

# The Advent Review

## AND SABBATH HERALD.

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

VOLUME 49.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 31, 1877.

NUMBER 22.

### The Review and Herald,

ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

M. J. CHAPMAN, Secretary, JAS. SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

### IMMORTALITY.

ETERNAL life! O precious gift to man!  
O glorious sequel to God's glorious plan!  
These bodies then shall be forever free  
From human ills and dread mortality.

These trembling limbs shall youthful vigor gain,  
This throbbing head forget its throes of pain,  
These weary eyes, so oft with tears bedewed,  
Shall gaze in rapture, with their strength renewed.

Like unto his most glorious form  
Shall Christ these bodies vile conform,  
When from the power of death and hell  
His ransomed ones shall safely dwell.

No more with tears and sobs we lay  
The precious dust in earth away.  
Our hearts no more with grief are wrung,  
No requiems o'er dead hopes are sung.

In glowing health and radiant beauty clad,  
We clasp our darling ones in greeting glad;  
Again we look into their longing eyes,  
And smile upon them in our sweet surprise.

O Saviour, only hope of fallen man,  
To us the promise keep, O come again.  
Let thy dear presence bring eternal life,  
And end these scenes of woe and strife.

N. A. T.

### General Articles.

#### THE ONE GREAT VOICE.

Of the Apocalypse, Herder thus writes: "There is but *one voice* in it, through all its epistles, seals, trumpets, signs, and plagues, namely, The Lord is coming!"

This fine expositor is right. "Maranatha" rings through its chapters as do echoes among the mountains. Epiphany opens and closes its pages. "Behold he cometh!" starts the apocalyptic strain, and "Come quickly!" ends it. Herder might have added that in all the New Testament there sounds out that *one voice*. For it is declared by Bickersteth and Brooks, who have counted them, and is repeated publicly by Moody and Marvin, who with others have confirmed the fact, that one verse in every twenty-five makes direct or indirect reference to that last, grand, mighty presence of Christ on earth.

Now then, the New Testament contains 7,950 verses. The appearing of Jesus, and the events connected therewith, are therefore made mention of in just 318 verses. Before me lies a New Testament. I count its pages—there are 312. There are therefore more adventural verses than there are pages in the book. By calculation I find there are some twenty-five and one-half verses on each page. Divide the 318 verses devoted to this theme by the number of verses on a page, and we have twelve and a half pages of matter treating of this glorious and awful doctrine. Again: There are in this sacred volume 260 chapters, having on the average thirty and one-half verses to each chapter. It will then be found that there are ten and a half chapters of advent reading matter, treating solely and especially on this important subject. This is full four per cent of the entire book. Four per cent announcing the Advent, the Judgment, the Resurrection, and the eternal age.

Thus on each and every page, in each and every chapter (or in such ratio), there echoes the "one voice" of which Herder speaks. Once in a page this neglected doc-

trine is thrust before the eyes of the church. Every page rings out, Behold he cometh! Every page presents the one "mighty motive," as Moody rightly calls it. Every page sounds this warning to the sinner, this comfort to the saint. As often as there are pages does the Holy Spirit point onward to the everlasting day, and upward to the returning Bridegroom and King. He is a guilty soul, wrote John Wesley, who seeks to hinder any saint from hearing this one voice. How solemn the thought!

Once more: By actual count I find that the re-living, the rising again, the resurrection of our Lord and the general dead, are referred to about one hundred times. The Judge on the throne and the day of Judgment are brought to view in more than forty places. In more than four-score passages Christ is announced to appear as King, or in other terms the era of the establishment of his eternal kingdom is described. In sixty places I find the words, "come," "cometh," "coming," used concerning our Lord's personal and second advent at the end of time and at the last day. In twelve places "appear," and "appearing" are used with plain reference to that glorious event. In each and every one of the eight chapters composing the two epistles to the church at Thessalonica, the second coming is written about and made use of as a motive or incentive to right action. This event is referred to by New Testament writers more times than is baptism; it is written of oftener than is the Lord's supper; indeed, it is made mention of as frequently, and it may be more frequently, than is the Christian duty of prayer.

The first discourse preached to the church after our Saviour had ascended to heaven was all concerning his coming again, and the manner thereof, and it is a striking fact that the angels were the preachers. The last words in Revelation, the latest message of the glorified Jesus, in the last chapter, three times repeated, coupled with the loving response of John, iterate the "one voice," and tell us, tell the church, tell all men, that Christ the Lord will return again, and is coming quickly. The fullness of all prayer, the cry of the centuries of his absence, the consummation of all sacred hopes, the last thought and wish which the soul is capable of flinging into the future, the ending of all times, the yearnings of all martyrs, the fond anticipations of the whole church of God, living or dead, are all, all, summed up in that universal, that solemn prayer, Thy kingdom come: come, Lord Jesus.

Ministers of Jesus, "preach the word." The ratio of adventural preaching by every minister should be in proportion to the abundance and importance of the doctrine. This being true, at least one sermon in twenty-five should announce the last day. Better still, spice all preaching with "the coming," all through the round year. No fear of man, nor ecclesiastical ostracism, nor loss of popular favor, nor withdrawal of salary, nor dullness of heart, nor scorn of the scoffer, must hinder the minister. We must preach Christ's appearing whether men hear or forbear. It is not the millennium, but the Judgment; not death, but the advent, that should be proclaimed. And the latter is to be preached, not as a calamity, but as the blessed hope; not constrainedly, as if it were a tedious theme, but willingly and in the love of it; not tamely and apologetically, but vigorously and fearlessly; not because others believe it, but because the preacher believes it, and it is true. The preacher should take the blessed doctrine down deep into his heart, he should study it, think of it, pray over it.

The one voice must not be stifled; neither should it be "damned with faint praise" in its open proclamation. Every denominational paper should announce Christ's coming in each and every issue. The quarterlies and monthlies should boldly herald it. The Sunday-school books should give prominence to it on their pages.

The camp-meeting stand, the church pulpit the union platform, the synod, the convention, the conference, the association, the prayer and class-meeting, should, in sweet love for the Master's appearing, sound out in no uncertain strain the "one voice." Set no times, fix no dates. Proclaim the great fact, herald the stupendous event. Trumpet the one voice, not only of the Apocalypse, but of the whole Bible,—The Lord is coming!

The second advent should be preached because it is grandly true, and transcendently important. It should be preached as a comfort to the saint, and a warning to the sinner. It should be preached as the glorious cap-stone of the triumphal arch of grace, then forever finished. Rev. Hugh McNeil told the captious Charlotte Elizabeth, who once faulted him for making so much of his appearing, that he preached Christ's first coming as the foundation of the Christian's hope, but the second coming as the consummation of that hope. She soon after became a firm believer in the near and pre-millennial coming, and lived and died, looking and waiting for her Lord. I thank God that he ever gave me to see these rich, golden truths, and to proclaim the "one voice." Let my tongue cleave to the roof of my mouth, sooner than that I should ignore or be ashamed to proclaim Jesus' last coming in the clouds. Ministers of Christ, I solemnly charge you not to neglect the "one voice"—The Lord is coming!—D. T. TAYLOR, in *World's Crisis*.

#### PARENTS, EDUCATE YOUR CHILDREN.

NEXT to good moral and religious training, the best inheritance any man can leave his children is that of a good, thorough education. Feeling the importance of this is what prompts me to write this article, hoping to induce some of our brethren and sisters to do their duty toward their children in this respect, as I know many of them are not doing it.

We have an excellent college at Battle Creek, Mich. There are dozens and scores of young men and women who ought to be there to-day, but parents do not feel enough interested to make the necessary effort to send them. Come, let us reason about this matter. When one of your children is of age you give him a few hundred dollars with which to make a start in life. It may do him good, and it may not. With his inexperience and lack of economy, he may soon spend it, and your hard-earned means are lost. Or you may leave it to them later in life, and there is the same danger. Riches surely take to themselves wings and fly away. We see illustrations of this every day. Nothing is more uncertain than property. A little turn of the wheel, and away it goes. Fire burns it up; the storm destroys it; the drouth consumes it; the floods swallow it up; thieves steal it; knaves swindle you out of it. In fact, it goes here and there ten thousand ways. You leave property to your daughter; she marries a shiftless husband, and it is soon gone.

We ask you, then, my brother, Can you not leave to your children some better inheritance than money or property? Give them good health, teach them good morals, train them in the fear of God, and then embellish such a character with a good, thorough school education, and you have left them the best inheritance the earth affords.

If your children go into the world without an education in these days of learning, they will always have a fearful odds against them,—a thousand channels of profit, of usefulness, and honor closed to them. They must depend solely upon their physical strength for a support. If by any chance they should lose their property, they will labor at great disadvantage. They can do nothing but the hardest phys-

ical labor, that which brings the slowest income. They have but a few chances from which to select. They must do just this kind of work or nothing. If they cannot get that, they are out. But if a man or a woman has a good education, he or she will always and everywhere have a great advantage over the uneducated. It leaves them just the same advantages so far as property, manual labor, etc., are concerned. Education does not diminish their ability in these respects. While in these things they have an equal chance with the uneducated, at the same time they have a very great advantage over them in many other respects. They can obtain positions, they can get offices, and they can find employment where the others would utterly fail.

If a person has a complete education, he can turn his attention to almost anything. He is not compelled to choose from so few occupations. Many different ways will open before him. If one fails, he can take another. But more than that,—educated persons are capable of enjoying life better than uneducated ones. They understand and appreciate a thousand things of which the others know nothing. They are much more respected and honored by society in general. They stand on a higher plane. They belong to a more elevated class. More than that, they can be far more useful in life wherever their lot is cast, be it as a mother of a family, or a farmer among his neighbors.

But why need I argue this point? You know it, and you admit the truthfulness of it without any argument. Then I ask you, Why don't you act upon it? Why don't you take steps to bestow this great blessing on your children? I can find many a man worth two thousand dollars and upward, who has one or more children. With a little effort and some sacrifice, he could send these children to our school; but he is doing no such thing. He thinks it costs too much. He cannot afford it. And yet he is calculating by and by to give these very children each of them several hundred dollars, perhaps even a thousand apiece. What foolish calculation that is to withhold the greater blessing and give them the smaller one, and that, too, so uncertain! How much better to use these few hundred dollars now and give your children a good education! Let that be their inheritance. Tell them at the time that this is all you expect to do for them, that the money which you would otherwise give them by and by you will now bestow upon them in their education. This would be a much greater kindness, and a far more enduring possession.

Come, brethren and sisters, act wisely about this matter. Talk it up with your children, get them interested in it, raise a little means somehow, and send them along to our school. D. M. CANRIGHT.

#### NEVER GET ANGRY.

It does no good. Some sins have a *seeming* compensation or apology—a present gratification of some sort—but anger has none. A man *feels* no better for it. It is really a torment, and when the storm of passion has cleared away it leaves one to see that he has been a fool, and has made himself a fool in the eyes of others too. An angry man adds nothing to the welfare of society. He may do some good, but more hurt. Heated passion makes him a firebrand, and it is a wonder if he does not kindle flames of discord on every hand. Without much sensibility, and often bereft of reason, he speaketh like the piercing of a sword, and his tongue is an arrow shot out. He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving. Since, then, anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged at all?—*Religious Intelligencer*.

## PSALM OF PRAISE.

PRAISE the Lord of Heaven, praise him in the height,  
Praise him, all ye angels, praise him, stars and light;  
Praise him, skies, and waters, which above the skies,  
When his word commanded, 'established did arise.

Praise the Lord, ye fountains of the deep, and seas,  
Rocks, and hills and mountains, cedars and all trees;  
Praise him, clouds and vapors, snow, and hail, and fire;  
Stormy wind, fulfilling only his desire.

Praise him, fowls and cattle, princes and all kings,  
Praise him, men and maidens, all created things;  
For the name of God is excellent alone:  
Over earth his footstool, over Heaven his throne.  
—T. B. BROWNE.

## AT EASE IN ZION.

*Believer.*—THE great day of the Lord is at hand; we are even now in "the day of his preparation;" and in view of this the meek and the righteous even are commanded to seek meekness and righteousness that they may be secure in that day. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

*Professor.*—I don't think any one knows whether that day is near or far off. It may come to-day or to-morrow, or it may not come in ten thousand years. It matters not to me when it comes, if I am only prepared.

*B.*—But the Lord promised to give signs of the near approach of that day,—“And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.” Joel 2:30, 31. Said Jesus, “And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.” Lu. 21:25-27. Again, “The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory.” “When ye shall see these things come to pass, know that it is nigh, even at the doors.” The signs have appeared according to this promise. Do you know that his coming is at the doors?

*P.*—I don't profess to know more than the angels of heaven and the Son of God himself. He says, “But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

*B.*—Very true; and he says this in immediate connection with the command to know that it is near, even at the doors. Cannot these expressions be reconciled with each other? Does the Son of God contradict himself? Is it not possible to know that the coming of that day is near at hand, though it be impossible to know the day or the hour? To make the Lord contradict himself is infidelity, and not faith. If I cannot know that his coming is even at the doors, and not know the exact time, I am an infidel, and not a Christian.

