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Box 113

"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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OUR GOD AND GUIDE.

WHEN the breath divine is flowing,
Zephyr-like o'er all things going,
And, like touch of viawless fingers,
Softly on my soul it lingers,
Open to a breath the lightest,
Conscious of a touch the slightest,—
As some calm, still lake, whereon
Sinks the snowy-bosomed swan,
And the glistening water-rings
Circle round her moving wings:
When my upward gaze is turning
Where the stars of heaven are burning
Through the deep and dark abyss,—
Flowers of midnight's wilderness,
Blowing with the evening's breath
Sweetly in their Maker's path:

When the breaking day is flushing
All the east, and light is gushing
Upward through the horizon's haze,
Sheaf-like, with its thousand rays,
Spreading, until all above
Overflows with joy and love,
And below, on earth's green bosom,
All is changed to light and blossom:

When my waking fancies over
Forms of brightness flit and hover,
Holy as the seraphs are,
Who by Zion's fountains wear
On their foreheads, white and broad,
"Holiness unto the Lord!"
When, inspired with rapture high,
It would seem a single sigh
Could a world of love create,—
That my life could know no date,
And my eager thoughts could fill
Heaven and earth, o'erflowing still!—

Then, O Father! thou alone,
From the shadow of thy throne,
To the sighing of my breast
And its rapture answerest.
All my thoughts, which, upward winging,
Bathe where thy own light is springing,—
All my yearnings to be free
Are as echoes answering thee.

Seldom upon lips of mine,
Father, rests that name of thine,—
Deep within my inmost breast,
In the secret place of mind,
Like an awful presence shrined,
Doth the dread idea rest!
Hushed and holy dwells it there,—
Prompter of the silent prayer,
Lifting up my spirit's eye
And its faint, but earnest cry,
From its dark and cold abode,
Unto thee, my guide and God!

—Whittier.

General Articles.

CHRIST AN EDUCATOR.

BY MRS. E. G. WHITE.

THE human mind is susceptible of the highest cultivation. A life devoted to God should not be a life of ignorance. Many speak against education because Jesus chose uneducated fishermen to preach his gospel. They assert that he showed preference for the uneducated. Many learned and honorable men believed his teaching. Had these fearlessly obeyed the convictions of their consciences, they would have followed him. Their abilities would have been accepted, and employed in the service of Christ, had they offered them. But they had not moral power, in face of the frowning priests and jealous rulers, to confess Christ, and venture their reputation in connection with the humble Galilean.

He who knew the hearts of all, understood this. If the educated and noble would not do the work they were qualified to do, Christ would select men who would be obedient and

faithful in doing his will. He chose humble men and connected them with himself, that he might educate them to carry forward the great work on earth when he should leave it.

Christ was the light of the world. He was the fountain of all knowledge. He was able to qualify the unlearned fishermen to receive the high commission he would give them. The lessons of truth given these lowly men were of mighty significance. They were to move the world. It seemed but a simple thing for Jesus to connect these humble persons with himself; but it was an event productive of tremendous results. Their words and their works were to revolutionize the world.

Jesus did not despise education. The highest culture of the mind, if sanctified through the love and the fear of God, receives his fullest approval. The humble men chosen by Christ were with him three years, subject to the refining influence of the Majesty of Heaven. Christ was the greatest educator the world ever knew.

God will accept the youth with their talent, and their wealth of affection, if they will consecrate themselves to him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle they can carry forward the work which Christ came from Heaven to accomplish, and in thus doing be co-workers with the Master.

The students at our College have valuable privileges, not only of obtaining a knowledge of the sciences, but also of learning how to cultivate and practice virtues which will give them symmetrical characters. They are God's responsible moral agents. The talents of wealth, station, and intellect, are given of God in trust to man for his wise improvement. These varied trusts he has distributed proportionately to the known powers and capacities of his servants, to every one his work.

The Giver expects returns corresponding to the gifts. The humblest gift is not to be despised or left inactive. The little rivulet does not say, I will not flow along my narrow channel because I am not a mighty river. The spires of grass do not refuse to grow because they are not forest trees. The lamp does not refuse to give its little light because it is not a star. The moon and stars do not refuse to shine because they have not the brilliant light of the sun. Every person has his own peculiar sphere and vocation. Those who make the most of their God-given opportunities will return to the Giver, in their improvement, an interest proportionate to the intrusted capital.

The Lord does not reward the great amount of labor. He does not regard the greatness of the work so much as the fidelity with which it is done. The good and faithful servants are rewarded. As we cultivate the powers God has given us here, we shall increase in knowledge and perception, and be enabled to comprehend and value the immortal life. Those who have abused their God-given privileges in this life, and have been content with their ignorance, having their minds completely occupied with subjects of trivial value to themselves or others, will not comprehend personal responsibility, subdue evil tendencies, and strengthen high resolves for a purer, higher, holier life.

The youth should be learners for the next world. Perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give them an increased power for good in this life, and those who have made the most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into the future life. They have sought and obtained that which is imperishable. The capability to appreciate the glories that "eye hath not seen, nor ear heard," will be proportionate to the attainments reached in the cultivation of the faculties in this life.

Those who will empty their hearts of vanity and rubbish, through the grace of God may purify the chambers of the mind, and make it a store-house of knowledge, purity,

and truth. And it will be continually reaching beyond the narrow boundaries of worldly thought, into the vastness of the Infinite. The justice and mercy of God will be unfolded to the moral perceptions. The grievous character of sin, with its results, will be discerned. The character of God, his love manifested in giving his Son to die for the world, and the beauty of holiness, are exalted themes for contemplation. These will strengthen the intellect, and bring man into close communion with the Infinite One.

AN IMPORTANT QUESTION.

DO S. D. ADVENTISTS HOLD LEARNING IN CONTEMPT?

EVERY effort is being made by this people to place their children under the most favorable circumstances for developing their minds and shielding them from the base influences so prevalent in our public schools. I have no hesitancy in venturing the assertion that, as a people, S. D. Adventists are behind no other denomination in their lively interest in, and high appreciation of, the value of education. Yet this interest is not understood by many of our friends of other religious bodies. Some regard it a great mystery that they should feel any concern about the education of their youth. When the editor of the St. Louis Democrat, a few years ago, first heard the click of the builder in hewing the stone for Battle Creek College, in an issue immediately following, we noticed this substance:—"One of the latest marvels of the age is just now being developed at Battle Creek, Mich. The Adventists are building a college. Now we should like to know what Adventists want with a college. The dilemma thus forces itself upon our minds: If Adventists are so soon to withdraw from this terrestrial sphere, of what benefit will their college be to them? But if they do not expect to go, why in the name of reason are they establishing a school to propagate this dogma among young men? Who will answer first?"

Now I cannot say whether he ever received the desired information or not; if he did not, I am sure it was not on account of any difficulty involved in the answer; but it was probably thought he might understand the matter by making a little effort.

The fact is this: When the Lord shall appear, Adventists expect to leave their money here, and take their brains with them. For this reason, they value brain culture more than money. You see it becomes a simple matter of shrewd investment. Now on what ground this transaction can be involved in any mystery I cannot say, except it be this: Our friend of the Democrat was expecting the reverse, that they would take the money but leave the brains.

Prof. David Swing, in a recent sermon at Central Church, Chicago, said: "Second Adventism brings with it contempt for invention, industry, learning, and philosophy of all kinds, which would soon strand the ship of life; hence, if widely spread, it would become a great practical evil." If there were not many individuals in the ranks of S. D. Adventists of whom the above is literally true, we might well look with pity and surprise upon the large number of this very class in the ranks of other denominations. To admit the existence of one such among S. D. Adventists is a humiliation.

But is it reasonable or even humane to indulge such unqualified assertions as the one quoted above? If the statement be based upon the fact that some Adventists are known to despise learning and philosophy, we reply that our nearest neighbors in the planetary system can with equal reason and truth assert that the inhabitants of the earth hold human life in contempt because cases of suicide have been known among them. Or if the view be based upon a theory of cause and effect, we can find no circumstances in the case from which such conclusions would receive the least support. But, on the con-

trary, we find that which will utterly preclude the possibility of any such result.

We find in their faith the very ingredients that would tend to stimulate S. D. Adventists above all classes of religionists to throw their whole energies into the improvement and development of man in his relations to society, as well as to God, and as an individual. The measures of S. D. Adventists in educational interests are comprehensive and active, and when fully developed will prove to the world that they have been in earnest. They have willingly and gladly donated means to the amount of about seventy-five thousand dollars within the past two or three years for the establishment of a college, wherein are taught all the branches of the sciences, and languages, both ancient and modern, usually found in a college curriculum of study. The patronage of this institution in so short a time after its establishment is truly a wonder to the observer, and a source of congratulation to its founders and friends. No other denomination during the first twenty-five years of its existence will compare favorably with S. D. Adventists in the extent of their educational interest and enterprise.

S. BROWNSBERGER.

WHAT NEXT?

A FRIEND of mine was talking the other day with a prominent minister on the perpetuity of God's law through both dispensations, when the minister remarked that Christ at his death abolished the law, and the apostles afterward re-enacted it, with the exception of the fourth commandment. Said my friend, "How could a law be enacted, and become valid under the new covenant, after that covenant was ratified and sealed by the blood of Christ?" "Oh! easily enough," said the minister, "from the fact that at the death of Christ it was not known just what man needed; and as it is God's prerogative to change his law at will, he gave parts of the new law at different times, as it was needed, through his disciples."

This position was so novel that I was at first amused. How extremely hopeless a cause must be to require its supporters to make such reckless statements, the transparency of which, instead of proving a support to their cherished theory, only betrays the desperation of those who advance them! Thought I, What next will antinomians produce in support of their theory?

It is an established rule that when a covenant has once been confirmed between parties, neither has authority to alter its conditions. Said the inspired apostle, when writing on the validity of the Abrahamic covenant, "Brethren, I speak after the manner of men. Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Gal. 3:15. The new covenant was ratified by the death of Christ. After his blood was spilled, the covenant was in full force, and Jesus ascended to Heaven to be its mediator. Heb. 8:1-6. From the moment of his death, then, no change could be admissible, either in the conditions or the ceremonies required in the new covenant. In fact, all conditions and ceremonies not established before the death of Christ, and sealed in the new covenant as a part of it by his blood, can never after be a part of that covenant.

But were all the ordinances of the gospel instituted before his death, and sealed in the new covenant by his blood? Yes. The law of God, too, was kept before his death, and Paul says it was not made void through faith, but established. Rom. 3:31. But can you, says one, show where the fourth commandment was recognized after the death of Christ? Most certainly. Go to Luke's testimony, and in speaking of the crucifixion day he says (chap. 23:54-56), "And that day was the preparation, and the Sabbath drew on. And the women

returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment."

Now if that commandment was abolished the day before, at the death of Christ, it did not exist, and they could not keep the Sabbath according to a commandment that did not exist. To illustrate: A clause in the law of Virginia a few years ago required a man to be hanged for horse-stealing; but that law was abolished, and on a certain day it ceased to exist. Now, if on the next day they had hanged a man for stealing a horse, he would have been hanged, but not according to the law; for no such law existed. So in the above case of Sabbath-keeping. If the command for it had been abolished the day before, they could not have kept it according to the commandment. But they did keep it according to the commandment after the death of Christ. And if the fourth commandment existed in the new covenant one day after its ratification, it will always remain there as a safeguard to God's holy day, the seventh day of the week. J. O. CORLISS.

THE MARK OF THE BEAST.

