

The Advent Review

AND SABBATH HERALD.

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

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I AM GOING THERE.

The city of my home is wondrous bright,
Resplendent ever, it hath no night.
It is filled with God, and he is its light—
I see it from afar.

I've a mansion fair in that city blest,
A home where the wicked no more molest;
Where the weary pilgrim at last shall rest—
And I am going there.

In their robes triumphal of spotless white,
With their victor crowns of dazzling light,
Refulgent in the day that knows no night—
I see them from afar.

The glorified saints in their beauty shall stand,
The myriad host of the ransomed band,
Going to that city from every land—
And I am going there.

The bells are ringing in yon high dome,
Away over Jordan's misty gloom;
They are chiming the pilgrim's welcome home—
I hear them from afar.

And Jesus, my Saviour, bids me come,
"In my Father's house," says he, "there's room"
For all his ransomed ones a home—
And I am going there.

Oh! fair is that New Jerusalem,
Its walls and towers and portals gleam
With flaming gems that never grow dim—
I see them from afar.

I am nearing and nearing that city sublime,
By the rapid whirl of the wheels of time,
Borne on to my home in that radiant clime—
And I shall soon be there.

—Golden Censer.

General Articles.

THE EUROPEAN SUNDAY.

REV. ABEL STEVENS, LL. D., in a recent letter from Europe, published in the *Central Christian Advocate*, says:—

"Allow me to say something in this letter on the European Sabbath. The subject concerns you not a little in America, for the 'Continental Sabbath' is invading the United States at every point where the European emigration can control it. Its effects on morals, and especially on religion here, may well admonish you. *Theoretically* and *practically* the European Sunday is deplorable; at least as considered from our religious standpoint. As to Mormonism, you are aware that it universally esteems the Lord's day a 'festival,' and what that means, in the nomenclature of popery, you need not be told. If the forenoon is partially devoted to religious services, the remainder of the day is a general holiday, and is devoted to recreation—in the villages, to dancing, and wine and beer drinking; in the cities, to the drama, balls, and all manner of festivities. Popery has never admitted the Jewish theory of the Sabbath, nor troubled its theological head about the divine substitution of Sunday for Saturday.

"Theoretically, the great Protestant reformers did not advance beyond Romanism on the subject. Both Luther and Calvin virtually taught that there is no divine authority for the observance of the Christian Sabbath, except so far as expediency may be considered of such authority. Christianity, they believed, had abolished the Jewish law on the subject, as it had on so many other ceremonial mottoes. This was Calvin's teaching, and he believed it to be Paul's. Calvin, however, believed thoroughly in the authority of the Christian magistrate to establish such religious order as expediency, that is to say, the conven-

ience or necessities of public worship and popular morals, demanded. Hence, in his day, Sunday observance was somewhat strict in Geneva. But such a theoretical basis of the Sabbath could hardly be permanent, and, after the early rigor of the Calvinistic regime, in Switzerland, the day gradually became what it is generally in Europe, an occasion of some worship, but of more play. A Bampton lecturer has argued elaborately for this theory of the Christian Sabbath in England; and the late Rev. Mr. Bacon, of Orange, N. J., published a volume of lectures in favor of its adoption in America.

"We derive our notions of the day, through the English Puritans, from the Scotch reformers. John Knox was a student under Calvin, but he took good care not to establish the Continental Sunday in his own country. Scotland and New England, compared with Germany and Switzerland, show the relative moral influence of the two theories of the day.

"After extensive observation over most of Western Europe, I give it as my sober opinion, that (excepting in England) Sunday is the most viciously observed day of the whole week—that, in other words, the 'Christian Sabbath' is a moral evil, rather than a moral advantage. Of course among devout people it is indeed a blessing; but as most of these populations are not devout, the day is more abused than rightly used. I have spoken of it as *theoretically* considered here; this is what I have, summarily, to say of its *practical* observance. And it is obvious that its practical observance is the logical corollary of its theory.

"Practically, it is a day for not only dissipating festivity, but for many public uses. Elections are held upon it; public 'shooting' exercises; military reviews; state ceremonies. The theaters are generally open in the afternoon and the evening. The museum, public gardens, wine and beer-drinking resorts, appropriate it more than the churches. Religiously inclined people go to the churches in the morning, but even they to a great extent through the pleasure resorts through the remainder of the day. You can imagine how such customs affect the people generally. Of course most of them spend the early church hours in dressing and preparing for the day, and go forth usually only in time for the gayeties of the remaining hours. Hence the churches are slightly attended, but the theaters, beer-gardens, and promenades are crowded. Concerts have usurped the interest of the people from worship nearly all over the continent, and the temples and clergy stand neglected, while music resounds through the cities and villages. Romanism almost alone commands congregations in the morning hours of worship, for Romanism is itself festive in its forms—its appliances of ceremony and music.

"One special effect of such a Sabbath is the almost general impossibility of the American and English Sunday-school. How can you expect to gather the children for religious instruction, on a day of such eclat and hilarity? Slowly the Sunday-school has been creeping into Switzerland and Germany, but it makes almost hopeless headway. The radical defect of the general Sabbath observance neutralizes almost everything truly religious; and the church thus defeated is responsible for its disability—it is self-defeated.

"I state the simple facts of the subject. They need no comment. Good men see and lament them, but they do not see how to rectify them. A great convention was held this year at Geneva, for a foundation of a better observance of Sunday; delegates were present from many parts of Europe; the Emperor of Germany was represented by one of his functionaries. But it was sad to witness the perplexity of these good men. They admired the British and American Sunday, but

could not see how to introduce it into the Continental States. The most important, or, at least, most practical aim of their deliberations, was the securing of better laws for the exemption of railroad and similar workmen from labor on the day—that is to say, for their better enjoyment of its leisure, which means here its recreations.

"My friend, L. W. Bacon, who has resided in Europe some years, thus states the difficulties of the question:—

"The hopelessness of the situation is summed up, to my mind, in this statement: There is no Sunday in Europe, because there is no Sunday-school; and there is no Sunday-school because there is no Sunday. Which end to begin at in order to get society out of so bad a tangle, is the question. Probably at both ends. I would love to have the Sunday-school of America follow up the noble plan that was set on foot some years ago by Mr. Woodruff, of Brooklyn, to endow the Protestant churches of Europe with a Sunday-school system on the American pattern. It would be a most ardent undertaking. It would be hard for the system to flourish at home, if it had all the ball-matches, the excursions by rail and steamer, the target-shootings, the election days, the public balls and concerts and theaters, and the family dinner-parties, running opposition to it on the same day. And it would be harder yet, if all the public schools kept in till dark on Saturday afternoons, and gave out extra lessons to be learned at home before Monday morning.

"I have had to warn my French, Swiss, and German friends that they never will have the American Sunday, unless they also introduce the American Saturday afternoon. Furthermore, if you will undertake this grand mission, you must make your account of difficulties of other sorts. You must expect actual flat opposition in a multitude of cases from the state-church pastors, who like to keep everything going in a slow, quiet way, and especially dislike to have laymen or women interfere with religious affairs. You must count on finding the whole Christian public in that inert condition which such a discipline would engender—unaccustomed to do anything for the church, even so much as to raise money to pay the minister. And instead of the abounding resources—books, songs, lesson-papers, and comments, and all the Sunday-school appliances that surround you at home—you must begin with a meager little repertory, mostly translated from the English."

"I have said that the statement of these facts should suffice, without comment, to enforce their obvious lesson. That lesson, to American Christians, is, Guard sacredly your Sabbath! Whatever theory there may be, regarding the divine authority of the day, whatever the opinion of Calvin, or Luther, or Knox, respecting the substitution of Sunday for Saturday, most earnest Christians here envy your quiet, holy observance of the day: they admit that, on grounds of expediency, if none other, you have the true Christian style of its observance. Keep it if you would keep the life of your religion, and the life of your nation.

"In spite of all these discouragements let us not despair of Christianity in Europe. There are two remedies for this deplorable state of things—a revival of personal religion among the 'masses,' toward which I think there is a tendency; and 'disestablishment,' which must sooner or later come, as I have argued in previous letters. With the separation of church from the state, religion will necessarily come more under the control of the better classes of the people; popular religious activity will follow; church discipline will be established, evangelical life will increase, and individual religious opinion and conviction will define off a class of godly men who will 'contend' more effectively for the faith once delivered to the saints. Europe will then

have a Christian Sabbath among its true Christians at least; and this will be a beginning of a better day for all its churches and people."

The candor of the writer of the preceding seems unquestionable. It is very true that "popery has never troubled its theological head about the divine substitution of Sunday for Saturday." It is equally true that the great mass of Protestant churches are as little troubled about it, since they are so closely allied to their mother. The great trouble is how to promote a better observance of Sunday.

The great Protestant reformers, Luther and Calvin, taught that there is no divine authority for the observance of the Christian Sabbath; yet many of their followers, notwithstanding this and the additional light of the Sabbath reform shining upon their path, cling tenaciously to this pet institution. John Wesley taught the perpetuity of the law, yet many of his followers contend that it is abolished, especially the law for the Sabbath.

The most important feature of Mr. Stevens' letter is in regard to the great convention at Geneva. The most "practical aim" of their deliberations was the securing of "better laws," etc. It is plain to be seen that *legislation* in some form is the only hope of the Sunday agitators. A convention in Chicago, another in Europe, aiming at legislation to effect this difficult problem.

"Guard sacredly your [Christian] Sabbath" is the motto of the hour among the leaders of the Sunday Reform. This is a remarkable sign of the times. The wide-spread recklessness in regard to the observance of "the Sunday" will urge on legislation, and thus the prophecy will be fulfilled. WM. PENNIMAN.

ISRAEL, AND THE PROMISES TO THEM.

As we are trying to hold up the claims of God's holy law, our opponents often find it easiest to meet our arguments by resorting to derision, stigmatizing those who try to keep that law as Jews, or Israelites. A careful study of the Bible on this subject, we think, would be a good antidote for that kind of ridicule. Let us, then, briefly consider who are Israelites.

It is generally supposed that the term applies invariably to the natural descendants of Jacob, or more particularly to the lineage of Abraham, and that to them were promises made "that they should inherit the land," or some particular country, which were, perhaps, fulfilled a long time ago. Paul, in discoursing upon this, says, "Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." That is, they which are the children of the flesh are not the children of God; but the children of the promise are counted for the seed. Rom. 9: 7, 8.

Jesus makes the same distinction in the 8th chapter of John. When he showed the doubting Jews how to become free, they replied, "We be Abraham's seed, and were never in bondage to any man." They understood not that he spoke of their freedom from sin. "Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham." Verse 39.

He did not question their being the literal offspring of Abraham, for this he had just admitted. Verse 37. Again, Paul says, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29. This is directly to the point, and leaves no room for any quibbling.

This is the import of the language of John the Baptist; addressed to the Phari-

sees and Sadducees: "And think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. 3:9. The Pharisees and Sadducees felt secure. They did not understand God's wise plan, which admits all the faithful ones to the fold of Israel, while it excludes the self-righteous and hypocrites, though they be of the natural seed. Well did they know that to Israel were the promises made. Of Israel was it affirmed by the Lord, "For thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth." Deut. 7:6.

But some one will say, Are we, who are Gentiles by nature, to be grafted into the Israelitish family? We answer unhesitatingly, Yes. Show me one promise of a good reward in the future offered to any outside the fold of Israel. This brings us to the question. How shall we be grafted in? Let Paul answer: "For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.

"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. [Into the fold of Israel.] And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:16-26.

Would that those who boast so much these days against the branches could only see their near-sightedness. Have we been adopted into this royal family? Then are we Abraham's seed, and heirs according to the promise. Gal. 3:29; Eph. 3:6. Again we ask, Who are Israelites? The answer is, "To whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. Who, then, would not be an Israelite indeed, though a scoffing world deride?

But let us briefly notice what are the promises. All along we find associated with the good name of Israel the promise of heirship. This is true, not only of the Old Testament, but of the New as well. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Thus we find that in this Christian dispensation, there is still an opportunity, or, rather, inducement, held out to become Abraham's seed, which will secure to us an heirship to the promised possession. Now, if we can tell what that promise embraces, we certainly can tell what the New Testament writers, as well as the writers of the Old, ever hold out as an inducement to the weary, persecuted pilgrim here in this present world.