*P.*—I don't know that the signs have appeared.

*B.*—Do you know that they have not appeared?

*P.*—Well, I don't think my salvation depends on my knowing when that day is coming. If I am living a Christian life, I shall be safe.

*B.*—Your salvation is a matter of consequence; but the salvation of others is of equal importance. There are thousands of precious souls, professors and non-professors, that are out of the ark of safety; and did you never think that your salvation might depend upon your faithfulness in warning them to flee from the wrath to come? God has not only promised signs by which we may know that the day is at hand, but he has promised the whole world a warning, to be given through his people. When that terrible day is near at hand, the prophetic command to his people is, “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.” Joel 2:1.

The meaning of this prophecy is, that when that day is near at hand, the alarm will be given to the inhabitants of the earth; and it will be given through God's obedient people; the command to them is, Blow ye the trumpet; sound ye the alarm. Should not you obey? Should not your voice be heard in warning sinners of their danger that they may escape? Concerning the time that Christ rode into Jerusalem, a prophet had said, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” The time came for its fulfillment. Jesus rode to Jerusalem as predicted. The people rejoiced and shouted. But unbelievers said, “Master, rebuke thy disciples.” Which class did the will of God on that occasion? All must say, “Those that fulfilled the divine injunction of the prophet.” They had the approval of the Master.

Now when the day of the Lord is near at hand, which will be approved, those who heed the signs fulfilled, and raise their voices in giving the warning to save others, or those that acknowledge not the signs, give no warning, thinking that all is well if they are only prepared? The warning is being given. The three proclamations of Rev. 14:6-12 are being sounded to the world. Have you not a duty to do? Are you at ease in Zion, content to let this work all be done, and you have no part in it? Do believers in the advent at hand trouble you? Would you have them rebuked, that they should hold their peace? If these should hold their peace, the stones would immediately cry out. Have faith in God. Unite with his faithful people in giving the final warning to mankind. Then you may have the satisfaction of seeing yourself saved in the soon-coming day, and of seeing others saved as the fruit of your faithfulness. “Woe to them that are at ease in Zion.” R. F. COTTRELL.

## PRESENT ACTION.

[Read before teachers' meeting at Battle Creek, and furnished for publication by request.]

THE present is an important period. The Judgment is set, and the books are open. The “Ancient of days,” in all his majesty, is seated upon the throne of judgment, surrounded by a countless retinue of angels. The “dead, small and great,” are passing in solemn procession before the great tribunal; for it is “the time of the dead that they should be judged.” One by one, their cases are decided for eternity. Christ, as our advocate, stands before the throne of his Father, and pleads his blood for the faithful. Soon the cases of the living will be taken up and decided, and oh! how few are prepared for that decision! What an awful decision it will be for those who are unprepared! It will fix their destiny forever. No power can ever reverse that decision. Soon, very soon, the decisive moment will come to us, our friends, and all our fellow-men. Surely, what we do must be done quickly. Prompt and immediate action is required. We must do something, and do it now,—*present action* is demanded.

But you say, “I cannot do anything; I am not capable of helping others, and I hardly know what to do for myself.” But you can do something; take the first step, and you can then see to take the next. By prayer and the study of his word, you can become better acquainted with God; you can cultivate a love for prayer, a love for the study of the Bible, a love for the precious truths it contains, a love for its divine Author, and for all that bears the impress of his creative hand.

And you can do something for others. You can wear a cheerful countenance; you can speak kind words; you can show by all your actions that you love God and his truth more than you love to indulge your appetites and passions, that this world has fewer attractions for you than the world to come, and that you esteem the favor of God of greater value than all the wealth and pleasure which this world can offer. By the manifestation of zeal, courage, constancy, and self-denial, you can inspire the same in others. You can do something to lead others to study the Bible, to obey its precepts, and to become interested in the stirring truths of this message. Do whatever you find to do, and do it with your might. Do first that which first presents itself to be done, or that which you are best prepared to do at the present moment; and, although you can not do it so well as you would wish, do it as well as you can,

and try to improve upon the effort at the next trial.

Do the best work you can to-day, and by the experience of to-day learn to work more skillfully to-morrow. Be sure to do something, and do it now. The present opportunity may be the last opportunity. There may be minds around you that are wavering, and will soon make a decision that will shape their whole future course of life—a decision, it may be, that will plunge them into eternal ruin. A word from you at the critical moment may change that decision and save a soul. Speak it now, to-morrow it may be too late. Many are on the point of yielding to temptation; they must have help now; if you neglect the present moment, the fatal step may be taken before another opportunity is offered you. There are hearts just sinking under discouragement; lighten their burden of sorrow now; do not wait till they are crushed under it. If the Spirit of God prompts you to an act of repentance or confession, attend to it at once, or you may find yourself in the sad condition of one of old, who found no place of repentance, though he sought it carefully with tears. If God gives you good thoughts, speak or write them before they depart to return no more.

All action is *present action*; for the past we cannot recall, and the future will be present when it comes. Present action, then, can only be opposed to *present inaction*. And is this a time for inaction? for delaying, and dreaming? Yet how much precious time is squandered!—squandered oftentimes unconsciously! How many minutes pass unimproved! How often the present hour is wasted in anticipating what we hope to do in the next! But do we not need rest, and recreation? Yes; but idleness is not rest, and recreation is best found in change of employment.

Many quiet their consciences, and lose forever the most precious opportunities for doing good, in the fond anticipation of what they expect to do when they have finished their work of preparation; but such neglect a very important part of the preparation that will best fit them for usefulness. It is not every one that has a good education and a thorough knowledge of the truth, that can win souls to Christ. A true missionary spirit is of the utmost importance to those who would labor in any good cause. This spirit must be cherished and cultivated; for it will as surely die out without exercise as a man will die without food or air.

Some have resolved never to attempt anything pertaining to the work of God till they feel that they are well qualified for some responsible position. One might as well resolve never to mount a horse until he had become a skillful rider, or never to enter the water until he had become an expert swimmer. Experience makes one skillful, and experience is gained by practice,—by experimenting. How important that we gain an experience by a proper improvement of the opportunities afforded us in private life, where small mistakes will not be attended with such fearful consequences as would follow mistakes made in responsible positions!

But perhaps you claim that the proper discharge of the duties pertaining to your particular calling or vocation claim all your time and attention; and that in the discharge of these duties, you are gaining just the experience you need, and doing the greatest amount of good. Every one should, however, develop a noble manhood outside of his profession. Your duties as a man are more extended than the duties of your profession. Your obligations as a Christian are higher and broader than those pertaining exclusively to any calling or station in life. They include all others. It is not well for any one to be shut up wholly to the duties and labors of his profession. It prevents the harmonious development of mind and character. It is a species of slavery, and whoever is obliged to submit to it can never attain that breadth of thought and dignity of character that the great Creator intended he should reach.

What a work lies before the people of God at this time! The world lies in darkness concerning the great truth which they most need. Every one who has received this truth is under the most solemn obligation to do all in his power to extend it to others. Are we doing all we can? Are we sure that our own hearts are thoroughly imbued with the love of truth? Let us cultivate a love for it; may God help us to feel its importance, and become thoroughly acquainted with it. Let us do all we can to awaken that interest in the minds of oth-

ers. Everything demands *action, prompt action, PRESENT ACTION*. Who will engage in it? G. H. BELL.

Battle Creek, Mich.

## “LIKE FOXES.”

THE prophet Ezekiel says, “O Israel, thy prophets are like the foxes in the deserts.” The context shows this to be a reference to the character of the prophets or teachers of the last days. They will possess some of the characteristics of the fox. He is a sly, cunning, shrewd little fellow. In the chase he pursues a circuitous route, crossing his track, to foil the dogs, and hides at last in his den. The hunter sets his trap, but the fox escapes from another hole. Another chase, he crosses his track, and hides again. It is repeated the third time, and the fourth, and until the hunter is wearied, and gives up the chase.

The agitation of the Sabbath question at the present time furnishes the prophets, or teachers, of these last days, an excellent opportunity to display their cunning shrewdness. In their zeal to darken sound doctrine, to cover up and hide the truth of God, they are seen crossing their track, and stultifying their own positions. An incident occurred a few days since, while on the train as I was leaving the place where I had been holding meetings, which will serve as an example of the fox-like character.

A minister of the place was on the train, and during a conversation of about an hour, which turned upon the Sabbath question, he was led out, and actually took the following positions in the presence of several listeners:—

1. The first day of the week has been handed down to us from the resurrection of Christ.
2. The seventh day cannot be kept on the round world.
3. God requires us to keep a seventh part of time.
4. Dr. Akers shows positively, by chronology, that the Christian church is now keeping the original seventh day from creation.
5. Time was lost when the sun stood still in the days of Joshua.
6. If we are only sincere, it makes no difference what day we keep. God will accept us if we keep either of the seven.
7. To prevent confusion, we should all keep the same day.
8. God's seal is set to the first day of the week, and we have the seal in our hearts that we have the true Sabbath.
9. If I should go to China, I would keep the same day they do; and their day is different from ours, for the earth is round.
10. The first day is as much of a memorial that Christ rose from the dead on that day as the Bunker Hill monument is to show that a battle was fought there.
11. You are all right in keeping the seventh day, because you are honestly doing so, and conscientious in it.

R. M. KILGORE.

## UNIVERSALISM.

“THEREFORE we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those that believe.” 1 Tim. 4:10. This text is relied on by Universalists as teaching the final, unconditional, and eternal salvation of all mankind. But let us see if it so teaches. There is a sense in which God is the Saviour of all men. Let us first examine this salvation. Man was created pure and upright. He then had no use for a Saviour. There was no salvation required as yet, but God having placed him on trial or probation (without which there could be no development of character), he failed, was overcome, and passed under the dominion or sentence of death. Now all is lost unless there be some remedy, some means by which man can be brought from the grave or death. God comes to the rescue; and through Jesus, his only begotten, the ransom is paid, or if you please, a second probation is given to man.

Thus God is the Saviour of all men, inasmuch as he restores them from that death in which the sin of Adam involved them, and gives every man a chance to try for himself. This salvation is offered to every one, and men are required individually to live in obedience to the law of God, the transgression of which is sin, and the penalty the second death, or, as Paul says, everlasting destruction. Each individual has the offer of the second or special salvation mentioned in the text, namely, the salvation of the believer. This is conditional. It is everlasting salvation. “The gift of

God is eternal life through Jesus Christ." Rom. 6:23. The believer looks to Jesus as his only hope for pardon, which is a remission of the penalty, which is the second death, or death for his own personal sins; and Jesus gives him everlasting life. "They shall not be hurt of the second death," "neither can they die any more." It is given only to those who through patient continuance in well-doing seek for it. We see, then, the difference between the salvation of all men and the special salvation of those that believe. This explanation of the text is still strengthened by the fact that man is not and never was in possession of inherent immortality, which is easily proved from the fact that God drove him from the tree of life for the express purpose of keeping him from partaking of its fruits, which would have rendered him immortal. God says, "Lest man reach forth his hand and taste of the tree of life, and live forever." Again, "God only hath immortality." "The gift of God is eternal life through Jesus Christ our Lord." Now, if God made man immortal at first, there was no use in driving him from the tree of life; and he could not give him eternal life through Jesus if he had first created him with or in possession of it.

Now the question to each one is, Will you share in the special salvation of the believer? Will you accept the offer of everlasting life with all its consequent blessings, the joy of having the society of angels, the blessed Saviour, and of all the best ones of earth, the right to the tree of life, a place within the holy City, a crown of unfading glory, an heirship to the heavenly and eternal kingdom, a home in the earth made new, from which sin, misery, sorrow, and crying are forever banished, where "they shall not labor in vain, nor bring forth for trouble"?

Let me say, Seek for the special salvation now while it is offered, now while probation lingers. Soon the voice of mercy may be forever hushed, soon the "day will pass as the chaff," soon the decree may go forth, "He that is filthy, let him be filthy still." Soon the Saviour may come, bringing his reward with him, to give every man according as his works shall be. If you have neglected this salvation, your reward will be the second death. If you have slighted offered mercy, rejected life everlasting with all its blessings, rejected the precious Saviour, put off your return to God, chosen the vain things of this world, if your affections and your treasures are here, you have worked for wages; and can you complain if they are given you? Your wages are the wages of sin,—death, everlasting death, from which there is no escape. May God help us all to seek now the special salvation. Therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, especially of those that believe.

A. W. CONE.

Uniontown, Bourbon Co., Kan.

### THE BLESSED HOPE.

HOPE is expectation mingled with earnest desire. "When hope faileth, the whole heart grows sick." Hope acts as a buoy to keep the soul out of the depths of despondency and gloom. All, at times, have a hope that extends beyond this life. The worldly hopes that God will not, in the Judgment, deal harshly with him. The infidel hopes that death is an eternal sleep. The heathen hopes that his idols will deliver him in that hour. These hopes are delusive, and have no foundation in the word of God.

