabbath-keepers from six different counties, the most of whom camped on the ground till the close of the meetings.

Our meetings commenced with the Sabbath. There appeared to be a willingness on the part of nearly all to work for the Lord. Some discouragements existed among those who had signed the covenant here, and as no permanent organization had ever been effected, it was thought best to organize a church of those who are in hearty union and sympathy with the cause. Accordingly, fifteen associated themselves together in church fellowship. Others will probably join soon. Bro. J. W. Andrews was elected and ordained elder, and sister Nancy Hiddleston was chosen clerk and treasurer. Although the members are considerably scattered, and cannot always meet on the Sabbath, yet if they are faithful in doing their duty, they can be sure of the blessing of God, and can report progress when they do meet.

I am now in Osborn Co., to remain over two Sabbaths. From this place, I expect to go to Salem, Jewell Co., to commence meetings, and continue as long as the interest may demand.

CHAS. F. STEVENS.

Bull City, Osborn Co., June 28, 1876.

SHELDON, ILLINOIS.

BRO. B. F. MERRITT commenced tent-meetings here the eve of the 19th inst. I joined him the 21st. We have delivered twelve lectures.

Although we have had very rainy weather, the interest has appeared to gradually increase. Last Sunday eve two hundred and thirty were present, perhaps more were present last evening. We are now selling publications and visiting. Address us here. "Finally, brethren, pray for us, that the

word of the Lord may have free course, and be glorified, even as it is with you."

G. W. COLCORD.

June 29, 1876.

DAKOTA TERRITORY.

WE pitch our new tent to-day in Elk Point, and commence meetings to-night. Tent-meetings are a new thing here, and some express an anxiety to hear. We hope for good results. Brethren, pray for us.

Our address will now be Elk Point, Union Co., D. T.

R. M. KILGORE,
E. W. FARNSWORTH.

June 30, 1876.

THE KENTUCKY TENT.

AFTER our good Conference, I set the tent at Hodgenville, LaRue Co., and labored about two weeks there. But prejudice had gone ahead of us, and it was impossible to get a hearing. The under-current work of preventing the people from going to hear was carried on to perfection. With but a few exceptions, the people would neither talk on the subject of present truth, nor hear, nor read, and yet they were friendly and sociable in other respects. There was no open opposition.

As it was harvest time, and we could not get access to the country people, we thought best to set the tent in Elizabethtown, and do what we could until the arrival of Bro. Butler. We were sadly disappointed when we learned that Bro. Butler could not come; but hope the General Conference will send us help. I began meetings here on the 16th inst. It rains so much it affects our meetings wonderfully; yet on Tuesday night, at our last meeting, the tent was about full of attentive hearers. There is the best of order in and around the tent during services, which speaks well for the place. I have offered some liberal rewards to any one who would find a text of Scripture positively asserting the sacredness of the Sunday institution; no one has responded. But one old Presbyterian minister said he thought it strange I would take such a bold stand against the sacredness of the observance of the first day of the week, contrary to the opinions of so many great men. I replied that that was just what we wanted the people to see; it is sustained by the opinions of men only, and not by the Bible.

Hope the Lord will give us the victory here in his name. Pray for us.

S. OSBORN.

Elizabethtown, Ky.

ADA, MICH.

I PITCHED the tent in Ada, June 7, and commenced meetings on the 9th inst. Have held meetings regularly since that time, with the exception of rainy weather. Though the congregations are not very large, there is a good interest, which appears to be steadily increasing.

When I look to myself, I feel my insufficiency for so important a work; but my trust is in God, who has said, "My grace is sufficient for thee; for my strength is made perfect in weakness." I spend quite a large portion of time in visiting from house to house. Pray for me, that God may direct by his Spirit.

ELAM VAN DEUSEN.

IOWA AND NEB. T. & M. SOCIETY.

THE seventh general quarterly meeting of the Iowa and Nebraska Tract and Missionary Society convened at Marshalltown, Marshall Co., Iowa, June 10, 1876, on the camp-ground. Meeting called to order by the President, Eld. H. Nicola; opened with prayer by Eld. Mitchell.

Minutes of last quarterly meeting called for, read, and approved.

Upon call of the President, a report of the financial condition of the Society was read.

On motion, A Committee on Nominations was appointed by the President, consisting of Elds. R. M. Kilgore, J. T. Mitchell, and Bro. F. H. Chapman.

On motion, Meeting adjourned to call of the President.

SECOND SESSION.

The second session was called by the President, June 11, 1876, and opened with prayer by Bro. Morrison.

Report of labor during the last quarter was called for, and read by the Secretary; it is condensed as follows:—

Families visited, 218; letters written, 234; new subscribers for REVIEW, 6; INSTRUCTOR, 10; REFORMER, 4; TIDENDE 14;

HAROLD, 8; SIGNS, 9. Distribution of reading matter: Periodicals, 1,715; almanacs, 90; pages of tracts and pamphlets, 100,495.

