

The Advent Review

AND SABBATH HERALD.

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

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LONGINGS.

I long to see that land
Where sorrow is unknown,
To clasp my Saviour's hand,
And list the music grand
Of that bright angel band
Around the pearly throne.

I long to pluck the flowers
In Eden's garden rare,
Exchange this world of ours,
Where oft the tempest lowers,
For bright immortal bowers,
So beautiful and fair.

I long to know my King,
My blessed Lord to see.
I long his praise to sing
Till Zion's hills shall ring,
And adoration bring
To him who died for me.

Ye Spirits of delight,
Around the eternal throne,
In that fair world of light,
Where all is pure and bright,
Where somber shades of night
Forever are unknown,—

Do ye not sometimes fly
To this dark world so drear,
To wipe the tearful eye,
To soothe the mourner's sigh?
Do ye not leave the sky,
To whisper words of cheer?

I fain would bid you stay,
Sweet messengers of love,
O tarry here I pray,
Nor haste your flight away
To those bright realms of day
And fadeless joy above.

E'en now by faith I see
The city's glittering towers.
My spirit longs to be
From earth's dark shadows free,
Enjoy life's healing tree,
And gather fadeless flowers.

I know my hope is sure,
That my reward is nigh.
What though earth's joys allure
If I may but endure,
And gain that haven pure,
In that "Sweet by and by"?

LILLA D. AVERY.

Locke, Ing. Co., April 21, 1877.

General Articles.

THE FOLLY OF FASHIONABLE RELIGION.

UPON this point there are so many good things said, and so well said, that I want the readers of the REVIEW to have the benefit of some of them. The following is from a tract entitled, *Pure Religion*, published by the American Tract Society:—

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27.

"The devil can be religious; nor is he awkward at it. He can be natural and clever in religion, not overdoing the matter by cant, and not underdoing it by ill-timed gayety. And this religion is a real religion; that is, it is a service, a worship. And that is what religion in the strict sense means. In Greek *θρησκεία*, in Latin *religio*, it has reference primarily and principally to the outward actions; as conformable to a certain system.

"There is, therefore, (as we see in this passage,) a *vain* religion as well as a *pure*

religion. They are both real religions; they have external exercises; they are visible and noticeable by outsiders. They are not only, both of them, *symmetrical* religions and *real* religions, but they are, in their human adherents, *honest* religions. Their votaries are equally sincere. They are not hypocrites, but believe in what they do. God is the ostensible object of worship in each religion. 'I believe in God' is the first article in the creed of each. And yet these two religions are as far asunder as the poles. The one is actuated by Satan, and the other by the Spirit of God; and yet Satan is so skilled a practitioner, that the very victims of his deceit do not know what spirit they are of.

"Where deceit is so easy and complete, in regard, too, to our highest interests, it behooves us to look to the distinguishing marks between the good and the evil, that God has set up. In this passage, the vain or empty religion is designated as one wherein the unbridled tongue deceives the heart. The tongue ought to be the servant of the heart; but one of the marks of man's chaotic condition by reason of sin is in the tongue's usurping the mastery, and bringing the heart into servitude. The tongue repeats glibly its *credos* and its *pater-nosters*, or talks eloquently on orthodoxy, and the sound is satisfying music to the heart. The tongue has charmed the heart into quiescence, and made it very honest in its false religion, as its complete dupe. And it is in this honesty that men pride themselves; just as if a drunkard should pride himself in his perfect honesty by which he sees double. The tongue-religionist thinks he has the testimony of a good conscience. He has the testimony of conscience, but not of a *good* one. It is the testimony of a *drugged* conscience. There was a time when he willfully allowed his conscience to be drugged, and now it is useless as a watch and guard.

"It is a grand triumph for Satan when he makes the tongue the seat of religion. When he gets religion out on the tongue, he encourages it with kindred helps, and fortifies it with the aid of the other senses. He builds magnificent cathedrals, with painting and statuary to delight the eye; he fills the ear with concord of sweet sounds; the odors of flowers or incense load the air; and so the tongue has its pleasant companions, to make the ways of its religion pleasantness and all its paths peace. The devil's religion is a very beautiful religion. It has the best singers, tenors and sopranos and all the rest, with French names and German names and Italian names; and it has the most delectable violins and exquisite cornets; and it has the approbation of the first circles. It harmonizes most delicately with all the elegant ways of fashionable society, and has no rude and prying methods of making itself disagreeable in social and business life. So soft, so smooth, so poetic, and so respectable is this religion of the tongue, that it does seem a pity every one is not contented with it.

"But, unfortunately, there always are some angular people, who are ready to spoil every pleasant arrangement,—vulgar people, who believe in sin and depravity and hell—who would mar all our innocent frivolities with their talk of eternity or some other great and solemn thing that nobody wants to hear about. They are a low, psalm-singing set, who cannot rise to the seraphic loveliness of our refined religion of beauty, and are miserably awkward in our elevated society.

"Now all this is sincere speech on the part of the adherents of the devil's religion. They are not playing a part, but look down from their lofty plane of respectable religion with sincere feelings of either contempt or pity, as the case may be, for the simple-minded believers in retribution and personal conversion. If sincerity made a saint, these would be saints of the first de-

gree, for they have not a doubt of their own superiority to the mass of mankind. They firmly believe they are made of purer stuff than the rest, and are decidedly assured that God always is on the side of respectable people.

"When I see these poor, benighted sinners in velvet and gold, I wonder how they are ever to be reached with the gospel. The heathen of India and China are far more accessible, and their hearts are not so hard. They are on the ground, and you can reach them. There is some common interest between *them* and you. But these refined and respectable worshipers, who are so graceful in their devotions and so grand in their social life, are far up in the air above your heads; beautiful balloons, lifted so high by their gas that they think themselves favored of Heaven, to which they seem so near. There's no soul more dead, no more hopeless heathen, no more putrid corpse of sin on earth, than a rich, fashionable Christian; for the very reason that the vain or empty religion with which the tongue has deceived the heart is so very satisfying to the superficial soul. All the healing, saving power of Christianity is assumed as in externals, and so the soul all dead, but with a name to live, is never alarmed; while the nominal heathen of India and China have no doctrine so comfortable as that of Christ and his salvation, to steal and use without a right.

"The apostle James, so early in the church's history, saw quantities of these mummy Christians. He saw men with gold rings and grand apparel enter the church, who were shown at once to a choice pew near the pulpit. He saw a poor man with cheap raiment enter at the same time, who was pointed to a seat in the corner, or left to stand. He saw brothers and sisters in Christ left destitute of food and clothing, while Christians kept back the wages due them. He saw the members of the church indulging in envy and strife against one another, and all morals relaxed under the plausible excuse of being in the fashion; and in the midst of such Satanic religion he utters his indignant denunciations, and gives the definition of the true: 'Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' This is the very opposite of the vain and empty religion. It is a religion that has its rise in the heart, that bears the scrutiny of God, that belongs to a soul in sympathy with the sorrowful and in antipathy to the world.

"The second characteristic of true religion is, 'To keep ourselves unspotted from the world.' The Bible idea of the world is that it is a dirty thing, not to be meddled with without defilement. Some Christians form a very different notion of it. They think it is lovely, full of sweets, and 'why shouldn't they partake of them?' God contradicts them, and says that the whole style of this world is false and foul. Its politics, its society, its business, its home-habits, are all steeped in pollution. The standard of action everywhere is depraved and vicious. Lying, stealing, and licentiousness lurk under pretty names in all the avenues of worldly life. Such names as shrewdness, business-tact and enterprise, smartness, love of art and grace and beauty, freedom from bigotry, gallantry—these are given to the various devices of selfishness, low cunning, and sensual filth; and so sin by common consent permeates the mass of mankind, refined and unrefined, educated and uneducated alike.

"This the Bible warns us of, and bids us to come out from it all and be entirely separate, as the children of God. It shows us that to touch the unclean thing with our sympathy and conformity, is to daub ourselves with pitch. Christian character is soiled and spoiled by any such contact. We see it glaringly in the lamentable looseness of morals in the way Christians make

their money, and a like looseness in the way in which Christians treat the subject of practical purity—initiating their young sons and daughters into the slime of intrigue and immodesty through French novels and lewd operas and semi-nude exhibitions, because, forsooth, high society does it, as if high society was anything else than the devil's humble servant. How utterly incompatible is all this with Jesus and his pure love! What an infinite distance between this gilded vulgarity and the sublime companionship of the Son of God!

"The Christian is not only to avoid the world, but he is to live so far away from it, that it may not shake any of its filth upon him. Close partnerships with it in any form, are but sure traps to maim and pain the soul. Considerations of money and position are to be left out of view in so great a matter as this, and we must be ready to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. Oh! how many fall before this plea of worldly position and success!

"It is a hard plea to resist. A mother has a family of daughters and but scant means. How natural to wink at their going to the theater and frequenting the society of those who make a mock at sin, when wealthy young men seek their society, and visions of large establishments and rich wardrobes fill her brain. A father sees a grand opening for his son in a large and flourishing firm. The members of the firm are notoriously godless, and half their fortune they made by cheating. But what of that? It is too good an opening to be lost. And into it the boy goes, put there by his Christian father, to grow up into the loathsome proportions of a Fisk. Every day these direct defiances of God are ventured on by Christian parents around us. They risk honor and Heaven alike for the glittering bauble, that will rust in their hands. The voice of God comes plainly to his people, 'Keep yourselves unspotted from the world.' Be willing to lose all earthly advantages for the sake of Jesus and the truth. Deliberately choose for yourselves and your children poverty and insignificance with a pure heart before God, rather than wealth and honors all tainted with sin—a taint which will *never, never*, rub out.

"Brethren, there is no more important subject than this for our city and the church of Christ here. Line upon line and precept upon precept we need, for the whole rush of the torrent is in this direction of ruin. The evil is overrunning our churches. I cannot flatter myself that we are any of us exempt. Oh! for the sake of the pure and blessed Christ—for the sake of your own holiness and happiness—for the sake of your children and their true and lasting welfare—resist the tempter with prayer and determined faith, and exemplify a pure and undefiled religion by visiting the fatherless and widows in their affliction, and keeping yourselves unspotted from the world."

May the merciful Lord preserve Seventh-day Adventists from any inclination to this popular, formal, soulless worship. The simplicity of Jesus, the power of the Spirit, must be jealously cultivated among us.

D. M. CANRIGHT.

THE RULE IN THE JUDGMENT.

"How shall God judge the world?" Rom. 3:6.

THE different ages of this world have been marked by varied degrees of light and knowledge. In the several parts of the world, at the same time, the human family are found living under widely different circumstances. In one, no written law or rule of action is found, while in another, literature abounds, law is promulgated and expounded. In one part, the light of the glorious gospel of the Son of God is shining; in another, the clouds and fog of ignorance hang over the idolatrous nations. There are also different "dispensations,"

in which God's people have lived. In one they were left without a written revelation of the will of their Creator; in another they were "shut up unto the faith which should afterwards be revealed;" while in another they are not surrounded with types and shadows, but dwell where "the darkness is past, and the true light now shineth."

The Scriptures declare that God "hath appointed a day, in the which he will judge the world." Acts 17:31. That this judgment will be strictly personal there can be no question. The apostle says, "We shall all stand before the Judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14:10-12. There must be some rule of judgment by which to determine the characters of this innumerable throng. The rule by which they were required to live and develop character in this life must be that standard. It would be unjust to try their cases by any other. Then one of two things must be true,—(1) God will have several different standards, adapted to each of these several ages or dispensations, or (2) He will judge all men by the same standard.

The first of these is certainly out of harmony with Him who is a God of order; the same yesterday, to-day, and forever; a God who changes not, and sees the end from the beginning. Can we for a moment suppose that God will judge the antediluvian and the patriarchal world by one rule, the Jewish by another, and the Christian by still another? This would be pre-eminently absurd. Yet this is, really, the ground occupied by some teachers of the present day. They tell us that the great moral code of God's government, the ten commandments, was not promulgated prior to its announcement on Mt. Sinai, and that the same was abolished at the crucifixion of Christ.

If this be true, then we must conclude that those living in these different periods were governed by three different moral codes, and therefore, in the Judgment, must be summoned to appear at separate tribunals or before the same bar with different standards of judgment. And then, what do we behold when these cases are all adjusted, and the good of all ages receive their reward? There are Abel, Enoch, and Noah, in the kingdom of God, with characters developed according to one code of morals; while Abraham, Moses, and Daniel reveal characters of a different nature; and Paul, Martin Luther, and John Wesley appear there, forever and ever, with characters formed by another standard of morality. Who can believe it?