The Christian has a hope which "is an anchor to the soul, sure and steadfast." This hope looks through the "valley of the shadow of death" into Immanuel's land, and paints scenes of glory such as mortal eye never looked upon. In times of affliction, it comforts the heart. In days of darkness, it shines brighter than the sun. In seasons of anguish, it whispers of peace and joy. In moments of weariness, it points to the land of rest. In the hour of death, it sings of the resurrection morn.

Glory to God for this blessed hope! The fires of persecution cannot consume it. All the ills which flesh is heir to cannot destroy it; and even Satan himself cannot put an end to it.

Brethren and sisters, we may well rejoice. Hope sets before us a glorious prospect, and sings in our ears of a land fairer than any fairy bower ever described by mortal tongue, and whispers of an inheritance richer than all the diamonds in the mines.

The visions and dreams of loveliness painted by hope are not fleeting and delu-

sive like the mirage of the desert; but they are shadows of a glad substance yet to be revealed, and foretastes of a joy, the fullness of which is known only to the King eternal.

ELIZA H. MORTON.

Allen's Corner, Me.

### "JEHOVAH-JIREH."

UPON the page of inspiration we find recorded no severer test of faith and obedience than that narrated in Gen. 22d, where Abraham, the chosen and faithful servant of God, in whose seed the promise was that all the nations of the earth should be blessed, is commanded to offer up his son, his only son Isaac, upon the altar of sacrifice; to take with his own hand the life of his child, that life which is part and parcel of his own.

We find no record that God in any way explains or signifies to Abraham his design or purpose in this extraordinary requirement. Abraham was accustomed to full and implicit obedience to all the commands of God. He had never stopped to question or to doubt, and now when this sacrifice was required of him he knew no path but obedience. God had commanded; he must obey, and without hesitation, questioning, or repining, he made the needful preparation.

We who have stood beside the death-bed of those dear to us as our own life, who with breaking hearts have watched in silent agony or with tumultuous grief the last flickering ray of life go out, and had no power to save; you who are fathers and mothers, from whom death has snatched your dearest earthly treasure, who in the intense, deep agony of your souls have cried out, "Father, if it be possible, let this cup pass from me," whose agonized and bleeding hearts have for weary months or years refused to give your lips the right to breathe the other and sublimer half of that memorable prayer, "nevertheless not my will but thine be done,"—we may know something, but not all, of what Abraham suffered as with the son of his old age, the child of promise and the hope of Israel, he toiled up the mount of sacrifice.

God required not merely the life of his child, but that that life should be taken by his own hand. It was not enough that thus suddenly his son must die, but he himself must be the instrument.

There is some grief, some suffering before which we sit speechless; which in its intensity and sharp agony forbids sympathy or alleviation; some danger before which our whole soul stands appalled, and yet, to meet which, we go steadily and persistently forward. There are men who noisily parade their grief before every passer-by, asking for sympathy and help; others, who silently suffer on, whose grief is too sacred, too precious, their agony too intense, to give even those nearest and dearest to them the right to share their suffering. Enough for such that God knows, God pities, and God can help.

To this class, we may safely infer, belonged Abraham, for none but God knew the terrible suffering of those dreadful hours, none but he could understand the mute agony of his soul, an agony which deepened and intensified at every step, until at last, the journey done, the altar builded, the child bound with his own hands and placed thereon (for in the last hour of conflict he was alone with his child and God), the knife raised over the prostrate form ready to do its terrible and deadly work, it reached the very culmination of all human suffering. He could not, it seems to me, have suffered more had the knife been indeed bathed in the life-blood of his child.

And now the object is accomplished, the test complete; Abraham's faith and obedience perfect. God requires no farther proof; and he stays the uplifted hand, and points out a lamb for the sacrifice. We could not comprehend the grief—can we understand the joy that floods the soul of the grand old patriarch in this moment of miraculous deliverance as he takes the sacrifice which God has provided, and offers it up in the stead of his son? With a gratitude and thankfulness that we may never experience, he desired to leave there some token, some memorial of what God had done for him, "and he called the name of that place 'Jehovah-jireh,'" literally signifying, "the Lord will provide." And now God renews unto Abraham his promises and blessing, because he had heard and obeyed his voice, and had not withheld his son, his only son, from him.

God had some design to us in leaving upon record this chapter in the life of Abraham. Do we need the application? It

teaches us simple faith, implicit trust, cheerful, unquestioning obedience; willingness to do and to suffer whatever God in his wisdom sees best for us. It teaches more than this; that only when we have discharged every known duty in his fear, have taken every step which he has indicated to us, are living in cheerful and glad obedience to every one of his commandments, have accepted Christ as our Saviour, our rule of life and conduct, can we hope for or have any right to expect his favor; that having done this, bringing every act of our lives, every purpose and desire into conformity to his will and law, we have a right to look for help and deliverance and in a special sense to secure his blessing; that having done all we can, taken the last step in the path of obedience, then in the direst straits, the deepest grief, in every sorrow, trial, and perplexity of our lives, we may look confidently unto him for succor and help, may write "Jehovah-jireh" upon the tablet of our hearts, and gain from an abiding faith and trust in God the sweet assurance of his love and protection, the glorious realization of that blessed promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," with the bright and cheering prospect of the life beyond, where we shall "go no more out forever."

LAURA C. NOURSE.

Brooklyn, New York, May 19.

### MARRIAGE.

THE following sensible remarks from Mr. Moody, which we clip from the *Golden Censer*, will be read with interest:—

"The first miracle our Saviour did, was performed at a wedding. The first thing that will take place in the next dispensation will be the marriage of the Lamb. I want to say a few words about matrimony. The moment that I mention that subject there is a general titter. People talk about death as the most solemn thing in life. I believe that the most solemn step that any man ever took was matrimony. There are a number of hells on earth to-day because people have not been led together by God; because their marriage was not made in heaven, and God never intended them to live together. They are living miserable, wretched lives in consequence.

"I don't know any subject we ought to pray more over; and it is farthest from our prayers. We pray for everything else, but we do not pray for a blessing on our marriage. Look at the misery, look at the wretchedness to-day on account of it. I want to say right here, and I don't want to give any uncertain sound, may God have mercy on those men who are putting away their wives for nothing. There is a God of equity sitting in the heavens, who will judge them by and by. Don't let those men think they are going to escape judgment. This thing of divorce is alarming, and yet by many it is considered a trifle.

"Men get married to-day and divorced to-morrow. 'What God has joined together, let no man put asunder.' The idea that a man should, without provocation, put away his wife is terrible, and yet it is being done. I think there is a blight in many a home to-day on this account. And let me say another thing—that I believe in Paul's declaration, that no converted person should marry an unconverted person. What right has a man to give himself away to a godless, Christless woman; or what right has a religious woman to ally herself for life with an irreligious man?

"When you speak to people about this, they laugh at you and say it is none of your business—that the church has nothing to do with it. But the church has to do with it. There is just as imperative a law in regard to it as the commandment, 'Thou shalt not steal.' Look at the misery which comes of such alliances. If you are going to marry, my friends, be sure you have Christ and his disciples there. Do not do anything you cannot ask the Lord to bless you in. We as parents ought to be very careful in whose society our children go. We ought to pray very much when they select a companion for life that God may help them, and that the match may be made pleasant and profitable."

### A SONGLESS FAITH.

THE religion of the Bible is a religion of song. The earliest deliverance of God's people upon the borders of the Red Sea was celebrated with strains of triumphant exultation. Songs were interwoven with the Jewish worship, and the psalms are

full of exhortations to praise and magnify the Lord in song. Heathenism, Mohammedanism, Brahminism, Buddhism, are not religions of song. The non-Christian and anti-Christian world have no songs to express the unfaith which they cherish. The bird has its carol, the lover his lay, the mourner his elegy, the patriot his ode, the bacchanal his maudlin song, but infidelity has nothing at all. Infidelity has no songs, for it has nothing to sing about. No hymns of joy rise from the hearts of those who walk in the murky shadows of sin and unbelief.

One day after having alluded to this fact in a public assembly, a skeptic came and promised to produce "an infidel hymn book" in the afternoon. He brought it,—a book compiled by an apostate minister, having nothing infidel in its title, and very little in its composition. It was made up of such infidel hymns as "Hail Columbia," "The Old Oaken Bucket," and various other secular songs, with now and then a parody upon some well-known hymn,—a word left out here and another added there,—giving the compiler about as much right to claim the authorship of the hymns as borrowing a pair of boots and cutting the straps off would give him to be considered a shoemaker; and *this* was the boasted "infidel hymn book" which was to confute the assertions we had made. We exhibited the book and reiterated our statements.

Infidelity is songless because it is joyless, lifeless, hopeless. What theme is there for song in a life full of trouble and a death which is an eternal sleep? The true utterance of infidelity's emotions would be a wail of deep despair. Men who are "without God" are also "without hope" in this world. Men who are in bondage to Satan cannot sing the Lord's songs in a strange land. Not until their feet are brought up out of the horrible pit and the miry clay, is the new song put in their mouths. Not until they are redeemed from the thralldom of sin and the power of Satan, can they sing the song of victory over their relentless foes.

Blot out Christianity, and erase what it has done, and everything that has been written from the inspiration of its joys and hopes, and the world would lose much of its music, and sink down in the silence of sullen despair. Ever since the angels sung above the plains of Bethlehem, the gospel of Christ has been the inspiration of the holiest and most rapturous song. Let infidels forsake their ways and turn to God, and they will soon learn to sing, for God our Maker giveth songs in the night.

The church of God came singing into the world. Shut up in a dungeon, and with feet fast in the stocks, Paul and Silas prayed and sang praises at the midnight hour; and the religion of Christ has ever gone forth singing along its way, singing in the darkness of the prison, singing in the weariness of pilgrimage, singing amid the curling flames of fagot fires, singing while infidels have blasphemed and devils have opposed and bacchanals have rioted; and this voice of song shall never be hushed until "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

And then, when the new song—the song of Moses and of the Lamb—shall roll like thunder peals throughout the universe of God, we shall find that the day of Christian song has just begun, and that when infidelity shall have breathed its last despairing wail of death, the tide of deep and holy melody shall roll along through endless years, "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.—*The Armory.*

### THE PRINTING OF THE BIBLE.

THE Bible production in our time is equal to more than a million copies a year, or say more than nineteen thousand every week, more than three thousand every day, three hundred every hour, or five every minute of working time. At this rate, the press is producing an English Bible or New Testament every twelve seconds. Those Bibles are not wasted—they are required—and more copies of the sacred Scriptures are demanded in the English tongue than in the languages of all the other nations of the world.—*Religious Intelligencer.*

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 31, 1877.

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

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

### PLANS FOR THE FUTURE.

We were very happy to meet Elders Canright and Haskell at Battle Creek the 25th. The General Conference Committee will remain in council until June 4. The matters under consideration relate to the whole work, in all its branches, throughout the entire harvest field. The subjects now before us are, equality in raising means, the proper distribution of laborers, the pioneer sheet for 1878 for the T. and M. workers to use in place of copies of the SIGNS OF THE TIMES, the establishment of the Atlantic Press, and to perfect as far as possible the system of Tract and Missionary work. More full report will be given next week. J. W.

### EQUALITY IN RAISING MEANS.

THE manner of raising means, not only to properly support our ministers and to carry forward tract and missionary work, but also to build up and sustain our institutions, will be thoroughly canvassed. We see this great evil amongst us: Only a few of those who constitute our present rapidly growing membership have taken stock in our Publishing Associations, our College, and our Health Institute. Those who have recently cast their lot in with the Seventh-day Adventists do not take stock in these worthy and indispensable institutions. There is a wrong here that must be corrected.

There are no reasons why those who enter the vineyard at the eleventh hour should not work sharp this last hour. God bless them! Let them have their penny, as well as those who have borne the burden and heat of the day. But all the circumstances will fully justify these last in putting their time and means into the cause in good earnest.

We think that the old hands, who have been sacrificing largely all the way from five to twenty-five years in the past, would not be grieved if these who enter the vineyard as the sun is nearly set, should come nobly forward to the work with their means. They should do this. Our ministers should preach equality in bearing the burdens of the way.

Our system of benevolence to support our ministers is equitable, scriptural, and right. It touches the poor man so very lightly that he does not feel it, and brings the burden on the wealthy, who can bear it without the least difficulty. Why not establish equality in raising means to sustain other branches of the cause? Let those who have taken but little or no stock in our institutions answer this question.

There is a debt upon our College of about \$12,000. About \$50,000 has been paid by the few. Should all our people take stock in our College proportionate to their property as the few have done, the entire sum raised would not be less than \$150,000. But only one-half this sum is needed at present to remove the debt, and to build cottages on vacant lots on which the College pays taxes, and loses interest on the money invested. The General Conference Committee recommend and urge equality.