Money received:	
On memberships,	\$12.50
Donations,	44.85
Book sales,	\$53.76
For widows and orphans,	7.10
New subscribers,	19.25

Total, \$137.46

Committee on Nominations reported as follows:—

For President, Geo. I. Butler; Vice President, H. Nicola; Secretary, C. G. Johnston; Treasurer, L. McCoy; Directors: District No. 1, F. H. Chapman, West Union, Fayette Co., Iowa; No. 2, J. T. Mitchell, Lisbon, Linn Co., Iowa; No. 3, J. W. Adams, Richmond, Washington Co., Iowa; No. 4, W. Andrews, Mt. Pleasant, Henry Co., Iowa; No. 5, R. A. Hart, Caloma, Marion Co., Iowa; No. 6, Jacob Shively, Woodburn, Clark Co., Iowa; No. 7, A. J. Stiffler, Winterset, Madison Co., Iowa; No. 8, J. C. Middaugh, Timberville, Dodge Co., Neb.; No. 9, W. B. Everhart, Hook's Point, Hamilton Co., Iowa; No. 10, S. M. Holly, State Center, Marshall Co., Iowa; No. 11, C. J. Barber, Smithland, Woodbury Co., Iowa; No. 12, E. D. Hurlburt, Valparaiso, Saunders Co., Neb.; No. 13, J. F. Hanson, Elk Horn, Shelby Co., Iowa; No. 14, J. W. Clark, Nebraska City, Neb.

Committee recommended that the following churches be added to the different districts, as follows:—

To No. 8, Harper; No. 9, Ft. Dodge and Fonda; No. 10, Marshalltown, Nevada, and Iowa Center.

They further recommended that District No. 12 be extended so as to embrace the following churches: Valparaiso, David City, Stromsburg, Farmer's Valley, Blue Valley, and Seward, in Nebraska; No. 4 to embrace Nebraska City, Salem, and Lynden, in Iowa.

On motion, Report of Committee was accepted, and the nominees elected en masse, for the ensuing year.

On motion, Adjourned.

H. NICOLA, Pres.

C. G. JOHNSTON, Sec.

MAINE T. & M. SOCIETY.

THE third quarterly meeting of the Maine T. & M. Society was held with the church at Hartland, according to appointment, June 17, 1876. Called to order by the President, prayer offered by Bro. Hursum. Report of the previous quarter read and accepted.

The report of labor done during the last quarter was as follows:—

No. of families visited,	48;	No. of letters written,	35;	
No. of new subscribers for REVIEW,	9;	INSTRUCTOR,	10;	
trial subscribers renewed,	REVIEW,	1;	SVENSK ADVENT HAROLD,	1.
Distribution of reading matter:	REVIEWS,	157;	INSTRUCTORS,	54;
REFORMERS,	50;	tracts and pamphlets distributed,	pages,	36,881;
cost,	\$42.36;	books furnished to libraries,	pages,	1,362.

Rec'd for membership,	\$4.00
by donations,	5.00
from book sales,	3.20
for widows and orphans,	3.20

Total, 15.40

The President made some remarks on the workings of the Society, and spoke of some who had been brought into the truth by reading. The subject of having the Society furnish a supply of tracts to be distributed on the camp-ground was then taken up. It was moved that the President look after the matter, get more tracts if needed, and raise means for the same; and also that he appoint persons to look after them while there.

Moved to adjourn.

J. B. GOODRICH, Pres.

AMOS HOLT, Sec.

WISCONSIN CONFERENCE.

THIS Conference held its sixth annual session at Sparta, Monroe Co., Wis., in connection with the camp-meeting, June 15-19, 1876.

FIRST SESSION.

The Conference convened at 9 o'clock A. M., June 16, the President, O. A. Olsen, in the chair; prayer by Bro. U. Smith. Credentials were called for, when it was found that twenty-nine churches were represented by delegates and one by letter; eight were not represented.

Minutes of last Conference were read and approved. Applications from new churches for admittance into the Confer-

ence were received, as follows: Fish Creek, Sturgeon Bay, Fort Howard, Hixton, and La Grange. The Ashwaubenon church desired to disband and unite with the Fort Howard church. Their request was granted.

On motion, Bro. and sister White, and Bro. U. Smith, were invited to participate in the deliberations of the Conference.

Voted, That the Chair appoint the usual committees.

The committees appointed were as follows:—

Nominating Committee, John Atkinson, I. Sanborn, and S. S. Smith. Auditing Committee, A. Patton, O. Burr, E. O. Hammond, O. A. Hegg, Eli Osborn, and A. Tenney. On Credentials and Licenses, J. G. Matteson, H. W. Decker, John Atkinson. On Resolutions, U. Smith, J. G. Matteson, and I. Sanborn.

Adjourned to call of Chair.

SECOND SESSION.

Conference called at 5 o'clock P. M., June 18; prayer by Eld. Matteson. Five additional churches were represented by delegates.

Committee on Nominations reported as follows:—

For President, H. W. Decker, Fort Howard, Wis., Executive Committee, H. W. Decker, Geo. C. Tenney, and O. A. Olsen; Secretary, A. S. Osborn, Bloomington, Grant Co., Wis.; Treasurer, Wm. Kerr, Monroe, Green Co., Wis.

The report was accepted, and the persons named were unanimously elected.

Committee on Credentials and Licenses reported to renew credentials of Isaac Sanborn, H. W. Decker, John Atkinson, John G. Matteson, and O. A. Olsen; Geo. C. Tenney was recommended for ordination and credentials. The following were reported to receive license: Andrew Johnson, O. A. Hegg, S. S. Smith, Andrew D. Olsen, E. M. Crandall, and J. P. Jespersion.