Paul says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one. And to thy seed, which is Christ." Gal. 3:16. Here Paul's comments give us an infallible guide to the promise in question. Turning to the book of Genesis, we find the very words commented upon by Paul. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. 12:7. The Lord afterward renewed his promise to Abram, and it is always the "land." Nowhere can I find that he promised him an inheritance beyond the bounds of space and time. Thus we read again: "For all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15. "And I will establish my covenant between me

and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:7, 8.

Paul still points forward to the future for the fulfillment of this promise. In his letter to the Hebrews, he says, "By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:8, 9. But he received not the promise. Verse 39. He looked forward to the same time to which Paul looked, and to which all the saints in all ages of the world have looked, namely, the time of the restoration of Israel, the time when the city of God shall come down. Verse 10. See also Heb. 13:14. But that will not take place until after the Lord comes. Rev. 3:12; 21:2.

The disciples of Jesus who walked and talked with him daily, and were familiar with his teachings, held no different views, but looked forward with anticipation and hope to the time of the restoration of Israel. Thus we find that the last question we have any account of their asking Jesus before his ascension was, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. There was no question in their minds as to whether the kingdom would be restored, or as to whether Jesus was the one who would restore it. The question was concerning the time when it should be accomplished.

But we will notice more particularly what the promises are, concerning the restoration of Israel. Jeremiah speaks on this subject as follows: "In those days, and at that time will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord, our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Jer. 33:15-17. Again, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: The Lord our Righteousness." Jer. 23:5, 6. Note, 1. This Branch refers to Christ. Isa. 11:1-4. Luke 1:32, 33. 2. The promise points forward to the time when Israel shall be restored, "and shall dwell safely." 3. The place promised for their reign is here in the earth.

We further notice that to their reign there shall be no end. Dan. 7:27; 2:44; Isa. 45:17, 18; Ps. 89:29, 36. Pointing forward to this time, and speaking of the things to transpire then, the Lord says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Eze. 36:26-28.

God, foreseeing our dullness to apprehend his meaning and understand that he is pointing forward beyond the resurrection as to the time of the restoration of Israel, speaks so plainly that it seems as though he could not be misunderstood. This is his language:—

"For prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people; and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it saith the Lord." Eze. 37:12-14.

Glorious time! When shall the glad day dawn? Do we realize that it is so near? D. W. ALBERT.

Union Ridge, Iowa.

REPAIR THE BREACH.

THE heads or leaders of the people of God are spoken of in the Bible as "principals of the flock," "watchmen," "prophets," etc. Against a very large class of these there is a terrible threatening in the word of God. It is against that class who "are at ease in Zion," who "cry peace when there is no peace," who "prophesy out of their own hearts," and not from God's word, who "follow their own spirit," and not the teachings of God's word, and who "have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord," that this threatening comes.

This class of teachers are unable to see that God's people, to be able to stand in the last day, must be free from error, free from sin, and that the "hedge" for "the house of Israel to stand in the battle in the day of the Lord" must be made up. They "have not gone up into the gaps, neither made up the hedge." And because they have not done these things, the hand of the Lord is to be upon them, and they are not to be in the assembly of God's people. Now, are there those who would like to know of this neglected work; of this "hedge" to be made up, in order that the people of God may stand in the last day? If so we will tell them. This "hedge," the defense of God's people, is the Law of God. The "breach" to be repaired is in God's law. The Lord says, repair the "breach," "build up the waste places," etc.

God's professed people have not gone up into the gaps to repair this breach. The wall has been daubed, but the mortar is "untempered" and we have God's word that it shall not stand. God's law is broken, the fourth commandment is disregarded, and the breach is filled up with Sunday, an invention of the "Man of Sin," who presumes to change God's law. But God does not ask for substitutes; he asks for his own—his own hallowed Sabbath day, not that which is the invention of man. This way of repairing the breach he does not approve of; he wants no such work; it will not do for the people of God to stand in at the day of the Lord—that "wall" is not a defense. The Lord says he will accomplish his work upon it, and upon them that have "daubed" it.

Here is a work for the people of God. The "breach" they must repair. The Lord calls upon them to do it. They have a great work to do, and have no time to spare. The great day that shall try every man's work is nigh. As it was in the days of Noah, so it is now. God has a message going forth to the world prior to its destruction. Connected with this message is this great work of repairing the breach.

Says the prophet, addressing himself to the people of this time, "Cry aloud, spare not, show my people their transgression." The transgression that is here referred to is the violation of God's law in disregarding the fourth commandment, which enjoins the keeping of God's Sabbath—not the Sabbath of the "Man of Sin." The people of God must now choose whom they will serve, God or Belial. True it is that good men have died in the observance of this substitute Sabbath, but it will not do in this enlightened day and age; that "wall" will not do to stand by in the day of the Lord; it will not do now when the "salvation of the Lord is near to be revealed," and his "righteousness to be established." "The times of this ignorance God winked at, but now he commandeth all men to repent." Repent of what? The transgression of his law, which is sin.

Every transgression of his law is sin, either willful or ignorant. This is a part of God's law: "Remember the Sabbath day to keep it holy." "The Seventh day is the Sabbath." God has no other Sabbath. The Bible knows no other. Boastful Protestants, you who profess to take the Bible as your guide, where do you stand? Are you keeping the commandments of God, or are you following the traditions of men? What think you about the "breach" which the Lord says must be repaired?

J. M. GALLEMORE.

LOOK UP.

"AND when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Seventh-day Adventists have believed in, and been talking of, the soon coming of Christ for the past quarter of a century; and in connection with this, we claim to have the last warning message to deliver

to this world before this great event takes place. On every hand, we notice events that are fulfilling prophecy, and sounding the warning in our ears, *The Lord is coming*. Oh! how these things should arouse God's people to action!

For some years we have been watching the countries of the Old World, believing that they have been acting a great part in the fulfilling of the prophecies of Dan. 11. We have so far seen that all has been fulfilled but what is contained in the last verse, and events that may lead to the speedy fulfillment of the remainder are taking place before our eyes. The prophet says that after this is fulfilled Michael shall stand up, "the great Prince which standeth for the children of thy people." Do we not see the signs thickening around us? and can we see these things without asking ourselves, Are we ready? and have we done what the Lord has required us to do?

We can hear the cry of peace and safety on every hand. Only last week I heard a prominent minister, while discoursing on the effects of infidelity, say that the world was better to-day than it had been in the past, and the great millennium would soon be ushered in. Oh! what a deception Satan is palming off upon the people to lull them to sleep! The apostle Paul gives us words that we should heed at this time: "Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5:6.

It seems to me that we have arrived at a time when we can feel that we shall soon see the object of our hope, and that the time to work for our fellow-men is very, very, short. Are we working as earnestly, and have we as much faith, as those who bore a part in the great advent movement in 1844? While the churches are being lulled to sleep by the peace and safety cry, and scoffers still continue to scoff, God's people should *look up*; for they will soon be delivered. The apostle says, "But if any man draw back, my soul shall have no pleasure in him." Fearful words! While some believe to the saving of the soul, others doubt the work of God in the present message, become impatient, cast away their confidence in the way the Lord has led his people, and give up their experience as the work of man or of Satan, and draw back toward perdition.

The apostle continues, as he speaks in behalf of the faithful: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." These words are the language of saving faith. Having sufficient evidence that God had led them out from the world, and from a fallen church, to wait for his Son from Heaven, they stand fast. They see the golden chain of truth, illustrated by the three messages of Rev. 14:6-12, which explains and harmonizes the past, gives certainty to the present, and lights up the future; and joyfully they embrace it. Of these, it can truly be said, "Here is the patience of the saints; here are they that keep the commandments of God, and have the faith of Jesus." S. H. DURLAND.

St. Gourney, Iowa.

THE WEAPONS AND WARFARE OF GOD'S PEOPLE.

"For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds."

Here is a declaration from the word of God, which is indeed precious to the soul striving against sin. It is an assurance of help from the mighty God, when in sharp conflict with the enemy such a sense of our own weakness comes upon us as almost to overwhelm. Then it is that we need to know from whom our help cometh.

The Lord says, Go forth to the battle; and he also says, Here are weapons; take them, and wield them in my might; and victory shall be yours. Why not believe him, and take him at his word, instead of looking to our own weakness? Can't we believe he is mighty to save? Let us prove him, and see if he is not able to keep that which is committed to his care. Satan and his whole host may stand in our path, but be assured he will fall back when he sees a child of God advancing clad in the armor and strength of the Lord.

A description of this armor you will find in Ephesians, 6th chap. It clothes the Christian from head to foot; and when it is all on, the thrusts of the enemy are not felt. His darts fall harmless at the feet. But if any part is removed, and the strength in God is lost, the sleepless, cunning eye of the enemy quickly detects it.

He knows just how, when, and where it was lost, and is right there to rob us of victory. O thou cruel, wicked foe! none but God can prevail against thee, and deliver out of thy hands.

This warfare is not after the flesh, and much wisdom is needed from Him who has promised to give liberally, to know just how to carry it on successfully. How many ways and means the enemy devises by which he may reach the soul, to effect its certain destruction! Would to God we could realize these things more fully, and flee to Him who has promised to be a refuge and strong hold in time of trouble. The time has fully come when we should know just *where* and *how* we stand in this warfare, whether we are warring after the flesh or the spirit; whether we are gaining victories or losing.

Child of God, are you girded with the armor? Are you ever on the alert, watching in the darkness for the advancing foe, and stimulating those around you to more earnest action, strengthening the weak, binding up the wounded? Or are you fainting, dying, from the wounds of the enemy, with eyes so blinded and ears so deafened with the smoke and noise of the conflict that you cannot discern the form of the Captain, cannot hear his voice of command as it comes down the line? If this is the case, let me entreat you to arouse in the strength of Israel's God; for he it is that is leading forth his people to certain victory, when every faithful, struggling soul will be delivered. Rest, sweet rest, and glorious, unending life in the beautiful new earth will be their portion. God help us to be there. M. A. WHALEN.

BOOKS: THEIR INFLUENCE AND POWER.

ON one occasion James the First, of England, made a visit to Oxford, and was publicly received in the Bodleian Library. He said, "If I were not a king, I would choose to be a University man. If it ever should be my lot to be a prisoner, I could wish for nothing better than to be imprisoned in this room, with all these books around about me for my friends, my counselors, my comforters, and my advisers. Books are among the best friends that it is possible for any man to have. They will be silent when he does not wish to converse, they will speak to him when he desires to be spoken to; they will take no offense at his silence, neither will they take any offense at his comments. They include the most illustrious of the living and the most illustrious of the dead. Having books, a man can number among his friends those who have distinguished themselves in civil life and in military life; he can have friends from the state, he can have friends from the church. He can entertain them all his life at the least possible expense, because they ask no more at his hands than the tenderest accommodations and the quietest place in his dwelling."

Something like that was said regarding books many centuries ago. It has been said again and again by multitudes on platforms and in print; but it has not always been assigned to its cultivated and talented author, many of whose other works are now practically forgotten. Books, in many respects, are like men; but they are like the greatest of men, men so great that they can make their voices heard through the coming generations.

Said Fenelon, "If all the crowns of Europe were placed at my disposal on condition that I should abandon my books and my studies, I should spurn the crowns away, and stand by the books." Such utterances as these would have been impossible if there had not been an immense power and an immense attractiveness about books.

The Lord enjoined that the Hebrew king when he came to wield his sceptre should with his own hand, write out a book, and keep it by him, that it might instruct him in his royal duties, and guard and warn him against the temptations of his station. God himself made communications to man, and it pleased him at length to put them in the form of a book. When Jesus was here on the earth he went into the synagogue on the Sabbath-day, as his custom was, and the book was offered to him, and he read, and he was pleased to speak out of the book. Infinite wisdom! Incarnate love! The Son of God himself condescending to speak to men from the wisdom of a book!

When he left the world he made provision for another book, to be given to mankind through his servants, and so we have the New Testament; and by the book he

is continuing to teach men. By the book he will continue to teach men, we believe, until the trump of the archangel shall sound, and the Son of God shall come again in his glory.

"For ever, O Lord, thy word is settled in heaven," and for ever that word is settled to be the instructor and the guide of men on the earth. If men will not hear Moses and the prophets, if men will not believe the testimony to the spiritual and eternal world, that is borne in the book, neither will they be persuaded, all that spiritualism says to the contrary notwithstanding, though one rose from the dead.

—REV. JOHN HALL, D.D., in the *Illustrated Christian Weekly*.

CONSOLATION FOR THE LONELY.