The names of those who have pledged means for the College, and the amounts paid, will be published in pamphlet form, and put into the hands of the officers of our Conferences and Tract and Missionary Societies. Then it will be seen who have pledged, who have paid, and who stand all the day idle, and have taken no stock. Then the workers will know where to take hold to bring all up on equality in regard to stock in our College. This is not the work of a day. It must be taken hold of with a will, combined with patient toil. The people must first be instructed, then tenderly entreated, and, if necessary, repeatedly and persistently urged. In due time the same plan will be carried out in establishing equality in the stock of our Publishing Associations.

Our Eastern brethren have raised \$10,000 to furnish the Pacific Press with presses, types, and other printing material. We recommend that no certificates of stock be issued to these Eastern brethren, unless they urge it, as the majority of stock must be represented at the annual meeting of our Pacific Association, either by person or proxy; and it would be difficult to have this large amount of Eastern stock, held by so many persons, represented. The cause on

the Pacific Coast is in a healthy and growing condition. The few that were members in 1875 nobly raised about \$20,000 for the Pacific Press. Those who have joined the little army on the coast since that time, and who will join it by the autumn of 1878, will be as able to raise \$20,000 more, as the old hands were to raise that sum in 1875.

These new hands, these eleventh-hour men, are scattered all along the coast from Mexico to British Columbia. There are no reasons why our good people in Oregon and Washington should not take stock in the Pacific Seventh-day Adventist Publishing Association. As fast as these new hands take stock, it should be refunded to Eastern brethren, to put into the Atlantic Press, which must be established very soon. Our Eastern brethren did well to send \$10,000 to California to help there in time of need, until new friends could return it. This they did with pleasure. And now, if equality shall be established on the Pacific Coast, as in other parts of the great field, they will have the double joy of lifting twice with the same means, first on the Pacific, and second on the Atlantic. J. W.

### THE WORK IN THE SOUTH.

ELD. S. OSBORN of Kentucky has been with us several days. He reports a membership in the Kentucky and Tennessee Conference of seventy, and one hundred and sixty Sabbath-keepers within the bounds of his mission. That mission, from first to last, has not cost the General Conference five hundred dollars, including the cost of their tent, and is now self-sustaining. Bro. Osborn is one of our hard-working, faithful men. If it please God, Mrs. W. and the writer will hold camp-meeting with his people in late autumn. We shall be glad to hold camp-meetings in Virginia, Kentucky, and Texas, near the edge of next winter, which we now expect to spend at some point in the South. We commenced to labor in this cause when, and where, it was new, and have continued to build up the weak places up to this time. We have lost burden for the old fields, where we have labored in the fear of God to the utmost of strength and ability. If the Lord will go with us in power, we may do something more where the cause is new and weak. J. W.

### THE SIGNS OF THE TIMES.

THE SIGNS OF THE TIMES is ably conducted. The local editor of that paper knows when the work of editing is done well, and she labors to come up to the true standard of the profession. Our discerning people are fully satisfied with the SIGNS, and are giving it a wide circulation. Glorious news comes in from all quarters of what it is doing in converting men and women to the Sabbath and also to the Lord of the Sabbath. We very much regret that the T. and M. workers let so much precious time go by before they commenced. But they can do much next year to redeem the failure of the present.

Each year we are learning how to make a better pioneer sheet for the next, and our people are also improving in the manner of circulating it. By the grace of God our paper for new fields for 1878 shall exceed the SIGNS for 1877. We shall lay our plans well, and in season, and shall ask for a circulation of 25,000. J. W.

### EAST AND WEST—PAST AND PRESENT.

THOUGH I accepted all that Bro. White wrote during his sojourn in Colorado, on "Broader Plans," I must confess I was one of those who had some doubts of the expediency of starting the SIGNS OF THE TIMES in California at the time it was started. But all such doubts have long since been dispelled, and I must confess to the wisdom of the faith with which it was undertaken. It was truly a work of faith, and in the undertaking, Bro. White showed that, not only in plans, but in execution, he was taking in the future wants of the cause, while we doubters had our vision circumscribed by the narrow limits of the present.

The year preceding that just passed was not a bright one for California. Many in the churches in that State had fallen into habits of doubting and fault-finding, and this spirit largely leavened the camp-meeting of 1875. This threw discouragement on the servants of God, and they were greatly crippled in their labors. Those who truly loved the cause were made to mourn; and the fear was freely expressed that the SIGNS would go down. This was the condition of things when Bro. White was called East, in the spring of 1876.

At the meeting of the Pacific Publishing Association of that year, I improved the opportunity to present some facts given by the publishers of other religious weeklies showing the amount and kind of patronage needed to make them self-sustaining. All could readily see that the SIGNS could hope for only a tithe of that amount, rejecting advertisements also, for several years. But I did not regard the case as hopeless, and felt free to say that if they would cordially second Bro. White's efforts, and thereby secure his continued interest in the SIGNS, he would bring it through successfully. A close acquaintance with him and with his work for over twenty years gave me confidence to speak thus. And the event has shown that this confidence was not misplaced. The friends took hold of the work anew, the grumblers were converted or weeded out, and the light of Heaven shone upon the churches.

Willie C. White had, almost from a child, entered into the counsels of his father, and was, better than any other, enabled to carry out the plans of his father. He was called to the charge of the Office, and by efforts and a consecration to the work very rarely found with one of his age, he kept the paper up until the return of Bro. White in the fall. And at the last spring meeting, the friends of the cause were agreeably disappointed to learn that the SIGNS Office was actually paying up its past indebtedness. Such a result, under such circumstances, cannot be shown by any other office in the land, and gives assurance, not only that great financial skill has been manifested in the work, but that the hand of God is in the work, and his blessing is with those who walk in his counsel, for without this such a result could never have been reached.

How far we, as a people, have learned the lesson of the past, time will show. We have constantly stood trembling lest those called to lead out in the work would move in advance of the openings of Providence. But when we consider the progress of the cause East and West, the wide field of the Southern States waiting to be improved, the calls among the Swedes and Danes in our own land and in Europe, the progress of the cause in Switzerland, France, and Germany, the increasing demands of the Health Institute, the growing importance of our camp-meetings, etc., we must confess that it will take breadth of plan and more than human energy and wisdom to keep up with the openings of Providence.

Our Tract and Missionary Societies are doing a great work. In another direction the Biblical Institutes are doing a work equally great. That lately held in California did more to develop and call into activity the resources of the cause than could have been done by months or years of ordinary labor. The manifest blessing of Heaven attending the closing exercises did much to strengthen confidence in the cause, and to bind together the hearts of those who there consecrated themselves to the work. Such an Institute is needed in every State.

I most heartily indorse the suggestion of Bro. White that a paper will be needed in the very near future in the Shenandoah Valley or some other eligible place in the Southern States. And we have no time to spare. Perhaps it is because we are learning the lesson of the past, but it certainly seems that the call is as urgent (if not more so) to establish a press in the South or South-east, as it was a few years ago to establish one in California.

Happily the number of laborers is being greatly multiplied. But it will be found necessary for all these to drink in the spirit of "broader plans," and to stand ready ever heartily to second the efforts of those who are called of God to lay these plans and to lead out in their execution. I feel the most firm assurance that the time is not very far distant when Bro. and Sr. White will be called to visit Europe, to meet the wants of the growing cause there. "The field is the world." And it is white to the harvest in every direction. We need faith, earnestness, and complete union in purpose and action, and success will crown our efforts. The third angel will speak "with a loud voice" as sure as the words of inspiration are truth. And may the Lord hasten the day, and grant us all a part and place in the work. J. H. WAGGONER.

Kansas City, May 23.

### MISSIONARY TOUR TO DENMARK AND NORWAY.

In order to be prepared to labor in the Danish-Norwegian Mission in Europe, I have spent about two months writing for the ADVENT TRIBUNE. I found good homes for two of our children with the brethren in Neenah, where I

stayed four days and held meetings. The large school-house was crowded every time with attentive hearers. The Baptist minister and most of his members attended our two last meetings. Four precious souls were baptized and added to our number. Bro. J. P. Jaspersen was ordained as local elder.

My companion has decided to go with me and assist in missionary work. May 11th we left our dear brethren in Oakland, Wis., where we have resided the last eleven years. Here we leave our three youngest children in the kind care of a dear brother and sister. We tarried a few days with the brethren in Chicago, and enjoyed the blessing of God in our meetings with them.

We stayed a week in Battle Creek, where we were favored by the help and kind counsels of our beloved Bro. and Sr. White, who had just arrived from California. We shall never forget the favorable impressions received during our short stay here. We leave our two oldest children to attend the College. The Battle Creek College is truly an honor to our denomination, and to those who, by the help of God, have succeeded in establishing this worthy institution. The dear brethren who are teachers in this school have been successful in uniting Christian religion, good morals, and obedience to the laws of life and health with a thorough course of instruction to a degree of perfection which excels all that I have witnessed before in this line.

The Sabbath-school in Battle Creek is truly excellent. On Sabbath Eld. White gave a sermon full of present truth, and on Monday evening, a lecture on The Great Harvest Field. I found a kind reception at our good Health Institute. May God bless those who try to build up this institution in their mission of love.

Sunday evening we had a Scandinavian meeting attended by about thirty persons. We felt the presence of the Holy Spirit uniting our hearts in brotherly love and full harmony with our American brethren.

We left Battle Creek Monday night, arrived at New York to-day, and leave to-morrow on the German steamship "Pomerania" direct for Hamburg. The Lord has greatly favored our undertaking so far, and we leave the shores of America with strong feelings of love and respect for our dear brethren in this great country. In God we trust for the future. Brethren, pray for us. JOHN G. MATTESON.

New York, May 23, 1877.

### "I DIE DAILY."

UNBELIEF goes before faith, the curse before the blessing, and death before life. Of the prodigal son it is written, "For this thy brother was dead, and is alive again; and was lost, and is found." Luke 15. The Christians in Rome were once the servants of sin, but afterwards they became servants of righteousness. Rom. 6. Then they could share in that gift of God which is "eternal life through Jesus Christ our Lord."

Paul died through the law. Rom. 7:10. His spiritual eye was opened so that he could see the corruption of his own heart. Then he felt that he was under the curse of the law; for he had no Christ, no Saviour. But when he humbled himself before Jesus of Nazareth, whom he before had persecuted, and accepted him as his Lord and Saviour, he found that his load of sin was removed. Then he could say, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Paul died "through the law," and was "crucified with Christ." Gal. 2:19, 20. He humbled his proud heart, and bore willingly the reproach of Christ and of his cross. Then I—the old selfish and proud I—did not live any more, but Christ lived in him. Then he says, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

But although Paul thus once was converted, and once died through the law unto sin and to his old life in pride and self-righteousness, yet he did nevertheless afterwards die daily. "I protest [or testify] by your rejoicing [margin, our rejoicing, Danish, that rejoicing] which I have in Christ Jesus our Lord, I die daily." 1 Cor. 15:31. For the sake of Christ and the blessed hope of a glorious resurrection he fought with wild beasts at Ephesus. He stood every hour in jeopardy. He suffered reproach and persecution, chains and imprisonment, hunger and scourging. In all this he had an opportunity to humble himself daily. It was not enough that he humbled himself once. He had

to continue to humble himself before the Lord. It was not enough that he died once. He had to die daily. Without this he could not live every day in the faith of the Son of God who died for him.

Here we have a live picture of a true transformation from darkness to light, from death to life. Have we experienced such a conversion? Do we now live such a daily life in the Lord? Do we die daily? Oh! that we could understand how important this matter is. Satan and the world and the flesh try daily to renew our life in pride and selfishness. Many who profess to follow Christ have never felt their own wretched and doomed condition. And others who have felt it once have not learned with the apostle to die daily. Is not this necessary to our salvation? Need we not to humble ourselves so truly that we can endure to be reproved by others? Must we not as true followers of Jesus learn patiently to suffer wrong? Come, brethren, let us strive earnestly against our own proud and stubborn mind until we may learn to die daily. Then we can also live daily in the faith of the Son of God, who died for us.

JOHN G. MATTESON.

#### A PLAIN TALK TO THE MURMURERS. Some Facts for Those Who Are not in Harmony with the Body.

(Continued.)

Now take up the paper published in the interest of these murmurers, and see it filled with articles and letters from those who went out from us. All of them are very holy and much abused. How does the editor know the character of these complainers? In the majority of cases at least, he knows nothing about it. He hears only their side, takes their word, and publishes any accusation they may make against S. D. Adventists. The blacker it is, the better it is liked. Then innocent readers hold up their hands in holy horror at the awful villainy of the "visionites."

Facts are stubborn things; and these are facts. I do not say that all are of this class; for I do not know them all. Some, no doubt, have turned in with them for other reasons, and some ignorantly. But how can a church or people have the blessing of God, who will receive among them, and fellowship, such characters as these? For more than twenty years this party has been at work under one name and then another, but all of them with the same object and the same spirit. According to the best of my ability to learn of them, all told, they do not number three hundred members in the world. As to the ministers, they have not a tenth part of the talent that they have had at half a dozen different times before, or that they had ten years ago. All their different publications put together would not make one fair-sized volume. Their influence in spreading the light of present truth so far as they do hold it is next to nothing.