How much more reasonable is the view that God will have but one standard in the Judgment! It is the same God that created all men that will be their Judge. He changes not, neither is there in him any variability or shadow of turning. His decrees are unalterable. His purposes will be carried out. He made man, and placed him on probation, subject to law, by which he might develop an upright and holy character. In order for man to do this, he must have a perfect rule to walk by. This he has given. "The law of the Lord is perfect." God said to Abraham, "Walk before me, and be thou perfect." This rule will be a transcript of the divine mind, reflecting the character of the great Creator.

The purpose of God in the creation of man in his own image was that man should glorify him. It is the duty of the creature to love supremely, his Creator; hence the command, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. This is the reasonable service of every one of God's intelligent creatures. A change in dispensations could not affect, under any considerations, their obligation in this respect. Nothing less than this will be required throughout an unending eternity.

But man failed to fulfill perfectly the object of his creation. He ceases to love his Creator, and obeys a usurper. He now is a sinner, weakened by transgression. The curse of God rests upon him. He must return back to the dust from whence he was taken. He is lost. But the promise of a Saviour is announced through the "seed of the woman." Hope revives as the plan of salvation is revealed. Now, to suit man in his fallen estate, that law which was affirmative in its requirements is now drawn out in a negative form, to shield man from the evil that would befall him. God sees that man would be active, always doing something; and, to keep him in the paths of virtue, he commands, "Thou shalt not," "Thou shalt not." By obeying these re-

strictions, the creature is in harmony with the Creator, and manifests that love which "is the fulfilling of the law."

God has implanted the principles of this law in the hearts of all men; and though some may have a more perfect copy than others, yet every one will be judged according to that portion of the law which is found upon his heart, and the obedience given to it, which will be seen by his life record, found in the "book of remembrance" above. The reason why the heathen, who have not heard of Christ, will be lost, is because they have not done that which they knew to be right, and have done what they knew to be wrong. They daily violate that copy of the law which they have upon their hearts. Paul says, "There is no respect of persons with God. For as many as have sinned without [the written] law shall also perish without law; and as many as have sinned in the [written] law shall be judged by the [written] law, . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

And lest we should conclude that the heathen might escape the judgment of God because they did not have the written law, he parenthetically throws in these words: "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the [written] law, do by nature the things contained in the law, these, having not the [written] law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:11-16. This scripture clearly teaches that, in the Judgment, if any shall be found who were doers of the law, and never had sinned, they shall be justified by the law. They were not transgressors, the law cannot condemn them. But such cannot be found, "for all have sinned and come short of the glory of God."

But some will say, Can God be just, and condemn the heathen? That is just what Paul asked when he spoke as a man. "Is God unrighteous who taketh vengeance?" He answers, "God forbid; for then how shall God judge the world?" Rom. 3:5, 6. Of those Gentiles who had slanderously reported against him, he says, their "damnation is just." Now, why? Let Paul answer. "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." Rom. 3:8-11.

As if to settle this forever, the apostle adds in the 19th verse, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." The margin reads, "subject to the judgment of God."

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." The law cannot justify the transgressor. All who shall be justified in the Judgment will have sought it through the merits of a crucified and risen Saviour; through his righteousness and not their own, that through faith in his blood, God "might be just, and the justifier of him which believeth in Jesus."

The declarations of the Scriptures, throughout, are such as to lead us to conclude that but one rule of judgment will be found in the great day of final account, when every one shall receive the things done in his body, according to that he hath done, whether it be good or bad. The Psalmist, in the 119th psalm, speaks of the "judgments" of God more than twenty times, referring to the law as the standard in the Judgment. He says, "My tongue shall speak of thy word; for all thy commandments are righteousness. Thy word is true from the beginning; and every one of thy righteous judgments endureth forever. Thy righteousness is an everlasting righteousness, and thy law is the truth." Again, "He shall judge the world with righteousness, and the people with his truth." Ps. 96:13.

The wise man says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "Yes, that will do," says the antinomian disciple, "for those who lived in the days of David and Solomon, when the law was binding." We ask, By what law would you have them

judged, if the law was abolished by the death of Christ? Will the law have a resurrection, or will you have them judged by an old dead law? A law repealed, without a saving clause, cannot condemn. Again: What will you do with the words of Christ when magnifying the sixth commandment, when he says, "Whosoever is angry with his brother without a cause shall be in danger of the Judgment"? Then it is revealed that he was a murderer. And James, after quoting two of the ten commandments, exhorts us still, so to speak and so to do as they that shall be judged by the law of liberty. Jas. 2:12. R. M. KILGORE.

USEFULNESS IN THE WORLD.

WE are living in a world where, and at a time when, a broad field of usefulness is opened before us. Then why be idle, especially when "time's career is closing"? Is it not reasonable that man, who is "made a little lower than the angels," to whom the whole creation ministers, should live, not for the good of himself, but for others? God has written upon all his works, "Be useful to all around you." The flowers that sweeten the air, the rain that freshens the earth, the mighty sun which cheers and gives light to all the millions of earth, declare that none of us should live unto ourselves. If we would understand these things, we should find that true enjoyment consists in ministering to the happiness or good of others. We should aim to make all happy and agreeable; we should in some way show ourselves benefactors to our fellow-men. Be useful in the world.

Then why complain about life and life's circumstances? for it is only by contentment we may smooth the way over its roughness; for

"The road may be rough, but it cannot be long; I'll smooth it with hope, and I'll cheer it with song."

Dear brother, sister, do not murmur. Complaining is useless; fretting is a sin; to repine shows a lack of confidence and trust in God. Some people are weary of life on account of these things; they show that their hearts are not right toward God on account of his providences. Fault-finding people are an unruly element in society; and the world around them is all a discordant jar. It is so in the family, the school, and the church. How much superior is a cheerful and happy mind! You can never be useful while murmuring and complaining.

Others are always "out of sorts." The weather is always wrong. It don't suit them, nor can it. It is too wet for this, too dry for that; does not rain when it should, and when it does rain it rains too long. This is the way with not a few persons who vainly imagine they are good Christians, while they are full of murmuring and complaint against the providence of God. They need conversion and the genuine grace of God in their souls. In order to be useful and cast a healthful influence around them, they must cease their murmuring, and try to realize that contentment is a continual feast.

Then, again, some seem to act as though there was no real service intended for them. They follow an idle, listless, aimless, go-easy sort of life. God did not intend us to rust out, but to be useful in the world. We have a work to perform; and "cheerful activity" should be the motto. There is something to do in order to be a worthy citizen in this world. We owe a great deal to the community in which we live, to the church and the world at large.

He who does nothing is a cipher, has not answered the great object for which he was sent into the world—is a mere blank in creation.

"This life to toil is given;
And he improves it best,
Who seeks by patient labor
To enter into rest."

J. H. ROGERS.

Memphis, Mo.

WHOM WILL YOU SERVE?

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. A master is one whom we serve, either as a willing servant, or a bond servant. We cannot be a devoted servant to two masters, however near alike they may be; for while our time is employed in serving one, we must neglect the other. And if we cannot serve as masters two men, who may be very near alike, how utterly impossible it is for us to serve God and mammon! therefore, as we

cannot serve both, we must serve one or the other alone. Mammon, which is riches or the lust of this world, has a great many subjects. "The love of money is the root of all evil." 1 Tim. 6:10.

If we are employed in the service of God we must serve him with our whole heart. We may not serve God awhile, and sin awhile, for such service is not acceptable in his sight. But what is it to serve God? Is it to spend our time, our talent, and our money for improper and needless food to satisfy our pampered appetites, for that which only feeds the craving and makes it harder to be resisted than before? Is it to spend our time in the pursuit of foolish literature, which only poisons the mind? or is it to be devoted to the service of that powerful goddess, fashion, who has no power save through our weakness, who through that weakness is mighty?

Is this the service of God? Is not this the service in which a great many of us who are professing to be the servants of God are engaged? Let us look to this thing. We may think we serve God. We may pray sometimes, we may read the Bible, we may attend public worship, and we may give a small portion of our substance to the support of the gospel; but is it not too much our aim to get something good to eat, and something nice to wear? This is certainly not the Bible standard for serving God. Then what is? "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This visiting of the fatherless and widows is a duty easy to be understood; but the duty to keep ourselves unspotted from the world is very broad. Now what is meant here by the world? Christ says, "I pray not for the world, but for those thou hast chosen out of the world." Then the world are those that God has not chosen. God has not chosen the rich of this world, but the poor, being rich in faith. Then those that are not rich in faith, are called the world. These are they which are engaged in sin instead of the service of God. Then to keep ourselves unspotted from the world, we must not engage in the sins of the world. There are sins of commission, and also of omission. We are not only to restrain from doing evil, but we are to do good. Meroz was cursed because the inhabitants came not up to the help of the Lord. So will it be with us if we stand idle. Christ says, Go labor in my vineyard; and the apostle says, As much as in you lies, do good to all men; and also, He which converteth a sinner from the error of his ways shall save a soul from death. How can we expect to hear the "well done" if we have not been faithful?

Let us consider this matter, and see whom we had better serve. If mammon be our god, and we must serve it, there is no use in trying to serve the living God, for we cannot serve both; but if the Lord be our God, let us serve him, that we may not hear the sentence, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

MARY E. DOBLE.

IMMORTALITY.

THE denial of the immortality of the soul is the denial of what can stand the test of neither reason nor Scripture. It is not the denial of anything attaching to human dignity, for it never did attach in any conceivable sense to mankind. It is passing strange that immortality, or the duration of being without end, should be so commonly referred to as the most distinguished mark of human nature, to deny which is declared to be a degrading of man to the level of the brute beasts. Is it not more truthful to say that the possession of a mental and moral constitution in which man resembles the Being who created him, and differs so vastly from the creatures beneath him, comprises man's pre-eminence and distinction?

Immortality, in the only sense in which it is applicable to man, is deathlessness—a duration of being without end. Is man pre-eminently a nobler being than the inferior animals because he has a longer lease of life than they? Is longevity to take the wall of mental and moral greatness? Then must it be true that he is most dignified who lives the longest, so that a man who lives thirty or forty years in the world is more dignified (in this life) than he who lives twenty. If there is such remarkable dignity in mere duration, then to what dignity must some animals, and even trees, arrive, a dignity super-eminent above that of man, in many cases; for there are ani-

mals and trees which survive the life of man. We shall need to adopt a new classification in our natural history, if longevity is to take so distinguished a place; for the inferior animals must be brought to the same standard, and that must be reputed the noblest animal who lives the longest. The swift and stately tiger must give place to the creeping tortoise, and the majestic lion must abdicate his throne in favor of his liege subjects of the forest. It must surely be apparent that the denial to man of immortality as his actual privilege, cannot be equivalent to the degrading of him to a level with the beasts that perish, inasmuch as it denies no constitutional characteristic, but only an alleged circumstance of his being.—*Eng. Christian Examiner.*

TABLE ROCK.

It is said that a few years ago a lady and gentleman were standing on Table Rock—that huge broad shelf on the Canada side of Niagara Falls. As they looked out upon the awful depth before them, they felt their nature thrilled in every fibre by the deafening roar which came up from the wild rush of the waters below. They looked down, and saw that the tooth of the angry stream had been gnawing out a vast hollow beneath them, and felt certain that ere long that delicately poised rock must inevitably fall into the boiling abyss.

Stirred by such thoughts they quickly hurried away from so dangerous a position. But they had not proceeded two minutes on their way before a deafening report, like the thunder of an earthquake shock, burst upon them with a long, loud roar, while the ground trembled beneath their feet.

Table Rock had fallen! two minutes, two short, fleeting minutes only, intervened between them and a grave beneath the roaring billows of that mighty, rushing river.

For ages the rock had stood, and men had visited it in safety, and presumption might still have said, It will not fall to-day. But it fell! There came a last day, a last hour, a last moment, and then a crash,—and those two persons were scarcely saved.

So on the toppling verge of human life stand countless mortals to-day, unconscious of their danger, and striving even to stifle their fears. But the crash will come at last. In due time their feet shall slide. Suddenly shall their calamity overtake them, for there is but a step between them and death.

So also a wicked world mocks and danees on the borders of eternity. The Judge standeth before the door. The day of the Lord is near and hasteth greatly, and while men are careless, thoughtless, and asleep, the Judge of quick and dead will come. "Of that day and hour knoweth no man." Yet we know that it must come sometime; and it may come very soon. Are you ready? or are you standing on "Table Rock," doomed to fall when the catastrophe shall come? Is there any time to waste? "Behold, now is the accepted time!"—*Messiah's Herald.*

MOODY'S ANSWERS.