THERE is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismay'd,
And none shall ever die.
Where is that land, oh! where?
For I would hasten there.
Tell me—I fain would go,
For I am wearied with a heavy woe.
The beautiful have left me all alone;
The true, the tender, from my path are gone.
O guide me with thy hand,
If thou dost know that land,
For I am burden'd with oppressive care,
And I am weak and fearful with despair.
Where is it? tell me where.

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness as he meekly bore
Sorrow, and pain, and strife.
Think how the Son of God
These thorny paths hath trod;
Think how he long'd to go,
Yet carried out for thee the appointed woe.
Think of his weariness in places dim,
When no man comforted or cared for him.
Think of the blood like sweat,
With which his brow was wet,
Yet how he pray'd, unaided and alone,
In that great agony, "Thy will be done."
Friend, do not thou despair,
Christ from his Heaven of heavens will hear thy prayer.

—Mrs. Howitt.

THE FINAL AND FATAL DISCOVERY.

"NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

How fearful to discover our fatal error too late to correct it! Yet this will be the case with many. Many professors of religion, many that pray to Christ saying, Lord, Lord, will find too late that they made a fatal mistake, a mistake that cannot be remedied. Many praying persons, so far as words are prayer, will hear the word, "Depart from me, ye workers of iniquity."

When Jesus told the twelve that one of them should betray him, they began to ask, Lord is it I? And when we are assured by that same Jesus that many will fail of a part in the kingdom of heaven that have called upon his name, been active in revivals, laboring to convert sinners up to their own low standard of praying without doing, and thought they did many wonderful works, should we not inquire, Is it I?

Now we may avoid that fatal disappointment. How? By doing the will of our Father in heaven, by keeping his commandments, as well as the faith of Jesus. In this way we can secure a right to the tree of life, and entrance abundant into the everlasting kingdom of heaven. "If thou wilt enter into life, keep the commandments." Do the will of thy Father, and escape a portion with the workers of iniquity.

A sad discovery "in that day," the day of the Lord Jesus! How can this be reconciled with the idea that they have been in conscious torment for years and centuries before that day? Will they think to reverse the decision by which they have so long been in torment, by saying, Lord, Lord, have we not prophesied in thy name?

R. F. COTTRELL.

"THIS WASTE."

STRANGE as it is, there are yet to be found those who complain of waste of means in the promulgation of the gospel—useless outlay of money, even in its closing work—the proclamation of the third angel's message. If the giving of property for the cause of Christ and to extend the truth to the nations is a waste of means, it has been common ever since the feet of the Master were anointed with the costly ointment.

Judas said that was wasted. No doubt he criticised he whole proceedings. "Three hundred pence spent uselessly!" Ten times as much as the Lord himself was worth to Judas, for he bartered him away for thirty. "Why was this waste of money?"

Judas thought this ought to have been given to the poor. Well, Judas' argument is in circulation yet. "If you have any thing to donate, there are multitudes of needy poor; give it to them." We learn, however, that Judas' plausible reasoning was prompted by selfishness. He wanted the money saved for poor Judas. Let us see where this reasoning will lead us to. Suppose we save the money we were to give to the Lord for the poor. To whom shall we give it? We reason thus: Charity begins at home. Times are hard with us too; we are poor enough, so we will save it for poor self. We should remember the poor. The Lord said, "Ye may do them good." This will be done by the proclamation of this message; and it has connected with it, the health reform, which, if lived out, is worth far more pecuniarily than an annual gift of two gold eagles to any poor family.

Why complain of useless expenditure of means in the erection of substantial buildings in which to carry on the work of God? Why not feel as David did? No sooner had the Lord given him rest from his enemies than he began to think of erecting a temple for the Lord, to take the place of the curtains which had so long sheltered the sacred ark. He commences to prepare for its erection, and after a quarter of a century he has the sum of not less than forty-five million dollars in gold and silver, of his own proper good, which he cheerfully donates. Do not get the idea that this was merely a dying bequest. In the prime of life this man after God's own heart began to lay by for this very purpose. Was this a waste of means?

Why complain of money's being spent in sending missionaries to different parts of the earth, to seek for those who will listen to the truth? These messengers are now running to and fro it is true; but soon the scene will change. From sea to sea, and from the north even to the east, shall men wander, starving for the truth. They shall run to and fro to seek the word of the Lord, and shall not find it. From the Atlantic to the Pacific, and from the Pacific to the Atlantic, they travel, to hear the truth explained, but it is too late. Mercy's door has closed. That fearful time is not far distant. Then will be heard the bitter wail of the unfaithful servant as he flings to the moles and bats that which he had so long reserved, fearing to give it to the cause of God, lest it should be wasted. That very means might have sent the truth to those famished souls; but now it is too late. Let us take warning. FRANK STARR.

WHAT IS IT TO BE CONSECRATED?

WE believe it is to be wholly given up to do and suffer the will of God. And this we believe to be the duty of every one that would be a true disciple of Jesus. If we would have him work in us, we must be subject to his will; because he is our rightful sovereign, not to rule with a rod of iron, but in love, all that are his. If we are not subject to his will, we cannot be his.

How can we be consecrated? By obeying all the commandments of God; not only in the outward act, but from the heart, and by accepting Jesus as a perfect Saviour, and meekly but definitely confessing the grace received through the provisions made by Christ for our redemption. It is said in the gospel, "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." If we are branches of the true Vine, we will bear fruit to the glory of God. "He that abideth in me and I in him, the same shall bear much fruit." What we most need is fruit bearers, or in other words laborers, those that are willing to do or dare for the Master.

When we look around and see so many starving for the bread of life, shall we fold our hands, and say there is nothing for us to do? God forbid. Awake, brother; awake, sister. Listen to Jesus: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we would be his, we must be willing to bear reproach for his sake. Let us go forth, therefore, without the camp, abroad in the world, spreading the light of divine truth. We hear the call from every quarter, Come and help us. While we can claim the Lord as our helper, who hath said, I will never leave

thee nor forsake thee, we need not fear what man can do unto us. L. W. E.
Pawnee City, Neb.

RUSSIA'S STATE RELIGION.

THERE is a Greek chapel in New York City (on Second Avenue), and last Sunday Father Bjerring, the priest, conducted the services in English in order to explain distinctly to the American public the doctrine of the Greek Church in regard to the Virgin Mary, the saints, and the sacred images. The Greek Church, he said, believes that Mary was a virgin at the time of Christ's birth, and remained so. The difficulty with Protestants in considering this subject is that they regard Mary as an ordinary woman, whereas no ordinary woman could be the mother of God, nor would such be selected for an office so extraordinary. Mary was chosen for the divine relation not only on account of her own superior merits, but also on account of the superhuman endowments which those very merits, through God's appreciation, entailed upon her. Mary was the tree that stood upon the boundary line between the old and the new religious dispensations, and which bore us the fruit of truth.

The saints are they who, by the practice of God's will, have deserved the especial veneration of the church, and have secured eminence in their salvation. Now, as the Christian religion is a religion of divine love, and as divine love, once enkindled, burns with an immortal flame, it must be that the interest that the saints, while in this life took in the religious welfare of their fellow men is continued, if not intensified, in heaven.

So the "Intercession of the Saints" is naturally a Christian doctrine. A Christian cannot help believing that he may with profit pray for the intercession to God of those holy men and women who have attained sainthood. And Mary, the greatest of all saints, the mother of God, is the most powerful, as well as the most sympathetic intercessor before God to whom a human being can address prayer. In the Greek Church there is no idolatry of the Virgin, the saints, nor sacred images. God alone is adored. The others are venerated.

The Greek Church believes in seven sacraments; baptism, absolution (or confession), eucharist, confirmation, matrimony, holy orders, and extreme unction. Baptism cleanses the soul from the original sin in which all men are born, because of Adam's fall, and immediately places its recipient in the true church of Christ. So efficacious is this sacrament that after having received baptism, the child, too young yet to know the difference between good and evil, may partake of the eucharist, although he cannot appreciate it. Absolution is the forgiveness of sins that the priest, representing God, bestows through the confessional. The eucharist is the sacrament that gives its recipient the real flesh and blood of God at the communion table. Confirmation is the sacrament that anoints and confirms the baptized member of the church as soon as he attains the age of discretion; in other words, confirms him as an intelligent member of the church. Holy orders is the sacrament that confers the priesthood, and anoints the recipient as "a priest forever according to the order of Melchisedec." Extreme unction is the last sacrament, wherein the limbs and organs of the senses of the dying are anointed with holy oils as a symbolical prayer that if God considers it unmeet to restore their use, he will at least cure the dying soul of its remaining infirmities.

The Greek Church does not boast that it is the *only* church of God, Father Bjerring continued, but it does claim to have the truth, and to have inviolately preserved it. It acknowledges the errors of conduct of those professing its faith, and even of those representing the church. But these, it claims, have always been errors of conduct and not variations of the truth. The Greek Church does not believe that Christian faith was intended to be a fixed quantity. It believes in progression, in keeping up with the advances of civilization. The magnificent progress of Russia under its present czar well shows the liberal and progressive spirit of that church that directs the morals of Russia. The Greek Church believes in perfect freedom of religious thought, speech, and action; it makes converts by conviction only, never by persecution, nor even by persuasion—its annals are not blackened by any inquisitions or Saint Bartholomew's days, and they never will be.—*Evening News of May 8.*

The Review and Herald.

"Sanctify them through Thy Truth; Thy Words are Truth."

BATTLE CREEK, MICH., FIFTH-DAY, MAY 17, 1877.

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

C. W. STONE, - - - LOCAL EDITOR.

THE CAMP-MEETINGS.

THE present is a more important camp-meeting season than any one in the past. Hundreds, if not thousands, of believers will attend this season for the first time. Scores of young men will receive papers from the several Conferences recommending them to the public as teachers of the word, and many will receive ordination.

We are pleased to see by appointments that the camp-meetings are located where crowds can be assembled to hear. In Kansas and Missouri are very great improvements over last year. Probably the numbers who visit our camp-meeting grounds this season will be double those of last year.

We cannot state definitely what leading speakers will be present at the several meetings. It may not be best that this should be known. There should be a general rally to meet the Lord at each meeting and to wait on him and seek his will. Those who come to camp-meeting, to see and hear certain speakers, rather than to do their own duty, ought to be disappointed. Brethren, come to camp-meeting to seek and serve the Lord, and leave the matter of ministerial help with him. This is the only proper position for the brethren. Then the Lord will send that help most needed. He knows much better of that than we can know.

The Scandinavian brethren of the North-west will miss Elder Matteson, who met them at the camp-meetings last year. And notwithstanding they may feel the want of him here, in the benevolence of their hearts they will be glad that he is soon to commence his work in old Denmark; and they will pour forth their ardent prayers into the ear of the Lord that he will preserve and abundantly bless their very dear pastor, and give him the ears and hearts of honest people in their native land. Eld. Olsen, however, can speak to the Danes and Norwegians at the Wisconsin camp-meeting, Elder Hansen at the Iowa meeting; and most of the Danes in Minnesota can understand English. Danes, Norwegians, Swedes, Germans, French, and all others should be urged to attend the camp-meetings, and care should be taken to give them a chance, when necessary and possible, to hold services in their own tongue.

There should be a good supply of publications at all the camp-meetings. The president of each Conference should see to this, and be individually responsible to our publishing house for all books ordered for the camp-meetings. Tract and Missionary Societies should be able to make complete settlement with our Offices of publication at the time of the State Conferences and camp-meetings. This is especially necessary for the SIGNS Office in its youth and comparative feebleness. On account of rashness on the part of some in working on the "quota" plan, some of the Tract Societies were in debt, and last fall the REVIEW Office forgave more than \$3000 of these debts. This never can be done again. And the SIGNS Office must have every dollar due.

Times are hard, and failures in the several branches of business are reported daily; but no one branch has suffered more than that which has to do with the printing art. At present our publishing houses are doing well. But it requires a vigilant eye, and it becomes important to study the strictest economy, to manage successfully in these times. Our patrons should be prompt.

The account of each minister who is in debt, and of each T. and M. Society, will be furnished from both the Michigan and California houses at the time of the annual Conference and camp-meeting; and we urge that full settlement with our Offices be made at that time.

J. W.

"A FEW NUTS FOR THE ADVENTS TO CRACK."

THE above is the heading of a small sheet, printed on one side, that has just been sent us by a friend, who states that it is the production of a certain M. E. presiding elder. We are fond of cracking good, sound, doctrinal nuts, for they contain a good meat that is food for the soul; but on examination, these "nuts" passed over to the "Advents" prove to be wooden nuts, a miserable deception; and we propose to

lay them open simply to show that there is no meat in them.