There is no union among them in anything except in fighting us. I have been among them, have visited their churches, have conversed with their leading men, and know all about the workings of that party. I think it would be a hard matter to find any two of them who believe alike. I take up their paper; here is one of their leading writers advocating that the wicked never will be raised. On the opposite page is another prominent writer denying it just as stoutly. Look again; here is an article advocating the age to come, and another one denying it. One claims that England is the two-horned beast, another that it is the United States. One believes that the messages apply now, another that they are all in the past. Indeed, to name the different views they hold, you would have to name as many as there are writers for their paper; and then that would only answer for the time being, as they are constantly changing their views. To-day, as a people, they practice the very things which they denounced but a few years ago. They have no union or system in their work. One wants to do it this way; and another, some different way. The consequence is, little or nothing is done in any way. It is impossible with them to discipline their members, or churches, or ministers, as each one is independent of all the rest. They have no man of recognized leading ability among them. Each one thinks he is just as able and talented as any other man.

All those men of ability, who have once been with them, have left them. They have had to get a new recruit of ministers every few years, or they would now be without any. They have not even one man of first-class, or even second-class, ability, *i. e.*, a man who can lay broad

plans, can build up churches and conferences, establish finances, build up a publishing house, schools, and other institutions absolutely necessary for the success of any cause in these times. The very most that any one of them is able to do is simply to maintain himself, without being able to establish any general system whereby means shall be brought into the cause, printing houses established, missionaries sent out, and the cause generally built up and sustained. So far as I have been able to learn, and I have been pretty well informed, the regular contributions of the whole party for the support of the ministry do not amount to \$500 a year. I think it is even less than that. What a host of ministers that will sustain! In northern Missouri, the most flourishing part of their field, there was only about \$200 pledged per year, out of which three ministers were to be supported! Among our people, I can select many a church of not over thirty members who contribute for the cause each year more than that whole party does.

I said that their little semi-monthly sheet is now struggling feebly for a mere existence. In proof of this, look at the following figures. Taking six consecutive numbers, commencing in December, covering a period of three months, or one quarter of the year, and that the very best time for publishers, the very months in which subscriptions to papers are generally renewed, the receipts in its columns show as follows: During the entire three months, thirteen weeks, received

For the paper,	\$79.44
" book sales,	5.02
" donations to the paper,	18.50

Total, \$102.96

For this period of three months the average weekly payments are thus shown to be:—

On subscriptions,	\$6.11
" donations,	1.42
" book sales,	.39

Total, \$7.92

The following are the receipts that appear in a late number of the REVIEW:—

To receipts for REVIEW,	\$601.82
" books by mail,	294.37
" " " express,	401.69
" " " freight,	154.17
S. D. A. E. Society,	58.50
Cash on acct.,	258.51
To Pacific Mission,	10.00
" General Conf. Fund,	15.50
" Swiss Mission,	8.25
" Mich. Conf. Fund,	910.69
" Book Fund,	12.00
" Camp-meeting Fund,	17.00
" Swedish Mission,	.50
" Mich. T. and M. Society,	51.85
" Danish Norwegian Mission,	4.00

Total, \$2798.85

Taking up another REVIEW we find the receipts for one week are \$2,492.97. These are not exceptional cases. Many weeks it runs much higher. Add to this the receipts for all our eight periodicals, and the reader can form something of an idea of the difference between our work and theirs. This is the way they are taking the work from our hands!

One of their prominent men, in their paper of January 9, 1877, says thus:—

"DEAR BROTHER JACOB: I have thought much of you lately, as I see the receipts are very small. I sometimes fear that you will get discouraged, but hope that you will not. Although times are very hard, and money is hoarded up by capitalists, yet I hope that every child of God will feel his or her responsibility, and do all they can to help in this good cause." Then right opposite his name in the receipts, is twenty-five cents credited to him as his subscription to the paper!

This party has now been at work for over twelve years, and what evidence do they show of their prosperity and success? Have they built any meeting-houses within the last twelve years? Not one. Have they any tents in the field with which to prosecute the work. Not one. Have they sent out any missionaries to herald the light of present truth? No.

There is another significant fact which can be observed any day all through our ranks wherever sympathizers with that party or their principles exist among us. It is this: When persons begin to find fault with our work, with Bro. and Sr. White, and with the visions, they immediately commence to cease their contributions to support the cause. They pay no more *s. b.*, or at least very little. They make no donations to aid in carrying on any part of present truth, and very generally they take little part in our meetings. "Oh!" you say, "this is only natural, after having lost confidence in the management of the work, of course they would not feel like giving much to sustain it." Very well. But has not God a work on earth some-

where? Has not the time come for the light on the Sabbath, and the Advent doctrine to be heralded to the world? So they profess to believe.

Then, is it not their duty to be doing something in that work, to aid it liberally with their means, with their prayers, and with their influence? Of course it is. None of them will deny this. Then if Seventh-day Adventists are not doing that work, why don't they go at it, why don't they do something? But do they? No; they do nothing at all, or at least next to nothing. I know of men worth from \$5000 to \$50,000 who have stood back for years, and contributed nothing anywhere. The only thing they have done is to find fault with us, and use this as an excuse for not supporting the work. Well, if we are not doing the Lord's work, why don't they take hold with those who are, or take hold and do it themselves? But no; they never propose to do that. There they sit, and grumble, and curse us, while they make all they can, and keep all they get. The fact is, this is only an excuse to hide their selfishness and covetousness.

And further, I know ministers of good ability, and lay brethren of talent and influence, who once were useful in the cause of God, in converting men to the Sabbath, and sinners to Christ, while they were in harmony with the body; but since they have joined the ranks of the murmurers, what have they done? I do not now refer to those who have openly joined the rebel party, but to the murmurers and fault-finders scattered among our people. Who have they brought to the truth? What churches have they raised up? How many sinners have they converted? How have they shown their zeal for God and his work? What missionary enterprise have they engaged in? What war have they waged with the devil and his host? What articles have they written, what books have they composed? Ah! we know, and God knows, and they know, that they have simply balked, and done nothing anywhere. If they are on the right track, and have gotten nearer to the Lord by withdrawing from us, why do we not see some evidences of it?

And are these the people, this the party, whom God has raised up to give the last solemn warning to a dying world? Brethren, open your eyes and look at these things as they are. Has the time come for the world to be warned, for the last, solemn, Judgment message to be given? one that shall prepare a people for translation, one that shall go to all nations, kindreds, tongues, and even before kings? Rev. 10:11; and is this the people that are giving that message? Are these the instruments through which God proposes to do that work? How foolish! All divided among themselves upon doctrine, not agreed upon anything scarcely, no union and co-operation in labor, no system in prosecuting their work, the regular contributions of the whole body are not enough fairly to support more than one minister. All the able ministers they ever had have apostatized from the faith. They have started on the same project half a dozen times, and have broken into fragments, and gone to ruin every time thus far. Six different papers started in the same interest, and five of them are dead already, and they have not even one man of fair ability in all their ranks—no, not one. The leading men who have started these movements in the past, and particularly the one now existing, have apostatized, not only from the work, but have made shipwreck of themselves. "Oh! but," say they, "this is nothing against our cause; did not Judas apostatize? Have not there been apostates from every cause? Did not Moses Hull, Nathan Fuller, Eld. Snook, and others, leave your ranks?" But, dear friends, this is quite a different affair. It is no new thing for any cause to have apostates, and it is nothing against the cause either. But when the very leaders and starters of the cause themselves,—when these men apostatize, that is something against it.

Judas was only one of the twelve, and he fell before the apostles really commenced their work at all, before the resurrection of Christ; and he even confessed that he had forsaken the right and truth. What show would Christianity have made in the world, if after preaching five or ten years, Peter had apostatized, and renounced the whole thing, if James had given it up and gone back to Judaism, and John had renounced it as a false doctrine, and Paul had turned away, and warned men against it? This is the point to be looked at. The great pillars of early Christianity never forsook it. What would have become of the Reformation if Luther and Melancthon, after having started it and worked in it for years, had come out and re-

nounced the whole thing, and gone back to Rome? What would have become of Methodism if Wesley and Whitefield and Fletcher had apostatized from the faith? What would have become of the first message, had Miller and his leading brethren turned away, and given it up? How much hope would there be for the Seventh-day Adventists if Eld. White and Sr. White and Elders Andrews and Waggoner and Smith and other leading men should apostatize from the faith, and give it up as a bad job? Here is the point that we want our friends to look at. The very fathers and founders of these rebel movements have gone to ruin, have apostatized from the very thing which they themselves started. They have renounced it as an error.

Again we challenge them to find a single case in all the history of God's work upon the earth, where a special message, a great reformation, was to be brought about, where the founder or leaders in that work did apostatize from it, or turn the work in a wrong channel, so that God had to raise up other men to take the work from their hands and carry it on. No such thing has ever occurred in a single instance, and yet this has been the very history of the party we are considering.

D. M. CANRIGHT.

(To be Continued.)

#### CONVERSION.

"THE law of the Lord is perfect converting the soul." Ps. 19:7. If you are wishing to know whether you are truly converted, test yourself by each of the ten precepts of the decalogue. If you find yourself in love of all the requirements there made, and striving to abstain from the evil forbidden, and to do the good commanded, then the gospel comes to you as the affectionate mother to her grieved and afflicted child, takes you by the hand, draws you to its bosom, justifies you before the law and its Author, nor breaks the bruised reed, nor quenches the smoking flax, but strengthens all the incipient buddings of spiritual life.

ALBERT STONE.

Few men would pass through a gold mine, having full permission to carry away with them choicest specimens of its choicest treasures, who would not make a good use of such an opportunity. All along the highway of life, God is setting before each traveler opportunities to be and to do, which are far more valuable than the richest treasures of gold or gems which earth offers. These opportunities are so many open doors which lead to the treasure-house of God, prepared for all who seek, and offered to all who ask.

#### Correspondence.

S. I. CARNAHAN: After a member has received a letter from a church, he is still a member of that church, and entitled to all the rights he had before, until he joins another church.

QUESTIONS.—1. Is the bread and wine spoken of in Gen. 14:18 a type of the communion?  
2. Is the Holy Ghost given to people now at conversion or any other time as it was on the day of Pentecost?  
ISAAC H. MOSER.

ANS. 1. I have seen no evidence that it is. It was presented to Abram probably as simply a lunch to refresh him after his weary pursuit of the kings.

2. It is not a common occurrence. Jesus promised to send the Comforter, and to be with his people by his Holy Spirit, even to the end of the world; and another promise stands thus: "And it shall be in the last days, says God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Acts 2:17. There may yet be manifestations of the power of the Holy Spirit equal to those exhibited at Pentecost.

M. C. WILCOX: It is quite probable that both the thieves did revile the Saviour, as Matthew and Mark both state; and while these writers do not mention the repentance of the thief at all, Luke omits to say that this man at first joined with the other in his language of derision.

I think the pronoun *he* in John 19:17 represents Christ. Putting John's account with the accounts of Matthew and Mark, we conclude that the cross was at first laid upon the Saviour; and as they "led him out to crucify him," his strength failing, they compelled one Simon, who passed by, to bear it.

You ask if Moses ever re-wrote the moral law. We have no knowledge of his having done it, only as he was preparing his manuscript for Exodus and Deuteronomy.  
C. W. S.

## QUIET FROM GOD.

QUIET from God! It cometh not to still  
The vast and high aspirings of the soul,  
The deep emotions which the spirit fill,  
And speed its purpose onward to the goal;  
It dims not youth's bright eye,  
Bends not joys lofty brow,  
No guiltless ecstasy  
Need in its presence bow.

It comes not in a sullen form to place  
Life's greatest good in an inglorious rest;  
Through a dull, beaten track its way to trace,  
And to lethargic slumber lull the breast;  
Action may be its sphere,  
Mountain paths, boundless fields,  
O'er billows its career.  
This is the power it yields:—

To sojourn in the world, and yet apart;  
To dwell with God, yet still with man to feel;  
To bear about forever in the heart  
The gladness which His Spirit doth reveal;  
Not to deem evil gone  
From every earthly scene;  
To see the storm come on,  
But feel His shield between.

It giveth not a strength to human kind  
To leave all suffering powerless at its feet,  
But keeps within the temple of the mind  
A golden altar and a mercy-seat;  
A spiritual ark,  
Bearing the peace of God  
Above the waters dark,  
And o'er the desert's sod.

How beautiful within our souls to keep  
This treasure the All-Merciful hath given!  
To feel, when we awake, and when we sleep,  
Its incense round us, like a breeze from Heaven!  
Quiet at hearth and home,  
Where the heart's joys begin!  
Quiet where'er we roam,  
Quiet around, within! —Sel

## Progress of the Cause.

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

## NILES HILL, NEW YORK.

BRO. HALL and I came to Niles Hill to hold a two days' meeting; but the interest was such that we stayed two Sabbaths. Years ago this was a large and prosperous church. But the terrible course of one Fuller came near utterly destroying the church. So for some eight years they have been in discouragement and, as a natural result, in many trials. But for some time past much interest has been manifested among the people here. Eld. Haskell aroused a great interest more than a year ago, but his stay was too short to secure much fruit. Brethren had foolishly allowed petty trials to divide them. Many had given up entirely. Their meetings were attended by only a half dozen or so. The ordinances had not been celebrated for eight years. Some even talked of disbanding.

