

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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IN THE SHADOW.

I WALK through darkened paths, yet know
My Father marks the way I go;
I cannot see his tender smile,
But feel his clasping hand the while;
And since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
Yet closer cling, that I may hear
The voice that whispers in mine ear.
"O trembling soul," it says to me,
"Rest in the love that clings to thee!"

I cannot tell if long the way
By which I go, through night to day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace arise.

—Sel.

General Articles.

TENT-MEETINGS.

BY ELD. D. M. CANRIGHT.

TENT-MEETINGS are becoming a more and more important branch of our work. Probably this season we shall have not less than fifty tents in the field. Quite a number of these will have to be run by our young brethren, who have little or no experience in this kind of work. I have thought that a few suggestions upon the subject would not be out of place; and as I have had some experience in this work for twelve years, I will give my views of the matter. Others can adopt them as far as they see fit.

SELECTING A PLACE.

The first thing to be done when we start with a tent is to select a proper place. Having tried this a great many times, the more experience I have had the better I have become satisfied that you can tell but little about it. You may plan, and travel, and search for places, and when you think you have got the most favorable place, one where you are sure of success, it may be just the place where you can do nothing at all. Experience has been that we oftener succeed where there appears to be little hope of it than any where else. You cannot see the hearts of men, and you cannot tell what circumstances may occur. My conclusion I have come to is simply this: It is best to start out with the tent pitched in the first town you come to, unless there is some very apparent and undoubtedly serious objection, and nine times out of ten these objections will not be as bad as you imagine. I should say, Pitch your tent in the first place where you can find a location, even if it is nothing more than a four corners in the country. The best audiences I have ever had have been just such places as that. It is a great mistake like fishing; you don't know where the fish will bite. You may not be able to accomplish a thing in a town one year, and yet at another time you may have the very best success. I have proved this in my own experience several times. I have given a course of lectures has been given in a place once, ten or fifteen years ago, and little or no success, is no reason why cannot succeed there now.

Last year I was on an auditing committee where a minister brought in six weeks'

labor looking for a place to pitch the tent! What a grand mistake that was! He spent time enough to raise up one or two good churches. If he had loaded up his tent, started off, and pitched it in the first place he came to, he might have done something. Brethren, do not spend weeks of time and a large amount of money in traveling long distances to find a place for your tent. Take right hold any where you can find men.

LOCATING A TENT.

Having selected a town, it is much more important to get a good location for your tent in the town. It should be in as conspicuous a place as possible, where every body can see it. This will be the best means of advertising. It should be easy of access, near the sidewalk. You must be careful to get it in a respectable location; otherwise it will throw discredit upon you. It should be a clean, neat-looking place. Do not put your tent down among pig-stys, barn-yards and lumber piles. If you can possibly obtain a neat, grassy, level piece of ground, do so. Do not get it near a mill, railroad, or something that will annoy you while preaching, or on the Sabbath. You had better pay something for a good location than to get a poor one free.

SEATING THE TENT.

As a tent-meeting usually lasts from four to eight weeks, it is very important that the tent should be seated as neatly and comfortably as possible. Rough boards are hard things for people to sit on who are accustomed to rocking-chairs and cushioned seats. At least one-half the seats in front should have backs to them. This will accommodate all the ladies, old people, and your ordinary audiences. It will secure you the further advantage of bringing your congregation up in front, together.

There are several ways in which you can easily put backs to the seats. One way is this: Lay down a plank for a seat; set up a wide, inch board for a back; then take three strips of hoop iron, one at each end and one in the middle, and fasten under the front side of the seat and over the top of the back. This will be sufficient. Another way is to nail a narrow strip to the riser on which the seat lies, back of the seat, letting it come high enough for the back; to these three strips nail a board for the back. Seats to be comfortable should be as high as an ordinary chair. Very generally the seats in our tents are not high enough. A twelve-inch board is set up edgewise on the ground, and on this an inch board is laid. This would be only thirteen inches at the most; but the riser soon sinks down into the ground an inch or so, which leaves the seat but twelve inches high, while an ordinary chair is seventeen inches high. Hence blocks should be put under the risers to raise them up sixteen or seventeen inches high. The boards should be of a uniform length, and as nearly the same width as possible, and from ten to twelve inches wide. The ends should all be even and the aisles straight and of a uniform width. Generally the middle aisle is thrown either on one side or the other of the center pole, but I do not like this. It makes your whole seating, stand, and every thing one-sided. The better way is to let the center pole stand in the middle of the aisle, and make the aisle wide enough to allow people to pass each side of the center pole, and then everything will be even all over the tent.

