

The Advent Review

AND SABBATH HERALD.

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

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STEP BY STEP.

HEAVEN is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing in sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way;
We may hope and resolve, aspire and pray,
But our feet must rise or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall;
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—Dr. J. G. Holland.

General Articles.

WHY NOT FOUND OUT BEFORE?

BY ELD. D. M. CANRIGHT.

WHEN we have clearly shown by the plainest teachings of the Bible that the seventh day is the Sabbath, and should be kept, Sunday-keepers say, "If this is so, why was it not found out before?" And because many pious and learned men have lived and died without seeing or keeping the seventh-day Sabbath, they argue that it cannot be right. The answer to this objection is short and easy.

First, such reasoners judge the Bible by the opinions and actions of poor, fallible man. Instead of reading the Bible to learn what men ought to do, they inquire what men have done, to learn what the Bible should mean.

Secondly, this objection has always been urged against every reformation in religion. The Pharisees urged it against Christ; Matt. 15:1-9; the Jews against the apostles; Acts 6:14; the Catholics against Luther; and the priests against Wesley. On this principle we must never learn anything which our fathers did not know.

God's truth is always progressive—new truths being brought out and old truths revived in different ages, as circumstances may require. From Adam to the apostles, the history of the church presents a continual succession of apostasies and reformations. To each generation God gave some additional light and truth which he had not given before. In many cases the people were brought back to doctrines and truths which had been lost sight of for generations. So of the Sabbath in our day. In the providence of God, the time has now come when light is being given, and a reformation is being wrought upon this subject.

It was foretold in prophecy that the man of sin, the papacy, would change God's

Sabbath, and enforce that change for 1260 years. This is the reason it was not found out before. It could not be understood till those days were ended. In this brief article, only the shortest quotations can be given and the briefest explanations made. We ask the reader to open the Bible and read the passages cited. In Dan. 7 we have the prophecy of the four kingdoms. It is universally agreed that the last of these represents Rome; and that the blasphemous horn is a symbol of the papacy, or Catholic power. Verse 25 says, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." How exactly have the popes fulfilled this prophecy! They have spoken against God by claiming the titles and attributes of God; as, "the holy father," "Lord God the Pope," etc. They claim to be infallible. They have worn out the saints of God by persecution, slaying 75,000,000 of them. But this power was also to think to change times and laws. Whose laws and times? Those of the Most High; for it is against God that the beast makes war. Human laws are constantly changing, in the very nature of things, so it would be nothing remarkable that these should be changed. But that a man should think to change the law and times of God would be remarkable. Beyond doubt, then, the prophecy refers to God's law and God's holy time.

We learn from the Scriptures that God gave his holy law, the ten commandments, from Sinai with his own voice, and engraved it on stone with his own finger. Ex. 19, 20. This he declared to be his law. Ex. 24:12. What part of this law was the pope to think to change? That relating to time. Is there any precept in that law relating to time? Just one, and only one,—the Sabbath command. The other commandments say nothing about time, while this relates to nothing else. "Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord." Time is inseparably connected with this commandment, so that to change the commandment would be to change the time; and, on the other hand, the time could not be changed without changing the commandment. The prophecy said the pope should think to change God's laws and times. But God's law relates to no time except the weekly Sabbath. Hence we have here the most explicit prediction that the papacy was to change the Sabbath of the fourth commandment. Seldom is any prophecy so plain as this.

Now we ask, Has the pope changed the Sabbath? Yes, emphatically; the proof is abundant. 1. The law plainly says, "The seventh day is the Sabbath." Ex. 20:8-11. 2. The New Testament is entirely silent about any change of the Sabbath by Christ or the apostles. Indeed, it shows that they did not change it. 3. But since the rise of the papacy, we find that some one has changed the Sabbath; for the Catholics and most Protestants now keep the first day, instead of the seventh day which the law requires. 4. History shows that the pope did make this change of the Sabbath. See History of the Sabbath, by Andrews. 5. The Catholics confess that they did it. Listen to the following from two Catholic catechisms:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doctrinal Catechism*, p. 101.

"*Ques.* How prove you that the church hath power to institute feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abridgment of Christian Doctrine*.

How could evidence be any clearer? The pope, then, did change the Sabbath, according to the prophecy.

Now the prophecies just as clearly predict that this breach in the law of God will be repaired and the Sabbath restored in the last days. Thus in Dan. 7:25, before quoted, after stating that the papacy would persecute the saints, and change times and laws, the prophet says, "And they shall be given into his hand until a time and times and the dividing of time." This period is just 1260 years. See any commentary. God's people are to be given into his hand until this specified time. This is equivalent to saying that they will be taken out of his hand at the expiration of that time, which will be near the Judgment. Verse 26. So even here the restoration of the Sabbath at the end of the 1260 years is strongly implied.

In Rev. 12:14 is a prediction of the same time, times, and a half time, during which the dragon, the Roman power, persecutes the woman, the church, as stated in Daniel. When the time is expired, we find a remnant people keeping all the commandments of God. Thus: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. This is after the close of the 1260 years, the period after which the law and Sabbath were to be taken out of the pope's hand according to Dan. 7:25. What do we find here? 1. A persecuted people. 2. The remnant of the church. A remnant is the last remaining portion of that of which it formed a part. Hence the remnant church will be the last church, or those living at the time of the second advent. This, then, brings us to the last days. 3. The special peculiarity of this people is that they keep the commandments of God. This certainly indicates that all these commandments had not been kept before this time, but that here a people will be raised up who will keep them. Notice that this observance of the commandments brings upon them hatred and persecution. This plainly shows that they are keeping some one of these commandments that is not generally kept; for people are not persecuted for doing what everybody else is doing.

Now let us consider the law of God. Except the Sabbath commandment, everybody is agreed in keeping all of the ten commandments. But let a man step out to keep the Sabbath commandment just as it reads,—*"The seventh day is the Sabbath,"* and he immediately becomes peculiar and brings upon himself hatred and persecution, as we see wherever the Sabbath question is agitated. This is just what the prophecy foretold; and it is this day fulfilled before our eyes in the Sabbath reform.

Another striking prediction of this reformation concerning the law of God is found in Rev. 14:9-12. It is here stated that just preceding the second advent of Christ, to reap the harvest of the earth, verses 14-16, a message will be given, to bring out and prepare a people for that event. Of those thus brought out it says, "Here are they that keep the commandments of God, and the faith of Jesus." Verse 12. "Here are they." Where? Just before Christ is seen coming in the clouds. Verse 14. The time, then, is the same as that of the remnant of Rev. 12:17, above considered. What is the peculiarity of this people? They keep the commandments of God. This, again, is just

what was said of the remnant in chap. 12:17. In the mind of God this must be an important fact, since it is repeated twice in so close connection. The expression, "Here are they that keep the commandments of God," implies that for a long time previous no such people had been found, that it was a new return to the truth, a revival of it. "Here are they," under the last message, just before the second advent, just preceding the end, "that keep the commandments of God."

Then in the last days there will be a reformation in some way touching the commandments. It must be upon the Sabbath commandment; for all are agreed upon the other nine, they having been kept by God's people for ages. But through the influence of the papacy the Sabbath commandment has been ignorantly broken till of late. Now, however, just at the time mentioned in the third angel's message, Rev. 14:9-12, hundreds and thousands are turning to keep the Sabbath. The movement is wide-spread and rapidly increasing. It embraces many countries and languages. The prophecy has become fact. Take heed how you reject it. Here, again, we have the reason why this truth was not found out before,—it was reserved to be the last testing message to the world.

In the book of Ezekiel is another prophecy of the restoration of the Sabbath in the last days. First, the prophet speaks of false teachers as neglecting to do God's work due at that time. Chap. 13:4-11. He says that certain "gaps" were to be built up, verse 5, but they refused to build. These gaps were to be made up, that the people of God might "stand in the battle in the day of the Lord." Verse 5. All the Scriptures locate "the day of the Lord" at the second advent. See 2 Pet. 3:10. Is there to be a battle then? Yes, and it is called "the battle of that great day of God Almighty." Rev. 16:14. At that time the wrath of God will be poured out in the seven last plagues, Rev. 16, the last of which will be great hailstones from heaven. Verse 21. God's saints need a special preparation to stand then. Ezekiel refers to this and to the great hailstones which will fall, and says these "gaps" must be made up, that the people of God may stand at that time, but that these false teachers will not do it. They see "vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them." Verse 6. Also they cried "Peace, and there was no peace." Verse 10. In 1 Thess. 5:1-4, Paul locates this peace-and-safety cry just before the second advent.

All these points show the time of which Ezekiel speaks. He says, "One built up a wall, and, lo, others daubed it with untempered mortar." Verse 10. In Eze. 22, where the same subject is again brought up, we find that the gap is the breach made in the law of God by breaking down the Sabbath commandment. Read verses 25 to 30, and you will see that the same teachers are referred to, the "daubing with untempered mortar," the "seeing vanity and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." He sought for a man to make up the hedge and "stand in the gap," and found none.

In verse 26 he throws aside the figure, and plainly says it is the law of God and the Sabbath which they are violating. "Her priests have violated my law." Even the priests are breaking the law of God. Which precept? "And have profaned mine holy things [his holy Sabbath]; they have put no difference between the holy and profane [between the Sabbath and the secular, working days]; neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths." This is the trouble. They are violating God's law by hiding their eyes from the Sabbath, and refusing to pre-

pare a people for the day of the Lord by building up that gap.

In Isa. 58 the same work of building up the "gap" and repairing "the breach" by restoring the Sabbath is foretold. The Lord first commands to cry aloud and not spare to show his people their sins. Verse 1. He says they are ignorantly disobeying him, for they think they are doing his will. Verse 2. Among other things he says, "And they that shall be of thee shall build the *old waste places*; thou shalt raise up the foundations of *many generations*; and thou shalt be called, *The repairer of the breach, The restorer of paths to dwell in.*" Verse 12. Some important reformation is here spoken of. Old waste places are to be rebuilt, the foundations of *many generations* are to be raised up. Something that has been neglected for ages must now be restored. Those who do this work will repair "the breach." Here, again, is that breach of which Ezekiel spoke,—the gap in God's law made by taking out the Sabbath. Also, they are to restore the old paths. Some truth, then, long neglected, will be brought to light, and obeyed. It is the Sabbath, as the very next verse, in which the conditions are stated, shows. "If thou turn away thy foot from the Sabbath." God's Sabbath is being trampled in the dust. They have their feet upon it. They have had them there for "many generations." Now if they will take them off, they will be called the repairers of the breach:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." They are using God's day for their own pleasure. "And call the Sabbath a delight, the holy of the Lord, honorable." They must cease to speak of the Sabbath as they have done. They have called it "the old Jewish Sabbath," and thought it dishonorable. Now they must call it holy and honorable, and a delight.

This prophecy shows that after the Sabbath has been neglected and trodden under foot for "many generations," there will be a reformation upon that point, and the holy Sabbath will again be honored. This is just the work which Seventh-day Adventists are now doing. Will you have a part in it?

Isa. 56 also predicts the restoration of the Sabbath in the last days. In verse 1 the Lord says, "My salvation is near to come." This must be a short time before the coming of Christ. Heb. 9:28; 1 Pet. 1:5. It is when the watchmen are blind, when they are prophesying peace, but when destruction is right at hand. Isa. 56:9-12. At that time, "blessed is the man . . . that layeth hold on it; that keepeth the Sabbath from polluting it." Verse 2. You cannot lay hold of what you are already holding. But here a blessing is pronounced on all who will lay hold on the Sabbath and keep it at that time.

Isa. 8 contains another reference to the work of restoring the Sabbath in the last days. The prophet speaks of the destruction coming on the wicked, verses 9-15; of those who are waiting and looking for the Lord, verse 17; of the signs, verse 18; and then says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verse 20. This directs us to go to the law of God, and test men by that. In verse 16 the Lord says, "Bind up the testimony, seal the law among my disciples." The "testimony" is the ten commandments. See Ex. 31:18; 32:15; 34:29. This must be bound up. But we do not bind up that which is not broken. This shows that in the last days some portion of the law of God will be broken, hence there must be a work of binding up and restoring that law.

"Seal the law among my disciples." Seal and sign are synonymous terms. Rom. 4:11: "He received the sign of circumcision, a seal of the righteousness," etc. Here sign and seal are applied to the same thing. The Sabbath is the sign, or seal, of God. "I gave them my Sabbaths, to be a sign between me and them." Eze. 20:12. The Sabbath, as the sign of the living God, is the seal in the law of God, which shows who is its author. In tearing down the Sabbath, the papacy has taken the seal from God's law. Now the prophet says, "Seal the law among my disciples." The seal, the Sabbath, must be restored to the law while the disciples are waiting for the Lord. Verses 16-18.