The first nut that we find is in the heading itself, and evidently has a softer shell than surrounds the brain from which it sprung. Does the author know of a sect called Advents? Having frequently heard this mistake ignorantly made, we are prepared to presume that the author wishes to offer these nuts to the Adventists. The whole design of the sheet is to create an apparent discord between the doctrine of corporeal death as the Adamic penalty, and the doctrine of the atonement; and then, with this ethereal support, to prop up the tottering tower of the doctrine of man's natural immortality. How strange that man should claim to be equal to God in his attribute of immortality, when he expressly declares that he alone is immortal (1 Tim. 6:16), when he offers eternal life as a reward to those who seek for immortality by patient continuance in well-doing! Rom. 2:6, 7. The marvel is that God has opened a way through which we may at last have the gift of immortality bestowed upon us. But to the point. His first statement and conclusion are as follows:—

"1. Christ satisfies the penalty of the law by his own death. Gal. 3:13; 4:5. That which he does not save from is not a part of the penalty. But he does not save his people from corporeal death; therefore corporeal death is no part of the penalty."

The trouble here is that Christ never proposed to save any one from the curse of the law. To save, in this sense, is to hinder from occurrence, to prevent. Paul does not say that Christ by being made a curse for us saves us from the penalty of the law; but he does say that he redeems us from it. To redeem is "to purchase back; to regain possession of by payment of a stipulated price; to repurchase."—

WEBSTER. Now this is just what Paul says Christ has done. He has redeemed us, repurchased us. "For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." 1 Cor. 6:20. Our body and spirit are his; for Jesus has bought, repurchased, redeemed them. 2 Pet. 2:1. John was carried forward in vision to see an innumerable company of people who were redeemed or bought (Rev. 14:4 margin) by the blood of Christ. Rev. 5:9.

Now these were redeemed from death, ransomed, recalled, liberated, from the grave. "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Eze. 37:13. "All that are in the graves shall hear his [Christ's] voice, and shall come forth." John 5:28, 29. Paul speaks of the redemption of the body. Rom. 8:23. To put the matter beyond all dispute, Paul places this redemption of the body, the resurrection from the dead, as the direct undoing of the Adamic penalty. "As in Adam all die, even so in Christ shall all be made alive;" that is, Christ will recall us from that death that we die as a consequence of Adam's sin. 1 Cor. 15:22.

If, then, we can find what this making alive is, we shall know what the dying was, or, in other words, what kind of death was the penalty of Adam's sin. Paul tells us very plainly. He says first that those that are Christ's shall be made alive at his coming. Verse 23. This is at the resurrection, and Paul describes it. He says, "The trumpet shall sound, and the dead shall be raised incorruptible." Verse 52. "Together with my dead body shall they arise," says the prophet Isaiah. We shall have an incorruptible, spiritual body. 1 Cor. 15:42-44.

This making alive, then, being nothing less than the resurrection, redemption, of the man, the resumption of the life of the body and the consequent resumption of thought, brought about by bringing the dead up out of the grave, the dying in Adam can be nothing else than the death of the man, the cessation of thought (Ps. 146:4), and the mingling of the body with the dust from which it came (Gen. 3:19); for "as in Adam all die, even so in Christ shall all be made alive."

We submit that Christ does not save his people from corporeal death; but, on the authority of Paul, Peter, John, the holy prophets, and Christ himself, we state that he will redeem his people from death and the dominion of the grave.

More next week.

C. W. S.

RELIGIOUS INCONSISTENCY.

How few are the people who understand their own motives! Judging by their actions and conversation we must conclude that the Christian duty of self-examination is practiced very

little by the generality of professed Christians.

Not long since, I had a conversation with a lady on the cars. She was a Baptist. She confessed that the seventh day is the only Sabbath of the Bible, and that there is no Scripture proof in favor of the first day. Her mind had been called to the subject before, and she seemed to be fully decided in this conviction. But she did not seem at all inclined to keep it. She said the Sunday had been so long kept, and the custom was so nearly universal in that direction that it did not seem best to try to make any change.

To this I replied, "If I were in a country where it was the established and uniform custom to baptize children, I would not do it."

"Nor I neither," she answered promptly. Of course I smiled, and she laughed outright, at the sudden discovery of her own inconsistency.

The truth is, it is not respect for established custom, but selfishness and a regard for personal convenience, which leads people to put forth such pleas.

I once conversed with a man who pleaded the laws of our country in favor of Sunday, though the State in which he lived recognized the keeping of the seventh day. Knowing his political views, it being the time when the "Fugitive Slave Law" was creating great excitement, I concluded to test the sincerity of his excuse. Turning the conversation to that subject he soon warmed up in opposition to the law, and I remarked that he would be compelled to hunt a fugitive if called upon by a marshal, as the law plainly made it his duty.

"I don't care anything about the law," said he, "I never will obey such a law; it is against right and justice."

"But the law of God is always right," I replied, "and it commands you to keep the seventh day; yet you plead the law of the land in favor of Sunday against the law of God. If you have so high regard for the law of the land, why not obey the Fugitive Slave Law?"

His looks plainly showed that he felt the force of the application, while I told him his position made it evident that his plea for Sunday did not arise from respect to the law of the land, but from disrespect to the law of God.

Moody, in his direct and blunt style, said that "every excuse is a lie." When closely examined we shall find that his statement cannot be much improved. When "they all with one consent began to make excuse," the Lord did not plead nor further invite them. He understood their motives, and declared that not one of them should taste of his supper.

J. H. WAGGONER.

Canton, Mo., May 10, 1877.

MISSIONARY WORK AT BATTLE CREEK.

COULD the friends at the SIGNS Office see the eagerness manifested each week to obtain a copy of the SIGNS to use in missionary work, they would conclude that their labor was not unappreciated by the friends of the cause at Battle Creek. Last Wednesday there was not nearly enough copies of the SIGNS to supply the missionary workers. Considerable feeling was manifested on the part of those who had found interested readers, and could not procure enough copies to supply them.

This church takes a club of 503 copies, including 350 copies ordered for three months, besides a number of individual clubs of from six to twelve, amounting in all to about 700 copies. This added to the number of copies of the REFORMER, TIDENDE, and HERALD taken in clubs, which is about 350, makes an aggregate of over 1,000 copies of periodicals, besides tracts, used by this church in the missionary work.

These SIGNS carry the rays of light, not only to every State in the Union, but to every nation where the English language is spoken. About fifty members of this church have become members of the Tract Society by the payment of one dollar, since they commenced this systematic effort, and have united with the Vigilant Committee to do missionary work. Over forty letters have already been received from various parts of the world. These letters give new evidences of the fact that many are becoming interested by reading the SIGNS; also they show that over a score of individuals residing alone and in small companies have embraced the Sabbath, who have never seen others of like faith.

Those who have taken no interest in clubbing the SIGNS and doing missionary work know nothing of the joy it brings to be the instrument in the hands of God in interesting souls in the work of Christ. We confidently look forward to the time when every company of Seventh-day Adventists will be alive in communicating

to others the truths which have given them so much joy, by placing before them the publications upon the same. May the Lord speed the time.

S. N. HASKELL.

A PLAIN TALK TO THE MURMURERS.

Some Facts for Those Who Are not in Harmony with the Body.

(Continued.)

SOME twelve years ago another, similar movement was started, which is lingering out a feeble existence still. It happened on this wise: The cause was at that time young in Iowa. We had only about three hundred believers in the State. Elders B. F. Snook and Wm. H. Brinkerhoff were the leading ministers in Iowa. They were men of some talent and, under the circumstances, large influence in that State. There were some lesser lights under their influence, such as Daniel Hull, Shortridge, and others. These men had full sway in everything there. Snook was president, and Brinkerhoff secretary, of the Conference. Underhandedly and in a deceitful manner, these men went to work to sow the seeds of discord and dissatisfaction, and, before we were aware of it, they had another rebellion ripened into maturity. Bro. White met them face to face, and exposed their falsehoods, and convicted them of dishonesty in their wicked work. They came out, and made a full confession of their hypocrisy, acknowledged that they were led by Satan, had abused our people, and abused Bro. and Sr. White.

As these individuals have acted a more conspicuous part than others in this matter, it is but proper that the reader should have the privilege of perusing their testimony. Shortly after the visit of Bro. and Sr. White to Iowa, in July, 1865, Messrs. S. and B. prepared the following statements which appeared in the REVIEW of the 25th of the same month:—

FROM B. F. SNOOK.

"BRO. WHITE: Permit me, an unworthy worm of the dust, to address the brethren and sisters as follows:—

"1. I wish to relieve my mind before you and my God, by confessing that I now feel that I have been led by the wicked one in my movements of late, especially in my opposition to the body. Apparent difficulties in relation to Sr. White's visions have been accumulating in my mind for some time. These were magnified by the enemy until doubts resulted in unbelief and rebellion. In this distressed state of mind I attended the General Conference at Battle Creek, last May. While there, my mind was impressed that the church there was fast becoming conformed to the world. Without unbosoming myself to the brethren there, and calling for an explanation, I kept these matters to myself till I had a good opportunity to give vent to my feelings by publishing these matters which were a trial to me, to the brethren away from there. I am now convinced that the church at Battle Creek fellowship none of the extravagant fashions that I saw there, and I am now led to believe that they are doing what they can to live out the truth and preserve the waymarks of our faith.

"I wish to say to my good brethren and sisters of the Battle Creek church, that I do most deeply deplore this wrong, and humbly beg of them to forgive me. I also beg the pardon of Bro. and Sr. White for the influence that I have tried to exert against them on account of these things. I also entreat my brethren and sisters in Iowa to forgive me for talking these things to them, and thereby inflaming them to wrong feelings. I do most sorrowfully repent of this grievous wrong, and pray that God and my brethren may forgive me.

"2. I went to the Iowa Conference full of opposition and strongly fortified against Sr. White's visions. Bro. White took a bold, decided, and thorough stand against my wrongs, and faithfully exposed them. And though my mind was very much blinded, the scales fell off, and I began to see myself a poor, miserable, and undone sinner. Awful conviction seized me, and I was unhappy day and night. Then God in mercy began to restore me from my crazy opposition, and I began to realize that I was the wrong one. In my distress I determined to confess my sins. I thereupon felt relief; and at the first opportunity I began the work; and as my determinations were carried out, I felt the blessing of God return to me.

"I desired to make everything right so far as I could. But there were the visions so full of imaginary wrongs and difficulties, how could I get right on them? I listened to the mighty testimonies of Bro. and Sr. White, driven home to my heart by the power of God. Hard as I had made my heart, it had to break, and well up with many tears that gushed from my eyes. Thought I, can it be possible that these who speak with so much Spirit and power of God are deceivers, are impostors? No, no! Such a thing cannot be. God will not bless the devil's servants with so much of his Spirit. I then felt the good Spirit of God upon my heart, and the more of that Spirit I felt, the better the visions appeared; and the discrepancies and difficulties soon began to take wings and fly away. I now believe firmly that the devil was working upon me for my overthrow and ruin. But I rejoice that God directed Bro. and Sr. White this way. They truly have been instrumental in my salva-

tion from the devil's snare. I hereby entreat their pardon for the grievous trial and heart-rending anguish that I have so wickedly brought upon them. May all my brethren, and may God, forgive me.

"I have also felt while in this state of darkness that I was hampered and chained, and longed for a freedom that I now see would result in anarchy and universal disorder. I felt that the General Conference Committee were too domineering, and were fast becoming a kind of triune papacy. Let me say that I have no such feelings now. I believe that God is in our present system and arrangement of order, and my heart's desire is to conform to it unreservedly, and to live in subjection to God and my brethren of experience in this work. I do most heartily believe that this work, in all its parts, is the work of God, and by his divine aid, I am going to strive to be a more holy, humble, and devoted man, that I, with mine, may go with this people to the kingdom of God.

"Your unworthy brother,
"B. F. S."

FROM W. H. BRINKERHOFF.

"TO THE BATTLE CREEK CHURCH OF S. D. ADVENTISTS: Brethren, With feelings of my unworthiness and liability to run into the devices of the enemy of all good, I send to you the following confession. And although mere words cannot heal wounds that have been inflicted, yet I hope that by actions in the future I may cause the injuries inflicted to be healed.

"On the 16th of May, 1865, I visited your place, to attend the General Conference, with my mind poisoned to a considerable extent against you; and hence I was on the lookout to see if I could not find something by which I might have the wherewith to reproach you.