WE believe and teach that the mark of the beast, spoken of in Rev. 14: 9, is the willful violation of the fourth commandment, in compliance with earthly rule. Any one can easily see, by reading verses 9 to 12, that the mark is something directly contrary to the commandments of God. But when we show that it has its place in the "very great things" spoken by the "man of sin," the papal church; and then preach that it is nothing more nor less than the old festival of Sunday, which the pagans set apart to a false god, and which the Church of Rome commanded instead of the holy Sabbath of our God, we are met with what some seem to think serious objections. I never heard anybody try to offer scriptural objections; but the conclusion to which nearly all opposers come is, "If Sunday-keeping is the mark of the beast, then all Christians who have kept Sunday have been lost; and all the Christians who keep it now will share the same fate." But none can be said to have the mark of the beast, until they do as the beast has done in regard to the fourth commandment.

That God has a sign in his law to show his authority, is very certain. Speaking of the Sabbath, in Ex. 31: 17, he says, "It is a sign between me and the children of Israel forever [that is, as long as God has an Israel]; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." In the fourth commandment he gives the same reason: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Thus we see the Sabbath is the sign of God's almighty power: it is the seal of his law. In that law, God has written his name, not in a form that can be applied to heathen gods, but in such a form that none can mistake the author; and besides his name, he has placed his Sabbath there, to be a sign (or seal, which is the same, Rom. 4: 11) in his unchangeable law. In Eze. 20: 12, he says he gave the Sabbath to be a sign that his people might know that he is the God that sanctifies them. And what would God's law be worth without his name and seal? It would be like the laws of any governor, who neglected to affix the seal to his edicts: it would be of no force, for we should not know who commanded it. But God made no such mistake. He placed both his name (the Lord that made all things) and his seal (the Sabbath that he set apart at creation) in his law—both in the fourth commandment.

Now what power has a right to change that law or alter that sign? No power but God himself. Have we any record in the Bible of his making any alteration? None at all; but he does say, "My covenant will I not break, nor alter the thing that is gone out of my lips." No power has ever claimed to change any part of God's ten commands, except the Roman power. The Church of Rome says she changed the fourth commandment by "changing the Sabbath into Sunday"; and she declares that that "very act" shows her power to command other institutions. See the "Abridgment of Christian Doctrine," a Catholic work.

That this beast of Rev. 14: 9 is Papal Rome, all Protestants will admit. And as the mark of that power is directly contrary to the commandments of God, it is natural to conclude that that institution which

Papal Rome commanded instead of God's sign, is the sign (or mark) of the beast. And how certain it is, when that power claims "the very act of changing the Sabbath [God's sign] into Sunday, which Protestants allow of," as the sign of their authority! They have torn out God's signature, and inserted one of their own.

If all Christians had known this, and still willfully disregarded the Lord's holy day, and offered to him the first day, which he never sanctioned, but which the Church of Rome appointed, then they would have been sinners before God; but they did not know what Rome had done: they were worshiping God, but had a false impression in this matter.

An illustration that Bro. Canright uses sometimes, makes this point clear, and shows the difference between our responsibility when we have light on a subject and when we have no light: A certain man had a ten-dollar bill, which he thought was good, and went to buy goods. He offered the money to a merchant; but the merchant refused to accept the bill, saying it was counterfeit. The man had not thought of such a thing, and declared he never would pass bad money if he knew it. So they both went to the detector, and proved the bill to be counterfeit. Then the man gave the merchant good money instead. Would anybody condemn that man for trying to pass bad money? Would he be arrested? No; but all would say he was honest, and did just right, the best he knew. But now suppose that man should take that same counterfeit bill across the street to another store, and try again to pass it for good money. Would people condemn him this time? Yes; and they would have good reason for it, too. Why? Simply because the man had knowledge that he did not have before; he knew he was doing wrong.

Just so it is with the people who have been keeping the first day of the week. Before it was suggested to their minds that that day is a counterfeit, they honestly thought it was genuine. But when they see it tested by the detector—the fourth commandment—they are accountable if they keep it as genuine any longer.

"But why did not our good fathers see this?" says one. Many ask the same question wherever we go. And the same might be asked in regard to the man with the counterfeit bill: "Why did that man not see before that he had bad money?" It was because he did not look to see: he did not think of looking. But a harder question to answer was never thought of than the following one will be when men appear before God in judgment: "Why were you not willing to obey God when you did know his will?" G. V. KILGORE.

HOW I WAS CONVINCED THAT SATURDAY IS THE SABBATH.

"AFTER the most straitest sect," I was brought up in the old-school Presbyterian faith. While a clerk in a large city of Canada, and while only about seventeen years of age, a Roman Catholic gentleman, finding me of a religious turn of mind, considered me an easy fish to catch for his church to fry. He took me with him to the cathedral, where my eyes were opened by the farce enacted there. I saw by the absurdities of the priests and their attendants, and by the devotion of the congregation, that a blind faith is a terrible virtue.

Next a book was handed me to read. It was a controversy between a Roman Catholic priest and a Protestant minister, in which it was supposed that the priest gained a glorious victory. On one subject only I found, upon investigation, that the supposed victor had made a good argument. Here it is: "You Protestants discard all tradition, holding strictly and only to the teachings and laws of the Old and the New Testament. Now, where do you find in either any authority for changing the Sabbath (about which God was so very particular) from the seventh to the first day of the week?"

Oh! thought I, all the different denominations of Protestant Christians would not do such a thing without having a Bible warranty deed for the act. So I turned to my shorter catechism, and read regarding the fourth commandment (I write from memory having no such book now): "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath." Then I looked in the marginal notes for the proofs, and was referred by them to a portion of scripture

which tells about the disciples being met together and having the door closed, on the first day of the week.

This was not satisfactory to my mind, and I appealed to the preachers of different denominations with whom I met, desiring light. They all treated the subject very lightly and as though it was not worth talking about. The celebrated Methodist revivalist, Dr. Caughey, was the first one I went to. He said the spirit of the law required us to keep one-seventh part of time. This did not suit my ideas of a positive command from God, ratified by his Son. According to that doctrine, we might keep seven consecutive days out of forty-nine. Some preachers said, "While we are keeping the seventh day, what are they doing in China?" My answer was, "Worshiping Joss, I suppose; but that is not my business. My day is ruled by the sun's rising and setting." Some had one argument, some another; and although at that time I was not aware that there was one individual on the earth who believed Saturday to be the Sabbath except the Jews, yet I was not satisfied with the arguments of any of the divines. Their reasonings seemed to me to be wresting the Scriptures to their own destruction.

Of late years, I put the Sabbath question to all the preachers I met, with a different object in view; viz., to see to what shifts they will resort to evade the truth. One very eloquent preacher of the Christian order grew quite angry, apparently, and talked his arguments (?) at a furious rate. I let him alone till he ran down, listening attentively, however, and then said, "You have had a long journey through the woods, found many blazes, but not one witness tree."

A few Sundays after that, he delivered an earnest and talented discourse on baptism, followed the roots "baptizo" and "abluo" through all their ramifications, and showed that God had positively expressed the mode of baptism, etc. After service, I said to him, "Mr. —, I have been very much edified by your sermon. One expression particularly suited my views, viz., 'Remember this always: There is no ambiguity in regard to our religious duty. God wants us to do nothing without giving us a positive command.'" "Certainly," said he. "Well," I replied, "where has God or Christ, or any of the apostles or disciples, given as a positive command to change the Sabbath from Saturday to Sunday?" and he answered not a word.

THOMAS FERGUSON.

SIGNS OF THE NEARING ADVENT OF CHRIST.

THE night cometh! Nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night birds are already on the wing, flitting around us, and reminding us of the descending night.

Yet it is written also, "The day is at hand." The night, though dark, will be brief, and will soon be succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

The signs of Christ's second advent that have been given us by the Lord and his apostles are both notable and numerous. And it is very evident that those have been selected which were the most expressive and the least ambiguous. They are chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced and the most striking concealed. If so, then is it not very remarkable that the millennium of a thousand years (Rev. 20) is never mentioned as a sign at all? Had this been to take place before the second advent, how has it never been alluded to as one of the signs? It would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere by prophets or apostles, or by the Lord himself, is it noted as a sign. How can this be accounted for, save upon the ground that it was to take place after, not before, the advent? If this be admitted, all is plain; if it be denied, then let those who deny it account for the fact that, among the many

signs of the advent, the millennium is never mentioned as one. How the most palpable of them all could be omitted seems to me to require an explanation. On the post-millennial system, the omission seems to me inexplicable. For thus our Lord would be made to profess to tell us the signs of his appearing, and yet to conceal the most notable of them all.

But this is not all. The signs which are given are inconsistent with the idea of a millennium before the second advent. Who that reads the Lord's prophecy in Matt. 24, which begins with the destruction of Jerusalem and ends with his second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the church that they were to expect sorrow, not joy, tribulation, not triumph, up to the time when he should return? These signs were successive crests of the billows on which she was to be tossed, till he, with his own voice and presence, should rebuke and calm the ocean. The simple omission, then, of the millennium as a sign is a fact on which we ought to lay much stress; but the omission of it in circumstances which preclude the possibility of its being a thing reserved or merely unspoken, furnishes a strong argument in proof of a pre-millennial advent.

Let me now note some of the signs which, in the present day, seem most remarkable as forerunners of the Lord's appearing. And though of some of these it might be said that they have been found in former days, yet others of them, as we shall see, are peculiar to our own.

1. *Wars and rumors of wars, earthquakes, pestilences, and famines in divers places.* Matt. 24: 6, 7. I need not enter minutely into the proof of the existence of these. The public journals bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt; with some it is already gleaming in the air, and with others it is reddened with blood. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is not this the prelude to the last universal war? Eze. 38; Zech. 14; Dan. 11: 40-45, 12: 1; Rev. 13: 7; 16: 12-16; 17: 8-14; 19: 11-14. Is it not a sign of the near approach of Him who, when earth's madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter—himself appears for their discomfiture and ruin? Then, but not till then, wars shall cease, and the weapons of war perish. Then the true Solomon shall begin his reign, hushing the tumults of the nations, and introducing the long-expected Sabbath of this weary "work-a-day world." Rev. 19: 20.

2. *The restlessness of the world.* This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. "Distress of nations with perplexity—men's hearts failing them for fear, and for looking after those things that are coming on the earth," "and then shall they see the Son of man coming in a cloud" (Luke 21: 27), is God's picture of the state of man as the final crisis draws on. This seems our attitude at this moment. The earth, and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and color of the clouds forebode speedy change and threaten tempest to the nations. The time for listlessness and apathy is gone.

Some thirty years ago, when the skies were bright, and men could promise themselves days of sunshine, it was safe enough to fold the hands and take our ease. But all this is over. No doubt, after the excitement of recent wars and revolutions, men would prefer repose. But the onward swell of the waters stays not for an hour. There is among the nations a spirit of restlessness, anarchy, and insubordination, a passionate love of change, a headlong rush to overturn every established system, too furious and united to be ultimately withstood. Many call it but a passing tumult, the frenzy of an hour; but they who understand it know how deep is the spring out of which it flows. The storm, long gathering, but resisted by the barriers which ancient Wisdom had erected for the stability of kingdoms, is concentrating and condensing its strength in these venerable recesses,

which may for a while refuse to yield to the explosive force, but which, overstrained at length, give way to the accumulated pressure; then will the kingdoms of the earth be shivered, throne and temple overturned, wall and fortress laid in ruins. Such is the night which is to precede the long-looked-for day when not only Israel but the whole earth shall arise and put on the garments of beauty, fit and meet for the personal presence of their glorious King.—*Bonar.*

THE COMMERCIAL VALUE OF SCIENTIFIC KNOWLEDGE.