So in Rev. 7:1-3, just after the signs of the second advent have been given, chap. 6:12, 13, an angel is seen with the seal of God preparing a people for the day of wrath. This again is the work of restor-

ing the Sabbath. And in Jer. 6:14-19, the same work is foretold. The prophet addresses a class who are deceiving the people with the cry of, "Peace, peace," when the Lord is about to destroy the land. He sent watchmen to warn them, but they would not hearken. He appeals to them to seek "for the *old paths*," but they will not, "because they have not hearkened unto my words, nor to my law, but have rejected it." Verse 19.

All the prophets, then, have foretold that in the last days there will be a work of reformation concerning the law of God and his holy Sabbath. The time has come, and the work has commenced. Reader, do not reject the law of God: do not hide your eyes from his holy Sabbath.

THE MARK OF THE BEAST.

In the fourteenth chapter of Revelation three messages are brought to view, which are to be given to the inhabitants of the world just before the second coming of Christ; and as signs in the physical, moral, and political world indicate that that day is near at hand, we may now look for a fulfillment of the predictions concerning these messages. We find by looking over the history of the past that Wm. Miller and his associates proclaimed the first message: "Fear God, and give glory to him; for the hour of his judgment is come," between the years 1834 and 1843. The second, "Babylon is fallen," was announced to the world between the years 1843 and 1844, when fifty thousand left the churches within a period of three months. The third and last message to be given before the coming of the Son of man on the white cloud to reap the harvest of the earth, has been gradually attracting the attention of the world, and rising in strength and power, since the year 1846. This message warns against the worship of the beast and his image and the reception of his mark, and threatens the "wine of the wrath of God" upon all who do not heed its admonitions. Rev. 14:9-12. A more solemn and terrific warning cannot be found in the word of God.

If all who receive the "mark of the beast" are to drink the "wine of the wrath of God," it is of the utmost importance that we clearly understand what the beast is, and what is his mark, and what his worship. Some tell us that we cannot tell what the mark of the beast is; but to me it does not look consistent that God should threaten his creatures with such terrible punishment for an offense the nature of which they cannot comprehend. Such a course would seem unjust. If God has given us no rule whereby we can determine what that mark is, we must remain in ignorance of it. In his word such a rule is given us. He has a sign to distinguish between his people and the world; and if we can find what constitutes the sign between God and his true people, we may find, by the same rule, what constitutes the sign, or mark, of the beast.

The sign between God and his people is found in Deut. 5, 6. In the fifth chapter the ten commandments are repeated unto the children of Israel by Moses, and in the sixth chapter he says: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." Here is the mark, upon the forehead and upon the hand. It is the holy law of God lived out in the life. "And thou shalt write them upon the posts of thy house, and on thy gates." Verses 7-9. As the blood of the lamb was a sign to shield the children of Israel from the destroying angel (Ex. 12:1-13), so the holy law of God lived out in our lives will be our shield and buckler "when the wine of the wrath of God" (the seven last plagues; Rev. 16) shall be poured out. "His truth shall be thy shield and buckler." Ps. 91:4. "The law of God is the truth." Ps. 119:142. "Bind up the testimony, seal the law among my disciples." Isa. 8:16. This is the mark of God in the forehead and in the hand.

Now what is the mark of the beast? It must be a counterfeit law that passes for the law of God.

Most of the churches believe that the law of God—the ten commandments—is in full force now, but they hold the counterfeit for the genuine. Satan is a counterfeiter. Ever since his fall he has been counterfeiting the most important work of God, and passing the counterfeit for the genuine among cold-hearted professors who

live so far from God that they do not understand the difference. Satan has counterfeited the Sabbath. He has counterfeited baptism; yes, and he has counterfeited the power of God. The seventh day is the genuine Sabbath; but the counterfeit is in circulation. The power of God is manifested in his church, but the counterfeit is in the world. The loyal people of God have studied the detector, and have learned the difference between the genuine and the false. They know that those who keep the counterfeit Sabbath, after once being enlightened, are servants of the law-changing power rather than of the law-making power. They know that to whom they yield themselves servants to obey, his servants they are to whom they obey.

The mark of God is his holy Sabbath. God says, "I gave them my Sabbaths, to be a sign [mark] between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12-20; Ex. 31:13-17. God has commanded his people to keep his holy law all the days that they shall live upon the earth, and to teach it to their children.

Ours is a merciful God. He is too good to punish his creatures without mercy before he has revealed to them his will. The mark of God is his holy law, Deut. 6:1-9; and the mark of the beast is the counterfeit, for he has thought to change God's law. He has counterfeited it. And blessed will that man be, who, by keeping and teaching the genuine Sabbath, will repair the breach that the man of sin has made in the law of God. Isa. 58:12-14.

CHARLES P. WHITFORD.

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THE LAST DAYS.

"AND I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke," Joel 2:30; or, as Peter quotes it in Acts 2:19, "vapor of smoke." Our Saviour says, that men's hearts shall fail them "for fear, and for looking after those things which are coming on the earth." Luke 21:26.

The passage from Joel gives us some of the unmistakable omens of the last days, as foretold by the prophet eight hundred years before Christ, and re-iterated and confirmed by the disciples of Jesus on the day of Pentecost, when filled with the Holy Spirit which emanated from the Father to do its office work upon the heart; viz., to lead us into *all truth* and show us *things to come*. John 15:26; 16:13.

God has spoken to us by great signs in the heavens. The earth groans under the curse, waiting for redemption. Sweeping storms and devastating cyclones are becoming more and more frequent. Socialists and Communists are organizing for their work of carnage and bloodshed, taking upon themselves fearful oaths to perform whatever falls to their lot, however innocent or unsuspecting the victim.

The following extracts give us some idea of the fulfillment of the Saviour's words: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth":—

"Last Saturday a cyclone struck Richmond, Mo., resulting in the killing of twelve persons and the injury of seventy-five, the destruction of one-third of the city and leaving about sixty families destitute."—*Kansas City Times*.

"It is stated that in the track of the Ray county whirlwind, which caused such destruction of life and property in Richmond, the grass, trees, and shrubbery were found to be scorched as if by heat. This could not have been done by mere wind, however great its force.

"It is said still further that the awful funnel-shaped cloud, whose approach to the doomed town filled the inhabitants with terror, emitted smoke and appalling reverberations louder than thunder. These features suggest some other agency than mere wind, and the theory is advanced that it was electricity, the constant passage of which between the cloud and the earth, accompanied with heat, was the real agent of destruction."—*Missouri Republican*.

"The late attempt to assassinate the emperor of Germany evidently creates serious uneasiness, not only in Germany, but in other parts of Europe. It is regarded, not as the individual act of a desperado or a madman, but as the attempted execution of a plot of which Nobling was the instrument. He says he fired at the sovereign because he was chosen by lot to do so. He is therefore the tool of a Socialist or Communist conspiracy, and this conspiracy

will attempt the third time what it has twice attempted and failed to do."

"A violent shock of earthquake was felt at Lisbon Saturday night."

The above are taken from the *Missouri Republican*, of June 13.

J. G. WOOD.

STRANGE TIMES.

WHATEVER may have been the real condition of things, there never was an hour when the community was so continually appalled by the disclosed failures of trusted men. No social position, no period of previous integrity, no Christian profession or office, has proved a safeguard to virtue. The man in whom the most confidence has been placed—a confidence won by years of apparent faithfulness—have suddenly stood confessed, in the presence of their ruined friends and relatives, and of their business peers, as criminals of the deepest dye. All ordinary probabilities of business honor and righteousness have failed. Men do not know whom to trust or what is safe, or what more serious calamity may break upon them with the next day's news. It is true, perhaps, that there never was an hour in history when there was such a strain upon human virtue in the business world; but it is a significant fact that in this extreme trial the best forms of manly honor have failed.

No small element in the anxiety and distrust of the hour is the condition of our national politics. The country never had a truer or more patriotic man in the presidential chair than at this time, nor a cleaner or more able cabinet, as a whole; but the party which placed them in power is divided in counsel, and without harmony in interests. Its Congressional leaders are more anxious to place themselves in such attitudes towards the policies of the country, whether wholesome or not, as to render themselves conspicuous candidates for the chief office in the land at the next election, than to bend legislation to the serious financial necessities of the hour, and to secure the permanent restoration of confidence, at least so far as the action of Congress is concerned. It is a pitiful and wicked condition of things, that, in this most perplexing and trying period, the important interests of the country are laid aside, the worst passions of the politicians are aroused, and the peace of the whole land is disturbed, in order to enable one party or the other to manufacture, out of the very life of the nation, material for a coming election, in order to hold or to secure a preponderance in the administration of the government.—*Zion's Herald*.

AURICULAR CONFESSION.

REV. DR. MORGAN, of Cincinnati, left the Protestant Episcopal church and joined the Reformed Episcopal. Here are his reasons, or rather the gist of them: "Witnessing the action of the last General Convention, I was overwhelmed with astonishment. It was with difficulty I could believe what I saw and heard; but the sorry fact was before me all the same, whether ignored or believed. And it stands to day on the minutes of our journal, as alas! on the records of Heaven, certifying that, on the eighteenth day of the last General Convention of the Protestant Episcopal Church of the United States of America, it was then and there decreed by this church, acting in her corporate character, that auricular confession, the reservation and adoration of the sacrament, with, of course, whatever else is inseparable from that system, should be sanctioned and tolerated as worthy a place in this church.

As regards confession he says: "I had heard of it, but never put much faith in the rumor until it was verified to me personally on a visit to Baltimore not long ago. I there learned that a society of Episcopal ladies, called the Sisterhood of St. Mary the Virgin, had been organized under a system of confessional doctrines similar to those of the Catholic Church, and in direct contradiction to the canons of the Episcopal Church. Instead of enforcing these canons against the Sisterhood, the diocese refuse to apply them; and aid the Sisterhood in their institution. Then, again, only a few months ago Dr. Morgan Dix, son of the late Governor Dix, and rector of Trinity Church, New York, in an address, spoke of the Christian martyrs as conspirators against Christ and his doctrines—these men who died for Protestantism, and who gave us the English Bible. Dr. Dix further said that these 'conspirators against Heaven' were checked in their designs by the death of the boy

king, Edward VI. of England, and foiled by Queen Mary, who succeeded. Just think of it!—by this woman, who put to death over two thousand Protestants. When I found this most influential rector of the Episcopal clergy preaching Romanism openly: when I heard that Dr. Seymour, the dean of our largest seminary, is advocating the same doctrine, and drilling it into the minds of our theological students, I thought it was time for me to leave the church I so loved."—New York Weekly Witness.

"BE NOT CONFORMED TO THIS WORLD."

WE believe that "Babylon is fallen;" and that her fall was, to a great extent, caused by her sinful connection with the world and conformity to its customs. The churches are often spoken of as taking the lead in fashionable dress; but God has commissioned his servants to denounce this vice, and he will certainly demand of them a faithful execution of the commission.

How necessary it is that we act consistently with our belief! As we see conformity to the world pressing in upon us, have we not reason to be alarmed? It may be said that none of us are taking the lead in fashion. Very true; instead of leading, some are being led by the votaries of fashion; and our Saviour says, "If the blind lead the blind, both shall fall into the ditch." What difference does it make, then, whether we lead or are led?

"But," says one astonished that such an application should be made of this text, "we are not blind; we are living in the light of present truth, and are rejoicing in it." Very true, again; and this is what makes the case the more remarkable. For any one having the many warnings of God's word and the Testimonies to submit to be led by fashion, is as unreasonable as for a person who has good eyes to submit to be led by some presumptuous blind man.

FRANK STARR.

REFERENCE is occasionally made in United States papers to the probability that General Grant will be a candidate for the Presidency at the next election. Charles Francis Adams has no doubt of it, and goes so far as to believe that, in the event of his election, "he will assume or be invested with a military dictatorship, and then good-bye to all Republican institutions."—Religious Intelligencer.

A most daring highway robbery was committed by five highwaymen on board a Third Avenue car at 10 o'clock on Monday night, while the car was crossing Ninety-fourth street, in this city. Although there were at least fifty passengers on board, including ten or eleven uniformed and armed soldiers of the Eleventh Regiment, the five robbers, with drawn revolvers, mounted the car, intimidated the entire crowd, beat one man named Joseph W. Lafetra, an employe of the Third Avenue car company, almost to death, robbed him of \$150, and made their escape easily and safely.—New York Weekly Witness, June 13.

MINNESOTA CONFERENCE.

SEVENTEENTH ANNUAL SESSION.

THE Conference convened at Hutchinson, June 19, 1878. Meeting called by the President, Eld. H. Grant. Prayer by Eld. Stephen Pierce.