"After the Conference, my mind being still more poisoned, when I arrived at home I began to circulate impressions of what I had seen in Battle Creek, among my brethren in Iowa, such as that the church were getting proud and fashionable, and were not following out the testimonies. I saw individuals with fashionable hats and bonnets, and artificials in them, but did not stop to inquire whether they were of Battle Creek or not, but in my state of mind conveyed the idea that they were all of your place. Since I have come into a position where I could stop and reflect and investigate, I am satisfied that said insinuations and reflections were wrong, and that I have by my influence placed you in a false position before the brethren of Iowa.

"Brethren, I have been deeply under the influence of Satan, and in this condition I have done you a great wrong and wounded the cause severely, and while you were so kind in taking care of me and providing for all my wants, I was preparing to inflict wounds upon you.

"Oh! may God in mercy pity and forgive me that great wrong. Of all wrongs committed, none are more flagrant than mercies abused. Oh! how could I do so? Yet I did it; I did it!

"In order that I may place you in your true position before the brethren, let me say that I was in the wrong, and not you. I think I can to-day survey the critical position I was in. And although I have acted so cruelly and altogether unwarrantably toward you, and while I would not extenuate myself, yet permit me to say that I was poisoned in my mind toward you, and blinded by prejudice. Yet I ought not to have been in such a position. I should not have given place to the enemy.

"And now may I hope that when you see in me a consistent course of conduct, and that I am trying to make amends for my faults, I may hope for your forgiveness, and to be restored again to your confidence. I will try to find out my place in the message, and struggle more earnestly to live out the truth. And may the Lord forgive me all my sins.

"To Bro. and Sister White I would say, I have also deeply wronged you, and caused you much anguish of heart and mind. I have listened to reports against you, and although while at Battle Creek enjoying your hospitalities, I had a good opportunity to talk with you about said reports, I waited until I came home, then began to spread them, thus alienating the minds of the brethren away from you. I did not stop to investigate them, and while you were far away I was trying to injure you. Oh! why did I do so? You had never harmed me in any way.

"On the 30th of June I went to Pilot Grove, to meet you and Bro. Loughborough, not as brethren, but as enemies; and while there trying to fight my own way through, you fully sustained your reputation as honest, consistent Christians under the third angel's message. Oh! I feel sad when I think how I have been working for the enemy. Can such wounds be healed? such stains be washed out? I am now fully satisfied that God is leading this people, and that the visit of Bro. and Sister White, and Bro. Loughborough, was not only timely, but blessed of God, and under his guidance, and that great good has already resulted therefrom. I went there without any confidence in the testimonies of Sister White, and also with doubts on our position in regard to the sanctuary. I would now say that my feet are taken out of the miry clay, and fixed upon the sure foundation of truth, the testimonies not excepted.

"And here I freely confess to you, that I have not only deeply injured you, but also the cause of truth. Words alone are a poor balm for wounds. But if you can still regard me as a brother, though an erring one, I will try to adorn the truth I profess, with a godly walk and conversation in the future. And may the Lord forgive me my sins, and strengthen me in every good word and work.

"To the brethren in Iowa I would say, My feet had well nigh slipped, and I was fast los-

ing sight of the landmarks of truth. You that I have had an influence upon while in this state of darkness and doubt, I ask your forgiveness. And let me here say, that my experience, though a sad one, has taught me that to doubt this truth, and the instrumentalities used to bring it out by the Lord, is to speedily lead one into the enemy's dark dominions, where he can be taken captive at his will. Oh! doubt not this truth. Fear not its ultimate results. Put not forth your hands to steady the ark, as I thought to do. And though angry waves may roll high, God will take care of this truth, and bless its upbuilders, and send confusion and weakness upon those who, like some people anciently, thought to stay the work of God. I shall try in the future humbly to follow on where the Lord may lead. Pray for me.

"Yours hoping for eternal life,
"W. H. B.

"Lisbon, Iowa, July 12, 1865."

Thus it will be seen that this wicked movement was conceived in sin and born in iniquity. It was a child of Satan, as is confessed by its prime movers, and we have seen no sign of its conversion. After a short time these men again relapsed into rebellion, and went on with their work. They started out just as others had before them. The message was all right, the Sabbath, the advent, the two-horned beast, the sanctuary,—they had no fault to find with these; but those "hateful visions," and the "one-man power" of Eld. White,—these were the stumbling stones which must be gotten out of the way of God's work before it could prosper. This holy work they were now to accomplish. As is always the case, they drew quite a large number of sympathizers with them. They divided many of our churches in Iowa, and secured one of our meeting-houses. This was a glorious day for the Iowa Conference. They boasted that in a few years there would not be even a fragment of our people left in the State.

All the remnant of the Cranmer party and the Messenger party and the other exploded parties again lifted up their heads and rejoiced. The old dead office of the *Hope of Israel* in Michigan was bought, moved to Iowa, and again commenced its work. General rejoicing was felt among the rebels, and I presume that Satan himself had a little hope this time. There appeared to be better material among them, and a more promising prospect than ever before seemed to open up. Congratulations came in again from Maine, Massachusetts, New York, Michigan, Wisconsin. A great war was to be opened. These visions were now to be exploded forever. A book was written against them, and eagerly advertised by first-day Adventists and all enemies of the third angel's message. Churches were formed, and conferences organized, and the work set well agoing. But our people told them plainly just what course they would take. After having thrown away the visions, and severed themselves from the body of our people, they would be like a ship without an anchor or a rudder. They would drift whichever way the wind blew the strongest. They would gradually give up this point, then that, then the other, of the faith they once held so sacredly, till finally they would give up the message itself and the whole truth. But they were very confident that this would never be the case; they would show us this time. They now had the experience of all who had gone before them on the same track. They had now started in on a better basis and with a firmer grasp. So at the work they went.

D. M. CANRIGHT.

(To be Continued.)

THE IOWA CAMP-MEETING.

THE time for our annual gathering is drawing near, and we want our camp-meeting this year to be the largest and best one ever held in this Conference. Our camp-meetings are a most important means of grace, which our people cannot afford to lose. Those who attend them from year to year find them a great source of spiritual strength. Our ablest speakers come to labor for the good of our people and the public, and we should all place ourselves where we may be benefited.

We shall take pains to advertise this meeting extensively in the country around, and we expect a largely increased attendance over that of last year. The influence of that meeting was good. There has been some increase of interest awakened among our brethren during the past Conference year; but many are nearly asleep, and sadly need the benefit of a good, spiritual meeting, such as we trust our camp-meeting will be.

We hope our brethren and sisters will make a general rally this year. Come prepared, as far as possible, not only to take care of yourselves, but to help others also. But let none stay away if they cannot do this. Especially do we

invite the lonely, scattered ones, who have not the privilege of hearing much preaching. This is your time. Come by all means, if possible. Come, and speak for your localities, and set before the Conference your need of labor. Here is your best chance to secure it, when our preaching brethren are all together, and our tents are just about to start out. After they get into a field already chosen, it is hard to get them away. But here you can talk to them face to face.

Let our people take special pains to bring with them all their friends who are partially or largely interested. Here may be the chosen spot where they will take their stand for the truth. You will find no more favorable place. Come, brethren, prepared to labor for others and to point them to Christ. Our camp-meeting should be a grand inquiry meeting, where the wants of the unconverted will be looked after.

We ask our General Conference Committee to furnish us with laborers who can help the people where they need help. We extend to Bro. and Sr. White a special and cordial invitation to be present at this meeting. There will be many present who have never heard them, but have heard of them and who will be greatly disappointed if they are not present. We hope that this camp-meeting will be the largest gathering of Sabbath-keepers in the field, excepting Michigan; and we therefore trust that the General Conference Committee will consider the wants of the cause, and the need that our best gifts be present to reach the people. Let all our churches send their best men as delegates to the State Conference. Each church is entitled to one delegate, and if you number thirty-five members, you are entitled to two, and one more for each additional fifteen members.

Come, brethren and sisters of Iowa and Nebraska, let us make a general rally to our next annual gathering at Marshalltown, Iowa, June 7-12. Bring all the tents you can for your own comfort and that of others. Come the day before the meeting commences, and stay till it closes. Come to work for God and your fellow-men—to get good and to do good. Come to make a new departure from the world, to enter more heartily into God's work. Satan is wide awake; the world is all astir with its business and folly, the nations of the earth are getting angry, and the hearts of its great men are full of fear as to what is coming in the great war just commencing. We are near the end. Let us awake. The night is far spent, the day is at hand. Come up to this meeting to enter anew into the work of God, and to prepare for Christ's coming.

GEO. I. BUTLER.

TO THE MEMBERS OF THE IOWA AND NEB. CONFERENCE.

As the end of our Conference year is drawing near, I wish to say a few words concerning our financial condition. The beginning of the year found us quite largely in debt, both in the Tract and Missionary work and in the Conference. This has been a hinderance to us the whole year past; but, thanks to the liberality of some of our brethren, the debt of the T. and M. Society to the Offices has been considerably lessened in spite of the hard times. The Association generously forgave a part of our indebtedness, so that at the last quarter we were but a little behind. I have greatly desired that our debts should be all paid up this year, so that the Society could start out the coming year with a clear record. This is the more necessary because our Conference has been recently re-districted. This change in the districts will go into effect at the beginning of the new Conference year. So it is important the old districts should all stand square, and start out with a clear record. We hope our brethren and sisters will make one final effort to pay up the remaining indebtedness, so that our good Society may be clear of all hinderance.

We urge our brethren to pay up their pledges on s. b. before the camp-meeting. At our last Conference meeting, several of our ministers were unpaid, and remained so for a long time after. This ought not to be so this year. If all will pay up their solemn pledges to God, as they have vowed, it will not be so. Many of our preaching brethren have drawn little or nothing during the whole year thus far, doubtless because they have known our Conference fund was very low. These bills of course will be all the heavier at the close of the year. We hope our brethren will make a special effort to pay up all their pledges, so that the delegates can bring it to the treasurer at the camp-meeting, and we can settle up honorably with those

who have labored under our employ. "Pay what thou hast vowed."

Our tent and camp-meeting fund is also very low, when we consider the calls to be made upon it. After paying for the new tent already ordered for Nebraska, I know not where the funds will be found to pay camp-meeting expenses, unless our brethren help fill up this fund. This is probably my last appeal to you for means. Let us be faithful stewards of our Master.

GEO. I. BUTLER, Pres.

TENT SEASON IN NEW YORK.

THREE weeks more and it will be warm enough to pitch our tents in this State. We are very anxious to make the most of this season and use all our available forces. We have preachers enough so that we shall run six tents. We hope to make a stir somewhere.

Most all our churches in this Conference have been visited and labored with this winter. Much valuable time has been spent with them. Our leading ministers in the State have given all their time to it since last fall. Now these churches ought to be in a good condition, so that they can live and grow and work during the summer without any more labor. They must make up their minds to do this so as to leave us all free to raise up new churches.

There will be perhaps a half dozen small churches who will receive little or no labor before tent season; but early in the fall we shall commence with these, and give them all the labor they need. I now expect to remain in the Conference another year. Necessarily our expenses will be much larger this year than usual. We shall need every dollar of our s. b. promptly paid up. Brethren and sisters, let us lift, and work, and pray together.

D. M. CANRIGHT.

QUARTERLY MEETINGS.

THE quarterly meetings of the T. and M. Society for districts No. 1 and No. 2 are in the past. We are encouraged as we call these meetings to mind. Yet they should have been better. And I am sure if all the members of the Society will observe the following rules that we will see better days in Vermont.

1. Let every member do a liberal amount of T. and M. work each quarter.
2. Make a full report of all labor done at the commencement of the succeeding quarter.
3. Read the appointment for the quarterly meetings. This is quite necessary for every one, unless you can find out some other way when and where the meetings will be held.
4. Come to the meeting, bringing quarterly dues if not previously paid, and hold yourselves in readiness to act the part that the Spirit of truth would have you.

5. If the Holy Spirit comes into the meeting, believe it, receive it, and acknowledge it; and go home resolved to do more in the succeeding quarter than formerly.

With gratitude my mind reverts to the presence and operations of the Spirit of God in the meetings at Irasburgh and East Richford. Said a brother after the close of the latter meeting, "If we all do our duty others will be added to our numbers." I believe it. But let our brethren settle down in inactivity, seldom going to meeting, and often neglecting duty when they do go, they are certain to backslide, if these things are not a sure indication that they already are backslidden.