The following are some of the questions handed to Mr. Moody at the Boston Tabernacle, with his replies to the same:—

"How can we get more life into our prayer-meetings?" Get more into yourselves first. It is a good thing to get prayer-meetings out of the ruts sometimes. Let the place of meeting be well ventilated and warmed, and cheerful. Let the prayers be short.

"How would you get a church to work?" Go to work yourself.

"Do you think it best to advertise religious services?" Certainly. We should learn from the world. Advertising is wise in business, and does more good than harm to religion.

"Is there any danger of preaching too much to the careless and too little to the unconverted?" I would go for the careless every time; and then I would attend to the unconverted. There is not much encouragement in going over a cold church to reach the world.

"How would you cure a chronic fault-finding church member?" Get him into the prayer-meeting and pray with him till the devil is cast out.

"May not a minister be too personal in his preaching?" Well, I don't know. Personal preaching is very effective. It is well to wake a man up, if he is asleep. A hunch from the elbow may save a soul.

"Would you encourage young converts to become communicants?" If they feel sure they are converted, I would.

"How can gambling in our churches be cured?" Have no festivals. There is no gambling at prayer-meetings.

"Would you encourage young converts to speak in meeting?" Yes.

TO-MORROW.

LORD, what am I, that, with unceasing care,
Thou didst seek after me, that thou didst wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter there?
O strange delusion! that I did not greet
Thy blest approach, and oh, to Heaven how lost,
If my ingratitude's unkindly frost
Has chilled the bleeding wounds upon thy feet!
How oft my guardian angel gently cried,
"Soul, from thy casement look, and thou shalt see
How he persists to knock and wait for thee!"
And oh! how often to that voice of sorrow,
"To-morrow we will open," I replied,
And when the morrow came I answered still,
"To-morrow."
—From the Spanish of Lope de Vega.

THE INQUISITION IN THE 13TH CENTURY.

[The following from Mosheim's Ecclesiastical History, b. 3, chap. 5, p. 2, may be of interest to the readers of the REVIEW.

A. O. BURRELL.]

"The persons arraigned before this tribunal, besides those mentioned in the text, were the abettors, encouragers, and protectors of heretics, the blasphemers, and such as resisted the officers of the Inquisition, or interrupted them in the discharge of their duties. A person became suspected of heresy if he said anything that might offend others; if he missed the sacraments or other sacred things; if he treated the images with disrespect; if he possessed, read, or gave to others to read, books prohibited by the Inquisition; if he said mass or heard confessions without being in orders; if he attended, even for once, the preaching of heretics; if he did not appear before the Inquisition as soon as he was cited; if he showed any kindness to a heretic, or aided him in making his escape. Abettors of heresy were those who harbored heretics or did not give them up; those who spoke to arrested heretics, without permission, or even trafficked with heretics.

"When the Inquisition discovered a transgressor of their laws, either by common report or by their spies or by an informer, he was cited three times to appear before them; and if he did not appear he was forthwith condemned. It was safest to appear on the first citation; because the longer a man delayed, the more guilty he would be; and the Inquisition had their spies and a thousand concealed ways for getting an absconding heretic into their power. When a supposed heretic was once in the hands of the Inquisition, no one dared to inquire after him, or write to him, or intercede for him. When everything belonging to the person seized was in their hands, then the process began; and it was protracted in the most tedious manner.

"After many days, and perhaps months, which the accused dragged out in a loathsome dungeon, the keeper of the prison asked him, as if it were accidentally, if he wished to have a hearing. When he appeared before his judges, they inquired, just as if they knew nothing about him, who he was, and what he wanted. If he wished to be informed what offense he had committed, he was admonished to confess his faults himself. If he confessed nothing, time was given him for reflection, and he was remanded to prison. If after a long time allowed him he still confessed nothing, he must swear to answer truly to all the questions put to him. If he would not swear, he was condemned without further process. If he swore to give answer, he was questioned in regard to his whole life, without making known to him his offense.

"He was however promised a pardon if he would truly confess his offenses,—an artifice this by which his judges often learned more than they knew before, against him. At last the charges against him were presented to him in writing; and counsel also was assigned him, who, however, only advised him to confess fully his faults. The accuser and informer against him were not made known to him, but the real charges against him were put into his hands. He was allowed time for his defense, but his accuser and the witnesses against him, he could know only by conjecture.

"Sometimes he was so fortunate as to discover who they were; but rarely were they presented before him, and confronted with him. If his answers did not satisfy the judges or if the allegations against him were not adequately proved, resort was had to torture, a transaction which well-nigh

exceeded the sufferings endured by the first Christians when persecuted by the pagans. The torture was by ropes, by water, and by fire. The rope was passed under the arms, which were tied behind the back of the accused. By this rope he was drawn up into the air with a pulley, and there left to swing for a time, and then suddenly let fall to within half a foot of the ground, by the shock of which fall all his joints were dislocated.

"If he still confessed nothing, the torture by water was tried. After making him drink a great quantity of water, he was laid upon a hollowed bench; across the middle of this bench a stick of timber passed, which kept the body of the offender suspended and caused him most intense pain in the backbone. The most cruel torture was by fire, in which his feet, being smeared with grease, etc., were directed towards a hot fire and the soles of them left to burn till he would confess.

"Each of these tortures was continued as long as, in the judgment of the physician of the Inquisition, the man was able to endure it. He might now confess what he would, but still the torture would be repeated, first to discover the object and motives of the acknowledged offenses, and then to make him expose his accomplices. If when tortured he confessed nothing, many snares were laid to elicit from him unconsciously his offenses. The conclusion was that the accused, when he seemed to have satisfied the judges, was condemned, according to the measure of his offenses, to death, or to perpetual imprisonment, or to the galleys, or to be scourged; and he was delivered over to the civil authorities, who were entreated to spare his life, as the church never thirsted for blood; but yet they would experience persecution if they did not carry the decision of the court into execution.

"What an infernal device is this Inquisition! What innocent person could escape destruction if an inquisitor was disposed to destroy him? A heretic, even if he had been acquitted by the pope himself, might still be condemned to die by the Inquisition. An equivocal promise of pardon might be given to induce him to make confession; but the promise must not be fulfilled when the object of it was obtained.

"Even death did not free a person from the jurisdiction of the Inquisition; for a deceased heretic must be burned in effigy. The inquisitorial judges do not deny that by such proceedings many innocent persons unavoidably perish, along with the guilty; but this does not trouble them. Better, say they, that a hundred good Catholics should be cut off and go to paradise, than to let one heretic escape, who might poison many souls and plunge them in endless perdition."

REVEREND.

SOME of the ministers in England have been engaged in a lawsuit, to find out whether a preacher not belonging to the established church had a right to assume the title *Reverend* as a prefix to his name. If they disliked such unscriptural titles as much as we, they would rather contend for the privilege of leaving them off. Mr. Spurgeon, not approving of giving flattering titles, writes thus in his *Sword and Trowel*:—

"We cannot lay down the pen without asking why so many brethren still retain the title of *Reverend*? We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend, George Rogers, just in the same way as we use the term, 'the venerable Bede,' or, 'the judicious Hooker;' but we are not prepared to reverence every strippling who ascends the pulpit; and, moreover, if we thought it due to others to call them *reverend*, we should still want some reason for their calling themselves so. It seems rather odd to us that a man should print upon his visiting card the statement that he is a reverend person. Why does he not occasionally vary the term, and call himself amiable, estimable, talented, or beloved? Would this seem odd? Is there any valid objection to such a use of adjectives, after the fashion is once set by employing the word *reverend*?"

If a man were to assume the title of *Reverend* for the first time in history, it would look ridiculous if not presumptuous or profane. Why does not the Sunday-school teacher call himself, 'the Respectable John Jones,' or the city missionary dub himself, 'the Hard-working William Evans'? Why do we not, as members of secret orders and others do, go in for 'worthy masterships' and 'past grands' and the like? I hope

that we can reply that we do not care for such honors, and are content to leave them to the men of the world, or to the use of those who think they can do some good thereby.

It may be said that the title of *Reverend* is only one of courtesy, but then, so was the title of *Rabbi* among the Jews; yet the disciples were not to be called *Rabbi*. It is at any rate a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title, as the professed ministers of the lowly Jesus. Peter and Paul were right reverend men, but they would have been the last to have called themselves so.

"No sensible person does reverence us one jot the more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity. A lad, fresh from college, who has just been placed in a pulpit, is the Reverend Smith, while his eminently godly grandfather, who has for fifty years walked with God, and is now ripe for Heaven, has no such claim for reverence. A gentleman of ability, education, and eminent piety, preaches in various places with much zeal and abundant success, but he is no *Reverend*; while a man of meagre gifts, whose principal success seems to lie in scattering the flock, wears the priestly prefix, having a name to be revered when he commands no esteem whatever.

"This may be a trifle; many, no doubt, so regard it; why then are they not prepared to abstain from it? The less the value of the epithet, the less reason for continuing the use of it. It may be hard to say who has a right to it, for many use it who have not been pastors for years, and have not preached a sermon for many a day; what on earth are they to be revered for? Other men are always preaching, and yet no one calls them *Reverend*; but why not? The distribution of this wonderful honor is not fairly arranged. We suggest that, as the wife is 'to see that she reverence her husband,' every married man has a degree of claim to the title of *Reverend* and the sooner all benedicts exercise the privilege, the sooner will the present clerical use of it pass out of fashion.

"We wonder when men first sought out this invention, and from whose original mind did the original sin emanate. We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of Rev. Paul, or the Rev. Apollos, or the Rev. Cephas."

As to the origin of this title, in its application to ministers of the gospel, the Rev. Brooke Lambert, in a letter to the *London Times*, gives some of the desired knowledge. He says, "The registers of the parish of Tamworth date back to the reign of Phillip and Mary, 1556. The first title given in them to a clergyman is the old title 'Sir,' with which Shakespeare has made us familiar. In May, 1567, we have an entry, 'Sir Peter Stringer, curate.' The clergyman who succeeded him is called 'Sir Richard Walker,' but there are other contemporaneous entries, such as 'sacerdos,' 'clericus,' 'preacher,' and 'verbi minister.' These latter seem to have obtained till, in King James' reign, we have the prefix 'master,' which, as we know, was applied to the great divine, Master Hooker, and this practice seems by our registers to have been continued through the commonwealth, though 'Minister of the Gospel' is sometimes added.

"We have, however, in 1657, the first use of the word 'reverend,' evidently in this case as a special mark of respect, not as a formal title. On '11 June, 1657, was buried our Reverend Pastor, Master Thomas Blake, minister of Tamworth.' In 1693 we have a clergyman by name Samuel Collins. I had noticed with curiosity an erasure before his name in each of the casualties, baptismal and funeral, recorded in our register. At last, in 1701, I was lucky enough to find an unerasod entry, and it appears that the obnoxious word was the title 'Revd.' (so written) prefixed to his 'Mr.' However, he seems not to have been able to hold to this title. One of his children, baptized in 1706, is baptized as the child of plain Samuel Collins, minister; and when he died in 1706 he was buried without the title 'Reverend'—as Mr. (i. e. Master) Samuel Collins, minister of Tamworth. Henceforward the same address is used till November, 1727, and after that date the prefix 'Reverend' never seems to have been omitted."—*The Common People.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 7, 1877.

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

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

OUR GREAT WORK.

If our work is only to raise up a membership of a few thousands, to establish churches by colonizing or gathering at certain points, and settling pastors over a few large churches, then ours is not a great work. But our work is a world-wide mission. Instead of gathering at certain points, our people for the past twenty-five years have been moving West and South, where they have called for publications and ministers to preach the word until we have Conferences in Minnesota, Iowa, Missouri, Kansas, California, Kentucky, and Virginia, and missions in Nebraska, Dakota, Oregon, Washington Territory, Texas, and the Canadas, and our publications alone are converting hundreds of men and women to the Sabbath annually, and very many of them in the Southern States. Several ministers in the South, and some of them evidently men of ability, have embraced the Sabbath and have begun to preach it, who have not seen one of our preachers.

When we view our mission to the world in the light of the word of God, what we are witnessing of the spread of the great truths connected with the last message is what we should expect. The only discouraging feature in the work is the want of vigilance and power in those who profess this message, and the consequent tardiness with which the cause moves forward. When we take a view of the past, the present, and the future, as far as we can look forward through the prophetic word, we are impressed that God has been leading in the preparation for our great work, and that we are now entering upon it in its length and breadth.