Four feet of space should be left between the stand and the first row of seats. The stand should be made as neat and tasteful as possible. The platform should be about as high as the seats, that is, about fifteen inches from the ground. It should be large enough to accommodate your bed, trunks, and chairs. Last year we made the stand itself above the platform only twenty inches high. This we thought a great im-

provement on the high stands we have generally built. Then a small box can be made and set on this stand, sufficiently high to lay your Bible and place your lamp upon. With a low stand like this, you can easily see your audience, and you can kneel down to pray without a box, and you can sit there and conduct a social meeting. Indeed, it is much pleasanter every way. The stand should be covered with a clean oil-cloth.

LIGHTING THE TENT.

A tent should be well lighted; it should be so light that you can see the countenances of the farthest persons in the tent. I have been greatly pained many times to see how little taste some manifest in this. Perhaps the seats are made of old boards, which are quite dark-colored themselves; then a black oil-cloth covers the stand, and perhaps the tent is an old one well-mildewed, and, of course, very black; then they will have a couple of small lamps on the stand, and may be a couple of second-rate lamps hung from the center pole, which makes it just about twilight in the tent. A person can scarcely see to read the hymn, and one cannot distinguish the countenances so as to tell one person from another half way across the tent. Let intelligent persons of taste enter such a place and the very first impression is a bad one. They conclude immediately that such persons must be a low, ignorant, shiftless, and poverty-stricken set. Brethren, a little oil does not cost a great deal, and the difference between the cost of a poorly-lighted tent and one well-lighted is but a few cents.

There should be at least four large-sized lamps hung upon the center pole. The farther apart these lamps are, the longer the arm upon which you hang your lamps, i. e., the farther each lamp is from the center pole, the better they will light your tent. Then you should have a good lamp on each end of the stand, and one by your Bible.

Another thing to be considered is the color of your seats. If you have new, clean, white boards, and if your ground is carpeted with clean, bright straw, as every tent should be, unless you have a nice sod, then of course it will take less to light it; and if your tent is new and white it will be lighter. I am of the opinion that the oil-cloth on the stand ought to be white or buff instead of black, as all these things add to the cheerful appearance of the tent.

Then the lamps should be trimmed and cleaned every morning, and be kept as bright as new silver. It is but a small job to do it, but it is very important. I speak within bounds when I say that four times out of five you will find the lamp chimneys in our tents very smutty and dirty. The hardest thing that I have ever had to teach is how to properly clean a lamp chimney. Some will call it clean when it is not clean at all, but is all streaked and grimed over with grease and smut. You cannot be too particular about this matter.

Everything about the tent should be just as neat as a parlor. Let me describe what I have frequently seen in the tent, both during camp-meeting and in the lecture field. Entering the door, you will see a part of the standards leaning this way, and part that way. The wall will be half tied up and hanging in bags here and there; scraps of paper will be seen all over the ground, chips and sticks ditto; the seats uneven, and of all lengths, some lying one way and some another; the lamps will be so dirty you can scarcely see the place; you will see part of the brethren's clothes lying on this seat, and part of them on that chair, and others somewhere else, and dirty pails, dirty wash-dishes, and dirty towels in full sight. Everything looks as though twenty romping children had been in there for a play spell at noon-time.

And yet this is called the house of God, the place where the people are invited to

meet with the Lord and worship in his presence. This is the place where the people are to be taught neatness, order, and reverence. My solemn conviction is that the angels of God are grieved away from such a place; and churches brought out under such circumstances are almost sure to be slack and irreverent in all their ways. Refined people of taste, with a good sense of propriety, will not many times visit such a place. Brethren, these things ought not to be so. There is not the slightest excuse for having things in such disorder; for there are always two, and generally three, strong, healthy, active men in the tent, any one of whom could easily keep everything neat and tidy. It is but a few minutes' work.