At the annual meeting of the Birmingham and Midland Institute, England, the chairman, Mr. J. Thackeray Bunce, in the course of his address spoke at some length on what we may term the commercial value of scientific knowledge, or on the value of that kind of information to those engaged in manufactures and industrial pursuits of all kinds.

"By a study of science we do not mean study in its highest and best sense, a search after knowledge for its own sake, but that amount of study which is undertaken for the advantage it gives in competition with other manufacturers or professionals, and with other nations. As a nation we must be workers, producers; we cannot afford to wander about the by-ways of learning for the mere pleasure of gaining knowledge; we must, or the great majority of us must, tread the broad roads already graded and laid out by previous workers, picking up all the information we can, and storing it in orderly fashion in our mental wallets for use by and by. Others amongst us—a gradually increasing number—will strike out paths for themselves across untrodden fields, and seek for new treasures with more or less of success.

"We cannot all make researches and experiments, nor are we all fitted for the work; but we can all learn something of what is known already, and so prepare ourselves to take advantage of and utilize the discoveries of scientific investigators. Every artisan in the kingdom can, if he will, make himself acquainted with the principles on which the practices with which he is familiar are based, and there is no manufacture and no industry in the country which would not be benefited by such knowledge on the part of its workers. In a few years now, a considerable portion of our workers will be men who are more or less well grounded in theory; they are receiving a technical education, and when they enter the ranks of the industrial army they must, in the natural order of things, occupy prominent places. Even now Whitworth scholars, at present a comparatively small number, make their way readily to the front, and in competition with mere rule-of-thumb men gain an easy victory. This patent fact will shortly make an impression on the artisan world, and in a few years we shall see that technical education will be regarded as a necessary part of the training of our mechanics and other workers.

"It will readily be understood how important is the possession of both theoretical and practical knowledge by the worker, for, while the scientific man is capable of pointing out improvements in processes, he is so placed in the majority of cases that he is unacquainted with the methods of working; on the other hand, the practical man, looking upon his processes as trade secrets, and being unacquainted with their defects, never seeks the aid which a knowledge of science places at his disposal." Many instances of a persistence in wrong methods or in wasteful processes might be collected, but one alluded to by Mr. Bunce will sufficiently indicate the commercial value of a knowledge of science. "Birmingham, as is well known, reckons amongst its most important industries the manufacture of jewelry, and in the processes of coloring and refining gold and silver considerable waste of the valuable metals was, and probably is still to some extent, incurred. In the process of coloring gold articles, a minute portion of the valuable metal is washed off; but owing to a want of acquaintance with the chemical processes involved, only a percentage of the gold is recovered from the washing waters. Thus, in recovering silver from the liquor, the usual process is to throw it down as chloride by means of common salt, but the workmen and the employers, being unaware of the fact that an excess of salt redissolves a portion of the silver, have for years been throwing away a considerable quantity of silver. On the authority of Mr. Woodward, the Professor of Chemistry to the Institute, it is stated that one firm has effected a very material sav-

ing in this process entirely by the knowledge gained by one of its members while attending the classes of the Institute. Here we have a definite instance of the commercial value of a knowledge of science; but, if the proposition were not obviously true and required to be demonstrated by evidence, many instances might be gathered together."—*Scientific American.*

DEFINITIONS.

WISDOM.

THE perfect sight of duty; thought which molds A rounded life, and its true aim beholds.

REVERENCE.

Obeisance unto greatness understood; The first step of a human life toward good.

SERVICE.

Think what God doth for man; so mayest thou know How godlike service is, and serve also.

DESPAIR.

The shadow of a slave who turns his back On light, and cries, "The universe is black!"

DOUBT.

The mountain's image trembling in the lake; Look up. Perhaps the mountain does not quake.

DEFEAT.

One of the stairs to Heaven. Halt not to count: What you have trampled on. Look up, and mount.

FAILURE.

Who knows? Each year, as does the wheat-seed, dies; And so God harvests his eternities.

FORGIVENESS.

The condonation of a wrong. What then? Even the wrong-doers are our brother-men.

OBSTINACY.

A mule with blinkers. Ay; he goes quite straight, Runs at the gate-post, and will miss the gate.

PRUDENCE.

The saddle-girth of valor. Thou art wise To gird it well, but not around thy eyes.

PATRIOTISM.

Not the mere holding a great flag unfurled, But making it the goodliest in the world.

NARROWNESS.

Be narrow!—as the bud, the flame, the dart; But narrow in thy aim, not at thy heart.

WEALTH.

Cornelia's jewels; blind old Milton's thought; Job's patience; and the lesson Lazarus taught. —*W. J. Linton.*

IOWA AND NEBRASKA CONFERENCE.

THE Iowa and Nebraska Conference held its fourteenth annual session at Marshalltown, Iowa, in connection with the camp-meeting, June 7 to 12, 1877.

First session convened June 7, at 5 p. m. Conference called to order by Eld. Geo. I. Butler, president. Prayer by Eld. H. Nicola.

Credentials of delegates being called for, the following churches were found to be represented: Waukon, Monroe, Decatur City, Mt. Pleasant, Peru, Winterset, Oxford Mills, State Center, Sandyville, Washington, West Union, Cedar Falls, Laporte City, Sigourney, Caloma, Marshalltown, Anamosa, Crescent City, Marion, West Dayton, Victor, Woodburn, Pilot Grove, Lisbon, Elkhorn, Knoxville, Soldier Valley, all of Iowa; Seward, Stromsburg, Farmers Valley, Nebraska City, David City, Blue Valley, and Lynden, Nebraska; and Swan Lake, Dakota.

On motion, The following named churches were admitted into the Conference: Fremont, York Creek, and Humboldt, of Nebraska; Emmittsburg, Nevada, Denison, and Altmouth, of Iowa; and Elk Point, Dakota.

Church at Hampton, Iowa, was taken under watchcare of the Conference.

On motion, President filled the following committees:—

Committee on Nominations: C. L. Boyd, C. A. Washburn, and F. H. Chapman; Committee on Auditing: Jacob Shively, A. J. Stiffler, Minos Miller, Dan. Andre, W. P. Andrews, and C. E. Hathaway; Committee on Resolutions: E. W. Farnsworth, Matthew Wing, and G. V. Kilgore; Committee on Credentials and Licenses: Henry Nicola, J. T. Mitchell, and Benn Auten.

SECOND SESSION.

Conference convened June 10, at 9 p. m. Nominating Committee made the following report: For President, Elder E. W. Farnsworth, Waukon, Iowa; Conference Committee, Elders E. W. Farnsworth, H.

Nicola, and J. H. Morrison; Treasurer, A. R. Henry, Indianola, Iowa; Secretary, L. McCoy, Sigourney, Iowa; Camp-Meeting Committee, W. E. Newcomb, John Berry, and Peter Baker.

The report was accepted, and the above were declared officers of the Conference for the ensuing year.

Committee on Credentials and Licenses made the following report: For credentials, G. I. Butler, J. H. Morrison, R. M. Kilgore, E. W. Farnsworth, Matthew Wing, J. F. Hanson, C. L. Boyd, C. A. Washburn, Henry Nicola, J. T. Mitchell, and Jefferson Bartlett. For ordination, G. V. Kilgore. For licenses, L. McCoy, Henry Shultz, F. A. Barlow, H. D. Hollenbeck, Louis Johnson, R. A. Hart, Sidney Hart, Alex. Caldwell, W. D. McLaughlin, Matthew Hackworth, and Eugene E. Hayes.

Report received and adopted.

G. V. Kilgore was duly ordained to the ministry.

On motion, The sum of \$500 was voted to the General Conference.

Voted, That a camp-meeting be held in Nebraska during the month of September, 1877.

Voted, That the next Conference and camp-meeting of the Iowa and Nebraska Conference be held in the fall or autumn season, and place of next camp-meeting be at Oskaloosa, Iowa.

Voted, That the church at Salem, Neb., be dismissed from this Conference.

SUMMARY.

Churches admitted into this Conference, 9; present number of churches in Conference, 60; increase of members past year, 239; number of members at present, 1365; number of Sabbath-school scholars, 976; amount of s. b. pledged to Conference, \$5077.

The Committee on Resolutions reported the following, which were unanimously adopted:—

Resolved, That we have great reason to be thankful to God for his mercy and blessings that have been manifested among us at this meeting, by which the people of God have been encouraged, backsliders reclaimed, and sinners converted.

Resolved, That we clearly recognize the hand of God in the establishment and prosperity of the cause of present truth in Europe; that we hail its advancement with unfeigned delight; and that we pledge ourselves to sustain our faithful missionaries by our earnest prayers, and their cause by our means.

Resolved, That we heartily concur in the plan suggested by the General Conference Committee, to pledge to the support of the Tract and Missionary Society an amount equal to one-third of our s. b. pledge, and earnestly recommend the adoption of this plan by all our brethren.

Resolved, That we regard the T. and M. work as one of the most efficient means by which we may reach the masses of the people; that we deeply regret the backwardness of our people in taking hold of this, the most successful plan which God has given us for the conversion of souls to his truth; and that we earnestly appeal to our brethren to take hold of this work with new and united effort.

Resolved, That we express our gratitude to God for opening a broader field of labor in the South; and that we heartily indorse the suggestions of the General Conference in reference to the establishment of a publishing house on the Atlantic coast.

Resolved, That the officers of the Central Railroad of Iowa have our thanks for their kindness in granting a reduction of fare and other favors to those traveling over their road to attend our camp-meeting.

Resolved, That we express our thanks to the Camp-Meeting Committee for their efficient labor in providing for the wants of the people at this meeting.

Resolved, That we express our thanks to the people of Marshalltown and vicinity for the interest they have manifested in attending our meetings, and for their kindness and courtesy extended to us, and especially to the *Times*, *Republican*, and *Statesman* offices for liberal notices and reports given through their columns.

This annual gathering was the largest and one of the best ever held in the State, notwithstanding we had no help from public speakers outside of our Conference. Some five hundred persons were encamped on the ground, and there were about three thousand persons in attendance on Sunday.

At a baptism on Monday at the Iowa River, where forty-nine persons were baptized, there were two thousand persons in attendance. The scene was a most beautiful and touching one. Parents and chil-

dren, husbands and wives, were buried together by baptism. The ceremony was performed jointly by Elds. Butler and Farnsworth.

Five tents, properly manned, will at once go into the field, under the management of this Conference.

Voted, That, a copy of the proceedings be furnished the REVIEW AND HERALD for publication. Geo. I. BUTLER, Pres. L. MCCOY, Sec.

FAMILY PRAYER.

READER, are you at the head of your family? If so, do you have prayer in your family? He who does not read the Bible and pray with his family, sacrifices two of the most precious privileges ever given to man.

There are multitudes of men, we fear, who never read their Bibles at all during the day, except the brief portions read in their family devotions. A much larger portion should be read daily, but the very little that is read is infinitely better than none at all. The prayers offered round the family altar, while they are a source of exquisite blessing upon the heart of him who prays, react in the most happy manner upon the family.

I am not surprised that many children of professedly religious parents have so little regard for religion, and go to the bad as rapidly as they do. Their religious retrospect at home is a dreary blank. They have no faith in the religion of their parents, because they never pray with them. As they look back over life, from their young manhood or womanhood, there is not one religious act in their family that they can recall. There has been nothing fixed or pleasant in their religious—if it can be called religious—training.

As they go out into the world to fight life's battles for themselves, they have no cheering retrospect of the hour for family prayer at home. They cannot sing, when far away, when the hour arrives:—

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far by faith they meet
Around one common mercy-seat."