Upon the call of the churches, the following responded by delegates; viz.: Agency, Alton, Antioche, Blue Earth City, Cambridge, Dodge Center, Grand Meadow, Geneva, Grove Lake, Golden Gate, Greenwood Prairie, Home, Hutchinson, Kenyon, Kingston, Litchfield Lake Ellen, Lake City, Lake Johanna, Maiden Rock, Monticello, Manamoh, Mankato, Medford, New Auburn, Pine Island, Round Grove Rice land, River Falls, Stewartville, Steele Center, Sauk Rapids, Tenhassen, Wells, West Union, Wrightstown.

The following-named new churches, with an aggregate of 92 members, were admitted to the Conference: viz., Beldenville, Eau Galle, Faribault, Granite Falls, Irving, Milford, Oak Spring, Trade Lake, Weston.

A company of nine, raised up by Byn. D. C. Purch and E. A. Curtis, at Union Lakes, Rice county, were received under the watch-care of the Conference. Eld. D. M. Canright and Bro. C. W. Stone were invited to participate in the deliberations of the Conference.

On motion, The chair was instructed to appoint the usual committees.

Adjourned to call of chair.

SECOND SESSION, JUNE 20.

Called to order by the president. Prayer was offered by Bro. L. H. Ells.

The chair announced the appointment of the following committees; viz.: Auditing Committee, B. F. Lee, Jos. L. House, J. M. Little, H. W. Norfion, Hans Rasmussen, Wm. Harper, K. Richardson; Nominating Committee, John Emerson, J. B. Edwards, Jos. L. House; on Resolutions, C. W. Stone, D. P. Curtis, A. H. Van Kirk.

The Stewartville church asked to be allowed to retain a part of their s. n. to aid in building their meeting-house, and that the name of the church be changed to Pleasant Grove.

On motion, The name of the church was changed, and the other part of the request was referred to the Conference Committee.

Adjourned to call of chair.

THIRD SESSION, JUNE 23.

Conference convened at eight o'clock. After prayer by D. P. Curtis, calling the roll, and reading the minutes, the chair announced for the Committee on Credentials and Licenses, D. P. Curtis, L. H. Ells, W. B. Hill.

The Sibley church, having become extinct by reason of removals, it was voted to drop the name of the church from the records.

On motion, Voted that the Conference Committee be instructed to send some competent laborer to visit those churches which have not reported during the year, to set them in order, as far as practicable. After some informal discussion in relation to the Mankato meeting-house, adjourned to call of chair.

FOURTH SESSION, JUNE 24.

Letters from the churches were presented and read. The secretary read the statistics of the churches, as far as reported. Whole number of churches, 43; No. reported, 33; losses during the year, 79; additions, 139; present number, 779; No. of Sabbath-school-scholars reported, 649.

The Nominating Committee reported, and the Conference elected Harrison Grant, president; D. P. Curtis, secretary; W. I. Gibson, treasurer; executive committee, H. Grant, W. H. Hall, Calvin Kelsey.

The Committee on Credentials and Licenses reported, recommending 1. That credentials be renewed to Elds. Stephen Pierce, H. W. Babcock, Harrison Grant, G. M. Dimmick, D. P. Curtis, C. Nelson, A. C. Spicer, Peter Lindblad, Wm. B. Hill, L. H. Ells, John I. Collins, and Newton Battin; 2. That Brn. John W. Moore, Samuel Fulton, and John E. Norstun be ordained and receive credentials at this meeting; 3. That a license be granted to Sr. Anna Fulton, Brn. W. Walker, A. H. Van Kirk, John M. Hopkins, D. C. Burch, A. Mead, J. Hackett, E. A. Curtis, H. E. Hanson, W. T. Hinton, Peter J. Peterson, Ernest E. Olive, Jas. S. Brower, John E. Moore, Calvin Kelsey, Jos. L. House, T. J. Cross, Peter Amundson, Geo. W. Stewart, E. H. Pullen, L. A. Curtis. 4. That the names of M. S. Spicer, M. W. Clark, Erick Peterson, Erick Linn, Lewit Nelson, and Louis Kailberg be referred to the Conference Committee. Report adopted.

The president then laid before the Conference the financial needs of the cause in the Conference, and proposed to take subscriptions to raise means to carry forward the work. The sum of \$1500.00 was pledged, in sums of \$5, \$10, \$15, \$25, and about \$50 paid in smaller sums. The subscription lists were directed to be placed in the hands of the several directors of the T. and M. society, the money to be paid by the subscribers to the librarians of the several church T. and M. societies, and by them forwarded (with the names of the persons paying) to the directors, and by them to the State treasurer. About \$260 of the subscription was paid in. The remainder to be paid before the first of January, 1879.

Voted, To donate \$100 to the General Conference. A communication from the Scandinavian brethren of the Conference was presented and read, and on motion it was referred to the Committee on Resolutions.

Adjourned to call of chair.

FIFTH SESSION.

Conference called at 7:40 p. m. Prayer by D. P. Curtis. The Auditing Committee presented their report, which was read and approved. The report shows the names of 19 persons who have labored from 5 to 45 weeks. The aggregate expense was \$412.96; time in weeks, 372. Allowed from \$2 to \$8 per week. Total amount allowed, \$2531.55. The treasurer presented his report as follows:—

Table with financial details: Amount reported June 23, 1877... \$772 89; Received after report... 13 50; Total... \$786 39; Paid out on the camp-ground... \$786 39; Received during the year... \$3248 61; Paid out... \$2168 68; Expenses... 5 33; Church Record and S. B. Books... 2 40; Total... \$2176 31; Cash on hand... \$1072 30.

The report was approved. The Committee on Resolutions reported as follows:—

We, the S. D. Adventists of Minnesota, believing that the Spirit of God has rested down upon our camp-meeting, and caused it to be the best ever witnessed in this Conference, therefore,

Resolved, That our lives for the future shall be spent more in accordance with his will, and that we will make greater efforts to grow in grace than ever before.

Resolved, That as the T. and M. society has proved to be of great value in creating an interest in "present truth," and in opening up the way for the living messenger to declare the last notes of warning, and the impending judgments of God upon a wicked world, we therefore extend it our warmest sympathy and support in its future work.

Resolved, That we heartily unite in the effort initiated by the General Conference last March, to bring about uniformity in the manner of organizing and conducting our Sabbath-schools, and so make them an efficient means of strengthening and holding our children in the truth.

BY THE SCANDINAVIAN BROTHERS.

Whereas, In reviewing the earnest and sacrificing steps taken by our American brethren both of the General and the State Conference, to bring "present truth" before our Scandinavian people, we feel and realize to some extent the greatness of our obligations to them and to God. Remembering with sadness the course taken by some that were among us in the past, we are willing to forget the same, first, however, learning the lesson that it is necessary to guard against everything that may have a tendency to the same result. Therefore,

Resolved, That we, the Scandinavian S. D. Adventists of the Minnesota Conference, hereby express our heartfelt thanks to our American brethren, who

have exerted themselves in our behalf, making us partakers with them in the work of the last message to the world.

Resolved, That we as a people most heartily indorse and believe every point of the many kindred truths that are proclaimed in connection with the third angel's message, the writings and testimonies of Sr. White not excepted.

Resolved, As we behold the onward progress of this work, and, as we believe in our very hearts that this is the work of God, preparing a people for his everlasting kingdom, we desire to bear that humble part in it, both in men and means, that will be pleasing in the sight of God.

Resolved, That we hereby express our sincere gratitude to the General Conference for sending Bro. J. P. Jaspersen to Minnesota at this time, to look after the interests of the cause among our people.

A unanimous vote of thanks was given to the General Conference, and to Brn. Canright and Stone for their presence and efficient labors in our camp-meeting and Conference.

Report adopted.

The minutes were read and approved, and the secretary instructed to revise and forward them to the REVIEW for publication. Adjourned sine die.

HARRISON GRANT, Pres.

D. P. CURTIS, Sec.

CONFERENCE DIRECTORY

for Minnesota the Present Conference Year.

PRESIDENT.

HARRISON GRANT, Medford, Steele Co., Minn.

EXECUTIVE COMMITTEE.

HARRISON GRANT, Medford, Steele Co., Minn.

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

C. KELSEY, Wells, Faribault Co., Minn.

SECRETARY.

D. P. CURTIS, Hutchinson, McLeod Co., Minn.

TREASURER.

W. I. GIBSON, Rochester, Olmstead Co., Minn.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON IV.

THE ANTEDILUVIAN PATRIARCHS.

NOTE.—A great number and variety of interesting questions may be answered from the following table. The first line shows in what year of the world each of the patriarchs was born: Adam at the beginning of time; Seth, in the year of the world 130; Enos, 235; Cainan, 325; Mahalaleel, 395; &c. The same thing is shown in the first column down the left. The extreme right-hand column shows in what year of the world each of them died. The same thing is shown in the twelfth line. The thirteenth line gives the entire age of each.

The remainder of the table shows how long the patriarchs were contemporary one with another. By following along the second line we find that Adam was contemporary with Seth 800 years; with Enos, 695; with Cainan, 605; with Mahalaleel, 535, &c.: that Seth was contemporary with Enos 807 years, with Cainan, 717; with Mahalaleel, 647, &c.: that Noah was not born until after the death of Adam and Seth, and not until after the translation of Enoch. The columns, beginning at the left, show the same thing that is shown by the lines. An oblique line from the upper left-hand corner down to the lower right-hand corner shows the age of each patriarch, or, as we might say, how long he was contemporary with himself.

Table with columns: BORN A. M., ADAM LIVED WITH, ENOS, SETH, CAINAN, MAHALALEEL, JARED LIVED, ENOCH, METHUSELAH, LAMECH, NOAH, DIED. Rows list patriarchs and their ages and contemporary periods.

* Enoch was translated.

- 1. How many generations were there from the creation to the flood?
2. Name the antediluvian patriarchs or fathers of these generations.
3. Give the age of each.
4. What do we say of those who live at the same time?—That they are cotemporary, or contemporary.

5. Which of these patriarchs were contemporary with Adam?

6. Which of them with Noah?

7. With how many of these patriarchs was Adam contemporary?

8. How old was Lamech when Adam died?

9. How many years had Adam been dead when Noah was born?

10. How many years was Adam contemporary with each of the other patriarchs?

11. How many years was Noah contemporary with each?

12. How long was Mahalaleel contemporary with Adam? how long with Noah?

13. How long was Jared contemporary with Adam? how long with Noah?

14. How long did Adam live after Methuselah was born?

15. In what year did Methuselah die?

16. How many years from the creation to the flood?—1656.

17. How old was Noah at the time of the flood?

18. How many years did Noah live after the flood?

NOTE.—Ask more questions similar to the above, and let the class look out the answers from the table, or by their own computation. There may be some who cannot remember the answers to all the questions, but the lesson should be reviewed until the most important answers can be remembered, and until the subject has become so familiar as to impress the lesson it is intended to teach.

REMARKS.

By a consideration of this subject, we see what advantages the antediluvians had for transmitting the history of their time, even without the aid of revelation.

Jared lived with Adam 470 years, and with Noah 366; Methuselah lived with Adam 243 years, more than twice as long as the United States has been a nation, and with Noah 600 years; and Lamech, the father of Noah, lived with Adam longer than an average life-time of the present age.

What opportunities were thus afforded Noah for becoming acquainted with God's dealings with our first parents in the garden of Eden, for learning what God had taught them there, and for forming a conception of the beauties and blessings of that place, of the glories of Heaven, and the purity and holiness of the happy beings who dwell there.

LESSONS FOR BIBLE CLASSES.

LESSON IV.

THE FOURTH KINGDOM.

- 1. What three things did Daniel particularly desire to know? Dan. 7:19, 20.
2. What do we learn from verse 23 in regard to the character of the fourth kingdom?
3. What in regard to its extent?
4. What is it said that this kingdom should do?
5. How was it to compare in strength with Babylon, Medo-Persia, and Grecia?
6. What may be plainly inferred from Dan. 2:40?
7. What is said of the course of the fourth kingdom toward the other kingdoms?
8. What is said of the strength of the beast that represented the fourth kingdom? Dan. 7:7.
9. What is said of Medo-Persia in the last words of Dan. 8:4?
10. What is said of Grecia in the first sentence of the eighth verse?
11. What is said of Rome in the first words of the ninth verse?
12. What does history show in regard to the fulfillment of the conditions of this prophecy?
13. What does the historian Plutarch say, that establishes the warlike character of the Roman kingdom?
14. What statement is made by reliable historians in regard to the cruelty of Papal Rome?
15. Give the substance of Lesson 3.
16. Give a synopsis of this lesson.

SYNOPSIS.

Daniel particularly desired to know the truth of the fourth beast, of the ten horns that were in his head, and of that horn that had eyes and a mouth that spake very great things, &c. Dan. 7:19, 20.

1. (a) In verse 23 we learn that this kingdom was to be very fierce and warlike, and was to rule over the whole earth; for it is said of it, that it "shall devour the whole earth, and shall tread it down, and break it in pieces."