The present season tents are to be manned with speakers, exhorters, and tract distributors, on a much larger scale than ever before. Three will be used in California, one in Oregon, one in Texas, one in Kentucky, two in Virginia, one in Maine, one in Vermont, two in Massachusetts, five in New York, three in Ohio, one in Indiana, six in Michigan, one in Canada, two in Illinois, three in Wisconsin, two or three in Minnesota, and three or four in Iowa, making not far from forty in all. In many communities where these portable meeting-houses will be used for the solemn worship of God, the way has been partially prepared by the circulation of the SIGNS OF THE TIMES and other publications. We hope for a glorious ingathering of souls this tent season.

The General Conference Committee has been in counsel at Battle Creek for the past ten days. This Committee has spent much time in prayer, and in careful, anxious consideration of the wants of the cause, and for ways and means to supply destitute fields, and for the advancement of the work. We invite close attention to the subject of Regular Quarterly Meetings, as set forth in this issue. The Committee took an anxious interest in our European Missions, and feel more than ever that their influence should be felt in directing the important work there.

It was thought not possible for W. C. White and his wife to go to Europe to establish the press there at present. And the work there does not seem to be far enough advanced for this. While it may be difficult for them to leave the office of the SIGNS OF THE TIMES, they design to spend two years in study at our College, and we do not see that it is possible to do justice to a pioneer sheet for 1878 without them. As our cause advances we find ourselves overwhelmed with work, and but very few who will so adapt themselves to it as to be successful laborers.

The great want of the cause is consecrated laborers, who will cheerfully accustom themselves to care-taking, with a will to succeed, or die trying. We have labored hard to select men to fill important places in the work at head quarters, and about three in four prove failures, because they do not commence with a proper sense of the work, and will not bend muscle and brain to this work of sacrifice for the cause of Christ, with that singleness of heart and life which will secure his blessing, and rapid advancement in tact and ability to fill important positions. Some are bound to succeed. They in a short time learn to carry a load of care, and finally reach that point where a life of care-taking becomes natural, and they are very happily laboring under the inspiration of accomplish-

ing in number-one order and style that which the providence of God brings before them to do. The cause of truth languishes, and the few who stand beneath the burdens of the work are ready to faint and fall for want of the help of those young men and women who should at once enter upon it with a will to succeed, or die trying.

Our great work demands means as well as faithful men and women. The General Conference is in debt, and there comes in a call for a tent in Texas from Elder Kilgore, and one from Elder Fulton of Canada West for another. Elder Bourdeau, in Canada East, is calling for help, and Elder Lane has learned to take photographs in his tent in the daytime to support himself in preaching in the same tent evenings and Sundays. Times are hard everywhere, and will not justify moving from State to State, and the reckless use of means. Our ministers must settle into the work, and make our missions self-sustaining as fast as possible.

Elder Canright, and some others who labor like him, are lushing that old cry of "hard field of labor" which came from idlers in the Lord's vineyard. God will be with all true laborers, and his Spirit moving upon the hearts of the people softens any field of labor. God has done more through Eld. Canright in New York the past year than had been done in five years before. His labors have added to the s. b. funds of that State enough to support four of our ministers. And at the same time the General Conference treasury is drained to assist men who do not add to the treasury a tithe of what they draw out. Elder Canright goes to New England to labor. We hope that his efforts there will not be crippled by the jealousies and narrow views of those who are content to do next to nothing, as they have been in the State of New York.

The General Conference Committee has laid plans for paying the debt on the College, building at our Sanitarium grounds, and increasing facilities for its usefulness. And we mention last, but it is by no means the least, a series of Biblical Institutes that shall reach from one end of the land to the other. Elders Smith and White are preparing a volume containing the series of lectures with questions to the class, and questions from the class and the answers. They will commence lectures where desired, and when they can get large classes in early autumn.

Time and space forbid further reports of the work of the Committee this week. Our great work, as canvassed by the Committee, will be the subject of future remarks. J. W.

REGULAR QUARTERLY MEETINGS.

WHEN our work began, some twenty-five years ago, we had everything to learn. For the first dozen years or more our brethren were few and scattered. But as our numbers began to increase, and churches were formed, the necessity for organization and system became more and more apparent. Some attention has been paid to this subject; but in the press of other things, much has been neglected. We now number about twenty thousand, with some five hundred churches, and about fifty new churches are being added yearly.

A little examination shows that the records of many of these churches have been imperfectly and poorly kept. Some are in utter confusion, and others have no record at all. Names of persons are on the records as members in good standing who have not even kept the Sabbath for years. Others who have moved away have not been looked after, but all knowledge of them has been lost. This ought not to be so.

Again, we find many cases of members who either from feeble health, or poverty, or some little trial or loss of interest, have not reported themselves to the church for years; yet no one has visited them or inquired after them. Many dear souls are thus entirely lost to the cause. We also find that many of our churches have been very slack about celebrating the ordinances. Some churches do not have them once a year, some not once in five years, and others never. We believe that this is wrong, and displeasing to God. These sacred ordinances should be regularly attended to.

Every year our s. b. fund is becoming larger and of greater importance. The progress of our work now depends largely upon the regular payment of this fund. It is generally calculated now that all pledges on s. b. are to be paid quarterly. It is very important that they should be. If allowed to run longer than this, the Conference becomes embarrassed and the amount becomes so large that the individuals fail to pay it at all.

And now the added one-third for the T. and M.

work, which is generally adopted by all our Conferences, is also to be paid quarterly. Then all members of the T. and M. Society are required and expected to report to their librarians every quarter. The efficiency of the Society depends largely upon this. Drop the reporting, and the work stops. Every librarian is also required to report quarterly to his director. But there has been great difficulty in securing these reports. Where these quarterly meetings are not held regularly, but are left to be appointed by the director, much confusion unavoidably occurs. Then the constitution directs that a State quarterly meeting of the directors be held quarterly. Also, it is the duty of each s. b. treasurer to forward all money once a quarter to the State Conference treasurer, and report the same to the State secretary. Here again we have found great difficulty in securing this.

Hence, to obviate these evils and to secure system and union of action throughout all our Conferences and churches and among our scattered brethren, we recommend all our Conferences to adopt and put into effect the following plan of

REGULAR QUARTERLY MEETINGS.

1. Let all our Conference years, s. b. pledges, quarterly reports, etc., be counted from Jan. 1st each year, instead of beginning them irregularly through the year to harmonize with the sitting of the Conferences. Do this, and all will begin together and everybody will know just when it comes. One notice by the Gen. Conf. Com. will answer for all. Then our years and quarters will all be of the same length. Then we shall not come up to our camp-meetings with all the business of a year to be done in a hurry and confusion.

2. Let every individual church by itself alone hold a quarterly meeting upon the first Sabbath and Sunday in January, April, July, and October. At each of these quarterly meetings business should be done in the following order:—

(1.) Sabbath morning, when the church has assembled, let the clerk read each name on the church record. When a name is read, if the person is present, call upon him to relate his present condition, feelings, etc. If any members are unavoidably absent, they should send a letter to be read at that meeting. If they are not present, neither have written, then let the officers of the church inquire after them and immediately either write or visit them. Thus every member of the church will be personally heard from and inquired after every three months. This will save many a soul from apostasy and will keep the record clean.

(2.) Then let every church which has an ordained elder celebrate the ordinances. Don't put it off till the minister comes, nor wait till everything is in perfect order, but attend to it then and there. This would be a happy thought, to know that all our people throughout the world were celebrating these holy ordinances at the same time. Surely the Lord would be pleased with such a sight.

(3.) On the next day or evening after the Sabbath, let all come together and pay their s. b. pledges and the one-third for the past quarter. If any fail to do so, the treasurer should immediately see them or write them about it. Much depends upon the promptness of the treasurer in this matter.

(4.) At the same time have a meeting of the Tract Society for that church, in which each member shall read his or her report for the last quarter, and hand it to the librarian. If any fail to do so, the librarian should see them or write them immediately.

(5.) At the close of the meeting let each s. b. treasurer prepare his report to be sent with his money to the State treasurer and secretary the next day, Monday. Also let the librarian make out his report that day ready to be sent Monday to his director. Thus, every item of business in that church and Tract Society will be regularly attended to at a definite time once a quarter.

3. The next Sunday each director will have all the reports in his district, at which time a quarterly meeting of the churches in each district can be held.

4. The following Sabbath and Sunday, the third in that month, the State quarterly meeting can be held, at which the reports of all the directors can be read. This will complete the quarter.

We think that the utility of such a system of quarterly meetings will be apparent to every one. Just before each quarter an article can appear in the REVIEW reminding the brethren of the approaching meeting, and what they should do to be ready for it. Sabbath and Sunday, July 7 and 8, will be the first meeting according to this arrangement. We advise that all

pledges and reports be squared up to July 1, and then all begin at this quarter together, as this will be the middle of the year.

Let no church wait for a minister to visit them and instruct them about this matter. The above is just what is to be done. It is so simple that all can readily understand what to do.

JAMES WHITE, } General
S. N. HASKELL, } Conference
D. M. CANRIGHT, } Committee.

OUR EUROPEAN MISSIONS.

THE Seventh-day Adventists have two Missions in Europe, under the supervision of the General Conference. Elder J. N. Andrews, who had a deep and valuable experience in America for a quarter of a century as a laborer in the gospel, is our "ambassador for Christ," to represent our doctrines and practices in Switzerland, France, Germany, Italy, and where else the providence of God may give him an open door in Europe. He has labored in the gospel in Switzerland, Prussia and Italy, and has nearly completed one year's publication of an eight-page monthly in the French language. Want of proper help on his paper, however, with the study of the French and German languages have kept him from the gospel field almost entirely the past year.

Elder J. G. Matteson, who has labored thirteen years successfully in America as a preacher and editor, has recently been sent to his native country in Europe to represent Seventh-day Adventists in Denmark, Norway and Sweden. We hope much from this mission. Elder Matteson will want means immediately on his arrival in Denmark to commence his work of preaching and publishing, as he has no old and tried friends there, to whom he can look for support. We therefore announce to the friends of missions and those anxious for the prosperity of the cause of God, that the privilege is now set before them of donating for the advancement of Elder Matteson's mission to Denmark. Please remit, without delay, to REVIEW AND HERALD, Battle Creek, Mich.

And while these two brethren are amenable to the General Conference, it is expected of them to give that form to the work that will best advance and build up the cause. And as long as they have charge of the work, under the general supervision of the Conference, those who labor with them must respect their position, judgment, and counsel. Our beloved brother, Elder D. T. Bourdeau, was sent to Switzerland to help Elder Andrews who labored under the embarrassment of his imperfect French. It was very difficult for him to edit a paper in the French language, or to speak in French, at the time of Elder Bourdeau's arrival. And besides, he had much care and anxiety for the work in Elder Ertzenberger's German field. It has seemed to us that Elder Bourdeau was very much needed in Switzerland, for the first year of his missionary labor in Europe at least, to work under Elder Andrews in raising up new friends and supporters to the cause in Switzerland, to hasten the cause there as fast as possible on to a self-sustaining basis, and to assist Elder Andrews while making almost super-human efforts to master the French and German languages.

We are pained to learn that Elder Andrews and his son and daughter have been kept from their studies, and Elder Andrews from the lecturing field, to do such work as folding papers, and making tracts, and next to nothing being done in Switzerland and France in gathering numbers to the small membership, and strength to the feeble cause.

Elder Bourdeau labors hard, even beyond his strength. He needs the counsel and care of Elder Andrews in this. But more than all, he needs the counsel of his brethren *where and how* he should labor as God may give him strength.

Those who labor to build up the cause in Europe have a model in many respects to work after. The cause in America has arisen from a humble beginning. Those who have managed adopted the plan to labor where they could accomplish most with the least means. Our first publishing house was not established at New York, Boston, Cincinnati, or Chicago; but in the (then) village of Battle Creek, Michigan, of 2,000 inhabitants. Here the work has been carried on to much better advantage, and with very much less means, than it could have been in some large city. And it has been considered of the utmost importance to encourage laborers to go out to preach the word of God and scatter our publications where they could accomplish most immediate good. This policy secured growing strength of numbers and means to the cause at every step.

If it be said that the fact that the European

paper is published at Bâle gives it position and influence, then we might regret that such position and influence was not given the REVIEW AND HERALD twenty years ago. Something may be gained in publishing in Bâle; and a hundred times as much may be lost by shutting Elder Andrews up in that city, away from his brethren who should do a hundred things to help him, in the way of board, and such work as they can do on the paper and the tracts without charge.

We are becoming terribly anxious about the mission in Europe. If it be true that preaching can do but little without publications, it is quite as true that publications will do little without preaching. The work in Europe, in order to prosper, must copy after the American model. Elder Andrews must have such help on the paper and the tracts as to enable him to go into the lecturing field a part of his time. Elder Bourdeau must join him in this work, to raise up churches and supporters of the cause.