And having no ties of a family or a social nature to bind them to morality or religion, it is not surprising that they frequently run into vice.—*Self.*

GOUGH'S CHEESE ARGUMENT.

No ONE knows better than John B. Gough how to use the *reductio ad absurdum*, or how to handle a bit of humor that, like the stocking the Irishman was swinging at Donnybrook Fair, had a rock in it. The following from his lecture, "The Foes we Fight," is a straight shot:—

An LL. D. (and I am very sorry to say he is a Massachusetts LL. D.) was dining at the table of a lady who never furnishes wine, no matter who is her guest, at whose house General Grant spent nearly two days, during which time not one drop of wine, ale, or spirits, would she present to him or his staff; and when the British nobility are sometimes entertained by her, they inquire, "Can you entertain Lord So-and-so?" when she replies, "Yes, but he must know beforehand that no wine, ale, nor spirits are offered in my house." This gentleman was at her dinner-table, and he said, "Now I think I cannot understand your position in reference to this matter, Mrs. So-and-so. Now I enjoy a glass of wine at my dinner; it is my habit to use it. You say to me, 'Doctor, I shall give you no wine because So-and-so makes bad use of it.' Here is one person cannot drink with impunity, and here is another who makes a fool of himself. By and by you will take from us all our luxuries. I enjoy cheese. I like it with a cup of coffee and a cracker; it promotes digestion. Would you say, 'Doctor, here is a man cannot eat cheese with impunity, and I shall give you no cheese?' Is that a fair way of putting it? Did you ever hear a man standing on the gallows-tree saying to those who came to witness his execution: 'Now, my friends, take warning by me; never eat any cheese'? Did you ever hear of a man murdering his wife, and giving as a reason, or as an excuse, that he had been eating cheese? Did you ever hear of a row in the streets where a man was murdered, or several ribs were broken, of which the papers said: 'Those men have been eating freely of cheese'? Now, just show to me that cheese produces eight-tenths of the crime, seven-eighths the pauperism, and half the lunacy; show to me that cheese produces the result that drink does, and by the grace of God I will battle the cheese while I live.—*Christian at Work*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 21, 1877.

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

THE CAMP-MEETINGS.

We receive the glorious news of the Western New York and Iowa camp-meetings with joy, and are very happy to give these triumphant reports to the readers of the REVIEW. We have marked the fact with great interest, that for several years past our camp-meetings each year have been blessed with greater outpourings of the Holy Spirit, and power attending the word spoken, than the previous one. These are God's meetings, and he tempers them to the wants of the people and cause, to his glory. We expect cheering reports from Wisconsin and Missouri, where camp-meetings are being held at the same time.

Mrs. White and the writer did most of the speaking at our first camp-meeting, held in 1868. We have gone the yearly rounds of all our camp-meetings, with few exceptions, from the first. We are nearly worn out. Our dear brethren have urged us to attend their camp-meetings this year, and it has been very hard to refuse them. We have feared that our absence would be felt, but we are relieved from such fears, and are made very happy in learning that the Iowa and Western New York camp-meetings just past were better than those of former years.

Our people are learning to trust in God as never before. Our young ministers are learning to take responsibilities. Let them have a chance. It is a great mistake for a set of preachers to get the idea that nobody is exactly qualified to speak at our camp-meetings excepting themselves. We fear that in some cases we have been in the way of younger men. The history of our camp-meetings the present year, as it shall be made, will be watched by us with deep interest. It takes the Lord to make a good camp-meeting. We should keep out of his way, and let him use whom he pleases. J. W.

The General Conference is in debt. The Iowa Conference, however, has set a good example in donating \$500 to the General Conference. Will other Conferences remember us. We forward \$300 to Eld. R. M. Kilgore in Texas to help him out in that wide field with a tent. A blind man has given \$100 for the mission in Texas, as receipted in last week's paper. We ask for \$900 more to give the work there a good start. Cannot those who have two good eyes see the wants of the cause in Texas as clearly as this blind man? "We will see." So here are \$25 from J. W.

"None are so blind as those who will not see" is a saying as true as ancient. The outer vision may perish, and yet the mind see. But a blind heart and mind is a terrible blindness. Such blindness came over the rejecters and crucifiers of the Lord of life. Such blindness is over thousands who in word love the cause, but in act forsake it. They know that new missions are being started almost everywhere, and that laborers are crippled here and there for want of means, and yet they do not really see what God is doing, and what his cause demands of them. We have distinct missions in Canada, Virginia, Kentucky, Tennessee, Texas, and missionary work going on in the wide world demanding means, and yet almost any amount of men and women among us, having two good eyes cannot see it. Oh, for the eye-salve! J. W.

SABBATH, JUNE 16.

The church at Battle Creek were interested in remarks from Bro. White in the afternoon of Sabbath, June 16. He was led out to speak freely of the progress of the cause, the growth of our different institutions, and the increasing strength which the message is gathering to itself in all parts of the field. The church were reminded of their privileges and the danger of their failing to appreciate them, of their obligations and the danger of their not discharging them. The history of the institutions located here, the Publishing Houses, the Health Institute and the College, was briefly touched upon, showing in how marked a manner the providence of God has worked to bring them up to their present degree of prosperity. The importance of the reform which has been introduced among us and of our maintaining our integrity as re-

formers was set forth. The efficiency of the publishing work was also dwelt upon, in connection with missionary effort. The reports that come in from week to week show but a very small part of the real progress that is being made. The voices of our preachers that are sounding through the land are but a very small part of the preaching that is being done. For our books are everywhere, bearing their silent testimony, keeping to the point, never getting angry, never turning aside to unimportant issues, but telling their straightforward, pointed story in a manner to carry conviction to the heart. And the evidences of their work, which we are already beginning to see, show that their influence is immense. His remarks were full of courage and good cheer, tending to inspire faith and hope and to arouse to new exertions in the good work of present truth. U. S.

THE JUDGE OF QUICK AND DEAD.

PETER says in Acts 10:42, that Jesus was ordained of God to be the Judge of quick and dead. Again he says in his first epistle, 4:5, "Who shall give account to him that is ready to judge the quick and the dead." Do not these expressions show that the Judgment is to take place while the dead are still in their graves and there are people still living on the earth, and that it is consequently a definite event to take place in the future, and not one that has been taking place all along in the past history of the race? But how can this be if men are judged when they die and are not judged till they die? Would not the Judgment then be the Judgment of the dead alone? But he is the Judge of the quick or living at the same time that he is the Judge of the dead. In the Judgment with which the work in the Sanctuary closes, we have the place for the fulfillment of these texts. In this Judgment is involved the investigation of character, and the decision of cases, and it is one which must precede the coming of Christ. U. S.

THE GLORY TO COME.

PETER says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." 1 Peter 1:10-12. The apostle shows by this language that the great theme of Christ's sufferings and the glory that should follow is one which has called forth the most diligent search and inquiry of the prophets, and that even the angels have desired to look into these things. They did not stop with the sufferings of Christ, but went forward till the wonderful work closed with the glory to follow. And then their eyes rested upon such heights of glory that they could not comprehend it, and such boundless visions of triumph that they were unable to scan it. How should the theme that can thus interest angels be regarded by men?

But an interesting thought for us in the matter is that the first part of this picture is already nearly, if not quite, completed. May we not say that Christ has accomplished that which is called his sufferings? He has died upon the cross, he has about finished his long period of pleading before his Father for sinful man and filled up the measure of sufferings which he endures in sympathy with his followers here below. This work is about ended. And what succeeds? The glory, the brightness and majesty of which cause even the angels to veil their faces. With the coming of Christ comes this glory. With the coming of Christ comes the salvation that is to be revealed in the last time, for which we are to hope to the end, and which is to be brought unto us at the revelation of Jesus Christ. Verses 5, 13. What then is before us? Salvation and glory. How near? At the doors. The suffering, the humiliation, the warfare, the labor, the cross, the burden of mortality, are about ended. The next to come is the glory, the exaltation, the victory, the rest, the crown, the thrill of immortality. Do we not well to look up and lift up our heads, our redemption being so near, and we so soon to enter upon this glory that is to follow? U. S.

THACKERAY has said that some people cannot drive to happiness with four horses, and others can reach the goal on foot.

EUROPEAN MISSION.

A CONSIDERABLE period has elapsed since I have made any report. I do not remain silent from choice nor because I have nothing good to say, but because my duties here have demanded every moment from the first light of the morning till late at night. If I write few reports it is because I have very few minutes in which to write. And this must excuse me for long delays in responding to important letters. My sickness caused a serious delay in the publication of our paper, so that the number which should have appeared the first of February did not appear till late in March.

Our enemies have desired the ruin of our paper, and have taken advantage even of this incident to predict that the paper would soon cease to be published. But when I found that the February number must be delayed, I caused a printed card to be sent to all our subscribers, explaining the cause of the delay. But in view of what our enemies have said, and in view of things which occurred in this country some years since, I have felt that the honor of the cause of God demanded that we should finish our volume of twelve numbers within the first year. It has demanded our utmost efforts to accomplish this, but I am happy to say that we have nearly completed the twelfth, or June number, and hope to mail it the first of that month.

I feel justified in saying that our paper is filled with good matter and contains no articles that are not worth the space they occupy. We hope to see the paper much improved in the future, but every number has been the best we could possibly make it with the help we now have.

But does the paper do good? It would be more proper for others to answer this question, yet I shall venture to say that real good has been accomplished. Our paper is sent to nearly all the countries of the world in which the French language is generally spoken. From the most of these countries we have received testimonies that it is read with interest. Some of these are from persons who know nothing of our faith except what they have learned from our paper. This has been a source of encouragement, and besides this we have found the blessing of God in the work.

Bro. Ertzenberger has been revising some German tracts for publication, and has now commenced a course of lectures, with a good prospect of success, in the city of Essen.

Bro. Bourdeau is making very earnest efforts in Southern France, and though he has to labor under great disadvantages he is meeting with success.

Finally, we have many tokens of good and nothing that should occasion discouragement. God is infinitely good. He has committed to our trust a most sacred work, and it is for us to be faithful to that trust.

We rejoice to learn that Bro. W. C. White and wife are coming to Europe. We shall welcome them most joyfully and shall seek to co-operate with them in advancing the cause of Christ. We expect sometime to welcome his father and mother in this part of the world. May the extension of our work soon warrant such a visit. J. N. ANDREWS.

Bâle, Suisse, May 27.

THE IOWA AND NEBRASKA CAMP-MEETING.

THIS meeting convened at the appointed time, and the people generally reached the ground in good season. I expected it would be much smaller than last year, because times are so much harder and quite a number had told me beforehand they could not go, and because the paper had given no encouragement beforehand that Bro. and Sr. White or other speakers from the General Conference were coming. We were happily disappointed, as this meeting was the largest ever held in the State. Between forty and fifty tents were pitched, and the number of Sabbath-keepers on the ground very nearly filled our large tent, 50x70, full. We had a very dreary, cold spell of weather during our meeting, and many of our meetings were of necessity held in the large tent. But the best of feeling prevailed nevertheless.

We looked for laborers from abroad, especially for Bro. and Sr. White, till the very last; but none came. In this State we have not been so short of help for years, as Bro. R. M. Kilgore has gone to Texas, and Bro. Morrison was necessarily detained away. Bro. Farnsworth and myself did most of the preaching. Elders Wing, G. V. Kilgore, and Boyd, each spoke once. Our social meetings were seasons of in-

terest. The Lord made the preaching of Bro. Farnsworth a means of great good to the meeting and specially blessed his labors. This was a happy surprise to most of our people, as Bro. F. had labored in a distant part of the field and few present had ever heard him before.