For your wardrobe, nail up some boards for a rack back of the book stand, on which every extra garment can be hung; then buy a few yards of sheeting to throw over them, so as to keep them both out of sight and out of the dust. Generally our meals are eaten more or less in the tent. Great care should be exercised in keeping everything clean and sweet. Crumbs and pieces of bread should not be dropped in the tent. They attract the flies and bugs; then they mold, rot, and create an unhealthy atmosphere. Water from the wash-dish and pail should not be emptied in the tent. It keeps it damp and rots the straw. In short, the work about the tent should be regularly and neatly done up every morning and just before meeting the same as in a well-kept house.

TENT MASTERS.

Very much depends upon having a good tent master; but like other good things, good tent masters are hard to find. There are always plenty of applications for the place, but most generally those who apply have the idea that it is a very easy place to fill, and entering upon it with that idea they are not usually prepared to do very much. Quite often those are sent as tent masters who have a license and expect to preach a little. They come for the express purpose of learning to preach; this is the idea uppermost in their minds. Anything outside of this they are not particularly interested in. In most cases, these persons make the very poorest tent masters. I think a tent master should come with the idea that he has got something to do, and that that is his business, and he should make a business of it. He will find that if he keeps things about the tent in shape, as he should, it will require one good half day's work every day. It is his business to look after all the things above-mentioned, to clean and light the lamps; make and put away the bed; wash up every pail, cup, wash-dish, and dish, used about the tent, once a day; see that the seats are all straight and square; that the tent is kept up neat and orderly; seat the audience; bring the water, etc.; in short, to look after everything, just as much as a woman would the things of her household. A man who will not do this is not fit to be tent master.

The ground all around the tent should be neatly cleaned, and every stick and stone and piece of paper picked up. It is but a few hours' work to do this. Frequently it rains, and is muddy and wet around the tent. It should not be allowed to go so. Immediate effort should be made to obtain either straw, sawdust, or boards, to cover up the mud. A walk should be made from the tent to the nearest side-walk. By doing this, you will frequently secure scores of hearers who otherwise would not come through the mud and wet. What if it does cost a little work, and even a few dollars in money? Shall we miss securing the attention of the people for such trifling considerations? No; all these things should be looked after carefully and constantly.

(Concluded next week.)

TITLES OF OUR SAVIOUR.

Who can tell in simple story
What "the BRIGHTNESS OF HIS GLORY"
Through the riches of his grace
Did to save our fallen race?
—Heb. 1:3.

When earth's corner-stone was laid,
When the universe was made,
When the courts of Heaven rung
With the songs the angels sung,
He was the BEGINNING then—
Prince of angels and of men.
—Rev. 1:8; 3:14.

But he left the realms above,
Came to earth on wings of love,
Took our nature and our place,
As the BRANCH of Jesse's race.
—Jer. 23:5.

Here he magnified the law,
Bade its shadows all withdraw,
And became "the living BREAD,"
Broken in the sinner's stead.
—John 6:51.

From the sepulcher he rose,
Vanquished death and all his foes,
Then to Heaven, in sight of men,
Our BELOVED went again.
—Eph. 1:6.

Seated on his Father's throne
He will ne'er forget his own,
But will them protect, control,
As the BISHOP of their soul.
—1 Pet. 2:25.

When as BRIDEGROOM he shall come,
And with tongues no longer dumb,
All the ransomed of our race
Praise him for his glorious grace,
May our lot be with "the bride,"
By the heavenly Bridegroom's side!
—Matt. 9:15.

REJECTION OF KNOWLEDGE.

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I also will forget thy children." Hosea 4:6.

It is a fearful thing to reject the light which God in his tender mercy sends to us, but this has ever been done. In the days of Noah the world rejected the knowledge sent of God. So also in the days of John the Baptist and Christ, the light and testimony given were not received, and, in every case, those who rejected knowledge were themselves rejected of God. What a warning to us who live in the last days, not to reject the light that God sends to us.

In the scripture quoted we are informed that knowledge has been rejected, and we think it has its application at the present time. By looking at the connection we see our days delineated with a master hand, and the third verse points out the time exactly: "Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." Rev. 16:3 shows that the fishes of the sea shall be taken away under the pouring out of the second plague. We conclude, then, that just before the pouring out of the vials of the wrath of God, knowledge will be rejected.

Who rejects this knowledge?
The answer is, "My people are destroyed for lack of knowledge." What knowledge is rejected? The answer is again plainly given, "Seeing thou hast forgotten the law of thy God, I also will forget thy children." It will be a terrible period when the command goes forth, "Slay utterly old and young, both maids, and little children, and women;" Eze. 9:6; and all because knowledge has been rejected concerning the law of God.