Report of Committee on Resolutions called for, which is as follows:—

Resolved, That we feel thankful for the aid rendered us in this camp-meeting by the General Conference, and for the goodness of God in granting life and strength to Bro. and sister White to help and encourage us in the work.

Resolved, That although the constant wet weather has made our stay on this camp-ground unpleasant, and hindered the outside attendance, yet we feel well paid for coming here, on account of the nearness of the Lord, and the cheering influence of his Spirit in our meetings, which lift us above all earthly troubles.

Resolved, That the rapid extension of the work of spreading the truth in this and other countries is a matter of great encouragement to us, and that we hail it with joy as the strongest evidence of the nearness of the advent of our Lord.

Report accepted and adopted. Eld. White introduced the following resolutions, which were unanimously adopted:—

Resolved, That it is the sense of this Conference that ministers laboring in this Conference should counsel with the Executive Committee in all important labor, such as tent-meetings and taking journeys of considerable length; and in case they neglect to seek and follow the counsel of the Committee, we recommend that the Auditing Committee do not take into the account their traveling expenses or their time of labor.

Resolved, That in the opinion of this Conference, the Camp-meeting Committee should feel free to hire help to fit up the camp-ground, and that they should also feel free to call on young brethren to go of errands and do general service during the time of camp-meeting.

Resolved, That the accounts of the Camp-meeting Committee be audited by a committee of three appointed by the Conference.

Voted, That we have a camp-meeting committee composed of brethren outside of the ministry, to advise and counsel with the Executive Committee.

Adjourned to call of the Chair.

THIRD SESSION.

Conference convened at 9 A. M., June 19; prayer by Bro. White.

The Lyons church requested the name of their church changed to Baraboo; the Plum Creek church requested their name changed to Whitehall.

The Fremont church wished to retain a part of their Systematic Benevolence for the coming year, to assist in completing their house of worship. On motion being made, they were allowed to retain all of

their s. b. for the coming year; and Bro. White donated ten dollars toward the completion of the house.

The following churches requested the Conference to send an American laborer among them: Neenah, La Grange, Fish Lake, and Whitehall.

Committee on Licenses further reported that they recommend Bro. C. W. Olds to receive ordination and credentials; also Brn. T. D. Waller, of Victory, and Rufus Baker, of Mackford, to receive license.

Report accepted and committee discharged.

Adjourned to call of the Chair. After adjourning, all assembled in the large tent to witness one of the most solemn and impressive scenes it is ever our privilege to enjoy, the ordination of Brn. Tenney and Olds.

FOURTH SESSION.

Called at 8 P. M., June 19; prayer by Bro. Decker. The following-named persons were appointed by the Chair as a Camp-meeting Committee: N. M. Jordan, T. B. Snow, and E. O. Hammond.

Voted, That the President act as delegate to attend the General Conference.

The treasurer's report being called for, was given as follows:—

Cash on hand at beginning of the year, \$ 66.63
Rec'd during the year, 2906.95

Total, \$2973.58

Paid out on orders to date, \$1667.90

On hand to balance, 1305.68

Total, \$2973.58

The Secretary's report is incomplete, as there were five churches not represented. The following is as near as we can give the report:—

No. of members for Conference year 1875, 933; No. of members for Conference year 1876, 1048; s. b. for 1875, \$3,422.00; s. b. for 1876, \$3,863.35; No. of ordained ministers in Conference, 8; No. of licensed ministers, 8.

On motion, \$200 were voted to the General Conference fund.

FIFTH SESSION.

Met June 20, 3:30 A. M.; prayer by Bro. Matteson.

On motion being made that the proceedings of this Conference be published in REVIEW AND HERALD, the secretary was instructed to furnish a copy of the same for publication.

Voted, To renew credentials of Bro. D. Downer.

Voted, That the subject of s. b. be referred to the Executive Committee, with the request that they take measures for the collection of arrearages, and for united action by all in this Conference in coming up to the figures adopted.

At the close of the session, Eld. White made a few remarks which were full of instruction and encouragement to all.

On motion, Adjourned.

O. A. OLSEN, Pres.

A. S. OSBORN, Sec.

MINNESOTA CONFERENCE.

THE fifteenth annual session of the Minnesota Conference of Seventh-day Adventists was held, as appointed in REVIEW, at Eagle Lake Station, Blue Earth Co., Minn., June 20-26, 1876. The Conference convened, with the President, Eld. H. Grant, in the chair; opening prayer by Bro. Grant.

Delegates were called for, and twenty-eight responded, representing twenty-three churches; several churches were not represented.

On motion, The Chair was instructed to appoint the several committees. Chair asked for time to make the appointments.

Adjourned to call of President.

SECOND SESSION.

Opened with prayer by Bro. Ells. President had appointed committees as follows:—

Committee on nominations, J. L. House, R. S. Johnson, S. W. Hiekok. On Credentials and Licenses, D. P. Curtis, W. I. Gibson, R. Richardson. Auditing Committee, John Emmerson, B. F. Lee, James Pease, Ole Holverson, M. O. Hallaek, and John Olive. On Resolutions, U. Smith, John G. Matteson.