(b) It was to be stronger than any of the other kingdoms; for we plainly infer from Dan. 2:40, that as iron is stronger than gold, silver, or brass, so this fourth kingdom, symbolized by the legs of iron, is to be stronger than the kingdoms that had preceded it; and as iron will break and bruise the other metals, so the fourth kingdom is to mar and destroy other kingdoms. Furthermore, in Dan. 7:7, the beast that represents the fourth kingdom is said to be strong exceedingly; and in the eighth chapter it is said of the ram (Medo-Persia), that it became great, of the goat (Grecia), that it waxed very great; but of the little horn (Rome), that it waxed exceeding great. Dan. 8:4, 8, 9. The Roman kingdom has fulfilled these conditions of the prophecy, as history will abundantly prove.

The historian Plutarch says that Julius Cæsar, a Roman general, in one tour of conquest, took eight hundred cities, * * * made one million of men prisoners, and killed another million on the field; and it is said by reliable historians, that Papal Rome put to death not less than fifty million Christians.

G. H. BELL.

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Local Editor.

ADDRESS AND APPEAL.

THE General Conference Committee, being together at Battle Creek, where our flourishing institutions are located, feel called upon to address our brethren scattered abroad, and appeal to them in the following words:—

DEAR BRETHREN AND SISTERS,—

God has dealt very graciously with us as a people, and has prospered us in our work far beyond our expectations. Our publishing house at this point, to say nothing of those in California and Switzerland, has never done the amount of work that it has the past year. It is now fitted up to do all kinds of printing and binding in as good style as any publishing house in America. Recently complete stereotyping and electrotyping machinery have been added. The growth of the publishing business at this point calls for an outlay of about four thousand dollars to connect the two buildings which stand near each other. This will obviate the difficulty of carrying books and papers from one building to the other, as all the work will be done under the same roof. This was sometimes very disagreeable in rainy weather.

The number of students who have attended our college the past year has been four hundred and seventy-eight, and we are happy to state that the income has been sufficient to meet all expenses in a prompt and respectable manner. It is just to state, however, that our professors and teachers work faithfully on very small salaries.

The advent of three or four hundred students at the beginning of the next college year will swell our Sabbath congregation to nearly double its present size. How to accommodate them with seats in our present house of worship becomes a matter of great anxiety, for the usual number of visitors and patients crowd our present building to its utmost capacity. The Battle Creek Sabbath-school during the past year could not be convened in the present house. It was therefore divided and about one-half taken to the largest room in one of our publishing buildings. There are at present one hundred and twenty-five patients at the Sanitarium. These, with about fifty helpers, who are brethren and sisters with the exception of a very few, would make another comfortable congregation. Nearly this entire number wish to attend the morning service every Sabbath, so that it is probable that by the first of September a house of worship will be needed at Battle Creek of sufficient size to convene not less than fifteen hundred persons.

The Battle Creek church do not need a larger house of worship, the present one being of sufficient size for their use; but the General Conference, which includes all our State Conferences, needs a place of worship of sufficient size to seat 2,000 persons. A plain tabernacle would cost less than ten thousand dollars. Of this sum the Battle Creek church will pay, including what they can get for the present building, the sum of five thousand dollars. This would leave five thousand to be raised by wealthy brethren of all our Conferences, who send students to our college and patients to our Sanitarium. Not one dollar of this will come from our s. v. treasuries. Many patients who come to the Sanitarium to be treated feel that their hold on this world is weakening, and they feel the necessity of a firmer grasp upon the next. These are very anxious to attend our meeting, but many of them do not, because we are not able to give them a comfortable seat in our present house of worship. Here we are losing one of our very best opportunities of reaching these, and others through their influence, with the last saving message of mercy. Under the present disadvantageous circumstances, there are not less than fifty persons who have embraced the faith during the past year from the direct influence of their sojourn at Battle Creek. We appeal to you on this important subject. We ask you to assist the church at Battle Creek to erect a house of worship sufficiently large to accommodate all the students you may send to the College, and all the patients you may send to the Sanitarium.

It is said that it is not possible to raise the money so as to build the present season, and that this work must be put off one entire year. The loss to the cause by this delay, and the great inconvenience, cannot be estimated by dol-

lars and cents. There has not been a time for the last twenty-five years when such a house could be built as cheaply as the present year. Laborers can be hired for small wages. There are many of our brethren who are first-class workmen out of employment. Many of these could give liberally in work. All kinds of material can be purchased at very low figures. A portion of this money can be raised at once, and the remainder during the year of 1878. We therefore recommend that the work of building commence without delay. We shall send out circulars for pledges from individuals, and shall expect the sum of five thousand dollars will be pledged immediately. A word to the wise is sufficient. If you have confidence in the men you have elected to stand at the head of the highest body recognized by the church, who are now on the ground and see the wants of the cause, you will respond to this appeal promptly. And may grace, mercy, peace, and the love of God abide with us until the message be finished, Jesus shall appear, and eternal life be given.

Servants of the Church,

JAMES WHITE, } Gen.
D. M. CANRIGHT, } Conf.
S. N. HASKELL, } Com.

FOREIGN MISSION.

ELD. S. N. HASKELL brings information in reference to the work in Italy and in Egypt which is of the deepest interest. The way seems fully open for Dr. Ribton of Naples, Italy, to spread the present truth in those countries. Nothing can more fully confirm our brethren that the present movement relative to the third message is of God than the fact that the way is opening for its proclamation.

That which constitutes a sign of the times must be a matter of prophecy. When such prophecies are fulfilled and fulfilling, we have the signs before us which constitute a strong evidence that we have the truth. And there is no sign so calculated to strengthen the waiting people of God as the present progress of the third message.

Wars, famines, and pestilences are given as signs of the end; but as these have existed all along they cannot constitute a definite sign. In the history of the past, we have wars and rumors of wars, and then peace; famine, and then plenty; pestilence, and then general health; earthquakes, and then the bowels of the earth seem to be quiet. These are growing more frequent, and as they gradually increase will be strong evidence of the comparative nearness of the end.

But the third message is given but once. It is the last message. The preparatory work of the loud cry of the message when the work will be cut short in righteousness has now been in progress more than thirty years. The Lord has led his people out on the subject of organization, systematic benevolence for the support of the ministry and the advancement of his cause, and through the spirit of prophecy has brought his people into such harmony and unity of action that the Lord can finish this great work, with even humble instruments, in a short time.

In behalf of the Seventh-day Adventists of America we say to Elds. Andrews, Bourdeau, Ertzenberger, Ribton, and others, Be of good cheer. You have the warmest sympathy of your American brethren. You have their prayers; and let them, from every land, go up in faith and unity to the throne of grace, that success may attend our efforts.

And while we pray, let us act the part that God would have us act in the answer of our own prayers. This great work will require not only men of means, but men who will study to show themselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth, men of energy who can risk their lives, men who give all, and can say as Paul has said, "I die daily." And while such men shall take their lives in their hands and go forth to their last reaping, those who have the means to put the truths of the message in print, should cheerfully give of their money to support the cause.

We have made an appeal for ten thousand dollars to support our missions in Europe besides the ten thousand already raised to establish the press in Switzerland. A portion of the ten thousand has been pledged and a few hundreds have been paid. We pledged for Mrs. White and self five hundred dollars during the present year. We now raise that pledge to one thousand dollars. We have paid two hundred, and by the very first mail we send one hundred dollars more to Eld. Andrews, to be forwarded to Bro. Ribton to give him immediate assistance in his present work. The missionary fields are opening everywhere. If those who manage these

missions could command one hundred thousand dollars, it could at once be appropriated to the advancement of the cause. May God move upon the hearts of those brethren who have a surplus.

Some have been talking of waiting until the "selling time" should come. We would say to such, That time has come. In a little from this those who refuse the mark of the beast cannot buy nor sell. Then the gold and silver of those who withhold it now will in anguish be thrown into the streets; but neither their gold nor their silver will be able to deliver them in the day of the Lord's fierce anger. Now is the time to work for God; and no one need to wait for any further light or any further appeal to their liberality only as the wants of the present message are appealing to them at the present time.

JAMES WHITE.

MEETING OF GENERAL CONFERENCE COMMITTEE.

THE General Conference Committee, being now in Battle Creek, met in council June 27, 1878, at 9:30 A. M. Eld. Jas. White in the chair.

It was moved and supported that the address by Eld. James White, entitled "Address and Appeal," be published in the REVIEW. Carried.

After remarks by the chairman and other members of the committee, the following resolutions were unanimously adopted:—

Resolved, 1. That we recommend that the General Conference be held after the season of tent and camp-meetings is past.

2. That we recommend that the Bros. Bronsen go immediately to Denmark to labor with Eld. Matteson.

3. That we invite Sr. Ellen G. White to be present at the general camp-meeting to be held in Michigan.

4. That in our opinion our camp-meetings should not be held more than two years in succession in any one place.

5. That three camp-meetings be held in Michigan the present season, at such points in different parts of the State as will secure the greatest possible attendance of our people and of those from the outside.

6. That we recommend that Elds. Littlejohn, Smith, and Waggoner attend the camp-meetings, as may be arranged.

Adjourned to call of chair.

SECOND SESSION, 8:30 P. M., JUNE 27, 1878.

Meeting called to order by the chair. Prayer by Eld. D. M. Canright, followed by brief remarks by the chairman, after which the following resolutions were unanimously adopted:—

Resolved, 1. That we recommend that a mission in England be opened immediately; and that in our opinion Eld. J. N. Loughborough is the man to take the charge of it.

2. That we recommend that Eld. J. H. Waggoner act as delegate to the S. D. Baptist Conference the coming session.

3. That we recommend that Prof. S. Bronsberger revise, for republication, the pamphlet containing the pledges for the B. C. College; and that he devote what time he can spare during the present vacation to the work of collecting a library.

Adjourned to call of chair.

JAS. WHITE, Chairman.

THINGS IN EUROPE.

THE situation of the people of Europe, so far as my observation has extended, is by no means favorable for the reception of the truth. The prevalence of false ideas concerning our duty toward God is something alarming. Those who profess to be Christians seem to be lulled into the most profound slumber. Many, perhaps the great majority, believe that they are certain of eternal life because they have become members of the church. They have no definite idea of conversion; for they came into the church by infant baptism and by confirmation, but, being in the church, they have no doubt but they are Christians, and they are sure that no Christian can ever be lost. If there are any who do not cherish this idea of the impossibility of apostasy, they hold other ideas that are equally well adapted to cause them to sleep. They believe that faith in Christ is the only thing necessary for salvation, and that if any one insists on the necessity of good works, that person does not trust in Christ for salvation. We have only to believe that Christ died for our sins and to trust in him, and we are sure of eternal life. And so obedience is never insisted upon. On the contrary, it is taught that grace saves those that believe and do not obey; while those that obey

are not the subjects of grace, but the slaves of the law.

Then they have equally false ideas of the day of Judgment. Instead of being regarded as the day in which God will reward or punish every one according to his works, it is, in the general estimation, the brightest period in the history of the gospel. The work of evangelizing the world will be mainly accomplished after Christ returns. I think there is very little opposition to the doctrine of the near advent of Christ. In fact, the doctrine that Christ will soon come is prevalent. But Satan has been able to pervert this doctrine to such an extent that it lulls men to sleep in sin, instead of arousing them to repentance.

When our brethren in America preach the truth, or when they distribute publications, they find some degree of preparation on the part of the people to receive their teaching. The necessity of obedience on the part of those that believe in Christ is very generally understood. Also in America men understand that there is no time for repentance after the Son of God descends to execute the judgment. Here we labor under great disadvantage on account of the prevalence of such ideas as render men quite incapable of receiving the truth.

This profound sleep of death is the result of unfaithfulness and false teaching on the part of the ministers. They never reprove in their discourses, and because people have never received reproof they are wholly unprepared to receive it. They can hardly distinguish between reproof and insult.

A Swiss minister, writing against our paper, says that we deny salvation by Christ, because we teach that obedience must be added to faith in Christ. A French minister who has written a pamphlet against our doctrine makes a special point against us because we teach that men must "overcome their sins." He is shocked at the idea, and says that we destroy "the peaceable repose of good Christians" by this most unwelcome declaration.

These things are painful to mention, but they do not discourage us. They are serious hindrances, but they are not insurmountable difficulties. There is power in the truth of God to overcome error. The light can shine in the midst of dense darkness. If it is caused to shine in the darkness, it will prevail against the darkness. Our paper does exert an influence which causes it to be feared by our enemies. The religious journals warn their readers against our paper and our publications. To do it they resort to misrepresentation and ridicule. Two things are evident: 1. That they fear the influence of our publications; 2. That they cannot give them a fair and reasonable answer. "The peaceable repose" of these sleeping ministers begins to be rudely disturbed, and they are much troubled for fear that their best members will leave them. The fear is well founded, and will be realized.