The interest increased from the beginning till the close. On Sunday, which was tolerably fair in the morning, a large crowd were in attendance, not as large as last year, yet the grounds were covered with people. Bro. F. spoke on the Sabbath question, and was listened to with the deepest interest. Scarcely any stragglers were seen walking around. All seemed to give the closest attention. In the afternoon the rain fell upon the tent, so that it was difficult to hold the people, yet it remained closely packed till the close.

Monday was a blessed day. We called back the attention of the people from the business and rush of the day before to the importance of the work of seeking God. The Lord came in, the camp was moved. It was not a time of great excitement and noise, but the still small voice seemed to be speaking to hearts. A solemn, melting, tender spirit pervaded the congregation. We gave opportunity for any to come forward to show their desire for God's blessing. Some one hundred and fifty or two hundred did so. Many of these spoke with the deepest feeling, and for some of these our hearts had been greatly burdened for many months. How our hearts rejoiced to see them break the bands of Satan and reach out and obtain God's blessing. We can never forget that day. In the afternoon fifty were examined and accepted for baptism, and all but one were buried in the Iowa River. The immense crowd present, pressing down to see the baptism, marred somewhat the pleasure of the occasion. Not one-half, probably, of those present could see the ordinance performed. This was the largest number ever baptized at any camp-meeting in our State. This has been a most precious camp-meeting. Many of our most experienced members thought it was the best ever held in the State.

We look for more to be accomplished the coming year than was done during the last. Nine churches were admitted to the Conference. Five tents will be running the present season.

GEORGE I. BUTLER.

Mt. Pleasant, Iowa, June 13, 1877.

WESTERN NEW YORK CAMP-MEETING.

THIS meeting was held, according to appointment, at Fillmore Park, on the Buffalo, New York, and Philadelphia Railroad, June 7 to 12, 1877. Although designed especially for the brethren in the western part of the State and attended almost exclusively by them, this meeting was fully as large as the average of our State meetings, and was considered by all as one of the best ever held in the State.

Not a dozen persons east of Syracuse attended the meeting, yet we had forty-one church and family tents on the ground, and there were between three and four hundred Sabbath-keepers in attendance. The general attendance was very good, yet there were several churches which were not represented at all, and many of the brethren in some localities were hindered from coming on account of hard times. These facts show the strength of the cause in this part of the Conference so far as numbers are concerned.

The weather was fine throughout, except on Sunday, when it was cold, stormy, and windy. But generally, providence favored us, and the circumstances all seemed to conspire to make the meeting a success. The location was all that could be desired, easy of access, with every courtesy extended to us by the R. R. officials who did all in their power to help forward the enterprise.

Those who had the arrangement of the grounds in charge, took hold well, so that when the brethren came on Wednesday they found their tents all pitched and things in readiness for the meeting. This spirit was manifest during the entire meeting.

Perhaps the two most prominent features of the meeting were the outside attendance, which increased to the last, and the uniformly good order and decorum maintained by those who came on the ground. In these particulars this meeting went beyond anything we have ever had in the State. Our last public meeting Monday evening was attended by from eight hundred to one thousand people, and on Sunday, when we had a large crowd considering the weather, although there were no police arrangements and no officers on the ground, the very best of order was maintained and good attention given to the discourses by nearly all in attendance.

This was considered remarkable considering the fact that we were located so near the city of Buffalo.

There was not a public meeting from first to last without outside attendance; and on Monday afternoon and evening the large tent was well filled, and the very best attention was given. The unfavorable weather on Sunday prevented many from coming who otherwise would, yet there were from three thousand to three thousand five hundred persons on the ground, and in spite of the fact that the wind was blowing a vigorous gale, the large tent, 60x100, was filled to its utmost capacity with a congregation that listened with good attention to two discourses in succession, both in the forenoon and afternoon. The tent was also well filled in the evening.

The singing seemed to be an interesting part of the exercise to the crowd. The choir, led by a cabinet organ, gave a song service of fifteen minutes before each public meeting and we believe this added much to the interest of the meeting.

The social meetings were good. On one occasion 156 testimonies were given in 50 minutes. Many of those attending the meeting had lately started in the service of the Lord or had been aroused from a backslidden state by the meetings which have been held among the churches in this part of the State this spring, and most of these took hold well in these social seasons. Of course, as revival meetings had been held in nearly all these churches it was not to be expected that this would be a prominent feature of the meeting, yet twenty-eight backsliders and unconverted persons came forward for prayers as occasion was offered, eighteen of whom were baptized. The scene at the baptism Monday was a most beautiful one, and was witnessed by hundreds from the surrounding country.

On Monday morning, after a discourse on s. b., the scattered brethren who are not connected with any of our churches and have not been paying s. b. were called together, and they were invited to share with their brethren in this. Pledges were made by them to the amount of \$300. Then by a unanimous vote of the entire meeting a sum equal to one-third our s. b. was pledged to the Tract Society, to be paid quarterly the same as s. b. The wants of the Battle Creek College were then presented by Bro. C. and pledges to the amount of \$1700 were made.

Full reports of the meeting were published in the three leading Buffalo daily papers, the *Courier*, *Express*, and *Commercial Advertiser*, they devoting in several instances, more than a column a day to these reports.

RESOLUTIONS.

At a business meeting Monday morning, the following resolutions were most heartily and unanimously adopted by a rising vote of the entire meeting:—

Resolved, That the sincere thanks of this meeting be tendered to the officers and employees of the Buffalo, New York and Philadelphia Railroad for their gentlemanly courtesy, both in granting us the use of their beautiful grounds, Fillmore Park, and their unceasing and successful endeavors to aid and promote the interest of the meeting and accommodate all who have attended.

Resolved, That the grateful thanks of the Seventh-day Adventists of Western New York and Pennsylvania be tendered to the editors and reporters of the Buffalo daily papers for their full, candid, and interesting reports of this meeting.

Resolved, That a copy of these resolutions be furnished to the railroad officials, and to the daily papers for publication.

The main burden of the public labor of the meeting fell, of course, on Bro. Canright, though Bro. Reynolds spoke twice and the writer five times. As Bro. C. is soon to leave us to go to another field of labor, a resolution expressing the grateful appreciation of his labors among us during the past year was unanimously adopted by a rising vote.

The brethren separated with feelings of new courage and determination to work in the cause; and as we look back upon this meeting, undertaken somewhat as an experiment, we can but feel that it has been a great success; and we trust that under the blessing of God it will prove of lasting benefit to the cause in Western New York.

B. L. WHITNEY.

HOW TO SETTLE CHURCH TRIALS.

WHILE the devil lives and the flesh is weak, there will be church trials, notwithstanding all the warnings and instructions that may be given on this point. Jesus says, It must needs be

that offenses come; but woe to that man through whom they come. As long as this is the case, we must do the best we can to get individuals and churches out of them after they have got into them. Having had some experience in the business, it may not be amiss to give some thoughts as to how to conduct a trial.

The first experience I had in the business was about a failure, simply because, as I afterward learned, I did not know how to go at it right. I would get the parties together, take up one point, hear what each had to say upon it, and then decide right there as to what I thought was right about it. As soon as I had decided against either party on the first point, they considered me partial all the way through the trial after that, and hence would not give much weight to what I said. Moreover, this threw them on the defensive to try to make a stand somewhere on other points. I found that this did not work well. After trying various ways, I found the following plan worked the best. It is most always quite successful, where there is any chance for success.

Get both the parties together, and also those who are specially interested in the trial. If it is a matter that should come before the whole church, then have them all together. If you can have two responsible, disinterested individuals with you, it is very important that you should. Your united judgment will carry more weight than the opinion of one alone. Then get both parties to agree to abide by your decision in the matter, that it shall be final, and shall be acted upon. If they will not agree to this, have nothing to do with it, because it will be of no use if you do. Having agreed to abide by your decision, call on either party to state their grievances with the other. When they have stated one point, have them give all the proof they can bring upon that particular point. Everybody else must preserve silence, hold their peace, while they fully state all they have to say. When they have done that, then call up the opposite party and hear their answer. If any present know anything about the subject, have them state it. When you have got all the testimony upon that point, call up another one. Be very careful not to express any opinion about the testimony on either side one way or the other.

Proceed in this manner until every point of difference between them has been canvassed. Then go alone with your committee and look over all the evidence and come to a perfect agreement as to what decision you shall render on every point. If there are any persons especially favorable to one side, call them in and get them to agree with you in your decision touching their friend. This will give great weight to your decision in the mind of that party when you state it. You can then say that you and the committee are perfectly agreed in your decisions; that the warmest friends of each party are also agreed with you. This cuts off all chance for either party to go to friends for sympathy.

After the evidence is all heard, and your minds are made up, call all the friends together, and before you have rendered your judgment, get each party again to agree to abide by the decision. Then state it plainly as it appears to you, and do not be afraid of being too plain and too pointed.

If you have to give very severe reproof to a party, first point out their good qualities and commend them for this. This will gain their confidence, and show that you want to speak favorably of them if you can. Then, in conclusion, get all present to agree in the decision rendered, and promise to help carry it out. This is the best mode of procedure that I have been able to find.

D. M. CANRIGHT.

TRACT AND MISSIONARY WORK.

THE object of the organization of T. and M. Societies was to secure union of effort, and to give strength, success, and permanency to the work. In this, as in all other important enterprises, there must be system and order, to secure favorable results. The constitution presents a simple, yet effectual, form of organization. It gives to every member a work to do with the needful instructions how to do it, that organization may be maintained, and all may work to the point.

That there is an increasing interest in T. and M. work generally in our State, we are happy to record; but some points should be more closely guarded or we may expect confusion in the work, which will weaken and retard our efforts for good. I refer to the practice of individuals in doing T. and M. business directly

with the Offices of publication instead of through the secretary. This greatly confuses both the clerks with whom the business is done and our secretary, needlessly consuming their precious time and strength. In some cases it renders it impossible to keep books correctly.

Before me is a card from the REVIEW Office addressed to our State secretary, stating that a certain amount has been charged to our Society, the business being sent by different persons; and then follows this explanation: "This business was sent at different times without a word of explanation, so we decided it should be charged to your Society."

Now who can correctly guess what district or districts to charge this business to? The secretary knows the director who sent part of the business, and naturally presumes he was acting for his district; and he is of the opinion that part of the balance of the business should be charged to one district and part to another, but there is nothing certain about it.

If I am right in my conclusion as to one of these persons who sent the business to the REVIEW Office, she lives but a few steps from a business agent for the church, and he not far from a prompt district secretary. Had the business gone through their hands to the State secretary, and so up to the Office, all would have been right. The above-mentioned perplexities would have been unknown.

But this, you may say, "is a small item." So it would be comparatively if my finger were out of joint, and yet it might be very painful. Again, the workers sometimes get a subscriber for the REFORMER with premium. They take the one dollar and send directly to the REVIEW Office, and order the REFORMER for one year. Who should pay for the premium in this case?

There is really but one reason for doing business otherwise than through the proper officers of the Society, and that is to secure more ready returns from the Offices. It is not unfrequently the case that brethren live on a line of slow mail, or quite a distance from the post-office. In this case some have expressed a wish to do their business directly with the Offices, and acting in harmony with the advice of Bro. Haskell, we have asked our publishers to grant this favor in two or three cases, the sender reporting the business done, to the secretary promptly, and thus far, we know of no difficulty arising therefrom with these brethren.