We have become very deeply interested in the case of Dr. Ribton of Naples, Italy. But we cannot see our way clear to make his work a distinct mission at present. We recommend that Elder Andrews visit him without delay, and report to us at Battle Creek. We are anxious to help and counsel every man God is moving out to work in his cause; but wish more evidence than mere correspondence, before putting means into the hands of utter strangers. Past impositions may have made us too cautious; but as the worthy poor who have a just claim on the charities of the public, suffer on account of the impositions of those who follow begging as a trade, so it is to be feared that the true servants of God are sometimes left to suffer because of the necessary caution to guard against impostors in the ministry.

Elder Andrews must not be confined to his paper. It will be for the good of his physical and spiritual health for our very dear brother to go out here and there and speak to the people. He must leave part of the work of his paper to others. It would be well to print only four or six times in a year, rather than to shut himself wholly up to printing. And it would be better to have the translating and printing imperfectly done, rather than to have nearly the whole force of the European Mission spent on a monthly sheet.

We trust, however, that Elder Bourdeau will cheerfully join Elder Andrews, and that the work of publishing and preaching will be balanced, and that numbers and strength will be added to the cause in Europe.

GEN. CONF. COM.

KANSAS CAMP-MEETING.

THIS meeting was not nearly so largely attended as was expected, owing to the recent heavy rains, by which the streams were raised so high that it was impossible to travel with teams in some parts of the State. The railroad bridge at Lawrence, as well as the wagon bridge, was taken away. There were about 250 Sabbath-keepers tented upon the ground.

As the meeting fairly opened, it became evident that a spirit of depression was resting on the minds of most of those present, with some amounting to discouragement. The attendance being small, the disappointment of many that Bro. and Sr. White did not come, only one speaker being present from abroad, and the finances of the Conference being deficient, all conspired to make the outlook gloomy. Bro. Ayers, the president, came with a full determination to refuse to bear any responsibility of office during the next year. Of course, some were discouraged for personal reasons, being backslidden. But the clouds early began to break away and the light increased unto the close. Burdened souls were set free; several made their first start in the cause; fourteen were baptized.

At the Conference of last year, \$200 were drawn in advance on the pledges of the then coming year. This year there was a deficiency of \$376 on the pay of the ministers; a new tent, 50 by 70, had been purchased, unpaid for, and some small sums were due on camp expenses. But this deficiency was all made up at this meeting, mostly by donations of ready money, with some pledges on short time, so the Conference commences another year with all debts paid and a good prospect for the future.

This money was raised with very little urging, and nothing that could really be called *begging*. With eight new churches received into the Conference, and five unorganized companies taken under its care, the brethren and sisters felt that the labor performed was worthy of the hire allowed to it, and every dollar was given with a

cheerful good-will. The new tent is needed; and the president, re-elected, and all the ministers, start out with new strength and courage. The proportion of new faces seen at the meeting was unusually large. Bro. Stover informed me there are about sixty new converts to the truth in his section.

The weather was excellent, though the nights were rather cool, as a season of heavy rains was just past. The "first-day Adventists" once held a tent-meeting here, and preached "definite time" for the Lord's coming. I was told by the editor of the paper in Ottawa that much prejudice existed here because of the general belief that we set the time for the advent. This we had to wear away, and we are now informed that the attendance would have been much larger if the meeting had continued longer. This leaves a good prospect for a tent-meeting here at some future day. But our congregations were good in the main. Sunday morning it was evident that the church members mostly attended at their own churches, but in the afternoon and evening the attendance was large. Better order I never saw at any outdoor meeting. When the congregations were largest, there was no noise nor confusion about the camp. Without any guard, nothing was disturbed by day or night.

I think the prospect before this young and growing Conference is decidedly encouraging. Five ordained ministers and four licentiate, all in the prime of life, youthful, vigorous, and energetic, and others beginning to feel the burden of the work. The utmost harmony prevailed in all their counsels. Openings before them are abundant, calls for labor coming from every direction.

J. H. WAGGONER.

Ottawa, Kan., May 30, 1877.

WHAT CALIFORNIA THINKS OF ELD. WHITE AND WIFE.

OAKLAND, Cal., for several years past has been the home and head-quarters of Bro. and Sr. White. Their connection with the large tent-meetings at first, and the great temperance movement in the city at that time, their position as public speakers, their labors in building up a prosperous Seventh-day Adventist church in that city, together with a good meeting-house, and particularly Bro. White's extensive business transactions in establishing and conducting the Pacific Press in that city,—all these things have made them well known there. The Oakland *Evening Democrat*, of May 11, 1877, thus states how they are regarded on that coast:—

"PERSONAL.

"Eld. James White, President of the organization known as the Seventh-day Adventist Church, with his wife, both powerful speakers, left this morning for Battle Creek, Mich., where is located the College and Theological Seminary of that denomination, of which Eld. White is also the official head. It may probably be truthfully said that he is the master spirit of that organization in the world. He has in a very short time built up a strong organization on this coast, built a fine church edifice here and in San Francisco, organized and equipped one of the largest and most complete publishing houses in the country. He also manages another and larger house in Battle Creek. As a business man his integrity is spotless; no breath of reproach even having tarnished it; as a citizen he is enterprising and an honor to our city; in all the relations of life, upright, honorable and pure. We wish him and his able wife and helper, a safe and pleasant journey, and a speedy return to this their home by the Golden Gate."

We are glad that it is the privilege of God's servants to live in such a manner as to command the respect and esteem of the community where they are best known. This has been the case with Eld. White and wife wherever they have lived. The moral character and business integrity of no public man or private citizen in Battle Creek, Michigan, where he has lived for twenty years, stands higher than that of Eld. James White. This I personally know to be true.

D. M. CANRIGHT.

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

(Continued.)

Who started that work in the West? Snook and Brinkerhoof. Where are they now? Apostates from the faith, both of them. What has become of Goodenough, who was once the leading spirit in that work? Where is Fuller? And so we might go back. What has become of the Cranmer party? What has become of the Messenger party? Where are Hicks, Armstrong, and Lonsdale? Gone, long ago. Who are the

hands running it now? Only men who have lately come up, to try their hands at the job which has failed a half dozen times before. Brethren, does this bear the stamp of God's work? Has the great God of Heaven been leading in such miserable work as that? I should fear to insult Heaven by any such supposition. No. This party and their work from beginning to end have been a striking fulfillment of the words of Gamaliel:—

"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished: and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught." Acts 5:35-38.

These few verses are an epitome of the history of these rebel parties who have gone off from us. Not only a Theudas and a Judas, but a half dozen more have risen up, and drawn off followers after them, and they have all come to naught; and that will sooner or later be the end of this also. It is a forlorn hope—God's hand is against it.

But what is the real object of this party? What does it exist for? Simply and solely for the purpose of opposing and hindering the work of Seventh-day Adventists. This is the only thing that gives it life. They may deny this as stoutly as they choose, but this is their real motive. They may whitewash it over, and put on a pious face as long as that of a Pharisee, and yet they cannot hide their spirit. We know them. I have known them all along the line from Maine to California, from Minnesota to Kansas, and their object everywhere and all the time is the same. They have just enough of present truth to make them excellent tools of the devil. You will find them, one here, or two or three there, on the borders of some of our churches, zealously sowing discord, creating doubts, and warring upon weak brethren. They keep their eyes open for any halting ones, or doubting ones, or persons in trial. If any church trials or doubts come up among us, they are on hand like buzzards after carrion. They have a keen scent for these things. They never miss a chance. They furnish argument and ammunition for our opponents with which to oppose our work, and tear down even the Sabbath itself.

Hear the confession of one who has been engaged in that work for many years, and has gone back to it again. The following from his pen was published in the REVIEW of July 7, 1868:—

"A CONFESSION.

"With deep humility would I confess to the readers of the REVIEW my errors and mistakes in opposing what I now regard as the work of God. For more than two years I have been engaged in open warfare against certain positions held by our Seventh-day brethren. My object has been to tear down, to dishearten, discourage, and cause doubt and unbelief everywhere (so far as my influence extends) among this people. I have also put forth my best efforts to prejudice and influence first-day Adventists against this people and their views. I now see my mistake and deeply feel my wrong course in so doing. Nothing but Satan himself could induce me to engage in such an unholy warfare. I have been blinded by his dark influence, and controlled by his Satanic power, while warring against the people of God. All this I frankly and humbly confess. I am guilty before God of a great sin, in uniting my influence and talents with the rebel hosts in opposing God's chosen people, who keep the commandments of God, and have the testimony of Jesus Christ. I humbly ask the forgiveness of God and my brethren for the wrongs I have committed while engaged in this rebellious work.

"Especially do I feel the wrong done Bro. and Sr. White, and would again ask their forgiveness. I shall ever hold them in grateful remembrance for their plain, cutting, and faithful testimonies to me, during their visit to our place last winter. They were instrumental, by the blessing of God, in rescuing me from the snare of the devil. I bless God for sending his faithful servants this way, and for his Spirit which attended their faithful labors. The Lord worked with them in power, not only in reclaiming the erring and backslidden, but in the conversion of sinners to God. A great and good work

commenced under their faithful labors, and is still going forward. To God be all the praise.

"As it regards the testimonies of Sr. White, I became partially convinced, during their visit to our place, that they were from God. Since then my conviction has been widening and deepening, until I can truthfully say that I believe Sr. White is a humble, devoted, godly woman; and that her testimonies are from Heaven. I cannot, yea, I will not doubt, for darkness is sure to follow. It is the united testimony of all who have had any experience in the matter, that the more confidence they have in Sr. White and her testimonies, the more they enjoy the blessing of God. This has been my own experience. Now why is this? Does the Lord bless people more for believing error than truth? If so, the more confidence and faith we can get in the doctrine of modern spiritualism, or any other Satanic delusion, the more of the blessing of Heaven we shall enjoy. What an idea!

"Who are the most humble, devoted, self-sacrificing, godly persons to be found among Sabbath-keepers? Do they comprise that class who are doubting, halting, questioning, disbelieving, and fighting the visions? *Certainly not.* This class are noted for their selfishness, their worldly-mindedness, and their lack of consecration to God and his cause. They are the lukewarm, the half-hearted, the backslidden class, among Sabbath-keepers. This fact alone should teach us that God is in this work, and no weapon raised against it can prosper. My own sad experience has taught me that it is *spiritual death* to doubt or oppose any part of this work. God's hand is set to the work, and it is destined to triumph, although men and devils may oppose.

"I feel very unworthy of a place or name among this people. My life, during the past two years, has been both an injury and a disgrace to the cause of God. I would, in view of my wrongs, deeply humble myself before God, and seek forgiveness for all my sins, while Jesus pleads the merits of his own precious blood in my behalf. I desire, as far as possible, to counteract my wrong influence, and shall labor to this end. My faith, sympathies, and interests are now with this people; and I hope never again to turn traitor, but find some humble place among them, where what little influence I may have shall not be to tear down, but to build up. I feel an earnest desire to enlist all my energies in righting my wrongs. And I hope, dear brethren and sisters, not only to obtain your forgiveness, but to have your prayers, that I may be kept from the deceptive power of Satan in these last days.

"From your erring brother,

"W. H. BALL.

"Washington, N. H."

This confession states just what is true of the aim and work of that whole party. While professedly loving the Sabbath, they are really throwing their whole weight right against it. Where they bring one to its observance, their opposition to our work turns ten from it.

D. M. CANRIGHT.

(To be Continued.)

A HAPPY HOME.

"Six things," says Hamilton, "are requisite to create a home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God."

FLABBY RELIGION.—Much of the religion of the day is flabby indeed. It is afflicted with a sort of Saint Vitus's dance—now bending this way, and now that; and it is uncertain which way it will wriggle next. It is almost disposed to change our Bible for a science that, instead of tracing our origin to Adam, makes us only a better order of tadpoles; and instead of reading, "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph," would read, "The fish begat the reptile, and the reptile begat a marsupial animal, and the marsupial animal begat the inadrumana, and the inadrumana begat the gorilla, and the gorilla begat the ape, and the ape begat Darwin." Much of our modern religion begins with a eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood. It is a heap of putrefaction, unless St. John was wrong when he described it as "wretched, and miserable, and poor, and blind, and naked."—*Talmage.*

"AND THERE SHALL BE NO MORE DEATH."

Is there a land so fair, so bright,
That tears are never found?
No sighs nor sorrow in that land,
But only joys abound?