We have now such helpers at Bale as render it possible for me to be absent nearly all the time. The past six weeks I have given to the tract and missionary work among our churches. I think that our friends will persevere in this work with zeal and with judgment. Everything has that appearance now. They are very much encouraged, and have made a good commencement. If the work is carried forward as it is begun, it will cause a large number of publications to be scattered over Europe, and it will extend the circulation of our paper. As soon as I have finished this effort among the brethren, which will be in a few days, I hope to join Bro. Bourdeau in a new field of labor.

There came to our meeting in this place last Sabbath, from an adjacent village, a teacher and his wife and another lady. These persons have been reading our paper for some time, and are convinced that it publishes the truth. The teacher and his wife each understand four or five of the languages of Europe. They do not appear to know anything of Christian experience, but are so fully convinced of the truth that they are talking seriously of obeying. The lady who accompanied them seems to be a real Christian, and she has already begun to keep the Sabbath. So far as I know, in every place where our paper has been read for any length of time, it has not failed to convince its readers that it publishes the truth.

In the first volume of our paper there was a discussion on the subject of the Sabbath with M. Corcode, a Baptist minister at Rome. This was read by Bro. Bertola at Alexandria, Egypt, and convinced him of the truth of the Sabbath. He gave us the address of a number of persons at Alexandria and Cairo. We have been sending them the paper, and Bro. Bertola, who is a commercial traveling agent, has preached to them occasionally. Now there is a company of

twelve or thirteen in each of these cities who have decided in favor of the fourth commandment, and who have addressed to Bro. Ribton an earnest entreaty that he will come and preach to them concerning the Sabbath and the near advent of Christ. A considerable number of persons at Alexandria, who have not yet decided in favor of the Sabbath, have decided, from our publications, that the coming of Christ is at hand. It seems that something should be done immediately for these persons.

Bro. Bourdeau has made a visit at Valence to encourage our friends there. He has also spent some time in a new field, near Lyons, with Bro. Gabert. There are a few persons in this place who are keeping the Sabbath. Sr. Bourdeau is gradually recovering from her dangerous sickness. Bro. B. will immediately commence in a new field in Southern Switzerland, and I hope to join him after a few days. I shall try to do my writing and proof-reading while thus at work with Bro. B.

Bro. Ertzenberger has given much time for some months past to the revision of our German publications, and we have now nearly finished the printing of his entire list of fifteen different tracts. This gives him a good assortment for a new field. He has done much to instruct and establish the churches at Vohwinkel and Södingen, and they will be able to prosper in his absence. He has now removed from them to a new field of labor, but I have no news of his present location. Bro. Ings has gone to labor a time among his relatives in England.

We are grateful for the deep interest manifested by our friends in America for our work in Europe. I have sought in this letter to give just an idea as possible of the condition of things in this part of the world. I can assure our brethren that we are laboring earnestly to bring the truth to the knowledge of our fellow-men. It can be seen that the labor necessary to instruct men in the truth is greater here than in America; but we have confidence that God is faithful to help, and our hope in him is steadfast.

J. N. ANDREWS.

Bienna, Switzerland, June 7.

TEN MONTHS' ANNOUNCEMENT OF THE THIRD ANGEL'S MESSAGE IN NAPLES, ITALY.

Our labors in the hall where for ten months we have called on all to come out of Babylon, and worship Him that made heaven and earth and the sea, have come to a close. We have had to combat with everything that could combine to render our labor unsuccessful. Our hall, the only one that after much searching we were able to get, was badly adapted for a room in which to hold meetings. The hierarchs of the man who has set himself above God, and thought to change times and laws, hold their worship in gorgeous temples, where every day a new god is manufactured, adored with incense, and then eaten. The humble followers of Jesus of Nazareth are considered unworthy even to inhabit the houses of these worshipers, and think themselves fortunate if they can even get an abandoned wine cellar in which they may celebrate the praise of their meek and lowly Master.

Yet in our labors the Spirit of God has been with us, the strong arm of God has upheld and protected us. Our lives have been in danger. Several times our meeting has been broken up by stones and fireworks hurled against and into our hall, and on one occasion, after having come out, there was a manifest evidence of the presence of God's angel with us, without which we could all have been murdered. A young man insulted one of our brethren, and he imprudently retaliated. A hand to hand combat ensued. Our enemies came round us in numbers. They were armed with stones, knives, and revolvers. Sr. R. interposed between the combatants and separated them. A drinking house and a Catholic church were opposite our meeting room, and our adversaries had come out of the latter inflamed with wine and fanaticism. A woman urged them against us with wild gestures, and a voice cried out, "Why do we not stone them?" Yet after our brother was dragged away by force from his assailant, we talked calmly past our enemies, and not an arm was raised against us.

In our spiritual contests the presence of our God with us has been not less manifest. I need not recount the violent and persistent opposition we have met with from those who should be our brethren in combating the blasphemies of Babylon the mother, the warnings that have been preached and printed against us, the unjust and untruthful titles conferred upon us; it is the same spirit which everywhere makes war against the apostles of the third angel's message.

But Michael our Prince has contended for us, and truly we may call his name Immanuel.

And our warfare is of a difficult nature. We are obliged to be always armed at all points; for until we arrive at the meeting we do not know what the nature of the contest will be. At one time we have to preach to the lawless and fruitless Antinomian, who revels in his release from all the obligations of God's moral law. At another time we seek to wake the apathetic soul that is dead to all religion and a slave to the law of carnal passion, and this is the state of the great mass of the people here. Now we have to bring the Bible and church history to bear on the bigoted and tradition-fed Catholic, and now we have to open the book of nature with the cold, scientific infidel, who believes in nothing but matter. Yet blessed be God's name our progress has been onward, the Sabbath has been recognized by many, warmly and actively taken up by some, and new souls have been born to Christ in our humble hall. With what joy did we hear Christ openly confessed by several who knew him not, one of whom had been an infidel. Even within the past week there has been joy amongst the angels; for a deist with whom we have had long arguments has not only accepted Christ as his Saviour, but has begun to work for him by bringing in others, and expresses a desire to labor still further when he returns to his home in the country this month.

And already from our little center the proclamation of the Sabbath has gone forth to Genoa and Turin in the north, Bari in the east, and Sicily and Malta in the south; while in Egypt two little churches of Sabbath-keepers have been formed. These have sent me a most pressing call to come to their aid. Blessed be the name of God, who has made his unworthy servants the means of doing this much in the seat of Antichrist; may he enable us to do greater things, and bless all our brethren who are laboring to build up his church of commandment-keepers out of all tongues and people so as to soon complete the number of his elect and hasten his coming!

Our greatest pitched battle has been on the subject of eternal punishment and the immortality of the soul, and there our victory has been complete, as I have related. I have many times invited our antagonists to a discussion on the Sabbath, but none have yet responded, although urged by members of their congregations who have left them from conviction on the subject.

Owing to the influence of the Catholic priesthood, it is almost impossible to obtain a room in Naples where the gospel may be preached. God has, however, in a most unexpected manner, provided us with another hall. It is smaller than the first one, too small if our number increases, but it suffices for our present wants, and is in many ways better suited for our work. We believe the prayers of our brethren have aided in procuring a blessing from on high on our past work, and ask them to continue their prayerful sympathy, in the hope that we may yet receive a greater blessing in our new seat of labor. Already new work is opening upon us, and we trust that this new little hall will be the abode of the Spirit, wherein many new souls will be born into the kingdom of Christ.

H. P. RIBTON.

Naples, June 1, 1878.

MINNESOTA CAMP-MEETING.

We have just closed one of the most successful camp-meetings I have ever attended. We enjoyed a very pleasant time in our school. Tuesday and Wednesday the brethren arrived at camp in large numbers, so that most all were present at the commencement of the regular camp-meeting. It was cheering to see them come, load after load, some coming from fifty to two hundred miles. Others came twenty miles with ox teams. Bro. Harlow, seventy-six years old, drove his team three hundred miles, from some place in Dakota. This shows a commendable zeal. There were eighty-one tents on the ground, and a count showed that there were nearly eight hundred persons encamped. This was the largest meeting that I have attended outside of Michigan.

Having the business well out of the way, we began our religious meetings early in the week, and kept them well ahead. Friday morning over a hundred came forward to seek the Lord. Sabbath morning was entirely devoted to this work, and one hundred and forty-five made a start in the Christian life. We then enjoyed a very interesting season in hearing them speak. After preaching upon baptism, a large number signified their desire to be baptized. Their

names were recorded and their cases examined; then a day having been given in which to present objections, if any existed, one hundred and thirty-three were accepted as candidates for baptism. Sunday afternoon we repaired to the river, a short distance from the camp, where these were baptized by Elds. Grant, Dimmick, Curtis, and Ells. A large mill-dam above, a bridge just below, and rising banks on each side afforded the crowd a good view, and they were all well lined with spectators. It was estimated that there were twenty-five hundred people present. Everything passed off in good order. A sister who has been confined to her bed twenty-seven years, a cripple, was taken by the four brethren, and carried into the water, and baptized. It was a very affecting scene. This was the largest and most affecting baptism I have ever witnessed. In several cases the ministers would lead mother and son, husband and wife, or sometimes husband, wife, and children into the water together. Eld. Babcock's twin daughters, about eleven years of age, were baptized together. It was a scene never to be forgotten.

The preaching was done by Elds. Curtis, Dimmick, Ells, Hill, Battin, Moore, Babcock, Bro. Stone and myself. Bro. Jasperson, Nelson, and Norström preached to the Scandinavians, of whom there were about seventy-five on the ground. The preaching was largely doctrinal, as it should be on the camp-ground. Our social meetings were excellent. On Sunday we had a fair attendance, perhaps fifteen hundred. Hutchinson is situated in a new and thinly settled country. Nearly all the brethren came with teams; hence we could not expect a large outside attendance. Our camp-meetings ought to be located near some large city, if at all consistent. It gives them greater dignity and importance, and we can report more fully in the papers. However, several of our brethren wrote reports to different papers over the country. But our mail facilities were so poor that we did not get the papers containing these reports till the meeting was about over. Sr. Olive, of Prescott, Wis., wrote lengthy reports of all the meetings for the leading paper of the Northwest,—the St. Paul Pioneer Press. They were published in full, and were the most readable of any reports of our camp-meetings that I have ever seen. They were evidently appreciated by the Press. This and our Wisconsin meeting have been fully reported in all the large papers of the Northwest.

The grasshopper scourge has passed away, and Minnesota crops begin to look up. However, as the Conference had a large list of ministers to pay, we found our s. b. fund short. Evidently the brethren have not been doing their duty in paying their tithes. A rising vote showed that one-fourth of those present were paying nothing at all on s. b. Doubtless many more were paying far less than they should. Bro. Stone preached a sermon on s. b., after which nearly every one present voted to pay tithes honestly this year.

Monday morning we stated to the brethren that we wished to raise \$260 to pay for the new tent, \$50 for camp-meeting expenses, \$100 for the poor, and perhaps \$200 to help out the ministers. Then followed one of the most interesting scenes I have witnessed in a long time. Beginning with \$25 and running down to \$5, with scarcely more than a statement of the case, the brethren and sisters arose to make their pledges. Frequently there were twenty on their feet at once. Each one seemed anxious to make his pledge first. Some of the brethren pledged for themselves, then their wives pledged, then the older children pledged, and finally they held up their little babes, and pledged five dollars apiece for them! That is a good example. We stopped when many more were ready to pledge. We refused to let them go below \$5. Then, giving a chance for a donation of small change, nearly \$50 were thrown into the hat. Counting up, we found that \$1,500 were pledged, and enough more was paid in to make \$1,700. About \$300 of the pledges was also paid down. This relieved the embarrassment of the Conference. Some two hundred dollars' worth of books were sold. An expression made by rising showed that about one-fifth of those present had embraced the truth the past year. With more than one-fourth of the audience this was their first camp-meeting.

This Conference now has fifteen ordained ministers, and twenty-two licentiates. Several were licensed for the first time at this meeting. At our last session, three brethren were ordained to the work of the ministry,—Samuel Fulton, J. P. Jasperson, and John W. Moore. Bro. Jasperson comes to the State to have the oversight of the Scandinavian work. There are three or four preachers in the Conference who

labor among the Scandinavians. A special effort will be made for that people this year.

I was deeply impressed with the fact that this is becoming a very large Conference. When I came to this State six years ago, there was not a minister laboring in the State. There were only about two hundred Sabbath-keepers in the Conference, and their s. b. was \$350. Now they have about fifty churches, thirty-seven ministers, and twelve or fourteen hundred Sabbath-keepers, and their s. b. is over \$3000. And all this has been done by men raised up in their midst. Truly the Lord has blessed Minnesota. It is probably one of the richest fields in the cause. But with prosperity and increasing numbers, I can see a chance for many dangers. It is difficult to educate so rapidly these new converts soundly into the principles of this message. There is great danger that some of them will endeavor to bring in new ideas and ways of their own, which will work evil to the cause. Where there are so many laborers, there is also danger of ambition and rivalry among ministering brethren. This should be promptly discountenanced by every one. It has come to be a great responsibility for the president to oversee the entire work of the Conference. Bro. Grant has been very successful in this position in the past. He still needs the hearty co-operation of all his brethren successfully to carry on the work. This we believe he has.