From our first meeting, their house of worship was crowded. Sabbath day so many of the neighbors came that all could not get in. Though everybody is hurried just now, yet every meeting was largely attended. Soon the church began to wake up, trials were looked up and settled. Wednesday at a meeting of the church, good confessions were made, and we had a melting, weeping time. Two or three old backsliders, but good men, took their stand with the church again. All rejoiced. Then four young ladies made a start.

At evening had a meeting of the youth. Twenty were present, and eighteen took a part, most of them for the first time. At the close of the service they went to each other weeping and encouraging each other. It was a blessed season. From that time the clouds began to clear up. Every day one to half a dozen made a start. Each new one immediately began to look up others and plead with them. This always does more than preaching. Few can withstand it.

The next Sabbath was a rejoicing season. About twenty united with the church, most of them to be baptized. At evening a half dozen more decided to go with us—the ones for whom we had felt the most anxious. Sunday morning a lot more came in weeping, and took their place with us. In all *thirty-six* united with the church, and twenty-three were baptized. This alone would make a large church. The baptism was one of the most beautiful scenes I ever witnessed. The day was lovely, the place was fine, everybody was as sober as at a funeral. Though a large number were present, no one made any lightness. Most of those baptized were young people from thirty years old down to twelve—largely about eighteen to twenty-five. How good and lovely it seems to see husband and wife, brothers and sisters all going together in the service of God!

Eight or ten embraced the Sabbath. The last meeting several came and said they should now obey it. Indeed, the whole community is stirred as never before. I think I never saw anything quite equal to it. Brethren say they can hardly believe what their eyes have seen. Systematic benevolence was reorganized, and raised from \$130 to \$345, and \$160 were raised to paint and repair the house, which will be done immediately. John Lindsay was chosen elder, Wm. Bellamy and Daniel Oviat deacons.

The attendance at their Sabbath meetings will now number about seventy-five. By a rising vote they solemnly vowed to God and each other to drop all the past and make this a new departure. Bro. Hall remains with them to follow up the work till camp-meeting. Nearly all will attend that. Some fifteen tents are ordered from this section.

Our people have the confidence of the community. There is an urgent call for meetings in Wellsville. I believe that today it is as good a field as there is in the State. We leave this church in harmony, and all rejoicing. And I feel very happy in God. Though I have labored excessively this winter both in preaching, writing, and studying, yet I hardly feel tired, and I never felt stronger physically. I have some doubt about hard work's hurting young men so very much. I hope to meet a large turnout of our people at the Aurora camp-meeting, June 7-12.

D. M. CANRIGHT.

Battle Creek, May 25.

## VALENCE, FRANCE.

TEN are now keeping the commandments in this city. Doubtless we would have had five times as many if we could have spoken in a hall as we do in America. But till now this privilege is refused us, even as it has been refused Father Hyacinthe in Paris, although he is a popular speaker standing midway between Protestants and Catholics.

Bro. Gabert, the teacher to whom I referred in a previous report, is still with us, and is advancing rapidly in the knowledge of the truth. I devote a portion of my time to teaching him the truth. He can now explain the entire chart, and handles other subjects. He has an easy manner of expressing himself, and makes his subjects plain, and I hope he will be of service to the cause.

The influence of the Eastern war is being felt here. France is not disposed to meddle with it at present. May God hold the winds, and may we act well our part in leading our fellow-men to prepare for the coming storm. D. T. BOURDEAU.

Rue du Parc, 10, Valence, France, April 7.

## WOLCOTT, VERMONT.

THE Tract and Missionary meeting at Wolcott was held as appointed by Eld. Hutchins in REVIEW, and was in every sense a good meeting. Some who have lately embraced the truth came up from Worcester, and others from Green River. Reports showed an increase of work done over any previous quarter, and numerous letters of thanks from those to whom the SIGNS and other publications had been sent, showed that our labor is not in vain in the Lord. There were four meetings on the Sabbath and two on first-day, and the good Spirit, in a marked degree, was present in all of them. It was a season of encouragement to all present.

ALBERT STONE.

## ILLINOIS.

Keenville and Webber Grove.

ON Sabbath and Sunday, May 19, 20, we held six meetings in Keenville. Two were baptized. Bro. J. J. Shreve was elected and ordained deacon. This church enjoys harmony. Their records are kept in good condition. They had just sent away \$25.00 to the treasury; besides this, they gave me \$20.00 to carry to Bro. Whitham. We hope others will soon unite with the Keenville church.

After baptizing, conducting a business meeting, and speaking once at Keenville, we went, last Sunday P. M., over to Webber Grove, in Jefferson Co. Spoke to the public in the evening, then repaired to the home of Bro. Wm. Herald, where we held a very profitable business session, which continued till midnight. One name was received; one was dropped; and all the other names were investigated and approved. Bro. Herald was elected and or-

daind elder, and Bro. L. A. Logan, deacon.

G. W. COLCORD.  
I. G. COLCORD.

Patoka, Ill., May 23, 1877.

## Lovington and Oakland.

OUR meeting at Lovington, May 11-16, was encouraging. Two were added to the church by vote, and two by baptism. One was disfellowshipped. Forty dollars were pledged for new tent.

We had a good meeting at Oakland, May 17-20. Three were voted into the church. The brethren remembered our new tent enterprise, and gave us a helping hand. Outside interest was fair, and it is evident that the truth is gaining ground.

R. F. ANDREWS.

## KENTUCKY.

FOR a month previous to our camp meeting, I was engaged in visiting the churches and scattered brethren and sisters. Found the most of them in a backslidden state. Some of them were still clinging to their idols, notwithstanding they had promised to quit them. Coffee, pork, and tobacco are among the staple articles of food in the State. We bore a straight testimony on these things.

Business matters at camp-meeting passed off very agreeably. We were much disappointed in Bro. Haskell's failure to attend our meeting. But it may all be right. It drove us nearer the Lord; and by fasting, pleading, and confessing our sins before God and each other, we obtained light and help. Our meeting began May 16, with prayer and self-examination; and as it advanced, we were admonished by the Spirit of God that we must make close work here. We held nine prayer and social meetings and four business sessions, and Bro. Orlando Soule and I preached alternately eleven discourses upon the main points of present truth and its practical application to us as a people. Though darkness and discouragement seemed to surround us at first, yet as we began to draw nigh to God, he drew near unto us, and as soon as proper confessions were made, of wrongs that had stood in the way of the advancement of the truth here, then it was that the blessing of God descended in great measure. It will be seen from the secretary's report that in the judgment of this Conference there are young men here who should labor in the cause as ministers. Bro. Orlando Soule is willing to work, and if he keeps humble, God will make him a useful man in this cause.

We were pleased to meet with Sabbath-keepers from Tennessee, among whom was Prof. S. P. Sample, principal of Cooper-town Institute, Robertson Co., who was much pleased with the meeting and greatly strengthened by it. He thinks that on account of his zeal and love for present truth, he will not be wanted where he is longer than the present year. His mind is turned to Battle Creek.

Bro. Soule goes to Tenn., to labor this Conference year. Bro. R. G. Garrett, who received license last year, and could not leave home, feels the burden of the work on him now, and has made arrangements to give himself entirely to the work. Bro. R. P. Pickens and self go with the tent. Upon the whole, our meeting was a success, and many who could not (as they thought) take time to come to meeting lost much. Oh! if our people could see the importance of these meetings, and grace them with their presence and help, with what power would the cause move here!

We all go forth with good courage to proclaim the last call of mercy. We claim the prayers of all who are interested in the advancement of this great work. The post office address of S. Osborn and wife, and R. Pickens, will be, until further notice, Edmonton, Metcalf Co., Ky.

S. OSBORN.

## VINELAND, N. J.

IN June, 1874, a company of fourteen here signed the church covenant, and appointed Bro. J. W. Snyder clerk. Meanwhile death has taken two of our number, and three have removed from the State. Present No. of resident members, 20. There are others keeping the Sabbath, who will doubtless soon unite with us. Union and harmony prevail, and we still hope for the blessing of the Lord to rest upon us and our efforts to advance the interests of his cause.

Reading rooms at Vineland and Millville are each supplied with THE SIGNS OF

THE TIMES for 1877, a set of books, and an assortment of pamphlets and tracts.

At a business meeting April 29, 1877, Bro. J. W. Snyder was appointed elder, and Bro. H. N. Packard, deacon. The s. b. pledged for 1877 is \$92.78; for Tract and Missionary purposes, \$30.92.

N. ORCUTT.

## INDIANA.

Alto, West Liberty, and Marion.

I MET with the Alto church in general meeting April 20-22. There were nearly one hundred Sabbath-keepers present during the entire meeting. Eld. S. N. Haskell was present, and manifested his usual earnestness in the T. and M. work. The subject of clubbing for the SIGNS was introduced, and fifty-six copies were subscribed for. April 22, the new house of worship, recently erected by the Alto church, was dedicated to the service of God.

From April 25-30, I labored in connection with Bro. Covert near West Liberty, Howard Co. Found some fifteen or more keeping the Sabbath. Held nine meetings with them. Preliminary steps were taken to organize a church. Leaders were appointed. Bro. Covert remained to follow up the work, and complete the organization. This little company were taught the truth by Bro. Sharp and Covert.

May 2 and 3, I labored with the church at Marion, Grant Co. This church was organized last winter. Found them all united and in working order. Held three meetings. Without a single exception, all take a part in prayer and social meetings. At our last meeting two were taken into the church. We left them much encouraged.

S. H. LANE.

West Liberty.

I HELD meetings May 19 and 20 at West Liberty. Five were baptized, a church of twelve members was organized, and s. b. pledged to the amount of \$40 per year, which will be somewhat increased. All of it was voted to the Indiana Conference. About twelve more are now keeping the Sabbath in this vicinity, and some more of them will come into the church soon. An elder and deacon were chosen and ordained. We have a Sabbath-school and Bible-class organized and at work. Bro. Rees was with us, and helped very much. The house was crowded at each service on the Sabbath. A new course of lectures is requested by many that have not yet decided to obey.

WM. COVERT.

## ORDINO, WIS.

WE held meetings with the brethren at Ordino May 12 and 13. They are a branch of the Plainfield church. On Sunday six were baptized and united with the church. Two who were professors of religion decided to keep the Sabbath. One of these has been reading the SIGNS for a few months, which was sent to her by the Plainfield club. This has been the principal means of her receiving the light.

H. W. DECKER.  
JOHN ATKINSON.

## BEAVER CREEK, MINN.

BRO. S. FULTON, in REVIEW, Vol. 49, No. 20, dates his report from Rock Creek, Minn. Eighteen here signed the covenant to keep the commandments of God and the faith of Jesus. We are now having excellent meetings and Sabbath-school.

W. T. HENTON.

## MILFORD, IOWA.

ONE more good family have taken a decided stand for the truth. The field has all been prepared for the preaching of the truth here by the T. and M. work. As a result of this work, a young man of influence abandoned infidelity, and took a firm position in favor of the truth, and prayerfully sought to extend it to his neighbors and friends. Another young man embraced the truth, and is in another field of T. and M. labor earnestly at work to spread the truth. We shall form a T. and M. Society here next week probably.

F. W. MORSE.

## SPRING ARBOR, MICH.

ELD. J. B. FRISBIE met with us according to appointment May 12. Brethren and sisters came in from Jackson, Tompkins,

and West Liberty. After listening to a discourse, we repaired to the water at Spring Arbor Mills, and ten were buried with Christ in baptism. In the afternoon we celebrated the ordinances of the Lord's house, for the first time in this church.

T. BUTCHER, Clerk.

### THE PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

ELD. U. SMITH held meetings at Napa and St. Helena, Cal., May 12 and 13. He says, "The confidence and interest of the brethren and sisters in the great truths of this time, and their good cheer in the cause of the Lord, were pleasant to behold."

Of the San Francisco church Eld. Loughboro says, "Light is breaking in, and the waters are moved in the entire church. At the commencement of the Sabbath of May 26, we had a heart-searching time in our prayer-meeting." A missionary meeting was held evening after the Sabbath, at which it was voted to take 30 copies of the SIGNS in addition to the 50 already taken by the church.

From the North Pacific Mission, Eld. I. D. Van Horn writes, stating that at Jefferson, Oregon, he and Bro. Jones gave six discourses the last of April. Twelve covenanted to keep the Sabbath.

Under date of May 14, Brn. Healey and Stephens report having given nine lectures of a series, in a tent, at Dixon, Cal., to an audience of about 130. Only a commencement is yet made.