Nominating Committee reported as follows:—

For President, H. Grant. Executive Committee, H. Grant, W. H. Hall, and Calvin Kelsey. Secretary, D. P. Curtis. Treasurer, W. I. Gibson. As some of the brethren thought that Eld. Curtis should not be numbered with the secretary's business,

it was moved to amend the nomination by substituting the name of O. W. Pierce. Carried. The report was then accepted, and the persons named elected to their respective offices.

The Committee on Credentials and Licenses reported to renew the credentials of Brn. H. Grant, L. H. Ells, Wm. Hill, D. P. Curtis, and A. C. Spicer; Peter Lindblad was recommended for ordination and credentials. The committee asked for more time; it was granted.

On motion of Bro. White, it was voted to receive Eld. Babcock, formerly of the Seventh-day Baptist, and Eld. N. Batten, of the regular Baptist, denomination, as members and ministers of the Conference.

Adjourned to call of the Chair.

THIRD SESSION.

Opened with prayer by Bro. Ells. By request, the name of the Concord church was changed to Dodge Center.

The Mankato Church asked for help in paying for their house of worship, either in money or ministerial labor; and unless such aid could be given them they asked the Conference to take the house off from their hands. Their ease was left with the Conference Committee.

The Committee on Credentials and Licenses made a further report, which was accepted and the committee discharged.

Voted, To take up the name of each individual separately.

Voted, That the following persons receive licenses: John I. Collins, C. Nelson, John M. Moore, James Brown, E. H. Pullen, and D. C. Bureh.

The ease of F. W. Morse was left to the Conference Committee.

Treasurer's report was as follows:—

Received during year, \$1,693.11; paid out during year, \$926.52; cash on hand, \$766.52.

Secretary's report: No. of churches, 35; No. of members, 750; No. of ministers, 9; No. of licentiates, 6.

Report of Committee on Resolutions received and accepted, and committee discharged.

They submitted the following:—

Resolved, That the evidences which are beheld at this camp-meeting of the growth of the cause of present truth in this State, give us great reason for gratitude to God that his prospering hand is with us.

Whereas, The cause in this State has greatly increased in strength in the face of the strenuous efforts of some who have been laboring avowedly to tear down and destroy it,

Resolved, That we recognize in this fact the truth of the declaration of the psalmist that God will cause the wrath of man to praise him and the remainder thereof he will restrain.

Resolved, That all these evidences of God's goodness call upon us for renewed consecration to his work, and more earnest and hopeful efforts to advance his cause in the earth.

Resolved, That we feel thankful to God for the timely aid we have had in our camp-meeting from the servants of God, and especially from Bro. and Sr. White; and for the rich blessings of Heaven that have rested upon us, bringing souls into the truth, encouraging us greatly in the work, and producing sweet harmony in our Conference.

Resolved, That the proceedings of this Conference be published in the REVIEW.

Resolved, That we cannot look but with the deepest interest on the fact that more than sixty Scandinavian brethren have met with us at this camp-meeting, and we rejoice to see that they manifest a spirit of perfect union and harmony with their American brethren.

Adjourned sine die.

HARRISON GRANT, Pres.

OLIVER W. PIERCE, Sec.

CONFERENCE DIRECTORY

for Minnesota the Present Conference Year.

PRESIDENT.

H. Grant, Medford, Steele Co., Minn.

EXECUTIVE COMMITTEE.

H. Grant, Medford, Minn.

W. H. Hall, Kingston, Meeker Co., Minn.

Calvin Kelsey, Wells, Fairbault Co., Minn.

TREASURER.

Warren I. Gibson, Rochester, Olmsted Co., Minn.

SECRETARY.

Oliver W. Pierce, Pleasant Grove, Olmsted Co., Minn.

CAMP-MEETING COMMITTEE.

Isaac Z. Lamb, Pleasant Grove, Olmsted Co., Minn.

Peter E. Hanson, Litchfield, Meeker Co., Minn.

Warren Walker, Monticello, Wright Co., Minn.

CAMP-MEETING.

OUR camp-meeting has just closed. Probably the largest gathering of Sabbath-keepers ever assembled in Iowa were at our Marshalltown meeting. The Spirit of the Master seemed ever present. It was indeed a feast of fat things. Oh! if the brethren who remained at home could realize what they have lost they would begin now to prepare for the next camp-meeting. But, after all, it may be that in some cases they have shown their preference by remaining at home. Where our treasure is there our heart will be also.

Our race will soon be run and those who have chosen that better part will receive a crown and a title to a permanent home in the beautiful city, one of those mansions that Christ has gone to prepare; John 14:2; and those who are so absorbed with business that they have not time to attend to anything else will hear their insulted Saviour repeat the words of Matt. 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And, worst of all, we who are Sabbath-keepers do these things understanding the consequences. We know what the Master's will is, and then, after all, many of us choose to do those things that will bring upon ourselves the same punishment that is promised to the devil and his angels. Those who are willing to do Satan's work here must expect to be punished in like manner, if not to the same extent, as their master whom they serve. How can those professing to keep all the commandments be so careless? They talk as though they expected the Lord was soon to come; and yet by their actions others are led to believe that such an event is not to be expected for the next thousand years.