Personally, it was a great pleasure to me to attend this Conference, and see so many of my old brethren. This is the spot where I first began to realize success in Minnesota. We began with a small handful of about twenty-five. From that day to this the church here has steadily grown, till now it has eighty members, and is the largest church in the Conference. Twenty-five from this place were baptized at this meeting. These will be added to the church at its next quarterly meeting.

It was specially gratifying to us to find that the brethren here have the respect and confidence of the community in so large a degree. Everybody was friendly to us, and showed us all the favors possible. The hotel-keeper made a free dinner for a goodly number of our ministers. Our old landlord of former years visited us frequently, bringing food and hearty greeting. The county paper gave us the following unsolicited commendation:—

"Whatever may be thought of some of the peculiar tenets of this denomination of Christians, it is generally admitted that the system makes its followers honest, and wiser and better people."

Sunday it was with great difficulty that I could speak on account of hoarseness. After that I had to give it up entirely. Bro. Stone took my place, and rendered valuable assistance. At this date, it is entirely uncertain what we shall do this summer. D. M. CANRIGHT.

June 26.

THE TIME TO LABOR.

WHEN will the time be, if it is not now? Every department of the work of God, at home and abroad, is calling for means and for consecrated talent to carry it forward. Those who truly love the cause, and can command means, will embrace the opportunity to use it now. No time will be better to lift than now. And talent of every kind is now in demand. The cause calls for workers everywhere. The field is all ready. And ere long it will be too late. Many who intend to do will find that the time is past, and they are too late. "Lord, is it I?" The turning point with Laodicea is at hand, as we have been forewarned by the spirit of prophecy. Everything indicates that God has been leading us and is still leading. Those who lack heart will not be ready for the loud cry. Time has lingered; but it will not always wait. The tardy will be left behind.

There is glory and honor and immortality for the true and the faithful. All may reach the goal who will be diligent. We may all run so as to obtain. Every one will be rewarded according to his work, according to the heart's motive in doing what we can. Courage! then, courage in the Lord! Go forward, and the Lord will bless. Pray for me.

R. F. COTTRELL.

Is not hearing Christ doing what Moses taught? Moses did not give the ten commandments; but he taught obedience to them, so did Christ; Matt. 5:17-20; 19:16-19. Therefore, if we follow Christ, we shall do just what Moses taught. Do our law-abolishing friends need to be told that Moses is not the author of the ten commandments?

WORK FOR JESUS.

TIME is short, the end is near;
Work, work for Jesus;
Soon will he in clouds appear;
Work, work for Jesus.
Would we watching then be found,
Gathered at the trumpet's sound,
Welcomed by the Lord, and crowned?
Work, work for Jesus.

In the morning sow thy seed;
Work, work for Jesus;
Nor at evening slack thy speed;
Work, work for Jesus.
All around is sin and death;
"Come to me," the Saviour saith;
Pardon, peace, and life through faith!
Work, work for Jesus.

Faint not in the noontide heat;
Work, work for Jesus;
After labor rest is sweet;
Work, work for Jesus.
Martyrs unto blood have striven,
All for Jesus freely given,
Will we share their rest in Heaven?
Work, work for Jesus.

N. W. V.

Progress of the Cause.

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

TEXAS TENT.

Terrell, June 26.

THE debate closed grandly for us. Eld. Caskey knew very little about the Bible and less about our positions. He confesses himself beaten on four questions, but vows revenge by following us up when better posted. Seven more took a firm stand from the debate. Eld. C. used three texts to support Sunday; viz., Acts 20:7; 1 Cor. 16:2, and Heb. 4:9. We leave about fifty firm Sabbath-keepers, among them some strong workers. We go to Rockwall, county-seat of Rockwall county.

Our seat-backs are a great success. Calls for labor are everywhere. The Lord is with us. R. M. KILGORE.
L. J. CALDWELL.

MICHIGAN.

Romeo, June 28.

MICHIGAN tent No. 4 is pitched at the above place, where we have been for one week, with an average congregation of over two hundred and fifty at each meeting. The best class of citizens are among those most interested. The Presbyterian and Christian ministers have attended. The people are very kind, supplying our wants and inviting us to their homes. Many call on us at our tent. We have strong hopes of a company being brought into the present truth in this place. We request prayers. E. B. AND E. S. LANE.

Tent No. 3, Hickory Corners, June 24.

MONDAY, June 17, we came to Hickory Corners with our new tent made in Chicago by Bro. W. Armstrong.

We had our first meeting, June 19. About one hundred were out, the next eve one hundred and twenty. The interest is increasing; congregations enlarging. We had a meeting on Sabbath with about thirty out. And on first-day our congregations numbered about three hundred. The people seem interested, and the prospects for doing good are favorable. May the Lord help us in his work and arouse the people. Pray for us. J. B. FRISBIE.
T. M. STEWARD.

Maple Grove, June 21, 1878.

AFTER I had recovered strength to labor, I held meetings in Maple Grove until I was called to go with the tent. After baptizing eight, I appointed a leader to take charge of the meetings and Sabbath-school. I presented our plan of raising s. b., and nearly all took hold of it cheerfully. Their s. b., as promised, will amount to about fifty dollars. About fourteen meet regularly, besides the children. May the Lord bless them, and lead them into the full enjoyment of the truths of the third angel's message. T. M. STEWARD.

Birmingham, June 24.

THE weather the past week has been very unfavorable for meetings, yet our congregations have ranged from one hundred to three hundred. Many of these come from the surrounding country, some as far as five miles. Only three discourses have been given on the subject of the Sabbath, yet we learn of quite a number who observed last Sabbath, and many more are deeply interested.

The clergy of the place opened upon us in concert Sunday. The Methodist minister's morning discourse on the "Immortality of the Soul" was reviewed in the afternoon before a crowded tent, apparently with good effect. In the evening, after a discourse on the Sabbath, we obtained ten subscribers for the REVIEW. Books sell quite freely. We have a host of friends, who supply all our temporal wants, and contribute weekly toward the running expenses of the tent. We are encouraged to look for a good work here.

J. O. CORLISS.
WM. POTTER.

Fairfield, June 24.

WE have our tent pitched at Fairfield, Lenawee county. Have held five meetings with increasing interest. Last evening there were more than could be seated in the tent; many remained standing during service. Tracts are taken freely, and many seem to be inquiring after truth. The people are thoughtful of our temporal wants.

We earnestly desire the prayers of God's people for the work in this part of the country. JOHN I. COLLINS.
T. P. BUTCHER.

INDIANA.

Reese's Mills, Boone Co., Tent No. 1.

THIS is a small town; but the interest seemed to demand that we pitch the tent here. Thus far, our congregations range from eighty to two hundred and fifty. The people are very kind to us. Some seem deeply interested.

Bro. Richards and Shrock assist in tent labor. We hope, through the blessing of God, for success. S. H. LANE.

IOWA.

Iconium, Appanoose Co., June 20.

WE have pitched the new Southern Iowa tent in Iconium, and we commence meetings to-morrow. The people seem very friendly. They helped in erecting the tent. Should be glad to see any of our brethren who may live near here at the tent, on the Sabbath or at any other time.

Address us at this place for the present. C. A. WASHBURN.

Ogden, June 24.

THE interest kept up good the past week, and the audiences also. Last evening the tent would not hold the people. Seventeen teams were in from the country, and nearly as many more persons came on horseback. The people take us to their homes, and ask us to pray with them. A few have commenced to keep the Sabbath. There were thirty-six at our Sabbath meeting day before yesterday.

Bro. Bartlett started this morning to hold meetings at Guthrie Center; a sister from Battle Creek requested us to come here. Bro. Wing, my brother Scott, and myself are now together. G. V. KILGORE.

Winterset, Tent No. 1, June 27.

OPENED meetings here June 18. Fine weather, large audiences, strict attention, deep interest, and perfect order have attended our meetings from their commencement. Bro. J. H. Morrison, who has done all the preaching so far, has had good freedom in speaking. We have many invitations to visit. We may justly hope that some good will be done. Bro. Hollenbeck is not with us yet. Pray for us. T. A. KILGORE.

Maquoketa, June 26.

I LABORED at this place one week, with good results. Most of the Scandinavians have left the town, so our congregations were small; but those that attended were interested. I thought best not to spend a long time here. On Monday, June 17, we were made glad by the baptism of three good souls. I leave here a company of seven who have promised to live for God in keeping his commandments and the faith of Jesus. These friends have paid most of the expense of my visit here. JOHN F. HANSON.

ILLINOIS.

Carbondale, June 27.

THE debate closed favorably for the cause we love. If we have been correctly informed, three have decided to keep the Sabbath, who, before the investigation,

stood in sympathy with Eld. Crim. Several here voted in favor of the truth last night.

There will be baptism next first-day; then we expect to strike our tent, and go to Du Quoin. We have secured the free use of the city park. Address us at Du Quoin.

G. W. COLCORD.
CHAS. H. BLISS.

MASSACHUSETTS.

Townsend, June 25.

WE held our first meeting under the tent at this place, Saturday evening, June 15, with an audience of about seventy-five. Our congregations have averaged a little more than that to date. Last Sunday eve we had our largest audience. Several circumstances combined have made it very hard to get the sympathies of the people here, but prejudice seems to be giving way now, and the prospect looks much better than it did a week ago. Bro. Bartlett is with us to assist in singing, and caring for the tent.

One thing is very unfavorable for us; our tent leaks very badly. In a hard shower it is difficult to find a place in it where one would not get wet.

We have found warm friends, who care for our wants.

Our address is Townsend Centre, Mass. G. F. HAINES.
D. A. ROBINSON.

KANSAS.

Bloomfield, June 25, 1878.

WIND, rain, mud, and high water in abundance, but we are doing what we can. We were detained at Independence three days. We held meetings each day with the few brethren there, and hope some good was done.

Started Sunday, the 16th, for Canola, where we arrived the next day. Held meetings with the Canola church the 18th, 19th, and 20th, and arrived at Bloomfield on time. Meetings commenced with the Sabbath. Considering the dark nights and bad roads, the attendance has been good. Sabbath was a good day. Several brethren from a distance were present, and, best of all, the Spirit of the Lord was with us. Sunday Bro. O. S. Stevens baptized three. Last night the storm broke up our meeting. May the blessing of the Lord rest upon the Bloomfield church.

To-morrow I go to Lazette, Cowley county, Kan., which will be my address for the present. J. N. AYERS.

NEW YORK AND PENNSYLVANIA.

Newfane, N. Y., Tent No. 2, June 26.

THE interest at Newfane still continues. The attendance has been good, notwithstanding we have had rainy weather some, and a temperance meeting and a concert to divert the people. The Baptist minister has commenced opposition on the immortality question. A prominent physician attends regularly, and offers friendly criticism. Have just introduced the Sabbath question, which seems to increase the interest. Last evening we had a tent full, and a professor from Lockport was in and tried to defend the Sunday, but with poor success. S. B. WHITNEY.

Sabinsville, Pa., Tent No. 7, June 24.

WE commenced meetings in this place June 15, and have given eleven discourses. The people are very kind and hospitable, and appear to be very much interested. There are many spiritualists and infidels in the vicinity. Our congregations have reached nearly two hundred, but on account of the recent heavy rains they are greatly reduced. We have not yet reached the Sabbath question. The people generally acknowledge that we have the truth thus far. May the Lord direct. Pray for us. M. C. WILCOX.
T. M. LANE.

St. Lawrence Co., N. Y.

JUNE 15, I visited the company on Smith's Hill in Pierrepont. Found a good company of Sabbath-keepers here, with a Sabbath-school numbering about twenty children, and a Bible-class, all organized. They seem to be an active, living company of workers. Held two meetings here, and two with the Pierrepont church. Bro. Plumb, from Smith's Hill, accompanied me and spoke once. Their house is seated, and we had good congregations. They have a Sabbath-school and Bible-class.

June 17, I visited the church at Silver Hill and held one meeting; had a large

congregation and found union and harmony prevailing, and in consequence a gathering influence is exerted, and several are desiring baptism. We found a Sabbath-school here also, and an interesting Bible-class.

The 18th, visited the Fine and Pitcairn churches. The enemy has succeeded in scattering some, yet a few are holding on and keep up their Sabbath meetings.

The 21st, I went to New Connecticut and held two meetings with that church baptizing two on first-day, one of whom has just commenced to keep the Sabbath. They have a Sabbath-school, but need a better organization, into which they are about to enter. Bro. Cobb met me here and we organized a tract society.