No rude alarms, nor stormy blast,
Shall sweep o'er that bright land,
And friend from friend shall never part,
Amid the heavenly band.

What most we love and cherish here
Doth quickly fade away.
But ah! the joys of Heaven endure
One long, eternal day.

Is there a mansion, Lord, for me,
Waiting in that bright land?
O, may I walk the golden streets
Amid the angel band?

Then will I list the Master's voice
And with him suffer here,
If with the faithful, I, at last,
With Jesus may appear.

L. E. MILLER.

Council Bluffs, Iowa.

Progress of the Cause.

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

NEW YORK.

Niles Hill.

BRO. A. H. HALL, writing from Niles Hill, says, "Yesterday was a good day here. In the morning we had a good social meeting. Nearly every one, old and young, had a testimony to bear. Some new ones took a part. House well filled at preaching time. We organized a Sabbath-school, consisting of five classes of children and one class of young ladies. Between forty and fifty attended the ordinance meeting. I think that forty took part. It was one of the most happy meetings I ever attended. Some strong men wept like children. Such a day they have not seen for many years, if ever. It is eight years since they had the ordinances in this church. One sister who had been an Adventist for fourteen years had never attended an ordinance meeting. This is too bad. Such slackness is a disgrace to us.

"This revival is felt all over the town. The people thought that Seventh-day Adventists never had revivals like this; hence it astonishes them the more. They are very anxious to have the tent come to Wellsville. There is a great interest to hear on the subject of the Advent."

Thank God for this good work. May it go on and increase. D. M. CANRIGHT.

Parma.

I VISITED Parma again last Sabbath and first-day, May 28, 29. Found the friends doing well. Baptized several more, and arranged s. b. amounting to nearly \$150.

An error occurs in the testimonial given in my last report, which I would like to correct. The sentence, "And passages which are usually regarded as obscure, because woven into intellectual chains, were explained," should read thus: "And passages which are usually regarded as obscure became woven into intellectual chains," omitting "were explained."

S. B. WHITNEY.

Allegany County.

SABBATH, May 26, was a good day for the church at Niles Hill. Bro. A. H. Hall spoke in the forenoon. The social meeting was excellent, and our house of worship was well filled. A Bible-class and Sabbath-school was organized, and teachers elected, and in the evening the ordinances were celebrated. It was a most precious season. Union and harmony prevailed.

Bro. Canright's labors have proved a great blessing to this people, and the way is now open for him to come to Wellsville with the large tent, which we hope he may do immediately after the Western N. Y. Camp-meeting, if the providence of God so directs.

JOHN LINDSEY.

Wellsville, N. Y.

VERMONT.

OUR T. and M. quarterly meeting held in Granville last Sabbath and Sunday, we consider the best ever held with Dist. No. 6. There was a good attendance. One of the lonely ones came seventy miles, others forty.

Two sermons were preached on the Sabbath, one social meeting held, and another for the celebration of the ordinances of the Lord's house. The last was one of marked profit. One member was added to the church.

On first-day morning, we enjoyed a re-

freshing prayer and social meeting. This was followed by a sermon on faith and works, after which came the business of the T. and M. meeting. The reports returned were in number equal to the membership, showing a fair amount of work done, especially in the circulation of reading matter. A good work has been done in the sale of the Family Health Almanac, for which the Society has received more than cost.

Bro. Haskell was not able to go into this district when in the State last winter. But we were thankful to know that these brethren and sisters had taken hold of the payment of the one-third, and had actually, considering their financial and numerical strength, gone ahead of other districts. The meeting closed by raising money to pay for fourteen copies of the SIGNS, for club use, and securing one full-paying subscriber. Arrangements were made to have meetings held regularly at Fayston, Waitsfield, Warren, and Granville.

The cause in this small and newly formed district has suffered from precipitant moves of some, and apostasy of others; which we deeply deplore. It is not the work of this message to dress up persons and make pets of them, but to refine, elevate, and save them. It is not to screen one in his wrongs, but in meekness and love to lead him to confess and forsake sin. Says the apostle, "Abstain from all appearance of evil."

We are thankful that our friends here are rising above reproaches and difficulties, which have obstructed their way. Two have commenced the observance of the Sabbath in Fayston, recently. The progress of this truth and the lives of those of us who profess to love it, are closely watched by others, who in spirit are with us. May they have moral courage and fortitude to obey and live.

A. S. HUTCHINS.

May 23, 1877.

OHIO.

LEAVING New Antioch, May 15, we reached Lima in Allen Co., in the evening. Here we were obliged to remain for one week on account of sickness. We were kindly cared for at the good home of Bro. J. M. Watts. We consequently failed to meet our appointment at Mendon. Before leaving that section, however, we attended to some matters by visiting the brethren.

We met with one instance very encouraging to T. and M. workers. Through the instrumentality of Bro. J. J. Boardman of Bowling Green, O., his sister, near Van West, had embraced the truth, wholly by reading what her brother had sent her. I take her to be a woman of deep piety, and she gives evidence of having read the truth closely. Her earnest prayers and faithful labor as a missionary, with the few tracts and papers in her possession, have been crowned with success. A son and two daughters-in-law are now keeping the Sabbath. Her son (a young man with a small family), if he continues to walk with God, may become very useful in the cause. We parted with them with a season of prayer, after a visit of about three hours, feeling that our spirits had been refreshed by witnessing their love for the present truth. Let missionary workers take new courage, and sow the seed everywhere. We cannot tell which shall prosper.

Thursday, the 24th, we held meeting at Hamler, in Dist. No. 6. The ordinances were celebrated. Great destitution prevails in this portion of the State in consequence of a failure of crops for the past two years. Crops are promising this year. With a return of prosperity, may there be a corresponding spirit of liberality and sacrifice.

H. A. ST. JOHN.

DALLAS, TEXAS.

I HAVE labored to set before the brethren duties of a practical nature, preparatory to entering upon an investigation of difficulties which have existed for some time, and had caused division in the church. Now, after the first battle is fought, and one week is passed, we are glad to report that not a single soldier was killed, and the few who were wounded in the fight are again at their post, and are buckling on the armor anew. Our prayer and social meetings, since the investigation, give evidence that the work which has been accomplished is not merely superficial. God has wrought wonderfully in bringing about such happy results. Several new ones, some children of our brethren, have expressed themselves publicly that they desire to

become Christians, and have asked the prayers of the church, since union has been restored.

I shall labor here, as duty may require, to help the church till with a tent or in some other way I can meet some of the calls for labor, which are coming from every direction. R. M. KILGORE.

ILLINOIS.

Woodburn.

SINCE last Friday we have spoken six times in Woodburn, besides attending one Sabbath-school, an ordinance meeting, and three business sessions. Our last meeting closed about 11:30 P. M. This church indulges, at times, in a party spirit. This greatly weakens the body. Brethren, the members constitute but *one body*. We delivered a plain testimony, and hope good was done. Systematic benevolence was renewed and increased. T. and M. work was considered and improved. Two were immersed, and three joined the church.

G. W. COLCORD.

Leroy.

WE closed our labors in Leroy, for the present, last night, having held in all about fifty meetings. We obtained twelve subscribers for our periodicals, and leave a dozen or more keeping the Sabbath. We hope to hold a meeting here this fall at such a time that the country people can attend. We are offered school-houses near the town, and we hope to be able to supply some of these calls during the fall and winter.

We found one person here who had embraced the truth under the labors of Bro. Bates, but had fallen back through discouragement. It has caused many bitter tears of regret. Oh! how terrible to backslide from this truth! The one above referred to, is again rejoicing in obedience to the truth. Several others are under conviction, and, we trust, will soon obey. Bro. Merritt assisted during the most of these meetings.

C. H. BLISS.

May 28, 1877.

QUITMAN, GEORGIA.

It would be almost impossible to keep up evening meetings here, the people are so scattered. The plantations are large, and the houses far apart and off in the woods in all directions from the main roads. The people are not a church-going class. One minister has charge of four churches, speaking to each once a month. This is all the meeting that many of the members have for the month.

But the people are anxious to hear. I have many invitations to preach, and openings are presented faster than I can improve them. Much must be done by missionary labor from house to house. This I am now better prepared to do. The health reform is receiving the attention of some.

C. O. TAYLOR.

NEBRASKA.

ACCORDING to appointment, I held meetings with the church at Decatur, May 19 and 20. They have been passing through some dark places, yet I trust a brighter pathway lies before them. At this meeting, Bro. M. D. Clark was ordained elder, and a young man who has lately commenced to keep the Sabbath was baptized, and united with the church.

The 26th and 27th I held meetings at York Creek, and organized a church of thirteen members. Bro. Geo. Dawson was elected elder, and Bro. O. H. Shelden deacon. Systematic benevolence was pledged amounting to one hundred dollars.

This State is a new field of labor, it being only two years last April since the second church was organized; but, although there has been but little ministerial labor bestowed here, there are now twelve organized churches holding their regular Sabbath meetings, with a membership of about two hundred, among whom there is not, to my knowledge, one tobacco-user. I thank God for a religion which cleanses man *both soul and body*. May the Lord speed it onward until it has accomplished that whereunto it is sent. CHAS. L. BOYD.

WISCONSIN.

WE commenced meetings at Mount Pisgah, May 5. Brethren from Leon and Sugar Grove met with us. Bro. Nesmith was chosen and ordained elder, and Bro. Rathbun deacon. The members were much be-

hind on their s. b. pledges, which they will settle up soon as they can, as they are laying by all the tithes for the Lord, according to his word. If they do it faithfully, a great blessing awaits them. Mal. 3: 10, 11.

The next Sabbath and first-day they held their second quarterly meeting near Sugar Grove. The school-house was crowded on both days. On Sabbath three were baptized.

I spent May 15 and 16 in Viroqua. The few that embraced the truth there last summer at the tent-meeting still continue faithful, notwithstanding almost every possible effort has been made to overthrow them. The Disciple people kindly gave us the use of their house for meetings while there, for which they have our thanks. The interest to hear was good.

The 26th and 27th we had a general meeting at Leon, with good congregations. Three were baptized. The brethren manifested a growing interest in all branches of the work. One said he had laid by for the Lord one-tenth of all his increase, out of which he had paid in advance his s. b. pledges, and one-third as much more to the T. and M. fund, and still he had some of the tithes left in his possession unappropriated. He says it is the easiest way to pay s. b. that he knows of, to which we add a hearty amen. May the Lord help us all to do likewise. Try it, brethren, try it.

I. SANBORN.

MINNESOTA.

By request, I visited the Danes at Golden Gate, and remained a few days. One young sister was baptized, and the names of two persons were dropped from the records. I find the people interested to hear.

C. NELSON.

THE PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Sylvester, Marion Co., Or.

SYLVESTER is situated about sixteen miles from Salem. Bro. Alonzo T. Jones held meetings there from Mar. 13 to Apr. 12 and from May 1 to 5, with a good interest throughout. Five decided to obey. April 27-30 he was with Bro. Van Horn at Jefferson, where twelve covenanted to return to the observance of the Sabbath and to meet on that day for worship.

KANSAS CONFERENCE.

THE third annual session of the Kansas Conference of S. D. Adventists convened at Ottawa, Kan., May 24, 1877. President in the chair. Prayer by Bro. J. H. Cook.

Minutes of the previous meeting were read and accepted, after being so amended as to correct the treasurer's report, making it \$783.68 instead of \$883.68; and to state that credentials were given J. N. Ayers instead of license; and that the Mt. Vernon church was admitted into the Conference.

On motion, The president appointed C. F. Stevens, J. H. Cook, and C. S. Glover, a Committee on Credentials. The committee examined credentials, and reported six delegates present, representing five churches.

On motion, The Sterling, Osawkee, Oswego, Bethany, Eureka, Elm Creek, and Whitewater churches were admitted into the Conference, with their respective delegates. Bro. Hill, from the Canola church, and Bro. Reed, from the Mt. Vernon church, were admitted as delegates. Bro. Santee was admitted to represent the unorganized band at Limestone, and Bro. Rogers, to represent a like company at Hymer. The companies at South Mound and Amity were also taken under the watchcare of the Conference.

On motion, Bro. Lamont, Divilbiss, and Santee were appointed a committee to consult as to the propriety of dropping the name of the Mound City church.

Moved, That the name of the Labette church be dropped from the Conference records.

Moved, That Eld. J. H. Waggoner, and all others in good standing in any S. D. A. church, be invited to participate in all of our deliberations.

The president appointed the following committees: On Nominations, W. E. Dawson, Jonas Divilbiss, J. W. Gilpin; Auditing, O. S. Stevens, J. M. Adams, Jas. Osborn, Oscar Hill, A. A. Reed, J. C. Tomlinson; Credentials and Licenses, John Helligass, A. J. Stover, J. C. Tomlinson; Resolutions, W. E. Dawson, Smith Sharp, J. Lamont.