Out of our own numbers the enemy will secure some victims to suffer final destruction outside of the city. Some of us will then see what we have lost. Oh, fearful day! Our love for the world is to prove our ruin. Our desire to increase our earthly possessions is far greater than our desire to get the love of the truth down deep into our hearts. Oh! that we might awake to a realizing sense of our duty to God and to each other before that day comes when the destinies of all men will be fixed. Let us make that preparation that we shall wish we had made when Christ appears in the clouds of heaven.

F. A. BARLOW.

PRAYER, to make it accepted, requires neither genius, eloquence nor language; but sorrow for sins, faith and humility. It is the cry of distress, the sense of want, the abasement of contrition, the energy of gratitude. It is not an elaborate string of well arranged periods, nor an exercise of ingenuity, nor an effort of the memory, but the devout breathing of a soul struck with the sense of its own misery, and of the holiness of Him to whom it is addressed.

You cannot prove a thing to be good or beautiful to a man who has no idea of its excellence.

Obituary Notices.

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

DIED, of consumption, at Crescent City, Iowa, June 16, 1876, little Mary, only child of L. and S. Hansen, aged one year and eight months. Words of comfort were spoken by the elder of the church. The bereaved parents hope to meet their child when the Lifegiver shall come.

JAMES O. CARLSEN.

FELL asleep in Jesus, at Clay Banks, Mich., April 4, 1876, our beloved brother, Isaac Baker, in the seventy-third year of his age. He united with the Methodist Episcopal church at the age of twenty-one and continued with them thirteen years. He then became a member of the United Brethren, and remained with them until 1873, when he embraced present truth, and united with the Oceana church, of which he was an esteemed member. It was the privilege of the writer to be with him the last Sabbath of his life. He said, "I have the witness of the Spirit though there are gloomy thoughts at times." "Blessed are the dead that die in the Lord." He leaves a companion, and a son and daughter to mourn their loss. Funeral services by Eld. H. Kayes, Free-will Baptist.

JOHN LELAND.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 13, 1876.

CAMP-MEETINGS FOR 1876.

Table listing camp-meeting dates and locations: OHIO, Norwalk, Aug. 10-15; VERMONT, Milton Station, 17-22; N. E., Groveland, Mass., 24-29; MAINE, Richmond, Aug. 31 to Sept. 5; NEW YORK, Rome, Sept. 7-12; INDIANA, Bunker Hill, 14-18; MICHIGAN, Lansing, 19-26; ILLINOIS, Waldron, Sept. 23 to Oct. 3.

It will be seen that we have made changes in the time of several camp-meetings that remain for the present season. The Michigan meeting is changed to September 19-26, for these reasons:—

- 1. The Methodists have a camp-meeting at Lansing the time suggested for ours. It would be objectionable to hold ours the same time of theirs.
2. To change back with Ohio, and hold ours August 3-7, as first suggested, would be objectionable for two reasons: first, it would bring our meeting in the midst of oat harvest; and, secondly, it would be only a week before the Methodist meeting. Two camp-meetings in the same place should not come so close to each other.

3. Fruit will be abundant in September, such as apples, pears, peaches, and grapes.

4. The weather will probably be cooler, and more favorable for the hard work of all our anniversary meetings, in September than in August.

5. Eld. Canright can be with us in September, not in August.

6. And last, but not the least, many have no money with which to come to the camp-meeting and meet the necessary expenses at the meeting, until they can thresh and market grain.

In consequence of changing the Michigan Camp-meeting from Aug. 10-15, we put the Ohio meeting one week later, and let the time of the meetings in Vermont, New England, Maine, New York and Indiana remain the same as before suggested. And the very nearest point of time we can put the Illinois meeting is Sept. 28 to Oct. 3, and we would like it one week later, on account of the S. D. Baptist General Conference the last week in September.

Let it be understood that these changes are suggested as necessary in case that Mrs. W. and the writer attend the meetings. We do not wish, however, to control the time of the meetings. If our brethren in the several States will excuse us, they can hold them when they please.

JAMES WHITE.

The College Monthly.

We have promised a monthly sheet in the interests of the Battle Creek College, and have 1600 subscribers. But we do not wish to issue the first number until we have 5000 bona fide subscribers. Hence the delay. We shall probably issue the first number, in matter and style worthy the object, about the middle of August. Let the names and the dimes come pouring in. It will be remembered that the price is ten cents a year.

But next week there will be another supplement to the REVIEW, in which will reappear the names of those who have pledged, and those who have paid their pledges, for the Battle Creek College. Many mistakes have been found and have been corrected. And, probably, many more remain uncorrected, which will be as cheerfully corrected when notice of the errors shall be given.

Again we ask those who have not paid their pledges to the School to consider their duty in the fear of God. Some of the very poor and unfortunate are released; but this is done with the expectation that others who are able will increase their numbers of stock shares. Ten dollars pays for one share, and entitles the holder to one vote. Mrs. W. and the writer have increased theirs to one hundred and fifty, and we suggest danger in permitting too much voting power in the hands of one or two.