But as but little more time would be required in securing returns from our Offices when the business is done through the State secretary, T. H. Purdon, New Haven Mills, Vt., than when sent directly, it would be better to do it through him. And where much time must be consumed in sending through the different Offices, you can communicate the business directly to the secretary, booking all names sent to him with the date when sent and the amount of the same. Every item of this business should be reported regularly each quarter to the secretary of your district also, otherwise his books will not be in harmony with the books of the State secretary.

Dear reader, let us be faithful in the cause of the Lord. Let us act with promptitude, and maintain order, humbly asking Heaven's blessing upon our efforts to save souls.

A. S. HUTCHINS, Pres.

PROGRESS OF THE WAR.

NOTHING has occurred, or at least nothing has been reported from either Asia Minor or the banks of the Danube, to change the opinions formed of the probable results of the war between Turkey and Russia since hostilities were actually commenced. The progress of the war has been retarded by floods in the Danube, which have prevented the Russians from crossing that stream and have delayed movements in Asia Minor. The forces of the opposing powers are well known, and the ultimate aims of the Czar are perfectly well understood, in spite of the diplomatic communications between St. Petersburg and London to disguise them. There have been some hard-fought battles, a good deal of strategy has been displayed, and the fighting qualities of both contestants have been tested; but no positive advantage has been gained on either side, and the engagements, though leading to a great destruction of life and property, are merely skirmishes when viewed in relation to the great battles which must take place and decide the contest when the two forces find themselves in positions of attack and defense.

The Turks labor under the disadvantage of having their resources and position completely exposed. They have no secrets; while the Russians have discreetly managed to keep their intentions, as well as their resources, so carefully guarded that the outside world can only conjecture

what they mean and where they intend to strike their hardest blows. The reply of Prince Gortschakoff, therefore, which he sent last week to the letter of Lord Derby stating the exceptions taken by the British Government to the course of Russia, is really of greater significance than any of the military movements that have been made on the Danube or in Asia Minor. From Prince Gortschakoff's reply, which is extremely guarded, and moderated in its tone, no doubt, by the indecisive character of the military movements, we learn nothing positive in relation to Russian intentions, but that the Czar reserves to himself the right to carry the war into Egypt, and that Russia will not consent that any other Christian power shall take possession of Constantinople. But this objection does not apply to Alexandria or Cairo, and there is an increasing possibility that England may feel herself under the necessity of taking possession of Egypt, to secure the navigation of the Suez Canal. In the present condition of affairs, it would be impossible for Russia to make a landing in the territory of the Khedive, and the only result of an attempt to do so would be the certain occupancy of the country by Great Britain, as a protector and eventually as a ruler.

Whatever Russia might consent to as relates to Egypt, it is very clear, from the tenor of the Gortschakoff letter, that England will not be permitted to take possession of Constantinople, which, if not held in the control of the Turk, must be governed by international laws, on account of its importance to the maritime interests of the rest of the world.

There are chances in war that may give temporary advantages to one side or the other; but in such a contest as that between Russia and Turkey the possibilities of success are so greatly on one side that no turn of luck can prevent the triumph of the stronger party. Looking at the advantages possessed by the Russians, they do not seem to have achieved so many successes as might have been expected; and the Turks have done better than they could have been thought capable of doing at the outset. But the Turks have gained nothing. They have experienced some very severe losses, and all that can be scored for them is that they have retarded the movements of their enemy, who has not been in any manner weakened. The moment that the Turks retire from the field and shelter themselves in their fortresses they are doomed; for, though they may keep the Russians out of Kars, and Erzeroum, and Adrianople for a while, they must surrender sooner or later. The advantage which the Turks have is that, when they discover to prolong the war would be certain defeat and the loss of Constantinople, they can consent to peace on the conditions of the resolutions at the Constantinople Conference. The Turk is not so fanatical as to consent to annihilation, any more than France was when the emperor surrendered himself a prisoner to Germany. There is small probability of the Porte surrendering Constantinople to Christian rule, and permitting the Cross to supplant the Crescent on the dome of St. Sophia.

The latest intelligence from Montenegro makes it seem tolerably sure that the Turks were repulsed from the Duga Pass, after five days of severe fighting, and a loss of near four thousand men, while the Montenegrins lost but seven hundred. If this news should be confirmed, it will prove one of the most important incidents of the war thus far, and give a serious blow to the hopes of the Turks. As the waters of the Danube are now subsiding, the attempt of the Russians to effect a passage of the river must within a few days lead to some decisive action, which it would be needless to anticipate.—*Independent*.

PRESIDENT SEELYE, upon his examination as college pastor of Amherst, avowed his adherence to the second advent, or premillennial theory of our Lord's reign upon the earth. The council received the announcement with much surprise, but declined to go into the merits of the case.

LONDON, June 15.—A Bucharest correspondent telegraphs: On the Russian army any foreshadowing of peace would fall with a thrill of passionate disgust that would strain the bonds of discipline to their utmost. There can be no question that the army regards Constantinople as the only goal that can content it.

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience he stands waiting,
With exactness grinds he all.

See Appointments and Business Matters inside, this week.

THE UNSEEN SENTINEL.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

Though heroes on a camping-ground
Be strong with body-guards beset;
And fearless warriors stand around,
With gleaming sword and bayonet;

Yet slumber may the eye beguile,
Or treachery her art employ;
And fancy fear no peril, while
The foe is rushing to destroy.

But all along my humble way,
My every step is guarded well.
For following close, by night and day,
There walks an unseen sentinel.

Sent from the armies of the sky,
My life from danger to defend,
No motion can escape his eye
Of lurking foe, or treacherous friend.

When on the mountain heights I climb,
Or wander in the valley lone,
He watcheth, lest at any time
I dash my foot against a stone.

In burning heat and noon-day light,
His hovering wing is o'er me bent;
And on my pathway every night
I see the shadow of his tent.

When sorrows throng with pointed sting
And all my fears within me stir,
I hear the rustling of his wing,
And see his flashing scimitar.

And then I cease my plaintive ories,
For then I know my fears are vain;
And that to-morrow's sun shall rise,
And look upon an army slain.

—Presbyterian Weekly.

Progress of the Cause.

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

OHIO.

THE quarterly meeting for Dist. No. 4 was held at Clyde, June 9, 10. Several brethren from distant parts of the district were present. These meetings were held in the new meeting-house which the Clyde church are now engaged in erecting, and which they are pushing rapidly forward toward completion. It was about ready for the mason, and was a very desirable place for our meetings. We expect this house of worship will be ready for dedication at the time of our State quarterly meeting, Oct. 20, 21.

The T. and M. work is still progressing in this district, and some good fruit has already appeared. In Sandusky City a few are deeply interested in the truth, and we feel quite confident that the way is opening for a good work to be done there.

Our meetings were interesting throughout, and I hope will prove a blessing to the cause in this place. H. A. ST. JOHN.

THORNTOWN, IND.

WE have delivered thirteen discourses here, and feel greatly encouraged by the interest and attendance, which have steadily increased from the beginning. When the weather is pleasant, our large tent is well filled by an intelligent and orderly audience. We are now introducing the Sabbath question. The interest does not seem to abate. Bro. Caldwell is assisting much in the way of advertising. The people are very kind. Beautiful bouquets in the form of pyramids grace our stand, and the people are mindful of our wants. S. H. LANE.

A. W. BARTLETT.

NEW YORK.

Pulaski.

WE erected the tent at Pulaski on Tuesday last, and commenced meetings Wednesday evening. The opening seems very favorable. The attendance and interest are good. June 10, although it rained hard all the forenoon and was very cool, there were about three hundred out, and the very best of attention was given. The town contains about sixteen hundred inhabitants, with four churches, in all of which services were held at the same time.

I spoke on spiritualism last evening, June 11. The tent was about full. The interest is manifestly increasing. We are having invitations out. A Baptist elder made a public appeal in our behalf last evening, calling upon the people to furnish us with board and lodging. S. B. WHITNEY.

Glensdale, Lewis Co.

THE attendance and interest in our tent-meetings here seem to be increasing. We find the people friendly and mindful of our temporal wants, and we feel much

encouraged to hope for good results. We truly desire help and wisdom from God to win as many as possible to the love of the truth. To this end, brethren, pray for us.

JACOB WILBUR.
A. P. BUMP.

VIRGINIA TENT.

Middletown.

THE interest continues good. We have canvassed the Sabbath question, and held one Sabbath meeting. Twenty were in attendance, one-half of whom observed the day. I expect the number will be doubled in another week. Some of the church members have commenced an underhanded warfare by browbeating those who are interested. May the interested ones have wisdom to make right decisions. J. O. CORLISS.

NEW HAMPSHIRE.

WE pitched our tent at So. Westmoreland, and commenced meetings the evening after the Sabbath, June 9. We have had a congregation of one hundred, and the people appear friendly. We earnestly desire the prayers of the brethren and sisters, and believe we have them.

Our address, for the present, is South Westmoreland, N. H.

D. A. ROBINSON.
F. A. BUZZELL.

MICHIGAN.

Tent at Port Huron.

SIX services have been held, and since the first evening the best of order has been maintained. The average attendance is above one hundred and fifty. Last evening, at least two hundred apparently interested hearers were present, more than half of whom were ladies, and many of them persons of the best minds in the city. Some came in from the country. More are coming, and we hope, with God's blessing, for a great and general interest. The HEALTH REFORMER has opened the way for many to come to this meeting, its subscribers having no fear of us. Bro. G. A. King, who makes his home here, has obtained in this vicinity about one hundred and fifty names. Sarnia is just across the river in Canada, Point Edward a little above, and there are not less than fifteen thousand people within easy access. We pray constantly that God will honor his truth. D. H. LAMSON.
M. S. BURNHAM.

Summit and Dansville.

I WAS called to Summit, Jackson Co., June 10, to listen to a discourse on the Sabbath question by Eld. Nichols (Methodist) of Napoleon. He followed the old beaten track of assuming much, and proving little. I replied in the evening to a full house. The result of Eld. N's discourse will be to strengthen those who have committed themselves to obey the truth.

I found the church here firm and united in the work. I labored here several weeks in February and March. Nine at that time took their stand to obey the truth. They have regular Sabbath meetings in which they realize the blessing of the Lord. The truth has a strong hold on the hearts of many at this place.

I am now engaged in tent labor with Bro. M. B. Miller at Dansville, Ingham Co. We have our sixty-foot tent pitched in a pleasant part of the village. Thus far the attendance has been good, and the best of attention has been paid to the word spoken. We are at present introducing the Sabbath question.

The people are kind and respectful; several ministers have thus far attended our meetings. H. M. KENYON.

Dansville, June 12, 1877.

CANADA.

THE present truth is evidently spreading in this Province. The brethren and sisters are becoming settled and established, and more engaged in the service of God. Last Sabbath, in our meeting at Stukely, a respectable man and his companion, who had never made any open profession of religion, took their stand with those who keep the commandments of God and the faith of Jesus.

Next Sabbath and first-day I shall hold meetings at West Bolton, and then I shall arrange to pitch the tent in a new place. I feel encouraged to labor on. Pray for us. A. C. BOURDEAU.

Waterloo, P. Q., June 11.

THE PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

San Francisco and Oakland.

BRO. LOUGHBOROUGH reports two additions to the church at San Francisco. There are also several awaiting baptism and admission to the church.

The first Sabbath and first-day in June were good days for the church in Oakland. The list of members was examined, and four members received by letter, and two by vote of the church. Some are embracing the truth who will unite with the church soon. At the missionary meeting Sunday, measures were taken to secure a greater interest in the circulation of the SIGNS. Good results are anticipated.

Oregon and Washington.