Such painful neglects of duty usually begin by neglecting duty at home. Let the family altar go down, let men and women professing to be looking for the coming of the Saviour cease to watch and pray daily, let them indulge in light and trifling conversation, in mirth and frivolity, and they certainly are on the road to death, and happy will it be for them if they do not take others to ruin with them. "Spare thy people, O Lord."

A. S. HUTCHINS.

WHAT WE MIGHT DO.—If we knew how often acquaintances who make no profession of interest in religious things are interested, and are hoping that we who profess to be Christians will broach the subject in personal conversation, we should not be so hesitant in talking to others about their salvation. All the pulpits and prayer-meetings in the land could not begin to convert sinners to Christ as could the men and women who are leading Christian lives, if they would catch for and improve the suitable opportunities for religious conversation.—*Advance.*

MUSINGS WHILE ALONE.

JESUS, thou lover of my soul,
Cleanse me from sin and make me whole;
Free me from all my doubts and fears;
Cheer my heart and dry my tears.

Help me to say thy will be done,
Help me with faith my race to run,
Let not temptation me ensnare,
And ne'er forget my humble prayer.

O Father, give me strength to bear
My share of toil, my share of care.
Help me to lead some erring one
To put his trust in thy dear Son.

And when the last great trump shall sound,
To wake the nations under ground,
In clouds thy Son will then appear
And wipe away the mourner's tear.

The New Jerusalem, we're told,
Will then descend with streets of gold.
No earthly tongue can now explain
That home where all is free from pain.

O may we walk the plains of light,
Attired in robes of spotless white.
Palms of victory we shall bear,
And songs of praise will fill the air.

In that bright home where all is pure,
The happy souls from sin secure
Shall know no more of death or pain,
When Jesus comes on earth to reign.

L. A. BALLOU.

Progress of the Cause.

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

NEW YORK.

Ridgeway and Lancaster.

I WAS with the church at Ridgeway, the home of Eld. Cottrell, May 1 to 3. I spoke three evenings in a large school-house, which was crowded with hearers. The truth spoken seemed to be received with much interest. Some have lately embraced the Sabbath here; and what is unusual, they have more or less outsiders in at their Sabbath meetings every week.

Held a meeting of the church, in which we attended to the necessary business of the society. Bro. Gaskell was elected and ordained elder. There are about a dozen here. All, with a few exceptions, have been long in the truth.

It was near this place, eighteen years ago, that I embraced the Sabbath. Bro. Cottrell was the first man with whom I ever talked upon the present truth. We worked together planting corn; and after I embraced the truth, we were together several months, and he baptized me. I expect to see him in the kingdom. Albion Academy is where I first attended school away from home. Hence my visit to this place was of special interest to me.

I spent one week at Lancaster, but accomplished little or nothing. This is an old church; and there are a large number of Sabbath-keepers, scattered, a few here and a few there, for many miles around. It has been difficult to locate any place of meeting on this account; hence they have no meeting-house, and their meetings have been scattered and broken up. The brethren decided either to hire or build a house in a central place, and hold all their meetings together in that place in the future.

D. M. CANRIGHT.

Parma.

HAVE closed my second course of lectures on account of failing health. The interest continued to the close. This has been a hard field, and I find myself worn down almost to prostration; but as I look upon the work that has been accomplished, I am led to exclaim, "This is the Lord's doing, and it is marvelous in our eyes."

I remain with them another week, to visit, baptize, etc.; but must have some time to rest and recruit, or I shall be entirely unfitted for the summer campaign.

S. B. WHITNEY.

East Randolph and Clear Creek.

MEETINGS at East Randolph still continue. I have just reached the Sabbath question. The last two Sabbaths, I met with the church at Clear Creek. The meetings were excellent, and the attendance was good. The Lord is blessing with increase of numbers. Sabbath, May 5, I baptized two. Subscription for building meeting house is making good headway. Truly the Lord is good. Let us trust him more and strive to serve him better.

CHAS. B. REYNOLDS.

Pine Meadows, Oswego Co.

WE finished our public labors here last night, April 30. We had the largest audi-

ence of the series. We have spoken nineteen times, and have had a good interest throughout. One more has commenced to keep the Sabbath, and several more are very favorable to it. The Lord has given us freedom in presenting the truth, and we are of good courage to labor on as the Lord may direct. M. H. BROWN.

OHIO.

Gilboa.

ACCORDING to appointment, I left home on the morning of May 4 to endeavor again to hold meetings among our people. Although far from being in good health, I ventured out hoping and praying that, if it be the Lord's will, I may have strength to do a little at least, by way of building up the good cause of the Lord. Thus far the Lord has sustained.

Meetings with the Gilboa church are now in the past. They have been attended with the blessing of God. We baptized two on Sunday, and they were added to the church. The ordinances of the Lord's house were celebrated, some taking a part for the first time. Systematic benevolence and T. and M. work were considered. This church have already paid their pledge for the present Conference year. Promptness in the discharge of duty in these important matters is a source of great encouragement, and will insure the blessing. Read Malachi. H. A. ST. JOHN.

Quarterly Report of Ohio T. and M. Society.

Table with 6 columns: District, No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, Total. Rows include Membership, No. Reports, Donors, Families Visited, Letters Written, New Members, New Subscribers, Periodicals Distributed, Almanacs Distributed, Pages Tracts & Pamphlets, Rec'd for Memberships, By Donation, From Book Sales, Periodicals, From each District.

The above is a table of the labors of the Ohio T. and M. Society for the second quarter of the year, quarter commencing with December and closing March 1, 1877. No state quarterly meeting was held.

H. A. ST. JOHN, Pres.

M. E. UNDERWOOD, Sec.

TEXAS.

AFTER leaving friends, and associations of thirty-two years in Iowa, and stopping a few days in Kansas, to visit relatives there, we were safely landed last night at midnight at Bro. A. B. Rust's, twelve miles west of Dallas. Myself and family are in the enjoyment of good health.

We left Iowa with underclothing and overcoats to keep us comfortable, the ground beneath the surface frozen, the farmers sowing their wheat, and the buds of flower and tree still folded and sleeping. In exchange, as we awoke this morning our eyes were greeted with the blooming flowers, while field and forest are arrayed in living green. Garden vegetables are ready for use; the farmers are ploughing their corn, some of which is more than a foot in height; the fields of wheat are waving in the wind, with the heads burdened and almost ready to whiten for the harvest. The temperature is such while I write that I am compelled to lay aside outer garments, and the children are running barefoot. The transition is so great that it makes us feel as though we had been translated to another world.

The brethren in Texas cordially greet us, and give us a hearty welcome among them. As we enter this vast State and new field of labor, the burden of the work is resting upon us; and our prayer is that God may baptize us anew for the work here, prepare us for true burdens, and prevent us from taking up any false ones. We seek the blessing and wisdom which God promises,

and crave the counsel and advice of those leading in this glorious message.

We are glad to meet with Bro. and Sr. Clark, and to find them of good courage in the Lord, and hopeful in the work connected with their mission. Their labor among the freedmen, standing, as it does, aloof and separate from party and political objects and influences, is sure to result in good, the fruit of which will be realized in the kingdom of God.

Most sincerely do we desire the prayers of God's people.

Our address will be Deckman, Dallas Co., Texas. R. M. KILGORE.

SOUTH AMHERST, MASS.

I HAVE lately spent two weeks in Amherst, Mass., where there is now a company of thirteen adults observing the Sabbath. Four years ago a course of lectures was given here, and one family of three embraced the truth. Within the last month, others have taken up the cross to obey God by keeping all of his commandments. The most determined opposition has been brought to bear against them from every quarter. One discourse was preached against the Sabbath, and a promise stands for its repetition.

Last Sabbath was a good day here. A Sabbath-school was organized with a membership of twenty-two. All seem very anxious to know the whole truth. The results of the distribution of the SIGNS are already being seen in arousing an interest in the truth. One man whom I recently met very earnestly pleads for a tent-meeting in his vicinity, a village of about 4000 inhabitants. He says, "If you will come you can have a home at my house." God speed the SIGNS OF THE TIMES.

D. A. ROBINSON.

KANSAS.

Near Osage City.

Our meetings at the Kibbe school-house closed May 4. Sabbath-school has been maintained here since my first visit last December. Bro. Vincent has been lecturing at Peterton, four miles north of here. As a result, two men are keeping the Sabbath, one of whom with five of this neighborhood was baptized yesterday.

J. LAMONT.

MINNESOTA.

Rock Creek.

I HAVE been holding meetings at Rock Creek for the past few weeks. As the result of labor, eight have commenced to keep the Sabbath. Bro. Hill has come to help carry forward the work. Pray for us.

S. FULTON.

WISCONSIN.

Thompson's Valley.

I CONTINUED meetings in Thompson's Valley till April 21. Opposition was kept up by the ministers of three denominations. I remained and defended the truth till the opposers left the field. April 22 eight were baptized in a beautiful pond six miles distant. Some two hundred people were present at the baptism. The Methodist minister of the place invited me to fill his appointment in the evening, which I did with pleasure. I left twenty-five keeping the Sabbath. Nineteen signed the covenant. One Methodist minister denied the second coming of Christ; said the law was done away, and that Christ gave a new law. The presiding elder in quarterly meeting one week after preached, in the same stand, the soon coming of Christ, and the law now binding on all. Thankful to God for his help. D. DOWNER.

Kickapoo Centre, Mt. Ida, and Mt. Hope.

At Kickapoo Centre, April 7, we had an excellent meeting. Some that had been on the background made very humble, tearful confessions. I began a series of meetings at Mount Ida, Grant Co., April 12, quite a number had become interested by reading our publications. There was some opposition from Baptists and Methodists. I visited from house to house, and found that the Baptist minister had preceded me.

Next I held meetings at Mount Hope, six miles away. Baptized eleven, among whom were the wife, son, and two daughters of a man who had made bitter opposition at Mount Ida. Nine joined the Mount Hope church. After this, I attended the quarterly meeting at Waterloo. Two joined that church.

My courage is good in the Lord. I feel the importance of being humble, and living near him.

JOHN ATKINSON.

TENNESSEE.

SINCE my last report, I have delivered nine discourses at the Union Chapel where Bro. G. K. Owen gave lectures with good effect. Several more have begun keeping the Sabbath, and one more has signed the covenant.

I have now begun lecturing at the Sycamore Powdermills, two miles from the Chapel. Two nights in each week the house is occupied by a temperance organization. This affords a good opportunity for me to visit and labor with the brethren at the Chapel, which I improve. There are about thirty families at the Powdermills, who are day laborers. Brethren, pray that God may open their hearts to receive the truth. ORLANDO SOULE.

OSCEOLA, IOWA.

At the close of a discourse upon baptism last Sabbath by Bro. Millard, three sisters expressed a desire to unite with the church. One of them was converted at the revival among the Methodists in February. For some time previous she had been investigating the doctrines held by our people, and as she was satisfied that the seventh day is the Sabbath, having decided to seek the Lord, she wished to identify herself with those who are keeping the commandments, and thus seek him aright. The others had been keeping the Sabbath for some time.

DANIEL GLUNT, Elder.

WINDHAM CO., CONN.

OUR monthly meeting at Abington, May 5, was one of profit. Every individual who usually meets with us was present, and had a mind to work. Several first-day Adventists living near came in, among them two preachers. Nearly all took part in the social exercises, and the Spirit of the Lord was with us to bless. The brethren in this county seem to be waking up to the importance of tract and missionary work, and there seems to be a growing desire in all directions to receive and read our publications when courteously presented. If one of the preachers could be spared to labor in this region for a season, there is no doubt that there would be an ingathering of precious souls.

J. S. MILLER.

EXTRACT FROM A LETTER.

THE following is from a letter received by one of our Battle Creek "Vigilants" from a man in Georgia. It tends to show how the Lord is preparing the minds of the people to hear his last warning message, and the joy of honest souls when the light beams upon their path:—

"I am fully persuaded that Saturday, the seventh day of the week, is the true and only Sabbath of the Lord our God. I have a wife and three children. We observe the seventh day as the Sabbath, and will raise our children to know no other, which we are obliged to do if we raise them in the 'Bible truths.' The way in which I came to know anything about you was, I saw a little notice of your Publishing Society in the Christian Index. I thought I would write to see what kind of a people you were; so I received the first books or tracts I ever saw on the subject. I then wrote you, and received the last lot, for which please accept my many thanks. I am much, yes, very much, pleased with them, my dear brother. Will be glad to get the paper, and will solicit subscribers for it.