Come to the rescue, ye men of means, and let this voting power be properly balanced. And you, who are so very jealous for the welfare of the cause, and fear the "one-man power," here is a chance for you to step right in and balance this voting power by liberally taking stock in the Battle Creek College. We shall be sorry to let the next Supplement go out with figures showing unpaid pledges. And we do plead, for the honor of our cause and people,

that all pledges shall be paid before the time to issue the beautiful Monthly, entitled, The Battle Creek College. JAMES WHITE.

There will be but one camp-meeting in Michigan the present season. For this reason, the central location at the State Capital is selected. Let there be a general rally from all parts of the State. J. W.

The new hymn and tune book will be ready for the camp-meetings, if our bindery can turn it out fast enough. We shall be ready for orders about the first of October. J. W.

The Mammoth Tent, 80x120 feet, will be on the Lansing, Mich., Camp-ground. It can be obtained for use at other meetings on reasonable terms. J. W.

In view of the pointed article from the Interior, presented by Bro. Canright in last week's REVIEW, some are inquiring what paper the Interior is, and where published. In answer, we would state that it is a Presbyterian paper, published in Chicago, Wm. G. Gray and Chas. L. Thompson, Editors, issued every Thursday, and having a circulation of 10,000 copies.

The Christian at Work of June 29, 1876, says:—

"The Adventists of the United States are active in spreading their views, by means of tracts and lectures, throughout Europe."

Notice.

THE N. E. Camp-meeting will be held at Groveland, Mass., instead of South Lancaster. Particulars next week. S. N. HASKELL.

It is announced that Austria has ordered to the disturbed Turkish frontier 150,000 regular troops and 160,000 landwehr, ostensibly for the autumn drill.

A TERRIBLE tornado swept over Nebraska and Iowa, Tuesday night, July 4. Rockdale, near Dubuque, was washed out, and forty-two persons were drowned. At Burlington, Iowa, thirty buildings were wrecked, and several persons were killed. At Dubuque, the rain commenced falling about 10 o'clock and continued for three hours, with a solid sheet of water, accompanied with thunder and lightning, making the worst storm ever experienced. Houses were carried down stream by the torrents, and their occupants drowned.

Notice to Kansas Conference.

We want means immediately for tent expenses &c.; s. b., or donations.

A. J. STOVER, Treasurer.

Oswego, Kansas.

Business Note.

A GOOD hand, a Sabbath-keeper, wanted to work on a farm by the month; for particulars, Address, D. GLUNT, Osceola, Clark Co., Iowa.

Appointments.

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

Ohio Camp-Meeting.

THE Ohio Camp-meeting for the centennial year will be held at Norwalk, Huron Co., Ohio, Aug. 10-15. The camp-ground is easy of access, being situated just outside of the city limits, about one mile south from the depot. Ample provisions will be made for man and beast. Bro. and Sr. White, Bro. U. Smith, and other speakers, are confidently expected. Two or three large tents will be on the ground. Come with your small tents, brethren, from every direction. Let the lonely and the poor who cannot get tents come any way. Come one, come all, hoping and praying for a refreshing season. H. A. ST. JOHN.

Ohio Conference.

THE Ohio Conference will hold its fourteenth annual session in connection with the camp-meeting to be held at Norwalk, Aug. 10-15. Let all churches make their pledges to the Conference, and, if possible, bring one-half of the money to the camp-meeting. Delegates will be expected from every church, with credentials, church reports, and financial reports.

H. A. ST. JOHN, Ohio Conf.
W. T. CARSON, Conf.
H. H. VAN CAMP, Com.

DIST. No. 1, Mich. T. & M. Society, will hold its next quarterly meeting with the church at Hillsdale, July 29, 30, 1876. Hope to see a good representation from other churches. Will Bro. Root meet with us?

S. D. SALISBURY, Director.

Ohio T. & M. Society.

THE Ohio T. & M. Society will hold its fifth annual meeting in connection with the camp-meeting, at Norwalk, Aug. 10-15. Secretary, treasurer, directors, and members, this is a call for you. H. A. ST. JOHN.

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. 9, the day before the camp-meeting begins. Secretary, treasurer, and all the directors are expected. H. A. ST. JOHN, Pres.

Vermont Conference.

THE Vermont State Conference of S. D. Adventists will hold its next annual session in connection with the camp-meeting to be held near Milton Station, one station north from Essex Junction, Aug. 17-21. We hope each church will be represented by a full delegation. Every church numbering twenty members or less, is entitled to one delegate; and one additional delegate for each fifteen members over twenty.

All church clerks should report to the State secretary the number of members in their respective churches and their spiritual standing; also each s. b. treasurer should see that all dues of this kind are, if consistent, paid up to the middle of the present year, and duly reported in good season to the State secretary and treasurer. Bro. Stone will probably call attention to these items and send blanks for reports.

CONFERENCE COMMITTEE.

Vt. T. & M. Society.

I WOULD recommend that Tract and Missionary quarterly meetings be held as follows:—

- Dist. No. 1, Aug. 6.
" 2, at Brownington, Aug. 13.
" 3, at Johnson, Aug. 6.
" 4, at Bristol, July 30.
" 5, at Jamaica, Aug. 6.
" 6, July 23.

Though the present quarter is short, and it is a busy season of the year, I hope the reports may show some work done, and some good accomplished in this direction. It is to be hoped that every member of this society will make some donation each quarter to keep our funds in a healthy condition. Every district now has a financial basis which should be guarded and kept alive and prospering. In connection with these meetings, we expect Sabbath meetings will be held the day previous. I may attend some of them. A. S. HUTCHINS, Pres.