Adjourned to call of president.

SECOND SESSION.

May 25th., 5 P. M. Conference called to order by the president. Prayer by Bro. Dawson. Minutes of previous session read and approved.

The unorganized body of Sabbath-keepers near Osage City was taken under the watchcare of the Conference, with Bro. Jas. Kibby as delegate. The church at Salem was admitted into the Conference, with Jas. A. Ashbaugh as delegate. Delegates were received from several other churches. The name of the Mound City church was changed to Zion church.

Bro. Stevens represented that, acting under direction of Conference Committee, he had purchased a tent at a cost of \$208.85; had borrowed \$100 from the General Conference, and paid the remainder himself.

Conference voted to receive the tent, and raise money to pay for it; also that the president appoint a committee of three to report the best method of raising money to pay for the tent. Brn. Lamont, Helligass, and Santee were appointed said committee. Adjourned to call of Chair.

THIRD SESSION.

May 27th., 4 P. M. Meeting called to order by the president. Minutes of last meeting read and approved.

Bro. O'Bryan of Missouri, and Bro. Burdick of the S. D. Baptist church, were invited to participate with us in the deliberations of the Conference.

Committee on Credentials and Licenses reported as follows: For credentials, J. H. Cook, J. N. Ayers, C. F. Stevens, J. Lamont, Smith Sharp. For licenses, George Kennedy, L. D. Santee, W. E. Dawson, N. Osborn. Report received, and each case voted upon separately, whereupon credentials and licenses were granted as recommended.

Committee on Nominations reported as follows: For President, J. N. Ayers, Garnett, Kansas; Secretary, Smith Sharp, Ottawa; Treasurer, A. J. Stover, Oswego; Executive Committee, J. N. Ayers, J. H. Cook, Mound City, C. F. Stevens, Ottawa. The report was accepted. Each candidate was voted upon separately, and all were unanimously elected.

The report of the committee appointed to audit accounts was accepted.

The president was authorized to appoint a Camp-meeting Committee of three. J. Helligass, J. W. Gilpin, and T. H. Wakeman were appointed said committee.

The president was also authorized to appoint a committee of three to take Sabbath-school interests into consideration, and to report at next meeting. Brn. Lamont, Hill, and Wakeman were named as such committee.

An Auditing Committee, consisting of J. C. Tomlinson, Jonas Divilbiss, and J. A. Ashbaugh, were appointed to audit the accounts of the treasurer.

Voted, That camp-meeting expenses be referred to the committee on tent expenses. Adjourned.

FOURTH SESSION

Convened May 28, at 4:30 P. M. Prayer by Bro. Lamont. Minutes read and approved. The Auditing Committee reported that they had examined the books of treasurer, and found them correct. Report accepted.

Treasurer made the following report, which was accepted:—

Received by donations,	\$279 45
Received from s. b.,	1,602 37
Total,	\$1,881 82

Paid out by order of Conference, \$1,881 82
ANDREW J. STOVER, Treas.

The secretary's report showed that there were 18 organized churches, with 386 members, belonging to the Conference, making a gain during the year of 7 churches and 161 members. Amount of s. b. pledged, \$1,349.17; increase over last year, \$467.88.

The Committee on Sabbath-schools reported as follows:—

It is recommended, 1. That the schools of the State be all associated together; 2. That the State be districted, the boundaries being those established by the T. and M. Society; 3. That the officers be a State Superintendent and a superintendent for each district; 4. That there be meetings in the interest of Sabbath-schools at the time and place of the T. and M. meetings.

Report accepted, and on motion adopted.

Voted, That there be a committee of two elected, who in connection with the president shall appoint Sabbath-school officers for the ensuing year. Brn. Hill and Stevens were elected as such committee.

Moved, That we allow M. Zittlosen an

extra \$10 for tent; that amount being requested in consequence of a mistake made by his clerk. The additional \$10 was raised by donation.

Urgent calls were made for labor in many places.

The following resolutions were adopted:—

Resolved, 1. That we recognize the good hand of God in the growth and prosperity of the cause of present truth in Kansas during the past year; and while our hopes are thereby revived and our hearts greatly encouraged, we pledge ourselves to enter upon our work with renewed zeal for the year to come.

2. That our narrow escape from national trouble at the late presidential election, admonishes us that we cannot depend upon the continuance of our present state of peace and quiet; and that the trouble among the nations of the East, and the rapid advancement of the third angel's message, both in America and Europe, are all evidences that time is short, and that we need wisely and diligently to improve present time and opportunity.

3. That we express our thanks to the General Conference Committee for sending Eld. Waggoner to assist us in this meeting.
J. N. AYERS, Pres.

SMITH SHARP, Sec.

T. AND M. QUARTERLY MEETING IN NEW ENGLAND.

THE New England Tract and Missionary Society met at So. Lancaster, Mass., May 27, 1877. Eld. Haskell having been called away a few days previous to the meeting, Eld. D. A. Robinson, Vice President, occupied the chair. Meeting opened with prayer by Eld. J. B. Goodrich. After reading minutes of the last meeting, a report of the labor performed since the last quarterly meeting was read, which showed the following results: Number of reports returned, 132; families visited, 709; letters written, 586; paying subscribers obtained for the HEALTH REFORMER, 486; INSTRUCTOR, 22; SIGNS OF THE TIMES, including those taken in clubs, 756. Tracts and pamphlets distributed, 175,442 pages; periodicals distributed, 4,578; almanacs, 3,948.

The present distribution of SIGNS by the different clubs equals the amount of 52,350 pages of tracts per week. Some results from this distribution are already seen, indicating that it is only the commencement of a mighty movement in the tract and missionary work. The reports showed that 50 interested readers have been found besides those who have already embraced the Sabbath by reading the SIGNS. Individuals are becoming interested and embracing the Sabbath in every direction. From six to ten met with us for the first time in quarterly meeting, some walking twenty and even forty miles to enjoy this privilege. Others who have recently embraced present truth, were detained at home, who would as gladly have attended the meeting. Some of these are persons whom we expect to see filling positions of usefulness in the cause of God. The attendance of those from outside was greater than at any previous meeting of the kind ever held in Lancaster, and one individual decided to obey the truth.

Another encouraging feature in this Conference is the interest manifested in canvassing for the HEALTH REFORMER, and the success of those who have devoted their time to the work. As the busy season is coming on, our number of canvassers, instead of diminishing, as usual, is increasing. Hearts are becoming more fully imbued with the spirit of self-sacrificing missionary labor. "The Lord is coming" seemed to be the sentiment that pervaded the meeting, and the importance of laboring for the salvation of friends and children was felt in many hearts as never before. The social meetings were characterized by a spirit of deep solemnity. This was especially true of the five o'clock meeting first-day morning, seventy-one testimonies being given in about an hour.

The V. M. report showed that 318 letters had been written by members of that Society, and 277 received. Two hundred and thirty-four copies of SIGNS are taken by its members in Lancaster, which have been sent into 370 different families. Other branches of missionary labor have also received the attention of this Society.

The financial report of the Tract Society showed the total amount of receipts since the last quarterly meeting to be \$871.69; also that there had been an expenditure of \$940.49 for publications, and \$287.85 for periodicals.

The brethren, although disappointed in

not meeting Eld. Haskell, were much cheered and encouraged by the presence of Eld. Goodrich of Maine, who came very unexpectedly, hoping to meet Eld. Haskell at this meeting. His words of exhortation and encouragement were appreciated, and as he returns home he has the prayers and sympathy of the brethren of the New England Conference. Some arrangements were made with reference to future labor, etc., and the meeting adjourned.

D. A. ROBINSON, Vice Pres.
MARIA L. HUNTLEY, Sec.

TO MEMBERS OF THE MINN. T. AND M. SOCIETY.

THE time at which we shall have to give an account of our stewardship for the year is steadily and surely approaching. Then will it be known to all in this State how we have employed the talents entrusted to our keeping. This can be known only by the reports rendered. Shall we hide our talent by not reporting, or shall we faithfully render our report, be it ever so little? Brethren of Minnesota, look to this. See that every item of interest is brought forward.

From my own observation during the year now almost closed, I know that the people are being awakened to inquiry. All about here, Bible questions are being agitated. Especially is this so in regard to the question of immortality. I think much of this is owing to the circulation of our periodicals through this section, by reading which, some have seen the light on this question, and some have embraced the whole truth.

We are now somewhat in debt for the SIGNS; having, according to last statement, ordered papers to the amount of \$250, and paid only \$6. The balance, we hope, will be forth-coming at our annual meeting soon to be held at Hutchinson. We hope the directors will make an extra effort to bring this about. Brethren of the T. and M. Society, let us all see that our donations to the club fund are all made up at that time, that we may again be clear at the SIGNS Office.

I am reliably informed that that Office has now trusted out about \$4,000 worth on this enterprise. Now Minnesota is holden for a part of this amount, and it is expected that she will come right up to the point, and meet her obligations.

A. H. VANKIRK, Sec.

Concord, May 28.

"IF SINNERS ENTICE THEE."

DEAR YOUTH: I feel to address a few lines to you through the columns of our much-loved paper. How solemn the times in which we live! How much involved in the way we improve our time,—the sacred, precious moments of probation! We are assured that Satan will come down in great wrath, when he knows that he has but a short time. How surely is Holy Writ being fulfilled! How forcibly do we feel that he is trying to make war with the remnant of the woman's seed, who are keeping the commandments of God, and the faith of Jesus! We believe there are few Sabbath-keepers, even, who are aware how very near the coming of the Lord is.

The state of the world, the condition of the churches, and the signs of the times, all declare in thunder tones that the day of the Lord is near. We have none too much time to prepare for eternity. Only a few more trials and sorrows, and then the "sweet rest in Heaven." A few more prayers and tears, and life's struggle is over. And then, if we have been faithful, the promise is sure. Rev. 21:4.

But, my dear young friends, the enemy is mighty, and he will try all his wiles. Has he not suggested to your minds that you can enter a little more into the spirit of the world? that you are young and need some diversion, some amusement, and that it is right you should have it? And if he sees that you still seem inclined to listen to the voice of God, to "love not the world, neither the things that are in the world," he will select some one through whom he can work (and he can always find an agent); and he will just whisper (cautiously at first, lest he become foiled in his purposes) that you have a perfect right to enjoy the pleasures of the world to a much greater extent than you do, that there are innocent amusements in which a Christian may participate without fear of losing spiritual life. We have heard Christians (?) use this argument in favor of church festivals, oyster-suppers, sociables, etc., and there are those who even dare argue in favor of the ball-room!

If any who read these lines have been ensnared by these wiles of Satan, I ask them to stop and reflect. Do you feel happy in the society of those who laugh your religion to scorn, and never wish to hear the name of the Lord? And is it possible that any have so far departed from the Lord that they prefer to spend their leisure moments in the company of such, rather than with the true followers of Christ, who are willing and competent to instruct them in the ways of righteousness and peace?

If there are any such, we do not hesitate to say, You need a new conversion. You will never be accounted worthy to stand before the Son of man unless you at once change your course. But some one may ask, "Are you quite sure that my advisers have not been right, in the main, and that I may partake of such amusements only at the risk of losing eternal life?" We feel quite sure that no one who has really "tasted, and seen that the Lord is gracious," can ask this question without feeling in his heart that he is wrong. The next time you think of engaging in any of these very innocent amusements, ask Jesus if he will go with you, and grant his blessing, and my word for it, if you have the least desire to obey God, you will never go again.

Would that you might feel the shortness of time as we feel it, and realize the importance of being ready, as God's dear children should; you would not be inquiring how far you could go with the world, but rather how much you could do for Jesus, who did, and is doing, so much for you. His precious blood was spilled,—his blood, which alone can cleanse and save. He is willing and abundantly able to save all who will come to him with a humble heart, and confess their sins. My dear young friends, no sin can enter there—nothing that shall defile, or in any way mar the happiness of the sinless throng, who will be gathered there so soon.

It is not too late. Jesus still pleads for guilty man. Oh! who will slight him? So surely as we do, so surely shall we encounter his wrath,—the wrath of the loving, pitying Jesus! Who can stand when he comes? Be warned in season, while you can now hear the sweet voice of mercy. Let it be your aim to do what you can, with a cheerful heart and a right motive. And now, remember the parting words of this brief article, "If sinners entice thee, consent thou not."

D. A. GRANT.

Obituary Notices.