"You ask if the people would be pleased to read your tracts. They most assuredly would. Many of them are very much exercised on the subjects treated upon by the tracts. I gave some of those I first received to the Methodist minister, who wrote a long article to our paper, the Herald, on the subject, calling the attention of its readers to the consideration of the seventh day as the Sabbath. I think if he is not already, he soon will be converted to the faith. I also have talked to our pastor and several of the brethren. Such has been their eagerness to read the books sent me that I have not had an opportunity of reading them all myself. The minds of our community are very much agitated, and God being my helper, I intend to keep it before them, until there are very great changes, if these can be wrought in

a lifetime. To this end, I ask your assistance, and that of your people.

"Bro. R. was here yesterday, and we discussed the books and tracts at great length. He has been preaching three and a half years, and is well educated and well informed. We differed very widely at first; but when he left, we were nearly together. He had to take three home with him, with a promise from me that when he had read them I would let him have more. I wish I had a great many to distribute—fully believing, as I do, that they could be made the instruments of accomplishing great good in our Master's cause."

TO THE NEW ENGLAND TRACT SOCIETY.

The time of our general quarterly meeting is near at hand, and we are anxious to have a report from each member of the Tract Society. The time has fully arrived when a greater effort should be put forth than ever before.

The reports should embrace the work of each club, the number of SIGNS taken in the club, the number of letters written, and the number received; also the number of new copies ordered since the club was formed. It should also embrace the number of interested readers found, and tell where found.

State also if there are any copies of the SIGNS taken in this Conference that are unused, how many publications have been sent to foreign countries, where from, where to, whether sent to churches or individuals, how many copies you have distributed, how many interested readers you have found, and how many subscribers you have obtained. We wish also to have reported the number of pages of publications placed on board of vessels at different harbors in this Conference, and where those vessels were bound.

If any members living by themselves have not blanks, I will supply them if they will inform me. Each librarian should have a supply. If you have not, apply to your director or district secretary.

All monthly installments should be paid up to the present time, also the added one-third, as our funds need replenishing. Already the SIGNS have cost the Tract Society over \$700. A small portion of this has been received. There are openings for our reading matter beyond what we have ever seen before.

M. L. HUNTLEY, Sec.

GERMAN SABBATH-KEEPERS IN TENNESSEE.

LAST summer while laboring in Newport, Page Co., Va., a man entered the tent, sanctioned the discourse all the way through, and remained till after the congregation had broken up. While in conversation with him we learned that he had walked thirty miles to hear us preach, his home being in Madison Co., Va. He seemed to be acquainted with the general tenor of the Advent doctrine, Sabbath, &c. He said he was a Sabbath-keeper, that his wife, a German lady, now deceased, was raised a Sabbath-keeper in Tennessee, and that he had observed it with her since their marriage. He also stated that his wife's father, now living near Knoxville, Tenn., observed it, also that there was a church of forty or fifty members, who have a house of worship and regular Sabbath meetings.

We obtained the name and P. O. address of his father-in-law; and during the past quarter, one of the members of our T. and M. society has written to him, and received a reply from which we extract the following:—

"... I was born in Germany. Came to this country in 1833. Was taught to observe the Sabbath of the Lord when fifteen years of age by my parents, which I have endeavored to do since that time until the present; and I hope to continue to do so, until I shall be gathered home 'where congregations ne'er break up and Sabbaths never end;' and that will not be long, for I now am seventy-two years of age."

The writer then expressed his desire to learn more of the doctrine of the Judgment. We give these items thinking that perhaps brethren laboring in Tennessee may learn more of this company, and open the way to find others in Germany, who keep the Sabbath, who may yet be unknown to Bro. Andrews and our brethren there.

E. B. LANE.

If we had no fault ourselves, we should not have so much pleasure in discovering the faults of others.

WHY CHOOSE TO BE A GENTILE?

WHY prefer to be "strangers and foreigners," when you might be "fellow-citizens with the saints, and of the household of God"? Why choose to remain of that class that are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"? See Eph. 2:11-20.

I am asked, "Where was the Sabbath given to the Gentiles?" The reply is, "The Sabbath was made for man." All have the privilege to enjoy its blessings who will; but it never was given to the Gentiles as such. There are no special laws to the Gentiles; neither is there any covenant with them, or promise to them; only as they shall come and join themselves to the "Israel of God," and submit themselves to the laws of God. The new covenant is made "with the house of Israel, and with the house of Judah." Jer. 31:31; Heb. 8:8. Said Paul, speaking of his own people, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants (plural), and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen!" And Jesus himself said, "Salvation is of the Jews."

Why then desire to remain without? The middle wall is broken down, and you may come in. And I remember one precious promise to you. It is recorded in Isa. 56:6, 7: "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain," &c. Why remain without? Enter in, and receive the blessing.

R. F. COTTRELL.

AN APPEAL TO THE BAPTISTS.

WHAT a wonderful book the Bible is! An epitome of eternal wisdom and love. Yet does it not seem as if it was a mistake to permit Matt. 3:16; Rom. 6:4, 5; and Col. 2:12; to go on record? For these make an immersionist volume out of it, altogether a one-sided affair, one which forces our pedobaptist friends into a world of trouble in explaining it away, and hunting church and secular history and the early fathers for proofs of their faith and practice. They say that Jesus was not buried in Jordan. He only knelt on the bank, and John poured a little water on his head from a long-necked pitcher with two handles; that to be buried with him in baptism does not mean to be placed in the semblance of the dead Christ in his sepulcher with the water covering one. That is not the meaning Paul meant to convey. The great apostle got things and ideas sadly mixed considering he was writing under inspiration. "To be risen with him" does not mean to be raised from this liquid grave as Christ was raised from his tomb; it means to arise from your knees from before the minister, and wipe a few drops of water from the forehead or perhaps a stray one from your glove. Christ's great commission, Mark 16:16, "whosoever believeth, and is baptized, shall be saved," does not signify that at all. It means a babe an hour old or a year, or indeed it means anybody who can say the Lord's prayer and the apostle's creed and the ten commandments without regard to age or faith.

What do two million regular Baptists in the United States say to this twaddle? Do they not from thousands of pulpits, by a score of papers, weekly brand it as a falsification of God's Word? as unwarrantable deductions from plain teachings? as an outrage on philology and comparison? Do they not by faith and practice, as is evidenced by their communion, emphatically declare that they will not countenance such perversions and disobedience? All credit to these two million Baptists, whom God has raised up in the past two hundred years in America as witnesses of the glorious truths of regeneration and believers' baptism. Step by step, shoulder to shoulder, have they fought their way from the hour that Roger Williams set out on his winter's march to Providence, to the present—now locked in jail, fined, or paying a compulsory tax in support of a state church which they believed to be wholly of Satan, deprived of the right of suffrage, locked out of school-houses which they owned equally with others, branded as heretics, bigots, and fanatics, they have borne all this and much more

undaunted, and prayed and fought till to-day they stand high among the Evangelical denominations as defenders of Bible truth, the chief of which among their tenets is believers' baptism. Now on what is this built? On how much of Scripture? Scarcely more than a dozen verses. For this minute, infinitesimal portion of Holy Writ, they have suffered persecution, obloquy, social ostracism, and yet do suffer. What heroism do they display in this persistent, abiding defense!

Now, Baptists of America, you are as a sun among the galaxy of the great denominations of the day. Your light shines forth as a flaming beacon illuminating some of the darkest recesses of foggish error. Hear this appeal. Can not you see that you are trampling under foot a part of God's law? Do you not know that you are violating two of the articles of your faith every week? These articles declare that the Bible contains God's revealed will to man, that it is unchangeable and immortal, that his law is holy, just, and unchangeable, and that the only reason men do not obey it is because their hearts are full of sin. How do you justify yourselves in neglecting to observe his one holy rest-day? There is consistency in the Romish, the Episcopal, the Greek, and the Lutheran churches in making to themselves a day of worship. They acknowledge the validity of tradition, of church councils, of the writings and practices of the early fathers, as guides in this and kindred subjects, baptism for instance; but you do not nor will acknowledge that any one of these claimants has a shadow of authority to guide or dictate in matters of church faith and practice. The Bible, you declare, contains the sum total of all that is necessary and incumbent.

Now, where in that book do you find the sanctity removed from the seventh day? or the intention or desire so to do? Where do you find any sanctity put upon the first day? or any desire or intention so to honor it? Not in the Bible surely, for John in A. D. 96 did not know it. Still denying the only authority you have for first-day sanctity, you do as they do who build themselves upon it, appropriate God's day to your own use, and make one for him of your own selection. Is this right? Is it Scriptural? O Baptists, ye who were supporters and upholders of a bright light in one age of spiritual darkness, is not this written for your benefit? "In vain do ye worship me teaching for doctrines the commandments of men." CAROL LOU B. AURNER.

Swan Lake, Turner Co., Neb.

FAITH AND WORKS.

IN order to insure success in any enterprise, faith is always necessary as well as works. Especially in the service of God should faith be kept in lively exercise; and faith and works go hand in hand. Faith promotes works, and faith is very much strengthened by good works. We often see men of the world venturing something on their faith. They will sacrifice health, and sometimes almost peril their lives, in pursuit of a little paltry gold, their much-loved treasure.

Cannot we in view of the inestimable treasure laid up for the finally faithful, and soon to be given to them, afford to venture, and even sacrifice, something for the sake of securing eternal life to souls just as precious as our own? Says the Saviour, "Go labor in my vineyard." Oh! for that faith which works by love, and purifies the heart, to prepare us to go forth and do that little the Master requires of us, with humble confidence, simple faith, and earnest zeal, that it may be accepted of him. Then may we well have hope to believe the Lord will answer our prayers for him to bless that tract or that paper, handed out with hands consecrated to the service of our Lord. May the Lord prepare us to work faithfully, and successfully, in his cause is my prayer.

L. S. CARPENTER.

"THOU WICKED AND SLOTHFUL SERVANT."

IN Matt. 25:26, we find the above words addressed to the slothful servant. Let the inquiry come right home to your heart and mine, Are we doing all we can by precept and example and by sending our publications to those who are not keeping the commandments of God and the faith of Jesus? Rev. 14:12. Soon the Lord is coming to reckon with his servants. Jesus is our only correct pattern. He denied himself of the glories of Heaven for awhile, led a life of suffering here, and then gave his life a ransom for us. When our Redeemer has done so much for us,

shall we withhold our influence and money, and let precious souls be lost?

May God in his mercy to us forbid that we should be so slothful and unprofitable. We do not want to hear this decision, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 15:30. Let us arouse, wake up, and gird on the whole armor, and work with a zeal according to knowledge. Let us try to save some precious soul. The harvest is great and the laborers are few. "Time is almost finished." If we can do but little, let us do all we can, while the Lord "waits to be gracious," Isa. 30:18, while there is mercy for the sinner, before the decree goes forth, "He that is unjust let him be unjust still." Rev. 22:11.

The signs betoken the soon coming of our King. We should not place our affections on this world or on the things of the world. Let us work now each according to his ability, that we may hear the approval of Jesus, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." A. M. WHITTAKER.

DEATH.

A CLOSING of the eyes
On all beneath the skies.
A folding of the hands,
A shifting of life's sands—
And all is still,
Against our will.

A little mourning here,
By some around our bier.
A gathering of friends,
A procession that wends
To a cold bed,
To leave its dead.

And is this all of life,
The end of earthly strife?
Ah! no, there comes a day,
When sleep will break away,
Graves open wide,
None there abide.

Jesus, our King, will come,
To take his jewels home.
No sorrow there shall be.
Through all eternity,
We may dwell
Where all is well.

ELIZA H. MORTON.

Obituary Notices.

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

DIED, in Sutton, P. Q., April 25, 1877, of consumption, Bro. Eliezer McClaffin, aged 43 years. The deceased embraced the Bible Sabbath with his companion and mother, some sixteen years since. With the reception of light on this point, he commenced a life of prayer and devotion to God.

His daily life stamped the record upon the minds of those with whom he associated,—he is a good man. As he drew near his last moments, he was especially sustained by the "blessed hope" which enabled him to bear his last testimony for religion, and to bid adieu to a weeping companion and six children and a loved mother. Oh! that the words of counsel of a dying father, of an affectionate Christian parent, may sink deep into the hearts of the children, and manifest themselves in the lives of those he so earnestly prayed for.