THE Vt. T. & M. Society will hold its next State quarterly meeting in connection with our camp-meeting to be held Aug. 17-21, 1876. Hope to see all the officers of the Society present. A. S. HUTCHINS, Pres.

DIST. No. 3, Vt. T. & M. Society, will hold its next quarterly meeting in Johnson, at the house of Bro. James Loveland, July 22, 23, 1876. F. T. WALES, Director.

ALL true friends to the cause of truth within a reasonable radius are invited to meet with us at the tent in Lansing, Sabbath, July 15, at 10:30 A. M. D. H. LAMSON, E. R. JONES.

QUARTERLY meeting at Martinsville, Ill., July 8, 1876. Brethren from Crawford, Coles, and Cumberland Counties are requested to attend. M. KITTLE.

QUARTERLY meeting of Dist. No. 2, Ind. T. & M. Society, at New London, Howard Co., Sabbath and Sunday, July 22, 23. Eld. S. H. Lane is expected. A report from each member is earnestly desired. Brethren, look at your T. & M. Looking-glasses one week before the meeting, then fill them out and hand them to your librarian. J. W. COVERT, Sec.

PROVIDENCE favoring, there will be meetings at Mound City, Kan., Tuesday and Wednesday evenings, July 18, 19. Let every member of this church, and all others who can, attend these meetings. SMITH SHARP.

QUARTERLY meeting of the Gaines church, at the red school-house in Gaines, Mich., July 22, 23, 1876. Bro. Root will attend this meeting, and, perhaps, other preaching brethren. There will be opportunity for baptism. A cordial invitation is extended to Sabbath-keepers and others interested. W. J. HARDY, Clerk.

QUARTERLY meeting of the Lynden church, at Lynden, Furnas Co., Neb., Aug. 5, 6, 1876. If some minister could be present, there is no doubt but there would be additions to the church. There will be an opportunity for baptism, if desired. Come one, come all, and let us have a profitable season. Come, and bring your unconverted friends and children. H. A. JENKINS.

QUARTERLY meeting of the Troy church, at the house of D. S. Plum, Sullivan, Ashland Co., Ohio, July 15, 16, 1876. Let all the friends of the cause of truth be present, as matters of importance will be considered on that occasion. JOHN SPRINKLE, Clerk.

MEETING of Dist. No. 3, Mich. T. & M. Society, at Parkville, July 29, 30, 1876. Librarians, please report to the secretary, J. Warren Wright, Battle Creek, Mich., in season for this meeting. I. A. OLMSTEAD, Director.

PROVIDENCE permitting, I will meet with Bro. A. C. Bourdeau in Canada, as he may appear Aug. 5, 6, 1876. A. S. HUTCHINS.

QUARTERLY meeting of Dist. No. 6, Mich. T. & M. Society at Muir, July 29, 30. Librarians be in season with your reports. Send them to the district secretary, L. B. Kneeland, Leans, Ionia Co., Mich. Should be sent at one week before the meeting. J. FARGO, Director.

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

- Indianapolis, July 21, 22, 1876.
Mount Vernon (where Bro. Reed may point), July 29, 30, 1876.
Meetings to commence with the Sabbath Expect Bro. Sharp at these places. J. N. AYER.

Business Department

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

THE P. O. address of Eld. S. Osborn until further notice, be Elizabethtown, Ky.

RECEIPTS

For Review and Herald.

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

- \$2.00 EACH. Simon B Crandall 50-1, Mary E 50-1, J F Carleton 49-25, J W Blake 50-1, John Lendon 50-1, Laura J Payne 50-1, J R Stone 50-1, King 50-1, Geo T Lay 49-20, Judson Barrett 50-1, Bert Hall 50-1, O B Thompson 50-1, Lucy Deen 50-1, J G Cook 49-20, C E Childs 50-1, Peter Salverda 50-1, Margaret Cummings 47-1, D B Snow 50-1, E Carpe 50-1, H H Van Camp 50-1, John Snow 50-1, Wm 50-1, L Morton 50-1, Mrs R Leighton 50-1, K Longborough 50-1, Mrs W Moore 50-1, T P 50-14, L Smith 50-1, Albert Cash 50-4, J E Farrer 50-1, G W Sheldon 50-2, Edward Hallock 50-1, H M King 50-2, S N Mead 50-1, Mary A Heistand 50-1, H W 50-1, H Hilliard 50-1, Hiram Stebbins 50-1, Shute 50-1, Benj Armitage 50-1, W H Graham 50-1, F Richmond 50-5, Solomon Steele 50-7, Mrs S 50-1, John Hoff 49-1, W D Sharpe 49-23, A A 49-1, G A Gilbert 49-25, Marvin Wheeler 50-1.