We went to Gouverneur the 23d, and held a meeting there and organized a tract society. The church were all present and some others. They are very anxious to have a tent come there this season, and we think the time will soon come when meetings should be held there.

The 24th, I met the church at Hermon. Quite a number not of our faith were present, and there is a growing interest on that part of such. Some joined the tract society. This church is quite small, but Sabbath meetings are kept up.

The 26th, I visited tent No. 4, now pitched at Brushton. Found Bro. Brown and Wilcox in good spirits. They have good audiences, and a deep interest. In the conflict with Pike, a no-law Adventist, the truth has come off victorious, and Pike has abandoned the field. Some have embraced the Sabbath, and the brethren now have the leading influence.

A. H. HALL.

NEBRASKA.

Oakdale, June 24.

Meetings commenced here the 13th, and they still continue with increasing interest. The ministers of the place attend, and have done nothing as yet to hinder the work. One of them spoke in our tent yesterday (Sunday) afternoon. We have now reached the subject of the law and Sabbath. The people listen attentively, bringing their Bibles with them to see if these things are so.

Sabbath and Sunday, the brethren from Rayville and Taylor Valley were with us. Our prayer and social meetings on Sabbath were of special interest. Quite a number from the town and vicinity were present. Pray for us that the work may be deep and thorough, and that precious souls may be converted to the truth.

C. L. BOYD.
D. NETTLETON, JR.

Syracuse, Otoe Co., June 20.

WE closed our meetings at Weeping Water, June 16. What the result of these meetings will be, the future must reveal. The people used the stay-away argument which we could not meet. We visited from house to house. Some acknowledge we had the truth, and that it ought to be obeyed; but business, the mammon of the world, stands between them and their duty to God.

We pitched the tent at Syracuse and commenced meetings, June 19. Brethren pray for us and the cause here, that some good may be accomplished.

H. SHULTZ.
M. HACKWORTH.

WISCONSIN.

Tent No. 3, Berlin, June 25.

WE have pitched this tent in the city of Berlin, Green Lake county. Meetings commenced June 21. The attendance has been good so far, and the interest is steadily increasing.

We obtained a good situation for the tent, and we often hear complimentary remarks on its neat and tasty appearance. We have held five meetings up to date and have enjoyed freedom and liberty in presenting the truth. N. M. JORDON.
A. D. OLSEN.

Mukwonago, Waukesha Co., June 25.

JUNE 18 we came to this place with our forty-foot tent. One of the leading men in the town gave us the free use of a beautiful oak grove, just far enough from the bustle of the business part of the town to make pleasant, both for us and our congregations. We have held, to date, five meetings, with increasing interest. The last evening our tent could scarcely seat all that came. The people invite us to their homes.

A Baptist elder attended our last meeting, and stated that he was in harmony with us on the advent.

We believe the Lord is preparing the way for the third message to be more fully proclaimed in Southern Wisconsin. The Lord gives us liberty in preaching the word. Pray for us that we may do the work of the Lord acceptably.

C. W. OLDS.
E. M. CRANDALL.

CANADA.

We met with the friends at Dixville, P. O., according to appointment. There are about thirty Sabbath-keepers here, mostly those who have embraced the truth since January under the labors of Eld. Bourdeau. The attendance was not large, owing to the fact that many were detained at home on account of sickness. The outside attendance was also small, as the Methodists were holding a series of revival meetings under a forty by eighty foot tent.

The meeting-house that was dedicated Monday was originally erected, but not completed, by first-day Adventists. Some of their leading men subsequently embraced the doctrine of trine immersion. Those who taught them this doctrine kept the Sabbath and claimed to be Seventh-day Adventists, but the only point of truth they held in common with us, save that which is held by first-day Adventists, was the Sabbath. The meeting-house was finished by the friends who had embraced the truth, and is now held for believers in the third angel's message.

Our meeting Monday was one of unusual interest. Systematic benevolence was organized, and money was raised to liquidate the debt on the house, amounting over two hundred dollars. Others present will doubtless increase this sum fifty dollars. Eight joined the church, one of whom still holds to his views on the immersion; but he fully indorses the third angel's message as the present truth, and therefore waives his views on the baptism question. To urge these views while the brethren discard them would make the warning of Rom. 16: 17 applicable to himself. Our last meeting continued from half past nine A. M. until four P. M., yet no one complained of weariness. All felt that the Lord was present.

Thursday, June 20, I met with the scattered friends in Sutton, and organized s. b. Sabbath and first-day, June 22, 23, I was in Fulford, where Eld. Bourdeau now resides.

If the cause in Canada East is properly pushed forward, that mission will hereafter be self-sustaining. The s. b. in this part of Canada now amounts to about five hundred and fifty dollars, and others will increase this sum. The brethren are of good courage, and are determined to push the cause forward. They already talk of holding a camp-meeting, and forming a Conference by themselves. We see no reason why this cannot be brought about soon, if the brethren keep united and humble and follow the example of other young Conferences in the spirit of sacrifice and devotion. It may be well to add that in each case the brethren expressed a desire to have their s. b. subscriptions commence with January, 1878.

Bro. Bourdeau was with me during the time I was in Canada, and assisted in the meeting. A few commenced, for the first time, to serve God by keeping his commandments, and the brethren generally expressed a determination to be more faithful than in the past. May the Lord bless the friends in Canada East. We left with an increased interest in this mission, feeling much attached to many of the friends there.

S. N. HASKELL.

MISSOURI.

Sedalia, June 25.

We have our new tent pitched here, and are preaching to large congregations. Meetings commenced June 21. Have held meetings. I spent the Sabbath following the Gallatin camp-meeting at Hamilton. This little church is circulating many copies of the SIGNS OF THE TIMES. There is little outside interest, though it increased our meetings continued. Bro. N. W. Lee was ordained elder of the church, and so. Wm. Evans deacon.

Our meetings in Sedalia have opened more favorably than any course of lectures have ever given. Bro. Hunter came from Nevada City, nearly one hundred miles, and did with us a week. As he had been a colonel in the southern service during the war, he was acquainted with quite a num-

ber of leading citizens of the city, among whom were several of the editors. By this means the papers opened their columns to us, and we have had a succession of articles in the papers every day for a week. They have offered us from one-third to half a column each day, in which to report our meetings. Of course we try to improve this opening. Some of these papers circulate almost to Texas. By means of advertising in the papers and by hand-bills, we commenced with good congregations; had nearly four hundred hearers the first evening, a hundred more the next, and the last two evenings probably not far from a thousand people have been present. Sunday night nearly as many as remained went away because they could not get seats, and last night (Monday) a great many stood around the tent. There were two or three hundred at each service during the day time Sunday.

I have already sold four or five dollars' worth of books. We confidently hope for good results. Bro. Hollenbeck helps us greatly in the music, in talking with the people, and in preaching occasionally. Bro. John McReynolds and D. W. Reavis are also with me. We have, through the kindness of Sr. Reavis, an excellent organ, which Bro. Hollenbeck uses to the best advantage. God has seemed to favor us every way. The weather for the past week has been delightful, and already many seem much interested.

Sedalia is one of the most important inland cities of Missouri. It is situated at the junction of the Missouri Pacific and Missouri Kansas and Texas railroads, and has about ten thousand inhabitants. We crave the prayers of our people that God will give us success. Bro. Hunter's coming here on purpose to help us was a great assistance. May the Lord reward him. Our courage is good, and we believe the Lord will bless our labors.

GEO. I. BUTLER.

MAINE.

Denmark and Brownfield, June 15.

I met with the Sabbath-keepers in Denmark, June 8, and found them all firm in the truth. I spoke to them on the second coming of Christ and the signs of the times. The Spirit of the Lord was with us. One new convert testified to the truth of the Sabbath.

Sunday morning, June 9, in company with Bro. Jones and Wilson, I came to Brownfield. Here we found the people eager to hear the truth. One family of five have commenced keeping the Sabbath as the result of Bro. Wilson's missionary labor. After speaking on the law and gospel, and who changed the Sabbath, a request was made for all that believed the seventh-day to be the Bible Sabbath to raise a hand, when a goodly number voted; but not one raised a hand in favor of the first day. One man told me he had believed with us for years, and had been praying to the Lord to send some one to preach the truth here. They want me to hold more meetings with them, which I intend to do soon.

GEO. W. HOWARD.

New Sweden, June 17.

A FEW weeks ago the Swedish brethren advised me to labor in the vicinity of New Sweden. I traveled on foot 140 miles, visited 107 families, and distributed 4000 pp. of English, French, and Swedish tracts. I also sold tracts and pamphlets to the amount of \$1.27, and 77 Annuals for \$3.85, obtained 5 subscribers for the INSTRUCTOR, loaned 1000 pages of bound books, and obtained the names of 20 persons as readers of the French paper. Three of these were Protestants and belong in New Brunswick. One was a French postmaster. He said he would read such a paper, and gave me seven names of intelligent persons who, he thought, would also read. I spoke eight times in school-houses and five in private houses; was invited to continue meetings in three different school districts, but circumstances prevented. I found several ready to defend the Sabbath truth, and one says he shall keep the next Sabbath. It is very probable that he will, for he has left off using tobacco. Three months ago he told me he never could do that. Another, in the same neighborhood, used it over forty years; now he has not used it for a month, and rejoices that the Lord has given him such a victory.

Almost everywhere the people are thankful for tracts, and some offer the last cent they have for them. They prefer to pay for them, when they have the money. We hope such precious seed will bear fruit. Let the Lord give the increase.

Last Sabbath I met with a company of Sabbath-keepers only five miles from New Sweden. A Sabbath-school was organized, consisting of fourteen members, old and young.

Sunday, the 16th, I returned to New Sweden, expecting to commence teaching; but the district postponed the school till September. Found the brethren in good spirits. They have secured the title to a piece of land in the central part of the colony, upon which they design to build a house of worship. Some labor has been already laid out on the building, and we hope to see the work go forward. We need the prayers of the brethren.

JAMES SAWYER.

VERMONT.

Tent No. 1, June 24.

WE came to Weston last week, and pitched our tents on the beautiful park in the center of the town. Meetings commenced Sunday, June 23. The services were well attended during the day. We had about one hundred hearers, although there were three other meetings in the village. A good degree of interest is manifested by quite a number. That faithful servant of God, Eld. Wm. Miller, preached here years ago, and some, from mere hearsay, are prejudiced on account of time-setting. This class of minds find that objection against us as a people removed; for we announced on our hand-bills that "Seventh-day Adventists have no sympathy with time-setting Adventists, because the year, month, and day for the coming of Christ is not revealed."

We are quite hopeful that good will result from our coming to Weston; but we feel insufficient for these things, and, as a tent company, cry to God in tears for wisdom and help in coming before the people. We solicit prayer in our behalf, that our work in Vermont may be a success, and that souls may be saved through faith in the truths of the third angel's message.

We like the new tents much. They set well, and shed water as well as shingles. Ours were tested the next day after they were ready for use; the rain fell nearly all day, but we were dry and comfortable. I should never have a tent-top made of lighter material than 12 oz. duck, of which our family tent-top is made. We like the iron guys to the fifty-foot tent, and would recommend them to all. We find Bro. G. W. Page a good, faithful helper in our work. Pray for us.

I. SANBORN.

Tent No. 2.

OUR sixty-foot tent is pleasantly located midway between the upper and lower villages of Cabot, which are less than a mile apart.

We closed our meetings in Holland, June 9. Eld. Leavitt, the M. E. minister, was considerably aroused on finding that some of his members were embracing the Bible Sabbath. We called on him, and he told us he was going to preach a sermon on the Sabbath question. Said he, "I think I shall be able to report to you that all your converts have given up keeping the seventh day. I am going to the very bottom of the subject." Many came to hear him, bringing pencil and paper to note down his proof-texts. To their surprise he never read nor even quoted a single text in proof of the change, and finally admitted there was none—said it was so well understood that they did not need any. We reviewed him in the evening. The result was that those who had embraced the truth were more fully established in it, and two more decided to keep the Sabbath. We left six rejoicing in the present truth.

Pitched our tent in Cabot June 18, and held our first meeting Thursday eve, June 20. About sixty attended. Last evening there were about two hundred present. We had several invitations to visit. People show themselves very friendly to us. They have already begun to remember our wants. Bro. and Sr. Whitford are with us. They lead the singing with an organ, which adds much to the interest of the meetings. We hope for success. Pray for us.

R. S. OWEN.

June 22.

M. E. KELLOGG.

A REQUEST.

WILL some of the tract workers, who wish to send out copies of the SIGNS please send me their address? I could furnish a long list of names of those who have never read on present truth. Send a postal card giving your address in full, and the num-

ber of names you would like. I sent names to those sisters whose addresses were given in the REVIEW not long ago. Will send more, if they wish.