Bro. McClaffin was a worthy member of the East Richford church. For the comfort of the afflicted family a sermon was preached at that place after the close of our quarterly meeting last first-day, from the words, "And there shall be no more death." Rev. 21:4. A. S. HUTCHINS.

HENRY KEEFER, after a brief illness, died in Hillsdale, Mich., April 26, 1877, aged 71 years and 6 months. His disease was erysipelas. Father Keefer received the truth nearly twenty-one years ago, and his life has been consistent with his faith. He was always in his place at the house of prayer when it seemed possible. His last testimony there, but a few days before his death, it is said, will ever be remembered. During his sickness he manifested great patience. Mother Keefer, in feeble health, most keenly feels her loss. Also a son and daughter, with other relatives, mourn, but not as those without hope, believing that the departed died in the Lord.

Words of wisdom and comfort by A. A. Smith, Baptist. Text, 1 Cor. 15:19, 20.

W. B. CASTLE.

DIED, in Roscoe, Ill., April 9, 1877, Sr. Phebe Wood, aged 56 years, 4 months, and 27 days. Formerly she had been a member of the M. E. Church; but as she listened to the preaching of "present truth" by Eld. T. M. Steward, in Rockton, she gladly obeyed, and united with the Rockton church in May, 1871. In her last sickness she suffered from a complicated, lingering disease, terminating with paralysis. She endured with patience. Our sister was respected and loved in life, and lamented in death. At her funeral a large number of friends assembled to hear the word of God. Text, Num. 23:10. G. W. COLCORD.

DIED, at Camden, N. J., April 18, 1877, Laura V., daughter of Geo. J. and A. M. Landsdown, aged 3 years and 5 months.

Bro. and Sr. Landsdown recently embraced the present truth, and are sustained and cheered by the hope of soon meeting their little daughter on the evergreen shore. Services by the writer.

N. ORCUTT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 17, 1877.

CAMP-MEETINGS FOR 1877.

Table listing camp-meetings for 1877 across various states including Kansas, Iowa, New York, Wisconsin, Missouri, Minnesota, Indiana, Ohio, Vermont, and Illinois with dates.

The time of the Missouri camp-meeting is changed at the suggestion of Bro. Evans, to give more time for people to finish planting.

Eastward.

FROM a telegram received to-day, May 14, we learn that Bro. White is on his way to Battle Creek, where many matters of importance demand his counsel and oversight.

Rev. Mr. Miller, a Presbyterian clergyman of New Jersey, has been convicted of heresy and suspended from the ministry by the New Brunswick Presbytery.

The Standard of the Prophet.

[THE following article has an interesting bearing on the present Russo-Turkish war. It is an editorial of the Chicago Tribune of May 11.]

The startling news is sent from London that the Sheik-ul-Islam, who is the head of the Church in Turkey, and to whom the Sultan must refer in every act of importance, has instructed the leader of the annual pilgrim caravan which starts shortly from Constantinople for Mecca to proclaim in all the cities through which he passes that the faithful are called to the war against Russia, and that he will bless the Sultan as the leader of the holy war.

The unfurling of this standard, the 'Sanyak-Sherif,' will present a new phase of the conflict. The standard is as old as Mohammedanism itself. It was part of the flowing curtains that adorned the room of Mohammed's favorite wife, and has always been carefully guarded from profane eyes in the Seraglio.

THE Christian at Work exchanges its old office for a much larger and more commodious office in the National Park Bank Building, 214 and 216 Broadway.

Corrupt Reading.

SIR THOMAS CHAMBERS, at a meeting in England, stated that no boy was brought before the criminal courts whose fall is not due to impure reading.

Clubbing for the Signs.

THIS is proving a very efficient method of extending the circulation of the SIGNS OF THE TIMES. And when we consider that almost weekly we are learning of persons who are embracing the present truth by reading this excellent paper, it should stimulate all who love the truth energetically to make use of every lawful means to send the SIGNS far and wide.

So far as we can learn, but few churches in Ohio are taking hold of this matter. Clyde, Appleton, Waterford, and Gilboa, are all the churches that we know of that are receiving quantities of the SIGNS for distribution.

European Press.

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

Table listing names and donation amounts for the European Press fund, including James White, John Morrison, Geo. I. Butler, D. M. Canright, etc.

The Cost of War.

THE wars of this century have been the most bloody and costly since the palmy days of Rome and Greece. For its ten great bloody periods, viz., the Napoleonic, Grecian, Crimean, Italian, Danish, Austrian (1866), Brazilian, American, Abyssinian, and Franco-German wars—leaving out minor expeditions and skirmishes—the figures foot up \$38,667,600,000 expended, and 11,-

708,600 men destroyed from 1800 to 1871. Two-thirds of this aggregate outlay of men and money are to be charged on the ledger to Napoleon I., up to his closing battle fought at Waterloo.

Wisconsin.

As our Conference is soon to meet, let every church clerk in the Conference in need of the necessary blanks send me his address immediately, and I will forward them.

A. S. OSBORN, Sec.

Tents Again.

IF any of the brethren in the central or northern part of the State, who are not intending to attend the western camp-meeting, wish to purchase tents, we will see that they are rented at the western meeting, and shipped to them in good order ready for use at the fall meeting.

Brethren, shall we not own our tents generally throughout the State, and thus save the annual tax we are paying in rent? Send in your orders immediately.

B. L. WHITNEY.

ENGLISH BIBLES.

Table listing English Bibles with prices: BREVIER, marginal reference, circuit, \$5.50; Minion, reference after verse, circuit, 3.50; etc.

For sale at this Office.

Appointments.

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

Western N. Y. Camp-Meeting.

THIS meeting will be held at Filmore Park, on the Buffalo, N. Y. and Philadelphia R. R., June 7-12, 1877. Filmore Park is eighteen miles S. E. from Buffalo and one mile from Aurora station.

Missouri Conference.

THE second annual Conference of S. D. Adventists of Missouri will be held at Holden, Johnson Co., in connection with the camp-meeting, June 14 to 19, 1877.

Mo. T. and M. Society.

THE second annual meeting of the T. and M. Society will be held in connection with the camp-meeting at Holden, June 14 to 19, 1877.

Kansas Conference.

THE second annual Conference of S. D. Adventists of Kansas will be held at Ottawa, Franklin Co., in connection with the camp-meeting, May 24-29, 1877.

Kansas T. and M. Society.

THE second annual meeting of the Kansas T. and M. Society will be held in connection with the camp-meeting at Ottawa, Franklin Co., May 24-29, 1877.

General Meetings.

ROME, N. Y., May 19, 20, beginning with Friday evening.

ALABEDON, Mich., May 26, 27. The ordinances will be administered, and an opportunity given for baptism.

Quarterly and Monthly Meetings.

LESLIE, Ingham Co., Mich., May 19, 20. Ordinances and baptism. M. B. MILLER.

MOUNT HOPE, Grant Co., Wis., May 26, 27. Will some of our preachers meet with us? WILLIAM PROCTOR.

By request I will attend the monthly meeting of the Jackson church in a grove meeting to be held in Springport, May 26 and 27. J. BYINGTON.

T. and M. Quarterly Meetings.

DIST. No. 1, at Prairie Valley, Daviess Co., Mo., evening after Sabbath, May 19. Let every member arrange to make a donation, however small, at that time. P. R. DEFORD, Dir.

DIST. No. 2, Monroe, Wis., in connection with the quarterly meeting, May 26 and 27. BELL KLAISE, Sec.

DIST. No. —, at West Union, Ia., in connection with the quarterly meeting of the churches of Waukon and W. U., May 26, 27. F. H. CHAPMAN, Dir.

DIST. No. 1, Curtis' Corner, R. I., evening after the Sabbath, May 27. JABEZ C. TUCKER, Dir.

Change of Appointment.

THE quarterly meeting at Lancaster, Mass., will be held one week earlier than first proposed,—May 26-28 instead of June 2-4. The directors will govern themselves accordingly. Let the brethren especially seek God for his blessing at this meeting. D. A. ROBINSON, Vice Pres.

Business Department.

Not slothful in Business. Rom. 11:12.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Geo J Snider 51-19, Lizzie Williams 51-25, Richard Constantine 51-19, A J Dewinney 51-19, J D Norton 51-18, Murdock McGregor 51-19, Mattie F Howard 51-19, Lydia Brown 51-19, Henry DeCoe 51-19, H C S Caruss 51-19, J H Cordey 50-18, Jacob Bodimer 51-19, S Thurston 51-19, W Fairbanks 51-19, Annie M Palmer 51-19, Albert Erway 51-19, J K Lawson 51-19, Andrew Caldwell 51-19, J W Raymond 51-20, Mrs L W Jones 51-20, Mrs Sumner Pierce 51-19, G S Kelsea 51-19, J L Peahody 51-19, I F Porter 51-15, A M Green 53-17.

\$1.00 EACH. Truman Atherton 51-17, G B Castle 50-19, Giles Castle 50-17, S P Swan 50-18, Mr Geo I Harle 50-19, Herman Cole 50-19, F D Snyder 50-18, Amasa Blunt 50-20, G W Varney 50-19, J Collingwood 51-2, J Calvert 50-19, Harmon Camp 50-19, Miss Sarah Pirtle 50-19, Mrs R Minger 50-19, Horace L Hill 51-10, Almon Fairbanks 50-19, Mrs Homer Howe 50-19, R C Clark 50-19, Jane Herrington 50-19, W S Wright 50-1, M A Bates 50-19, Asa Gould 50-19, Daniel Bowe 50-19, Herbie Gallop 50-19, C H Lansing 50-1, J B Henry 50-4, E R Bancroft 50-19, M D Cambel 50-19, Mrs S Flanders 53-20, Mrs Rachel Daly 50-19, M I Clark 51-24, H L Richmond 50-20, Caroline Combs 50-19, D W Barr 50-20, C N Pike 51-1.

MISCELLANEOUS. John Carmichael \$1.50 51-19, G E Rust 1.15 49-8, Ann Taylor 50c 50-6, E C Eaglefield 50c 50-6, M S Spicer 50c 49-25, Mary A Snow 50c 50-8, Truman Ramsey 4.00 54-4, O D Trimmer 50c 50-10, O B Wood 50c 50-10, Mrs Sarah Tinkham 1.50 51-19, Mrs F E Reading 50c 50-3, Mrs Charlotte Hill 75c 50-18, Jonathan Allard 1.50 51-19, Louisa Watson 75c 51-12, Mrs O L Taft 80c 50-20.

Books Sent by Mail.

D Feast 15c, Mary E Byram 50c, John F Jones 25c, Mrs Julia Colman \$1.25, W D Love 1.25, James Entwistle 50c, Edwin Sterling 4.00, Edson Cash 50c, J L Caldwell 10c, Mrs J W Ramsey 1.77, Lewis Johnson 1.00, C D Vos 50c, Mrs L N Miller 2.45, L F Ransom 1.20, Wm Young 3.00, Rev John Mack 2.00, Mrs Elizabeth Wood 1.25, J H Durkee 25c, A S Perrin 1.50, Wm Holden 1.00, C Root 25c, J A Killingsworth 1.00, Mrs D Cosgray 75c, Emma Minch 27c, Chas M Lee 30c, Norris Cusick 1.25, Mrs R A Worden 10c, A F Veatch 25c, John Hawkswell 25c, John M Adams 1.14, M W Norris 1.00, G H Crandall 1.50, L A Dean 15c, Mrs Emma M French 2.00, M E Underwood 40c, Daniel K Landis 75c, F M T Simonson 20.00, Mrs James Quirk 20c, O C Adamson 50c.

Books Sent by Express.

Henry F Morrow \$15.00, Wm Covert 3.63, John F Jones 17.63, J S Shrock 6.95, B C Moore 10.00.

Books Sent by Freight.

S N Haskell \$75.40, James Rowe 38.74.

Cash Rec'd on Account.

I A Olmstead \$20.00, Md T & M Society 6.29, John F Hanson 2.50, L H Ellis 10.00, John Roberts 28c.

Gen. Conf. Fund.

Isabel W Ramsey \$20.00, Calverton Md s b 12.58.

Gen. T. & M. Society.

"A friend" \$5.00, Isabel W Ramsey 10.00.

Mich. T. & M. Society.

Dist 3 M J Chapman \$10.00.

Mich. Conf. Fund.

Wright \$37.00, Charlotte 14.00, Gaines 20.00, Alle-gan 20.00.

Book Fund.

Isabel W Ramsey \$10.00.

Share in S. D. A. P. Association.

Isabel W Ramsey \$10.00.