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

DIED, Feb. 9, 1877, in Oasis, near Plainfield, Waushara Co., Wis., Mrs. Diana McLaughlin, aged 79 years, 11 months, and 27 days. She was a firm believer in the third angel's message. Her consistent walk and Christian deportment won for her the love and respect of all her neighbors. She leaves a husband and family, who deeply mourn their loss. Sermon by William Bennett, Methodist. Text, Ps. 23:4. ABRAM KISNER.

DIED, in Stowe, Vt., March 7, 1877, of paralysis, Bro. Benjamin Morrill, aged 89 years, 6 months, and 10 days.

Father Morrill embraced the third angel's message about twelve years since, and with his companion united with the church in Stowe, of which he was a much-esteemed and worthy member. He was courteous, amiable, and unassuming; and possessed many Christian virtues. He often expressed joy that he was led in his old age to see the light on the Bible Sabbath and its kindred truths. In his sickness he was a great sufferer but endured it with a marked degree of patience and Christian fortitude. At the funeral words of comfort were spoken from Psalms 17:15. F. GOULD.

DIED, in Keating, McKean Co., Pa., Jan 21, 1877, of Diphtheria, Effie May, aged 16 years, and George Fremont, aged 13 years, daughter and son of George A. and Caroline Stickle. The first was sick five days, the second, seven; and they died within two hours of each other. The day previous to their death the younger requested to be carried into the room of the other, where they had a talk about dying, and asked each other if they were prepared. Both answered, yes. Here they took the parting hand with a kiss to meet in the first resurrection. Truly it was an affecting scene. The son said to his father, after being carried back to his room, "Will you meet me, dear pa, in the first resurrection?" His father said, "By the grace of God I will." "Dear pa, don't forget it," and having obtained the same promise from his mother he quietly fell asleep. Thus they passed away. They were laid to rest in one coffin in each other's embrace. Together they lived, together they sleep, together they will rise when the last trumpet sounds. Discourse from 1 Thess. 4:13, by the writer. J. G. SAUNDERS.

DIED, Feb. 1, 1877, of croup, Virtue B. Stickle, daughter of George A. and Caroline Stickle, aged 2 years, 9 months. Thus in ten days were three lovely children taken out of one family. Their grief is great; but in God they trust, hoping to meet again. Discourse from Jer. 31:15-17. J. G. SAUNDERS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 7, 1877.

CAMP-MEETINGS FOR 1877.

Table listing camp-meeting dates and locations: Iowa, Marshalltown, June 7-12; New York, Aurora, June 13-19; Wisconsin, Portage, June 14-19; Missouri, Holden, June 20-26; Minnesota, Hutchinson, Aug. 9-14; Indiana, Newark, June 10-20; Ohio, Newark, June 16-21; Vermont, June 23-28; Illinois, June 23-28.

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

Life at the Sanitarium.

THE Medical and Surgical Sanitarium is an institution to which the thoughts of hundreds who have gone from it to their homes with a new lease of life and a clearer knowledge of the laws of health, will ever revert with pleasure and with gratitude.

The family at the Sanitarium now numbers ninety-nine, besides about twenty-five who just come in for treatment; and new patients are arriving every few days.

Dr. J. H. Kellogg has the entire confidence of the patients, by whom he is justly held in high esteem. The physicians take pains to provide ample recreation and means of enjoyment.

A few days ago, the patients were taken out to the lake, distant about two miles, for a picnic. The grounds about the lake are nicely fitted for such occasions.

The speaker alluded to the choice our Saviour made of the lake-side to teach the people, and referred to the time when he beckoned to Peter to approach with his boat, and, having seated himself in it, he taught the multitude who thronged the shore.

A large bouquet stood in a vase upon the stand, which the speaker raised in her hand, as with language the most eloquent she inspired her hearers with hope and trust in the great Teacher, representing him as a Being of tender love and infinite goodness.

Several of the audience were weeping tears of joy. When the speaker closed, one of their number arose and asked, in behalf of those present, that that address might be written out and printed, that they might have it to take to their homes as a grateful souvenir of the pleasant scene at the lake.

At the prayer and social meetings held every Friday evening at the Sanitarium, it is truly affecting to hear different ones express their gratitude to the Giver of all good for leading them to that place; and their prayers ascend for the prosperity of the institution and for those who bear the responsibilities attending its management.

Special Appointment.

A TELEGRAM from Elder Haskell says: "Will meet with the church at Ipswich, Mass., June 9 and 10." J. W.

Will Eld. John Hanson please to give his P. O. address?

Bro. J. Wire has 1,000 acres which he wishes to sell in farms of 160 acres each, to those who observe the Sabbath. He has timber also to go with the farming lands. Please address him at Hampton, Franklin Co., Iowa.

A STRONG young man of seventeen years wishes to work on a farm for a Sabbath-keeper during the summer vacation of Battle Creek College. Address, Ceryl J. Whitaker, Care REVIEW Office, Battle Creek, Mich.

Western N. Y. Camp-Meeting.

BRO. B. L. WHITNEY states that mail for any at the above meeting should be addressed to East Aurora, Erie Co., N. Y., instead of simply Aurora as stated last week; and that all mail marked Filmore Park, East Aurora, N. Y., will be forwarded to the camp-ground.

Notice.

I FIND it impossible, with my present knowledge, to make out a complete church directory; and being exceedingly anxious to do this, I request the clerk of each church or company of S. D. Adventists in Kansas to send me the names and addresses of the officers. But fearing some may fail to do this, I hereby request each minister in this Conference to send the names of officers in each church where he is acquainted. Please attend to this at once.

Address, SMITH SHARP, Ottawa, Kan.

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.

GEO. I. BUTLER.

GET to the roots of things. The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the word of God, and seek to possess with it all the inward work of the blessed Spirit.

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 Conf. HENRY NICOLA, Conf. R. M. KILGORE, Com.

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 O. 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 Conference Committee. GEO. C. TENNEY, O. A. OLSON,

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, J. F. KLOSTERMEYER, J. A. O'BRYAN, Missouri Conference 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, W. H. HALL, CALVIN KELSEY, Minn. Conf. 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 He a ven is at hand.

General Meetings.

I WILL meet with the church at East Richford, Vt., Sabbath, June 9. Friends from Berkshire invited. C. W. STONE.

R. F. ANDREWS will be at Roscoe, Illinois, June 9 and 10. We hope all the scattered brethren will be at this meeting. M. J. WOOD, Clerk.

WILL meet with the brethren at Carson City, June 9; at Estella, June 16 and 17. E. VAN DEUSEN.

The first general rally of the friends of the cause in Texas will be held at Dallas, in a three days' bower meeting from June 30 to July 3, 1877. We hope to meet as many as possible at this meeting. If any have favorable opening for labor this will be a good time to make your wants known. This will also be the general quarterly meeting of the T. and M. S. The ordinances will be celebrated, and baptism administered. R. M. KILGORE.

Quarterly and Monthly Meetings.

QUARTERLY meeting at Sand Prairie, Richland Co., Wis., June 23 and 24. JOHN ATKINSON.

At Partello, Mich., June 16 and 17. Will Bro. E. R. Jones or some other minister meet with us? R. CRAWFORD, Clerk.

T. and M. Quarterly Meetings.

Send reports and donations in season. DIST. No. 13, at Armada, Macomb Co., Mich., June 25. Will the librarians please report in season, and each church see that its pledges are met, if possible? Report to J. S. Chapman, Armada, Mich. W. C. HEBNER, Div.

QUARTERLY meeting of the church and T. and M. Society of Dist. No. 1, Mich., at Ransom, Hillsdale Co., June 23 and 24, 1877. If convenient, we would be pleased to have one of the preaching brethren meet with us. Send reports to A. G. Wilber, Ransom. S. D. SALISBURY, Div.

QUARTERLY meeting of Dist. No. 2, at Eaton Rapids, June 23. Librarians, report one week before to the secretary. Give the amount of the one-third for T. and M. work. E. P. GILES, Div.

At Hazelton, Mich., June 16, 17. Send reports to E. S. Griggs, St. Charles. Also be prepared to pay all dues to the Society. JOHN MCGREGOR.

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 of the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. J. R. Lewis 48-6, Lorenzo Howe 51-22, John Auten 52-1, C. Hanson 51-22, W. H. Riley 51-22, Sarah Rowe 51-22, W. Boggs 51-22, D. C. Hunter 51-13, Mrs. A. Reed 51-22, J. C. Wilson 51-22, Clark Swingle 51-22, E. J. Hill 51-22, John Langdon 52-1, Jerred Malternee 51-5, Frances C. Ross 51-23, S. Fleming 51-22, O. E. Akin 49-21, Daniel Hale 51-24, Jasper L. Green 51-22, Sarah Gibson 53-6, Emma Morehouse 51-22.

\$1.00 EACH. Caroline L. Williams 51-5, S. Renfrow 50-22, Wm Haverland 50-22, J. D. Fleming 50-4, A. Hamilton 50-22, Lucretia Day 50-22, R. M. Frink 50-22, Daniel House 50-22, Norman S. Hallock 50-22, J. H. Collins 50-22, R. W. Hill 50-19, R. Thompson 50-21, O. H. Sheldon 50-22, Edwin Judd 50-24, A. Christopherson 50-24, G. T. Bailey 51-6, Susie T. Ayers 50-22, Nancy Collins 50-22, Hamilton Maxwell 50-22, C. B. Williams 50-22, J. B. Bennington 50-23, Ora J. Doreas 50-22, Mrs. M. Sata 50-21, Jimmie Alverson 51-5, A. Gleason 50-22, Annie Tague 50-22, C. E. Farman 50-22, Eph Moore 50-22.

MISCELLANEOUS. Jesse Wood \$1.50 51-22, N. R. Bolles 50c 52-3, Joseph Bennett 50c 50-4, J. B. Dunlap 1.50 50-21, Andrew E. King 50c 50-10, Eleanor Eaton 50c 50-10, D. T. Bourdeau 4.00 51-1, Mattie J. Sloan 50c 50-10, D. M. Canright 3.00 53-1, James Burnsworth 1.50 51-23, E. B. Hunter 50c 50-6, R. Bascombe 1.50 51-9, Byron Tripp 50c 50-9, Joseph Miller 1.25 50-23, Mrs. L. Canright 3.00 53-1.

Books Sent by Mail.

Isaac Turrell \$5.25, J. Davis 10c, R. Thompson 24c, Henry Davis 3.00, J. T. Mitchell 1.25, Miss E. A. Wheeler 25c, J. A. Neal 1.25, Mrs. C. A. Joy 50c, Mrs. C. W. Hare 10c, Chas. W. Thompkins 1.50, S. B. Owen 10c, Harry P. Rue 1.00, E. O. Hammond 14c, Wm. L. White 10c, Frank P. Maxon 2.00, E. H. Gates 1.50, A. W. K. Newton 1.50, F. K. Beekley 1.00, J. M. Darling 1.10, Walter A. Graves 10c, L. P. Cunningham 10c, Ida Sherwood 80c, R. Hilliard 1.00, C. C. Ghering 1.00, L. M. Blandin 1.00, B. F. Merrill 21c, A. Cook 50c, A. J. Dennis 70c, G. W. Colcord 1.00, Otis P. Wheeler 1.00, H. Maxwell 1.00, Wm. F. Dunn 9c, Mrs. Dr. Barrows 1.00, Frank C. Hodges 1.25, Lockwood Brooks & Co. 1.25, James M. Evans 25c, Mary Swanson 1.25, Geo. E. Bryson 1.00, Noah Hodges 1.50, John Hurst 25c, I. A. Rhodes 4.50, L. L. Lawson 45c, L. A. Grover 1.50.

Books Sent by Freight.

Geo I Butler \$493.57.

Books Sent by Express.

E. H. Gates 3.00, Edward Judd 8.00, T. M. Cobb 1.00, A. M. Mann 50.00.

Cash Rec'd on Account.

Texas T. & M. Society \$5.00, N. Eng T. & M. Society 999.00, Kan T. & M. Society 100.00, J. Lamont 84.08, Vt T. & M. Society 150.00.

S. D. A. E. Society.

D. A. Owen \$50.00, E. B. 10.00, F. H. Sisley 10.00, M. J. Chapman 20.00, James Sawyer 10.00, J. W. Bacheller 20.00.

Swedish Mission.

L. N. Whisby 90c.

Book Fund.

Helen Andrews \$2.00.

Mich. T. & M. Society.

Dist 8 per J. McGregor \$6.80, Dist 3 (Battle Creek church) 163.00, Dist 11 14.10, Dist 13 6.25, Dist 6 3.00.

Mich. Conf. Fund.

Elmwood \$10.00, Parkville 20.00.