MEETINGS were commenced in the tent at Dallas, Polk Co., Oregon, May 18. Bro. Van Horn says that the attendance is about seventy-five, though there are only about one hundred families in the town. Many of the people are much interested.

The reports from Walla Walla, Washington Territory, are good. The cause of truth is gaining strength in this valley.

MISSOURI.

THE church at Half Rock enjoy harmony. Their meetings are regular and well attended. Our last meeting was a very interesting one. Four decided to keep the Sabbath, and two of them united with the church. There are others keeping the Sabbath who will unite with us soon.

The church at Winegan, Sullivan Co., is in good working order. Sabbath meetings are held regularly, although some have to go five or six miles to attend them. Two were added to the church. The interest is growing, and several wish to hear a course of lectures. They have only heard a part, and are undecided. This is surely a good field for labor. May the Lord help us to do our whole duty. Pray for us.

H. W. WOODRUFF.

A VISIT TO BATTLE CREEK.

IT became necessary to take my daughter to Battle Creek, to the Health Institute, where ten years ago I took treatment with good results. I was happy to see some of those who had been my fellow-patients able to do hard labor, among them Bro. G. H. Bell, teacher in the College. God bless him and his family. All the present patients at the Institute are strangers to me, but I could see in their looks faith in that system of treatment. The physicians and helpers are Christian gentlemen and ladies. I was fully satisfied to leave my daughter in their care. I would advise all the afflicted who can do so, to visit the Institute, in order to satisfy themselves of its utility.

I was much rejoiced to meet those tried and faithful servants of God, Bro. and Sr. White, also Bro. Canright and Haskell. But few have any idea of the burdens resting upon them. May God bless and sustain them. I had the pleasure of seeing many old acquaintances (some from Iowa), and of forming many new ones, some whose names, through the papers, were quite familiar to me.

All the institutions, as far as I could see, are in a prosperous condition. The Institute is curing the sick, and teaching them the laws of health; the publishing houses are sending out tons of reading matter; while the College is educating its hundreds (young and middle-aged) to labor in the great harvest field.

I would say a few things respecting this College. I believe it is the best conducted institution of the kind in the land. So far as order and thoroughness of instruction are concerned, it is unsurpassed. Tuition, board and room (at club rates) will not exceed one hundred dollars annually. It gives those of limited means an opportunity to get a good education. Everything there shows that the work is moving forward. We have now resumed labor and pitched the tent at Edmonton, Metcalfe Co., Ky. S. OSBORN.

NOT IGNORANT OF HIS WILES.

OUR adversary has grown old in the war against the human family, and knows well the weak points of our fallen nature. It is not wisdom for us, therefore, to let him have the victory, and sit quietly down in discouragement or carelessness. In every way possible will he try to out-general us,

or take our peace of mind. God's people, at this time, are special objects of hatred, and if it were not that there is One able to help, we might well despair.

The camp-meeting season has come, and Satan is specially busy at this time, trying to bring division and discouragement, and pressing his darkness on the minds of the people. Then how closely should we watch! how fervently should we pray! It ought to be a time of humbling ourselves, of confession of sins, and of crying mightily to God for victory. We should not wait to do this work at the meeting; but all over the land, our churches, and also the scattered ones, should, with one accord, seek God with all the heart. Let us begin now. Let us search carefully to see if we are walking in the light. Instead of adding to the burdens of God's tried, chosen servants, we should learn to bear burdens ourselves, learn to work for the salvation of souls. If all will take hold of this work, we shall see more of God's presence among us than we have ever seen; we shall feel more of his presence than we have ever felt. He is willing, and waiting to bless his people; but our sins have separated us from him.

If we ever have eternal life, it will not be obtained by a life of ease or pleasure. Only the self-sacrificing ones, those who follow in the steps of our Saviour, will ever gain admittance through the pearly gates, or eat of the fruit of the never-fading tree of life. The way is very strait, and we must have help or we shall fall. We must carefully guard against pride and the love of the world, and leave these things for the enjoyment of those not looking for the soon-appearing of our Lord.

We need the rich blessing of Heaven. We may have it by seeking earnestly. "Seek and ye shall find," is the promise given us, and no one ever sought the blessing earnestly, and with the whole heart, and was disappointed. V. J. C.

PRAY ON.—It is easy to know the knock of a beggar at one's door. Low, timid, hesitating, it seems to say, "I have no claim on the kindness of this house; I may be told I come too often; I may be treated as a troublesome and unworthy mendicant; the door may be flung in my face by some surly servant." How different, on his return from school, the loud knocking, the bounding step, the joyous rush of the child to his father's presence, and as he climbs on his knee, and flings his arms around his neck, the bold face and ready tongue with which he reminds his father of some promised favor! Now, why are God's people bold? To a father in God, to an elder brother in Christ, faith conducts our steps in prayer; therefore, in an hour of need, faith, bold of spirit, raises her suppliant hands and cries to God, "Oh, that thou wouldst rend the heavens and come down!"—Dr. Guthrie.

WHEN thy last hour is come, thou wilt begin to have a far different opinion of thy whole life that is past, and be exceedingly sorry that thou hast been so careless and remiss.

Obituary Notices.

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

FELL asleep in Jesus, June 5, 1877, at State Centre, Marshall Co., Iowa, Sr. Laura M. Sawyer, aged 43 years. She embraced the third angel's message under the labors of Eld. E. R. Patterson, in southern Iowa, about five years ago, and became a member of the State Centre church of S. D. Adventists. She leaves a companion and eleven children to mourn their great loss. She is greatly missed by the church, as she was an able worker in the cause of God. Words of comfort by the writer, from 1 Cor. 15:42-44.

CHAS. BROWN.

GENTLY fell asleep, at Bloomington, Grant Co., Wis., May 6, 1877, our mother, Sarah A. Bassett, in the sixty-seventh year of her age. Her disease was congestion of the lungs. She had been an observer of the Lord's Sabbath for the past eight years, and was a believer in the truths of the third angel's message. She was much loved by all who knew her. Funeral services were held at the Waterloo meeting-house by Eld. J. Ganiard. We hope to meet our mother in the resurrection morn.

WILLIAM AND SARAH HAVERLAND.

DIED, in Geneva, Ill., March 29, 1877, of consumption, our dear sister, Sarah H. Burlingham, aged 81 years and 4 months. She was among the first of the Adventists to embrace the Bible Sabbath. By faith she looked forward to the time when the trumpet shall sound, and she shall awake from the tomb, clothed with immortality; and when she can say, "O death, where is thy sting? O grave, where is thy victory?" Her last words, when asked if the Saviour was precious, were, "Yes; oh, how precious!" B. B. H.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 21, 1877.

CAMP-MEETINGS FOR 1877.

INDIANA, Kokomo,	Aug. 9-14.
OHIO, Newark,	" 10-20.
VERMONT,	" 16-21.
ILLINOIS,	" 23-28.

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

THIS WEEK'S PAPER: As this number of the paper closes the volume, we give up the last page to the index, and have less of general matter. But we think the reader will find it nevertheless an interesting number. It would be too much to expect that every reader would be interested in every article, but we aim to make the paper of as general interest as possible, and still ask the assistance of our correspondents which has been so effectual in the past.

An interesting item will be found in this number respecting a man who received his first light on the Sabbath question from a Catholic priest. This is the most improbable work we should look for from that class of people; but it shows how not only the wrath of man can be made to praise the Lord, but how error can be also overruled to lead to the truth.

The reports in the progress department this week are not so numerous as at some times, but so far as they go are quite encouraging. But the deficiency is more than made up by good reports that are coming in from the camp-meetings that have thus far been held. These have been great successes in which we have reason to rejoice.

Terrible Earthquake and Tidal Wave.

THE terrible earthquake and tidal wave on the Peruvian and Bolivian coasts proves to have been one of the severest calamities of the kind ever known. Six hundred lives and twenty millions' worth of property were destroyed. At Mollendo a violent hurricane unroofed houses, while the sea tore up the railway. At Arica people were building defenses to repel the expected attack of the rebel ram Huascar. The shocks were numerous; the wave rose from ten to fifteen feet, houses, cars, locomotives, boats, etc., were tossed about like shuttlecocks. The shock continued all night. The volcano of Ilaga is charged with the authorship of the phenomena.

At Iquiqui, at the same hour, 8:30 p. m., May 9, the shaking began. Amid the horrors of falling buildings and quaking earth, a fire broke out, and while trying to stay the flames the sea rushed in and swept everything away. At Charavaya the earth opened in crevices of fifteen metres deep. Two hundred persons were killed; dead bodies floated about the bay. The wave at Guanillos was sixty feet high, and that at Mexillones was sixty-five feet. A mine at Tacapilla caved in, smothering two hundred workmen. Cabiya, in Bolivia, was swept of three-fourths of its houses. The wave was thirty-five feet high. In Chanural the shock at 8:30 p. m. lasted three minutes. A fire broke out, followed by a swamping by a rush of the sea. At 11 p. m. the storehouse Huanillos, with Capt. Garvin's wife and family, was engulfed. At Pabellon de Pica and Chauava some sixty workmen were buried under the fallen masses of guano. The damage to shipping was very great, some vessels being sunk with all on board, while the crews of others were saved on spars and planks.—*Mirror and Farmer.*

What Will Ohio Do?

WE heartily indorse the rules and regulations for quarterly meetings, as presented in a recent issue of the REVIEW by the General Conference Committee. And so far as practicable we recommend their adoption and practice at once.

We therefore appoint July 7, 8, for church quarterly meetings in all our churches in Ohio. Order of meetings:—

1. Sabbath morning, when the church has assembled, let the clerk read each name upon the church record, and proceed in each case as recommended by the General Conference Committee.

2. Let every church which has an ordained elder present celebrate the ordinances.

3. On the next day, or evening after the Sabbath, let all come together and pay their s. b.

pledges so far as due. If any fail to do this, let the treasurer, with a spirit of love, stir himself to duty.

4. Elect your delegate or delegates to the State Conference, to be held in connection with the camp-meeting, at Newark, Aug. 10-20.

5. Let the church treasurer state the amount of s. b. pledged by the church for 1877, and with that for a basis let the church vote their pledge to the State Conference.

6. Let the church make out credentials for delegates, also fill out the "Church Report," and "Financial Report and Pledge," and put them into the hands of one of the delegates, to be presented to the Conference secretary (Bro. E. H. Gates), at, or before, the first session of the Conference.

7. Talk about the camp-meeting and encourage one another to go.

8. Let the quarterly meeting, as soon as past, be fully reported by the clerk to the president of the Ohio Conference. H. A. ST. JOHN.

Ohio T. and M. Society.

IN our announcement for quarterly meetings in all the churches in Ohio, we said nothing about tract and missionary reports, or meetings. It has not seemed to us practicable, or for the best, to close up our T. and M. year in July this year for several reasons, two or three of which I will here subjoin.

First, we have but just closed a quarter, indeed, the secretary's report is not yet out, and to have our district T. and M. quarterly meetings the second Sabbath and Sunday in July would give us but about one month in the present quarter.

Second, to appoint a State T. and M. quarterly meeting the third Sabbath and Sunday in July would be to call our brethren together from the several districts, only about three weeks before the sitting of our camp-meeting, and we doubt very much if any would feel like responding to the call.

Third, every district in the State, but one, is in debt, and we greatly desire to see our T. and M. Society out of debt at least by the time of our next annual meeting; but if the quarter and year close up before our brethren get any returns from harvested grain, which would be the case if held in July, we are very certain that the camp-meeting will find our T. and M. Society in debt.