### ANNUAL AND QUARTERLY MEETINGS.

#### Kentucky and Tennessee Conference.

THE Ky. and Tenn. Conference met at Elizabethtown, Hardin County, Ky., at 9 A. M., May 19, 1877. Prayer by Eld. Osborn. President Eld. S. Osborn in chair.

Credentials of delegates being examined, an invitation was extended to all Sabbathkeepers in good standing to take part in the deliberations.

Mount Gilead church was admitted into the Conference, making the number of churches six; members, 67. Increase of last year, 14. Systematic benevolence pledge for this year, \$426.89. Increase, \$83.90.

Last year's tent expenses were \$136.60. Paid Eld. S. Osborn for labor, \$230.65; Eld. O. Soule for labor, 55.00. Total, \$322.25.

Appointed J. S. Milton and R. G. Garrett Nominating Committee. Committee on Resolutions, R. P. Pickens, R. G. Garrett, Orlando Soule. To settle with ministers, S. P. Sample, C. Owens, D. W. Barr, and J. S. Milton.

Committee on Nominations reported for officers of the Conference: For President, S. Osborn; Secretary, Bettie Coombs; Treasurer, David W. Barr. For Conference Committee, S. Osborn, O. Soule, and R. P. Pickens, which were duly elected.

#### SECOND SESSION.

Second session opened May 20 A. M. Prayer by Eld. O. Soule. Voted credentials to S. Osborn and O. Soule. Licenses were given to P. D. Myers, R. P. Pickens, and R. G. Garrett to improve their gifts. Eld. S. Osborn was appointed delegate to the General Conference.

#### THIRD SESSION.

Traet and Missionary work. Nothing being reported, measures were taken to bring this work to greater perfection. For President, C. Owens; Vice-President, R. P. Pickens; Secretary, C. Barr; Treasurer, S. E. Barr.

The following resolutions were then passed:—

*Resolved*, That we commend Eld. S. Osborn for the zeal and courage with which he has labored the past year.

*Resolved*, That we commend Eld. O. Soule for the earnestness, zeal, and sacrificing spirit that he has manifested in laboring for the cause in Tennessee.

*Resolved*, That in view of the rapid fulfillment of the signs of the times, we should arouse to the work as never before; and therefore

*Resolved*, That this Conference, in harmony with the body of Seventh-day Adventists at large, regard the health reform as holding close connection with the third angel's message; that we use all the means in our power to live it out, and to induce others to do the same; and that we have no union with those who persist in the use of tobacco, tea, coffee, and swine's flesh, after having the light fully set before them.

*Resolved*, That we deeply lament the

unfaithfulness of our brethren and sisters in the T. and M. work the past season, and pledge ourselves to amend, and to urge upon brethren not present to come up to this work the coming season.

*Resolved*, That every expression of murmuring be discouraged. That every brother and sister bridle well the tongue, and cease speaking of the imperfections of one another in a fault-finding manner; but when necessary, reprove in the spirit of Christ, and with charity.

*Resolved*, That we urge the young men of ability in our Conference *fully* to consecrate themselves to the work of the ministry.

*Resolved*, That in view of the great work to be accomplished we do earnestly pray the Lord of the harvest to send us laborers. We would cordially welcome any servant of God that the General Conference may send us.

*Resolved*, That by special request of the brethren from Tenn., we hold a camp-meeting this fall at some central point in their State, and we do *sincerely* solicit the attendance of Brother and Sister White.

*Resolved*, That we receive the spirit of prophecy as being in harmony with the word of God and necessary for the church; more especially necessary in these times of spiritualism and infidelity.

*Resolved*, That we extend our sympathy to the brethren of Alabama and Florida, and solicit the General Conference seriously to consider their wants and send them help if possible.

*Resolved*, That we tender to Bro. and Sr. Barr a vote of thanks for their kind hospitality during this Conference meeting.

*Resolved*, That these proceedings be published in the REVIEW AND HERALD.

S. OSBORN, Pres.

BETTIE COOMBS, Sec.

#### Indiana State Quarterly T. & M. Meeting.

THIS meeting was held at Roehester, May 20. Dist. No. 3 failed to send a report in time for the following summary of labor:—

No. of families visited, 108; letters written, 41. Received from membership, \$14.00; donations, \$16.10; book sales, \$13.33; subscribers, \$14.00; total, \$57.43. New subscribers, REVIEW, 4; INSTRUCTOR, 16; REFORMER, 4; SIGNS, 84; copies sent to friends on trial, 6. Periodicals distributed, 686; almanacs, 191; pages of tracts and pamphlets, 185,807.

Our brethren are just beginning to understand the T. and M. work; but they are ready to fall into line and move forward. Let the librarians and secretaries understand and perform their duties more carefully and zealously, and far greater results will follow. See that *every* member has a Report of Labor, and memorandum book, and then *teach him how to use them*. Let our leaders study to show themselves workmen, and let our brethren give a share of their *best* thoughts to devising "ways and means" to spread the truth far and wide. Now, brethren, for a better work for next quarter.

L. CALDWELL, Sec. pro tem.

#### Quarterly Meeting, Dist. No. 1, Ind.

ABOUT sixty were in attendance at the T. and M. meeting at Roehester, May 20 and 21, Elder S. H. Lane presiding. The tasty church erected here last summer was dedicated Sunday forenoon. Six were buried in baptism after the services. The meeting was a precious one, and the Spirit of God was graciously present. All are determined to labor more earnestly for the spreading of the present truth in this State the coming summer. Let all the T. and M. workers take hold with a will, and all Indiana shall soon be lighted up with the third angel's message. Eld. Lane gave some plain directions as to some of the ways and means of getting these truths before the people. Elder Bartlett and others followed with good suggestions and cheering words.

After reading the reports of the last quarterly meeting it was voted to send four copies of the SIGNS to the Deedsville church for its use; also, to donate a sum sufficient to complete Indiana's share of the Centennial expense. The following report of the labor done during the quarter was then read:—

No. of families visited, 72; letters written, 23. Received for membership, \$8.00; by donations, \$7.60; from book sales, \$4.00; new subscribers, \$6.00. Total, \$26.60. Subscribers obtained, 12; periodicals distributed, 318; almanacs, 33; tracts and pamphlets, 9,020 pages.

L. CALDWELL, Sec.

### NEW YORK CAMP-MEETING.

THE present prospect is that there will be a good attendance at the Western camp-meeting. Twenty-five tents are already ordered with many localities yet to hear from. We judge from present appearances that we shall have a larger number of tents on the ground than at any previous meeting held in the State.

Again we say to the brethren in western N. Y. and Pa., we hope you will make a special effort to attend this meeting. You will probably never have a more favorable opportunity, and we believe those who do not come will miss a great blessing which they might gain by coming.

We hope also that those living in the central part of the State in the localities mentioned by Bro. Canright last week will come, as it will be more convenient for them to reach this meeting than the one in the fall.

Our brethren ought to appreciate the fact that the cars land passengers and baggage on the ground, thus saving the expense, tiresomeness, and perplexity of transferring baggage two or three miles by teams, after leaving the R. R. An experience of this kind for several years will, I believe, help us to appreciate a change; and we hope all will avail themselves of the advantages to be enjoyed this year.

All mail should be directed to Aurora, Erie Co., N. Y., and marked, Filmore Park, which will insure its being delivered on the camp-ground. Ask for tickets for Filmore Park. To the brethren who will come by the Erie R. R. we say we will do all we can to secure a reduction on that road. We think that without doubt a reduction can be obtained from any station where twenty-five or more tickets are sold.

Should any decide to come at a late date, let them not hesitate to do so because they have not ordered tents, as we shall probably be prepared to furnish room for such. Be sure to be on the ground and have all preparations made Wednesday.

B. L. WHITNEY.

### SILENT FORCES.

THE grandest forces in this world are silent and unperceived. They operate unnoticed, but yet with resistless power. A child's tin trumpet makes more noise than the attraction of gravitation, which binds the whole universe as with chains of adamant, but works so quietly that it was thousands of years before mortals discovered its existence.

A babbling brook, or a little fountain throwing its jet into the air, attracts more attention than the hidden forces of nature, which draw millions of tons of water from the earth beneath, and spread it out in herbage and foliage, clothing the fields with beauty, crowning the forests with green, and diffusing fertility and life through all the land.

The forces of vegetation are silent. No lightning flashes to herald the swelling buds; no thunder peals to tell us when the flowers unfold their fragrant beauty; no trumpets are blown when spring unfolds her leafy banner to the breeze, but in the sunshine of the day and in the silence of the night, the work of nature goes noiselessly on, until the desert blossoms as the rose, and the wilderness becomes fair as Eden's garden.

God, who works thus silently in nature, also works in quiet in the realms of grace. Christ the great worker, did not strive nor cry, nor cause his voice to be heard in the streets. Some of the grandest changes that have ever revolutionized the character of society, have been the product of secret causes, working unnoticed and unknown, and bringing to pass the most wonderful events imaginable.

A copy of the Word of God planted in a benighted neighborhood; or a single text impressed upon the mind of a child, has often produced results which no amount of noisy and tumultuous effort could attain. The seed must be cast into the ground, and abide in darkness and in silence there, but in due time God, who giveth the increase, brings it forth in growth and beauty and fruitfulness.

Let us take courage, then, if we be called to work in silence unnoticed and unknown; and let us be careful not to judge others, whose quiet, unpretending labors may be far more successful in ultimate results than the works of those whose brawling clamor makes them the observed of all observers.

Vast heaps of wood, hay, and stubble, will perish in the fires of the last day, but he that buildeth upon the one foundation

with gold and silver and precious stones, may look forward to the day that shall try all things with fire, and rejoice that his work, though tried, shall abide the burning ordeal, and shall ensure to him a great reward.—*The Christian*.

### WHAT IS A CHRISTIAN?

In faith, a *believer* in Christ. "He that believeth and is baptized shall be saved." Mark 16:16.

In knowledge, a *disciple*. "If ye continue in my word, then ye are my disciples indeed." John 8:31.

In character, a *saint*. "Beloved of God, called to be saints." Rom. 1:7.

In influence, a *light*. "Ye are the light of the world." Matt. 5:14.

In conflict, a *soldier*. "Thou, therefore, endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

In communion, a *friend*. "Henceforth I call you not servants, . . . but I have called you friends." John 15:15.

In progress, a *pilgrim*. These all "confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

In relationship, a *child*. "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16.

In expectation, an *heir*. "And if children, then heirs; heirs of God and joint heirs with Christ." Rom. 8:17.—*Messiah's Herald*.

THE TRUE BUSINESS OF LIFE.—Never faint, halt, or despair, because you cannot realize your ideal, and do the thing you would. Only do the best you can, and no authoritative judgment shall condemn you. You may be equal to your ideal, while circumstances may raise an insuperable bar, for the time being, at least. How many persons make wreck of talent in sighing for opportunities to do other and more than circumstances warrant! They disdain the low rounds of the ladder, which most assuredly lead to the high. They have a notion of what is perfect accomplishment, and are unwilling to take any half-way, preliminary steps. They have no faith in the proverb, "Half a loaf is better than no bread." If they would study the record, they would soon learn that the most famous winners of whole loaves were, at the start, willing and ready to take any slice they could get. Our true business in life is to make the most of the means and opportunities we have—not to neglect small advantages because we cannot have large ones. By cultivating the small, we make it easier to compass the great.—*The Ladies' Treasury*.

### BEREAVEMENT.

DEATH'S blight is on earth's fairest bloom,  
Death's taint is in the air;  
The shroud, the coffin, and the tomb  
Surround us everywhere.

Earth's joys like flitting phantoms fly,  
Earth's pleasures flee away;  
The fairest and the dearest die,  
The loveliest forms decay.

Our smitten souls with sorrow bowed,  
By stormy tempests driven,  
Look upward through the rifted cloud  
To hail the light of heaven.

Beyond the scenes of earthly grief  
Shines the eternal home;  
There shall our anguish find relief  
Where sorrows never come.

—H. L. H., in *the Christian*.

### Obituary Notices.

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

DIED, April 2, at Maple Works, Wis., of scarlet fever, Lois Augusta, aged 8 years, 11 months, 9 days. Also, April 5, Lorenzo, aged 4 years, 5 months, 9 days. These were children of Bro. and Sr. Norman S. and Amanda Hallock. Discourse by Eld. I. Sanborn. Text, Rom. 8:28. A. J. BREED.

DIED, at Victory, Knox Co., Ill., March 21, 1877, of lung fever, Bro. Lewis Rey, aged 56 years. Bro. Rey was a member of the S. D. A. church of Mound City, Kan. In company with his wife he had gone to Illinois for a season. His wife writes that he died in great peace, expecting a part in the first resurrection. We would commend Sister Rey to the confidence and Christian sympathy of those of like faith in that part of the country. J. H. COOK.

DIED, in Cleveland, Minn., May 11, 1877, of dysentery, our little Cynthia Iva, daughter of M. L. and E. A. Wright, aged 1 year, 5 months, 24 days. Funeral services by Eld. Mathena. Text, Jer. 31:15-18. E. A. WRIGHT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 31, 1877.