Address, AGNES R. LUCAS,
Kirkland, De Kalb Co., Ill.

THE CO-PARTNERSHIP OF HUSBANDS AND WIVES.—"Husbands love your wives," is the command in the Holy Writ. And I would like to add, Husbands, confide in your wives! Make them your confidential partners in all your business transactions. You, husband, have taken her from her father's house and placed her by your side in your own home, to direct your household, to be the mother of your children, and the partaker of your toils, your joys, and your sorrows. What is more natural and just, then, than that she should have your entire confidence?

There are some women, perhaps, who do not care to know about their husband's business, whether he is in debt or not, only so he pays their bills and provides what is necessary for their comfort and convenience, without a thought or care as to whether they are living within their means, or far beyond it. There are many men, too, who think that woman's sphere does not extend beyond her household duties. He furnishes the material, and it is her duty to prepare it for use in the most economical way, to see that nothing is lost, and ask no questions.

But the best way, to my mind, is a perfect understanding between husband and wife on all matters. Those cosy little chats in which the affairs of the farm and household, the plans for the future, the transactions of the past, the debits and credits, the profits and losses, are all talked over in a kind and confidential way, giving each an insight into the affairs of the other, these chats will go a great way towards strengthening the bond of union between the two persons whose interests are one. I believe there would be fewer bankrupt husbands and fewer misunderstandings which lead to estrangement and divorce, if wives knew their husbands' financial standing better. No woman with true womanly pride, or the welfare of her husband at heart, would be so reckless as to plunge him in debt if she knew his affairs were already in a crippled condition.

I think the most peaceful and prosperous families are those where the members all work harmoniously together, and consult with each other at all times.

BROTHER, sister, are things going rather hard with you? Are you perplexed, and troubled, and discouraged? Look up! Get into your closet and look up. Look until the steady gaze of your faith penetrates to the throne and lets the light through; and then keep looking until your whole being is flooded with light. Look until you see everything in the light of eternity. Then how small the things of this world will appear; how light the burdens, how insignificant the cares; how sweet the pains, how glorious the labors. How strong you will feel when you see Omnipotence on your side. The devil will keep you looking down at the things of earth if he can; but do not please him in this. Look up, and keep looking up, and God will bless you and give you victory.

Obituary Notices.

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

DIED at Lenora, Norton county, Kan., May 28, 1878, Mrs Hannah L. Lansing, wife of Chas. H. Lansing, at the age of 36 years, 1 month, and 10 days. She was taken from us very unexpectedly. She loved the truth, although she never heard it expounded by the living preacher. She embraced present truth about eight years ago, while residing in the State of Missouri, through reading the Bible, and works published at the Review Office. Her death is a severe stroke to her family, as she leaves a husband and four children, the youngest an infant. It is also an affliction to her parents, J. and E. Wilmot, who came from Missouri expecting to spend their remaining days near her. Our loss, we trust, is her gain. We hope to meet her soon, when Christ shall come to raise the righteous and clothe them with immortality. Funeral discourse by Rev. Seville, of the M. E. church. JESSE WILMOT.

DIED of pneumonia, in Temple, N. H., May 24, my sister, S. Eliza Heald, aged 42 years, and 3 months. My dear sister was an observer of the Sabbath, and gave satisfactory evidence of her love for the truth. Her last words were expressive of her interest in the salvation of her friends. She entered the shadowy vale calmly trusting in her Saviour. Words of comfort suggested by the account of the raising of Lazarus were spoken by Rev. G. Goodyear (Congregationalist).

NELLIE F. HEALD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, July 4, 1878

The Prayer of Faith.

THE holy Scriptures of both Testaments speak in terms not to be misunderstood relative to the prayer of faith...

Mrs. White, who has taken the tedious journey to the North Pacific mission by steamer, reports that she was very sick on the passage...

JAMES WHITE.

BAPTISM.

SABBATH AFTERNOON, JUNE 29, 1878,

We had the pleasure of burying four precious souls by baptism in the Kalamazoo River, at Battle Creek. A large audience gathered at the riverside...

At the revival meetings, held at Battle Creek by Eld. Canright last spring, in which so many took their stand upon the Lord's side...

JAMES WHITE.

Those who do not receive this number of the paper will lose the rare treat of reading what appears from the pen of Bro. White...

Notice.

It will be seen by last week's REVIEW that the price of the "Bible from Heaven" is 80 cts., while the brethren West will remember that I sold copies of the work for 90 cts.

D. M. CANRIGHT.

College Catalogue.

THE new College Catalogue of Battle Creek College for the College year 1877-8, is now ready. It is the most full and complete of anything of the kind we have ever seen.

To the S. B. Treasurers of the New England Conference.

You will receive two blanks this week, which you are requested to fill out, both just alike, and send one of them to the Conference treasurer...

D. A. ROBINSON, Conf. Sec.

Notice.

THOSE coming by railroad to the grove meeting east of Marshalltown will get off at Quarry station. Teams will be there Friday to take them to the grounds.

APPOINTMENTS.

"And as ye go, preach, saying, The Kingdom of Heaven is at hand."

Ohio Camp-meeting.

THE Ohio camp-meeting will be held at Tiffin, Ohio, as previously announced, beginning on the evening of Aug. 14 and closing Aug. 19.

H. A. ST. JOHN.

Change of Appointments.

My appointment for Jericho, July 13, 14, is taken up. The State T. and M. quarterly meeting will be held at Jericho, July 20, 21, instead of at Bristol, Vt. as previously appointed.

A. S. HUTCHINS.

THE next State quarterly meeting of the Ohio T. and M. Society will be held at Clyde, O., the third Sabbath and first day in July.

H. A. ST. JOHN, Pres.

QUARTERLY meeting for Dist. No. 2, at New London, Ind., July 13, 14.

WM. COVERT, Director.

QUARTERLY meeting for Dist. No. 6, at Van Wert, Van Wert Co., Ohio, July 13 and 14. Brethren, come to the rescue.

T. F. EMANS, Director.

QUARTERLY meeting for Dist. No. 2, Iowa and Nebraska T. and M. Society, at Lisbon, Ia., July 13, 14. Elds. Pegg and Hart may be expected.

DANIEL ANDRE, Director.

QUARTERLY meeting for Dist. No. 9, at Vassar, Mich., July 13, 14. Every S. D. Adventist in this district who loves the cause is expected to be present.

WM. OSTRANDER, Director.

QUARTERLY meeting for Dist. No. 11, N. Y. and Pa. T. and M. Society, at Randolph, the third Sabbath and Sunday in July. Eld. B. L. Whitney will be present.

S. THURSTON, Director.

QUARTERLY meeting of Dist. No. 7, Iowa and Nebraska T. and M. Society, at Winterset, Ia., July 13 and 14, 1878.

A. J. STIFFLER, Director.

DIST. No. 5 will hold its T. and M. quarterly meeting at Princeville, Peoria Co., Ill., July 13 and 14.

C. TURNIPSEED, Director.

QUARTERLY meeting for Dist. No. 2, at Roosevelt, N. Y., July 13, 14. Hope every church will be represented.

S. N. WRIGHT, Director.

THERE will be a quarterly meeting at Estella, Mich., July 6 and 7. Will some minister meet with us?

E. D.

QUARTERLY meeting of Dist. No. 10, Mich., will be held at Holly, Oakland Co., July 13 and 14. We urge the librarians of all the societies in the district to come to this meeting.

GEO. H. RANDALL, Director.

POTTERVILLE, Mich., Sabbath and first-day, July 6 and 7.

L. BEAN.

THE quarterly meeting for Dist. No. 10, N. Y. and Pa. T. and M. Society will be held with the Portville church, July 13 and 14.

D. C. PHILLIPS, Director.

QUARTERLY meeting at Allegan, Mich., July 13 and 14. Eld. U. Smith will be present.

M. S. BURNHAM.

No providence preventing, the next State quarterly T. and M. meeting for Maine will be held with the church at Somerset Mills, July 20, 21.

J. B. GOODRICH.

QUARTERLY meeting of Dist. No. 8 at Hazelton, Mich., July 13, 14.

JOHN MCGREGOR, Director.

I WILL meet with the church at Buck's Bridge, N. Y., July 6. Shall expect all members to be present or report, otherwise they will be subjects of labor, and should be looked after.

A. H. HALL.

QUARTERLY meeting for Dist. No. 1 at Jefferson, Mich., July 13 and 14. We hope that the brethren generally will make an effort to meet their pledges on the added one-third fund for the past quarter.

F. D. SNYDER, Director.

QUARTERLY meeting for Dist. No. 4, at Norwalk, Ohio, July 13 and 14. We hope to see a general gathering in this district at this meeting.

WM. BEEBE, Director.

THE next State Quarterly meeting of the Illinois T. and M. Society will be held in connection with our forthcoming Conference. Send your district reports to the State secretary.

G. W. COLCORD.

PROVIDENCE permitting, I will meet with the brethren in Chicago, Ill., Sabbath, July 6. We hope to see all the scattered brethren in that vicinity at that time.

S. N. HASKELL.

QUARTERLY meeting for Dist. No. 3, N. Y. and Pa. T. and M. Society at Mansville, N. Y., July 13 and 14.

WM. H. BROWN, Director.

QUARTERLY meeting of the S. D. Adventist church of Fremont, Dodge Co., Neb., at Bro. C. S. Anderson's house, July 6 and 7, 1878. All are invited to attend, and members that cannot do so will please report by letter, especially those that have been delinquent.

ANDREW P. PETERSON, Church Clerk.

T. AND M. quarterly meeting of Dist. No. 7 will be held at Carson City, Mich., July 13 and 14.

FRANKLIN SQUIRE, Director.

QUARTERLY meeting at Silver Hill, St. Lawrence Co., N. Y., July 13 and 14. Don't fail to come, with your reports.

S. COBB, Director.

QUARTERLY meeting of the Jackson church will be held at Springport, Mich.

E. P. GILES.

QUARTERLY meeting of Dist. No. 2 at Spring Arbor, Mich.

E. P. GILES, Director.

QUARTERLY meeting at Brookfield, N. Y., July 6.

HENRY MAIN.

QUARTERLY meeting for Dist. No. 1, Iowa and Neb. T. and M. Society, at West Union, Iowa, July 13, 14. Hope for a general rally.

F. H. CHAPMAN, Director.

QUARTERLY meeting at Bunker Hill, Mich., July 13, 14, for T. and M. Dist. No. 11. Hope all will attend, as we have business of importance to attend to.

ALEX. CARPENTER.

CHURCH quarterly meeting at Wright, Mich., July 6. We have adopted the plan set forth in REVIEW Vol. 51, No 12; therefore we shall expect an oral or written report from every member.

J. S. WICKS, Clerk.

QUARTERLY meeting of the Ligonier, (Ind.) church July 6, 1878.

H. C. WINBRENNER

Business Department.

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

THE P. O. address of Eld. E. B. Lane and wife, and B. F. Richards and wife, is, for the present, Romeo, Macomb Co., Mich.

THE address of Eld. J. B. Goodrich, for the present is Caribou, Aroostock county, Maine.

Will Sr. Evans, of Vermont, please give her present P. O. address. Address, REVIEW AND HERALD, Battle Creek, Mich.

A Request.

SOMEWHERE in my travels I have left Spirit of Prophecy, Vol. 1. Any one who can inform me of its whereabouts would confer a favor by doing so.

J. H. COOK.

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 corresponds...

- \$2.00 EACH. Margaret Farmer 54-1, Mrs W A Hull 54-1, Mrs Warren Moore 54-1, Mrs M E French 54-1...

- \$1.00 EACH. Delia A Smith 53-1, V Powers 53-1, E Rathbun 53-1, Ben Hill 53-1, Mrs Margaret E Smith 53-1...

- MISCELLANEOUS. John Rhea \$1.50 54-1, P E Kinsley 1.50 54-1, Wm Magee 4.00 52-1, John Hatch 5.00 52-1...

Books Sent by Mail.

- A F Woodruff 75c, A J Plum \$2.00, C E Bell 1.00, Rev Henry S Whitehurst 60c, Mainard Draper 2.00...

Books Sent by Freight.

- S Myers \$10.31, T M Steward 27.48, A J Stone 187.48.

Cash Rec'd on Account.

- N Y T & M Society per E H Whitney \$500.00, W T & M Society per D M Canright 5.00, Minn T & M Society per D M Canright 312.67...

Mich. Conf. Fund.

- Gaines per W J Hardy \$20.00,

European Mission.

- Eld Geo I Butler per L McCoy \$100.00, S N Bradford per Mrs F Peabody 5.00, Peter Salverda 10.00...

Danish Mission.

- Lars Hanson \$5.50, Peter Johnson 15.00.

Gen. T. & M. Society.

- Bell Carver \$2.00, A friend 2.00, Margaret Phillips 45.00.