We therefore take the liberty to say that our next district quarterly meeting, State quarterly meeting, and annual meeting, of the Ohio Tract Society will all be held on the camp-ground. But before the camp-meeting let all the members send their reports to the director, with as large and liberal donations as they can make. Let each director make diligent effort to free his district from debt at that time, for, as before stated, only one district (No. 3) is now free from debt. If each director comes to the camp-meeting with reports, facts, figures, etc., all in readiness, an interesting district meeting may be held in the presence of all the rest, and consume but little time. Ohio T. and M. Society, shall we cancel our indebtedness by Aug. 10?

H. A. ST. JOHN.

Iowa and Nebraska.

TO CHURCH CLERKS AND S. B. TREASURERS.

You will see from resolution passed by the late Conference that the Conference year will from henceforth begin and close Jan. 1, of each year, at which time the s. b. pledge will be renewed, and reported promptly to the secretary of the Conference.

Those churches that have not already reported pledge for 1877 will please do so at once; and be careful to report all sums paid by the s. b. treasurer as follows: Jan. 1, Apr. 1, July 1, and Oct. 1, of each year. I want the name and address of each church clerk and s. b. treasurer, and blanks will be furnished.

L. MCCOY, Sec.

Notice.

REPORTS from the librarians in Dist. No. 3, Mich. T. and M. Society, are to be sent in, according to the secretary's request, by June 25. Address Miss L. M. Smith, Box 1296, Battle Creek, Mich. I. A. OLMSTEAD, Dir.

Notice to T. and M. Societies.

THE Tract Society of Virginia has now on hand the names of some 150 good, substantial men residing in Virginia and North Carolina, to whom we cannot furnish SIGNS and REFORMER. If some of the brethren wish to send these papers to help on the cause in the South, we will

send names to those who will give their address, and say how many names they want.

Address, R. Sawyer, Mt. Jackson, Shenandoah Co., Va.; or R. T. Fultz, Mt. Jackson, Shenandoah Co., Va.

Wanted.

A YOUNG man wants outdoor employment of any kind among or near Sabbath-keepers. Address, W. R. Chase, Brattleboro, Vt.

A STRONG young man wishes to work on a farm for a Sabbath-keeper near Battle Creek, during vacation of College. Address, F. A. Hall, Battle Creek College, Mich.

THERE is only one way of keeping the commandment; for we do not properly keep it, unless both the thing done, the manner of doing it, and all the circumstances, are right.—*John Wesley.*

European Press.

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

James White.....\$100	E. H. Root.....\$100
John Morrison.....100	Wm. Ings.....100
Geo. I. Butler.....100	C. Comings & wife 100
D. M. Canright.. 100	Chas. Chittenden..100
Newel Grant.....100	E. W. Whitney.....100
August Rasmussen 100	R. G. Lockwood.....100
An Iowa Brother..100	W. H. Hall.....100
Emily Leighton...100	Betsey Landon.....100
S. A. McPherson...100	S. N. Haskell.....100
"A friend in N.E." 100	C. K. Farnsworth...100
"W. P. A. M."... 100	M. Wood.....100
Chas. L. Boyd.....100	Mrs. Getman (deceased).....100
Freeman Nichols..100	C. B. Tower.....100
A. H. B..... 100	A. T. Stickney.....100
D. A. Owen.....100	Mrs. J. L. James 100
Wm. B. Mason.....100	A. La Rue.....100
J. N. Loughboro' 100	B. N. Berry.....100
J. S. Wicks.....100	M. J. Bartholf.. 100
Renel Stickney.. 100	A. Bro. in Minn...100
C. Clark & wife.. 100	Mary Crouch.....100
W. A. Pratt..... 100	H. C. Stone.....100
C. McNeil..... 100	B. L. Whitney.. 100
Mary R. Stem.....100	Thomas Alverson 100
Jane Roland.....100	S. B. D.....100
E. Green & wife..100	E. Lobdell.....100
Susie D.....100	Lucretia Day.....100
A. A. Bradford...100	A. Bro. & Sr. in New England,.... 300
J. S. Hart.....100	S. H. King.....100
C. S. Briggs & wife,100	Elden H. Pullen.. 100
Jacob Shively.....100	A. C. Woodbury & wife.....100
M. C. Israel..... 100	James Harvey.....100
Right hand.....100	John Ely.....100
A friend.....100	D. Ann Albin.....100
V. B. J.....100	J. Q. A. Haughey..100
G. W. Colcord.....100	I. Sanborn.....100
and wife.....100	A. S. Hutchins...100
L. McCoy.....100	R. M. Kilgore & wife.....100
"Thank-offering" 100	A believer in New York.....100
S. A. McCoy.....100	W. Sanborn.....100
Adolph Gomoe...100	Mary C. Bowers...100
J. W. Lucas & wife.....100	Mrs. H. Craug.....100
Mrs. S. A. McPherson.....100	Henry Shultz and wife.....100
A friend in Mich. 100	D. T. Biggs.....100
Geo. Leighton... 100	
Lavina Haughey 100	
Eli Glascock.....100	
Wm. Harper.....100	

Appointments.

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

General Meetings.

At Richland, Iowa, June 23 and 24. In Sr. McReynold's neighborhood, June 30 and July 1. There will be opportunity for baptism at each place. H. NICOLA.

Quarterly and Monthly Meetings.

At Ligonier, Ind., Sabbath and first-day, July 7 and 8. The ordinances will be celebrated. Members are requested to report, if they cannot attend. The friends from Wolf Lake are invited. Can Bro. S. H. Lane be with us? E. D. STUTZMAN, Clerk.

MONTHLY meeting for Windham Co., Conn., at the house of Sr. E. J. Potter, Williamsville, Sabbath, July 7.

CENTREVILLE, Kan., July 6 to 8. Shall we make a special effort to draw nigh to God? J. H. COOK.

At East Richford, Vt., Sabbath, July 7. It is expected that baptism will be administered. At Bordoville, Sabbath, Aug. 4. It is expected that the ordinances will be celebrated at these meetings. Let all the members report. A cordial invitation to others also. L. BEAN.

QUARTERLY meeting at Tompkins, Mich., July 7. The ordinances will be celebrated. Can some minister meet with us? E. P. GILES.

For the Ithaca and Alma churches, at Alma, Mich., July 7 and 8. T. Z. ANDREWS, Clerk.

At Brookfield, N. Y., July 1 and 2. The ordinances will be celebrated. Let every one be present or report by letter. HENRY MAIN.

At Serena, La Salle Co., Ill., July 7. Reports are expected from all. Can some minister meet with us? ALFRED NETTLINGHAM.

T. and M. Quarterly Meetings.

Send reports and donations in season.

DIST. No. 8, Ill. T. and M. Society, with the Keenville church, at Bro. J. J. Shreve's house, June 30 and July 1. L. A. LOGAN.

STATE quarterly meeting at Battle Creek, Mich., July 1, 1877. District secretaries will send reports to Mrs. S. H. Lane, Battle Creek, Mich., a week or more in advance. A large attendance is desired. S. N. HASKELL. J. FARGO.

DIST. No. 2, Ill. T. and M. Society, in connection with the church quarterly meeting, at Roseoe, June 30 and July 1. R. VICKERY.

T. AND M. quarterly meeting at Ligonier, Ind., July 8. We hope to have a good attendance of brethren from other churches. Send liberal donations. D. MINIER, Dir.

DIST. No. 3, at Battle Creek, in connection with the State quarterly meeting, July 1, 1877. I. A. OLMSTEAD, Dir.

Business Department.

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

My address is Elk Horn, Shelby Co., Iowa. JOHN F. HANSON.

My address, for the present, is Hebron, Thayer Co., Nebraska. J. N. AYERS.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Tabitha Mount 51-28, P. A. Marvin 52-1, Henry Beaman 51-24, Susan Shively 51-22, Samuel Hicks 51-24, Alva Vinson 51-24, Mrs. A. P. James 52-1, Delilah Fillion 51-24, Asa Burrows 52-2, Catharine Mathews 51-24, Jacob Coulter 51-24, Maria Silvis 51-24, John Piepmeier 51-24, Richard L. Rhodes 51-24, E. D. Hurlburt 51-24, M. M. Disney 51-20, Electa M. Clark 53-1, Norman S. McClaffin 51-24, Amy E. Dart 52-1, Joseph Green 51-24, Henry Beardsley 51-24, Mary L. Williams 51-24, Joseph Albee 51-24, Mrs. Ann Ely 52-7, S. P. Loomis 52-1, Geo. J. Landsdown 51-24, E. G. Bolter 51-16, J. C. Borden 51-24, C. Turnipseed 51-24, L. A. Logan 51-24, Mrs. Mary Vardy 51-24, James Hicks 51-24, S. R. Contout 51-23, M. M. Kenney 52-1.

\$1.00 EACH. John Langdon 51-1, Josephine Mott 50-25, Mrs. Adelaide Dresser 50-24, Mrs. P. W. Cottrell 50-24, G. A. Gilbert 50-25, O. M. Mitchell 51-1, John Coy 50-24, Dr. J. Crane 50-24, Samuel Dana, 51-1, D. B. Webber 51-1, Mrs. M. Haskell 51-1, S. Sisley 50-25, Ella Auten 51-11, W. Jones 50-25, Abigail Stockbarger 50-25, Jacob Yates 50-22, Mrs. A. K. Cole 50-23, John Sheets 50-20, F. A. Barlow 50-21, Mrs. A. Hanna 50-19, James Dunseith 50-24, Wm. Fox 50-23, Margaret Grant 50-24, Caroline Starr 51-1, H. S. Priest 50-24, J. N. Smith 50-20, Nancy Gibson 50-22.

MISCELLANEOUS. Wm. Schwartz \$1.50 51-24, N. R. Staines 50c 50-12, H. J. Melvin 50c 50-11.

Books Sent by Mail.

Geo. W. Peacock 25c, I. Call 10c, Henry Hahn \$1.00, Jens Sornson 1.00, John Allfort 50c, F. M. Cumings 55c, C. C. Doren 1.50, Edgar Ekel 25c, J. O. Reynolds 1.35, Joseph Kingsbury 6.25, D. F. Ferro 40c, J. B. Ross 35c, M. G. Bradt 25c, Chas. Hastings 25c, Mrs. C. W. Talbot 25c, Mrs. P. Martinson 25c, E. Whipple 50c, E. J. W. Jones 50c, John Q. Foy 1.25, Mrs. Frank A. Steward 25c, Nahum Orcutt 2.50, R. Thompson 25c, D. T. Biggs 5.70, G. Butterfield 25c, James O'Connor 50c.

Books Sent by Express.

R. J. Moffat \$6.40.

Books Sent by Freight.

Nettie Sharp \$93.43.

Mich. Conf. Fund.

Alma \$50.00, Hillsdale (T. O. Lewis) 8.25.

Cash Rec'd on Account.

I. A. Olmstead \$5.55, D. M. Canright 10.00.

Book Fund.

A Friend \$2.00, Naomi Bolinger 60c, Susan Elmer 75c, Erastus Elmer 1.25.

Danish Mission.

A. A. Bradford \$25.00, John F. Hanson & wife 100.00.

Gen. Conf. Fund.

Iowa Conference \$500.00, N. W. Nichols (s. n.) 4.35.

Centennial Expense.

Vt. T. & M. Society \$12.00.

Texas Mission.

James White \$25.00.

S. D. A. E. Society.

Mary A. Kelly \$10.00, D. Boardman 10.00, D. T. Biggs 10.00, L. A. Bliss 10.00, W. C. White 100.00, Mary K. White 90.00, M. G. Kellogg 50.00.

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