- \$1.00 EACH. Mrs Isaac Spear 49-1, Eld F 49-1, W V Lovett 49-1, Chas Brackett 49-1, J R 49-1, A Shepard 49-1, John T Terrell 49-1, Joseph 49-1, Reuben Keck 49-1, Jane Stillman 49-1, Martha A Jackson 49-9, J Mc Grogan 49-4, Jane 49-1, Wm H Morgan 49-1, Elias Cobb 49-1, Sam 49-1, Dr Snover 49-1, W H Cottrell 49-1, H Cooley 49-1, S C Perry 49-1, S W Flanders 49-1, Porter Allen 49-1, John Roushey 49-1, J Banks 49-1, Geo Hodson 49-1, C G Daniels 49-3, Hiram Clark 49-1, Samuel Bowen 49-1, L Martin 49-1, J E Nimmo 49-1, John G Hedrick 49-3, J W Landes 48-21, L M 49-1, O A Heath 49-3, James Hilton 49-1, Sarah A Winchester 49-3, C M Shepard 49-1, 49-1, Mrs E Grantham 49-3, Newton Andrew 1, Wm E Todd 50-1, Lall Norton 50-3, L H Priest 49-1, H M Van Slyke 46-5, Mrs Annie Tireman 49-1, Hersum 49-1, Mary P Shaw 49-1, Lucy Harris 49-1, H Wentworth 49-1, John Coles 49-1, Asa Lockwood 49-1, Phebe Vedder 49-3, Mrs H I Farnum 49-1.

- MISCELLANEOUS. Nellie Nelson 1.50 50-1, Annie Nelson 1.50 50-1, R D Booker 1.50 50-1, Wm Luell 30c 48-13, C M Ware 30c 48-13, W S Iiorine 30c 48-13, T Williams 30c 48-13, Wm Nash 30c 48-13, Mr M 1.50 50-1, Horace Douby 1.50 50-1, Byron 75c 49-1, S P Spaulding 1.50 50-1, Mary A Hutchins 50-1, S A Wheeler 3.00 48-25, M Wood 10.00 58-1, Mc Mullen 50c 49-9, P Pambla 50c 48-17, M L Deane 48-13, Mrs E Spence 50c 48-13, Thomas Farmer 48-13, W Pancel 3.00 49-12, J A Taylor 75c 49-3, Mrs Thompson 4.00 58-16, Calvin Peters 50c 48-13, Thom 50c 48-17, Mrs Anna Benson 50c 48-17, Augustus Wood 50c 48-17, Elia Austin 50c 49-8, Hansen 1.50 50-1, W S Simpson 50c 48-13, Elie 50c 48-16, Geo. Mc Dowell 50c 48-13, L 1.50 50-1, Ervin Thompson 50c 48 17.

Books Sent by Mail.

- Mrs S Simonson \$1.00, Duane Green 1.25, H. S. 50c, C F Wilcox 1.25, C A Meggison 1.00, F M 50c, H Hill 1.25, C J A Peterson 1.25, H. Hayes 50c, R A Underwood 30c, E Livingston 1.00, Frank Starr 50c, J Barrett 1.00, W E Dawson 1.00, Jennie S Spring 10c, B K Adams 10c, Geo W Holla 1.35, H D Clarke 25c, Henry McDonald 50c, Liza Hornby 1.25, Sarah M Giles 10c, A A John 20c, L Ogden 50c, A P Lawrence 10c, Lizzie Farmer 50c, Christopherson 50c, M H Bates 3.00, F J Payne 50c, Ann M Palmer 55c, D C Hunter 2.80, C R Gabriel 50c, A E Goodrich 77c, J A Williams 30c, F R Richmond 20c, J F Shepard 1.00, J P Farnsworth 2.00, P W 20c, Mrs B M Clark 30c, Sallie A Snyder 1.50, E Sanders 3.00, C W Olds 1.10, W Brittle 40c, Mrs W Smith 1.25, Annie Teague 1.00, Peder Theriksen 40c, C T Howard 25c, O R Brown 75c, Marshall Wood 40c, Wm C Gage 15c, Henry Johnson 1.25.

Books Sent by Express.

- Moses Randall \$10.00, E R Jones 2.50, Lloyd Caldwell 4.00, A O Burrill 3.50, S H Lana 3.33, J A Munger 4.00, G V Kilgore 23.48, Hygeian Home 5.00, Lorinda Kem 2.52, J B Frisbie 1.50, A C Munn 5.94, E W Farnsworth 33.32, D F Quinby 3.36, Geo. Foreman 10.50.

Books Sent by Freight.

- D M Caught \$144.80, J H Fish 5.00.

Cash Rec'd on Account.

- Iowa Conf \$105.46, Kan T & M Society 150.00, Vt T & M Society 162.13.

Gen Conf Fund.

- A sister (thank-offering) \$5.00, A brother (thank-offering) 5.00, Mrs H W Smith 5.25.

Swiss Mission.

- A Jones \$15.00, S S Smith (thank-offering) 10.00.

Book Fund.

- L Rosecrans \$2.00, G W Page 10.00, L B Caswell 5.00, C E H 25.00.

Mich. T. & M. Society.

- Dist 3 (Colon) 75c.

S. D. A. E. Society.

- G W Page \$5.00.

Mich. Conf. Fund.

- Hillsdale per C S Vedder \$30.00, Partello 27.73, Vergennes 26.00, Assyria 6.17, Chesaning 8.00, St Charles 60.00, Parkville 24.40, Jackson (per L A B) 27.26, Orange 5.00, Muir & Lyons church 24.25.