CAMP-MEETINGS FOR 1877.

Table listing camp-meetings for 1877: Iowa, Marshalltown, June 7-12; New York, Aurora, " 7-12; Wisconsin, Portage, " 13-19; Missouri, Holden, " 14-19; Minnesota, Hutchinson, " 20-26; Indiana, Aug. 9-14; Ohio, Newark (probably), " 10-20; Vermont, " 16-21; Illinois, " 23-28.

Camp-meeting notices, Conference and T. and M. meeting notices, should be given in season, and fully given, embracing all important particulars. J. W.

Dist. No. 9, Illinois.

A COMMUNICATION (too late for this number) is received from your director. He has a new supply of tracts, and pamphlets; also a number of "Way of Life" for premiums to new subscribers, or for sale. He urges the members of the district to diligence in canvassing for the SIGNS and REFORMER, making full reports of labor done, paying s. b., and donating. Send your orders for "Way of Life," tracts, etc., to your director, Wilson Pottenger, Kankakee, Ill.

Vermont S. B. Treasurers.

Will the s. b. treasurers of all our churches please send in their quarterly reports? Some have not reported at all. We want to know how much s. b. is pledged in every church for the year, that an intelligible report may be made at our State Conference.

C. W. STONE, Sect. Vt. Conf.

Discussion at Rome.

I HAVE NOW definitely arranged to hold a discussion upon the Sabbath question with Rev. F. Widmer, pastor of the first M. E. church, Rome, N. Y., Friday and Saturday evenings, June 15 and 16. It will be held in the opera house so as to accommodate the crowd. I shall also hold a two days' meeting with the church at Rome at the same time, Sabbath and Sunday. Preaching at the usual hours. This will be the last time I can meet with the church for some time. We invite a full attendance, and also our friends from other churches.

D. M. CANRIGHT.

Requests.

I REQUEST that every clerk and s. b. treasurer in Western New York bring their books to the camp-meeting at Aurora. We wish to examine them, to see if they are kept correctly and give any needed instruction about them. Don't forget them. D. M. CANRIGHT.

Will the directors of the T. and M. Society of Minnesota send their reports to me at least by the 15th of June, in order that I can make my report in season. If possible, report your membership in full.

A. H. VAN KIRK, Sec.

Reduction of Rates to the Iowa Camp-Meeting.

As stated recently, we have made application for reduction of rates to all those who should attend our camp-meeting. We could not obtain any on the Chicago North Western. But on the Central R. R. of Iowa we obtained the same as last year, viz., four-fifths off on the return fare. A certificate of attendance will be given on the ground to all who have paid full fare in coming, and such will have to pay but one-fifth fare in going back.

GEO. I. BUTLER.

I AM convinced that in this world the true heavenly doctrine will ever have to maintain a conflict with errors and corruptions, and that those who uphold the cause of divine truth will be under the cross and suffer for their principles. From the beginning of the world it has been so; and holy and enlightened men know that these things must be borne.—Melancthon.

Annual Meetings.

Iowa and Neb. Camp-Meeting.

The Iowa State Camp-meeting will be held at Marshalltown, Marshall Co., Ia., June 7-12, at the beautiful grounds, on the margin of the city, where held last year. Let there be a grand turnout at this annual convocation of the Seventh-day Adventists of Iowa.

GEO. I. BUTLER, Iowa; HENRY NICOLA, Conf.; R. M. KILGORE, Com.

Iowa and Nebraska Conference.

THE fourteenth annual meeting of the Iowa and Nebraska Conference will be held in connection with the Camp-meeting, June 7-12. Every church and every body of believers not fully organized, should be represented at this meeting, either by delegate or by letter, stating numbers, condition, and wants.

CONFERENCE COMMITTEE.

Iowa and Neb. T. and M. Society.

THE annual meeting of the Iowa and Neb. T. and M. Society will be held at the Camp-meeting at Marshalltown, June 7-12. Especial attention will be given to this branch of the work.

COMMITTEE.

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. All trains stop at the ground. Half-fare will be given from all stations on the road to this point. Ask for tickets for Filmore Park or Camp Ground, which will be sold for regular fare one way, and on being indorsed by the secretary will be good for return passage. The usual arrangements for provisions, straw, teams, etc., will be made on the ground.

N. Y. AND PA. CONF. COM.

Wisconsin Camp-Meeting.

THE Wisconsin State Camp-Meeting will be held at Portage City, Wis., on the banks of Silver Lake, one mile from the depot, June 13-19. The meeting is reached by the Wis. Central from Steven's Point, and by several branches of the C. M. and St. P. R. R. Round trip tickets can be purchased at the rate of about three cents per mile, and are good until used. Our arrangements will be as complete as possible for the comfort of all, and will be in many respects an improvement over anything we have yet had. The meeting will open Wednesday A. M., June 13, and close Tuesday morning, June 19.

H. W. DECKER, Wisconsin; GEO. C. TENNEY, Conference; O. A. OLSON, Committee.

Wisconsin State Conference.

THE seventh annual meeting of the Wisconsin State Conference will be held in connection with the camp-meeting, June 13-19, for the election of officers, and to transact other business that may come before the meeting. Every church in the Conference, and every unorganized body of believers, should be represented at this meeting by one delegate or more, if possible, and where this is not possible, they should send forward a letter in season, stating their numbers, condition, and wants.

CONFERENCE COMMITTEE.

Wisconsin T. and M. Society.

THE annual meeting of the Wisconsin Tract and Missionary Society will be held on the Portage City Camp-ground, June 13-19. It is hoped that a lively interest will be taken in this meeting by all the members in the Conference, and that the numbers of T. and M. workers will be greatly increased.

COMMITTEE.

Missouri Camp-Meeting.

THE Missouri State Camp-meeting will be held in a grove one-half mile west of Holden, Johnson Co., Mo., June 14-19, on the line of the Missouri Pacific and Missouri, Kan. and Tex. R. R. Tickets will be sold from Kansas City and Sedalia to Holden and return at one and one-fifth the regular fare one way. On Sunday a special train. Round trip, rate of one fare from all stations between Kansas City and Sedalia inclusive. Same favors expected from the Mo. Kan. and Tex. R. R., both divisions.

WILLIAM EVANS, Missouri; J. F. KLOSTERMYER, Conference; J. A. O'BRYAN, Committee.

Missouri State Conference.

THE second annual meeting of the Missouri Conference will be held on the Holden Camp-ground, June 14-19. Let there be a full representation from all our churches, and from bodies of believers not fully organized, either by delegate or by letter.

CONFERENCE COMMITTEE.

Missouri T. and M. Society.

THE annual State T. and M. Society meeting will be held on the camp-ground, June 14-19. This branch of our work will receive particular attention.

COMMITTEE.

Minnesota Camp-Meeting.

THE Minnesota State Camp-meeting will be held at Hutchinson, McLeod Co., Minn., June 20-26. Let there be an earnest effort to attend this annual gathering of the Seventh-day Adventists of Minnesota.

H. GRANT, Minn.; W. H. HALL, Conf.; CALVIN KELSEY, Com.

Minnesota Conference.

THE sixteenth annual meeting of the Minnesota State Conference will be held on the Hutchinson Camp-ground, June 20-26. Each church in this Conference should see that its delegates are elected, and provided with credentials, and prepared with reports of the standing and condition of their respective churches.

CONFERENCE COMMITTEE.

Minnesota T. & M. Society.

THE annual meeting of the Minn. T. and M. Society will be held at the Camp-meeting at Hutchinson, June 20-26. Directors will hold district meetings two weeks previously, and be prepared to report at this meeting.

COMMITTEE.

Appointments.

And as ye go, preach, saying, The Kingdom of Hea ven is at hand.

General Meetings.

BRO. DECKER or myself will meet with the brethren in the vicinity of Mauston, Wis., in Bro. Carter's neighborhood, June 9. Steps will be taken toward organization. All the friends of the cause, old and new, in that vicinity please meet with us. GEO. C. TENNEY.

Quarterly and Monthly Meetings.

FOR Allegan Co., at Monterey, Mich., June 2. J. S. DAY, Clerk.

TROY, Ashland Co., O., at the house of Bro. Harrison Sponsler, June 2 and 3. Special invitation to brethren of Clyde and Norwalk. ALICE ARNDT, Clerk.

T. and M. Quarterly Meetings.

Send reports and donations in season.

DIST. No. 11, with church at Antrim, Mich., June 16, 17. ALEX CARPENTER, Div.

DIST. No. 6, at Greenville, Montcalm Co., Mich., June 16, 17. FRANKLIN HOWE.

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. G W Bartlett 51-3, Ed Halferty 51-21, M S Kellogg 51-16, W H Ball 51-21, Martin Shepperd 51-1, Geo W Barker 51-14, E Spragne 51-21, Chas Rifle 51-21, G W Witter 51-21, D Oviatt 51-21, Mrs D T Chase 51-20, J G Saunders 51-21, E Wycuff 51-22.

\$1.00 EACH. Lonnie M Barnes 50-21, Joseph Nims 50-21, J S Rogers 50-20, E E Wilson 51-5, W H Wright 50-20, George Benton 50-20, E L Lane 49-3, A R Morse 50-3, Theo T Kendall 50-17, C C Doren 50 1, O Hoffer 50-22, M L Dean 50-21, G W Page 51-1, J A Parmelee 50-22, W C Pruettt 50-21, Helen Swift 50-21, Lizzie S Campbell 51-1, Hattie E Smith 50-2, J C Tomlinson 50-18, C S Rowley 50-21, W A Bottenberg 50-21, S Osborne 50-20, S L Edwards 50-20, M A French 50-21, Mrs Alva France 50-21, Sarah Prosper 50-22, S H Peck 50-21, C R Chittenden 50-21, H H C Q James 50-21, J A Robison 50-21, Daniel Briggs 50-21, John J N Allard 50-21, Ira Witter 50-21, Henry Rifle 50-22.

MISCELLANEOUS. Wm Buchanan 75c 50-13, John N Chandler 50c 50-8, Eld Samuel Miller 50c 50-13, Henry Landis 50c 50-13, Wm Milttenbarger 50c 50-13, Mrs M Overman 50c 50-13, L E Warren 50c 51-3, G W Holt \$1.50 51-21, Mary A Eaton 50c 50-24, Julia A Gifford 50c 50-9, S W Lane 1.50 51-21, J W Heath 1.50 51-21, Estella Clair 50c 50-12, Fannie Beardley 50c 50-12, Mrs Lute Connell 50c 50-12, Emily Booth 1.50 51-21, Levi Gurnsey 1.50 51-22, C Stoddard 50c 50-8.

Books Sent by Mail.

J G Robinson \$1.25, Joseph Newsome 75c, David Morton Jr 25c, John J N Allard 10c, H H C Q James 25c, J B Newcomb 25c, R F Andrews 50c, H J Adams 35c, John G Hedrick 85c, A E Stutzman 6.00, R T Paine 50c, J S Osborne 1.50, Jas A Parmelee 1.60, Clarinda Wright 50c, Miss Vina La Dow 1.25, G W Page 1.25, Martha Hawkinson 20c, Maggie Phillis 1.00, J W Heath 66c, C Williams 50c, John Lund 3.80, Geo W Mann 1.50, M B Miller 1.50, Mary Brown 20c, Frank Starr 25c, L H Denmore 25c, O A Gilbert 1.95, J F Hansson 1.00, John Roberts 75c, Geo H Young 45c, L Mickelsen 1.00, Mrs B A Curtis 15c, N A Herrman 4.00, A Stewart 25c, E L Labrum 15c, F Bristow 35c, Mrs H Leopold 25c.

Books Sent by Express.

W H Casselman \$28.05, J N Berry 4.00.

Books Sent by Freight.

J M Rannels \$20.63, H W Decker 295.06, Wm Evans 62.31.

Cash Rec'd on Account.

Ind T and M Society \$39.32, Geo A King 10.10, John F Hanson 1.66, S Osborn 20.00, Ill T and M Society 25.00.

Mich. T. & M. Society.

Dist 7 \$2.00, Dist 13 6.00, Dist 6 15.00, Dist 6 per E Hatches 3.00, Dist 2 per F A Drake 1.00.

Mich. Conf. Fund.

Orange \$6.37, Orleans 22.50, Muir and Lyons 5.25, Levi N Miller 10.00.

Book Fund.

"LE B" \$1.00.

Centennial Expense.

Ind T and M Society \$10.00.

S. D. A. E. Society.

Mary A Eaton \$2.00.

Camp-Meeting Expense.

Addie B Bennett \$2.00.

Books, Pamphlets, and Tracts,

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

Hymn and Tune Book. 536 hymns, 147 tunes. \$1.00. History of the Sabbath and First Day of the Week. By J. N. Andrews. 528 pp., \$1.25.

Life of Wm. Miller. By Eld. James White, 1.00.

Thoughts on Daniel. By Eld. Uriah Smith, 1.00.

Condensed, and put up in paper covers, 85 cts.

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