We next inquire upon what portion of God's law is knowledge to be rejected.

In Eze. 22:30, we read: "And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land, that I should not destroy it; but I found none." Here is a gap brought to view which the Lord desires his people to make up, and they refuse to do it.

We think this text refers to the same that Hosea mentions when he speaks of rejecting knowledge. 1. Because both scriptures refer to the same period of time—just before the Lord destroys the earth or land. 2. This gap is in the law of God, as is clearly shown in the 26th verse of the same chapter: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." "They have rejected knowledge," says

Hosea—"hid their eyes from my Sabbaths," says Ezekiel.

Oh, how plain that knowledge comes to God's people in the last days in regard to his law, and especially concerning the Sabbath, and it is despised, rejected.

We now inquire, From whence have the people this knowledge? The third angel of Rev. 14:12, closes his message with these words, "The commandments of God and the faith of Jesus." This is the last message of mercy sinners will ever hear, because immediately after it is given the Son of man is seen coming on the white cloud. It brings to view the commandments of God, including the Sabbath command, which is the one trodden under foot by those who profess to love God. This message is now going all over the world, and the cry is waxing louder and louder everywhere, "The commandments of God."

Reader, let me ask you a few questions. Is it not true that the last message is to be a commandment message? Is it not true that such a message is now going to the world? Is it not true that many of God's professed people are rejecting it? Will you also reject it?

"Seeing thou hast forgotten the law of thy God, I also will forget thy children."
W. B. HILL.

Lewiston, Minn.

EPISTLE TO THE HEBREWS.

THE epistle of Paul to the Hebrews is one of the most interesting and instructive portions of Holy Writ. It has been justly styled the epitome of the dispensations of God to man through all time. It clearly unfolds the grand connection between the Old and New Testament Scriptures, between the priesthood of Aaron and that of the Lord Jesus Christ, and between the tabernacle of Moses and the heavenly tabernacle of which that was a type. "For see," saith God, "that thou make all things according to the pattern shown to thee in the mount." Heb. 8:5.

This epistle was directed to the Christians of Judea, who were continually exposed to insults and persecutions from the Jewish Sanhedrim and from the Pharisees who had rejected and crucified the Lord Jesus. These Christians had been taught by the Lord to expect the soon-coming destruction of their beloved city and the holy temple, with all the rites and ceremonies of the Mosaic worship, for which they were still very zealous. Saddened and afflicted, they mourned the destiny of their splendid temple and the glory of Zion, soon to pass away forever. What could take the place of all these wonderful things—the temple with its holy places, the ark and the mercy-seat, with the cherubims of glory overshadowing it, between which the glorious shekinah had appeared—their holy sanctuary, the pattern of which had been given by God himself?

Could their new religion compensate them for the loss of all these? Alas! they knew not; but this epistle unfolded to their distracted minds the wonderful connection between the Mosaic and the Christian dispensations, between the Levitical priesthood and that of the Lord Jesus Christ, and between the earthly sanctuary and that which was built of God, eternal in the Heavens.

The whole system of ordinances over which the Levitical priesthood ministered, the sanctuary with its holy places, and the altar with its bleeding and smoking victims, were typical of the sacrifice of Christ and the work of redemption wrought out by him. As Christ is prophet, priest, and king in the Christian church, there was no more need of the types and shadows of the ceremonial law of Moses, which were all fulfilled in Him who hath entered on his priestly office in the heavenly sanctuary, having given himself as an offering and a sacrifice unto God for the sins of the people. Therefore, "having an high priest over the house of God, let us draw near with a true heart in full assurance of faith," unto Him who is able to save to the uttermost all those who come to God through him.

What holy joy must have filled the hearts of those mourning saints, when they realized all things gathered together in Christ, even in Him who had wrought out eternal redemption for them. Then could they understand the propriety of the removal of the earthly sanctuary with all its ritual service, and the passing away of the priesthood of Aaron, that Christ might be all in all. With joy and thanksgiving they could look up to the heavenly sanctuary, where Christ ministers at the right hand of

God, presenting their prayers and offerings before the eternal throne. They could clearly understand the office of the adorable Redeemer, who had given his life a ransom for the sins of the world; and all the teachings of the Scriptures were fully explained in him.

They could then see the propriety of the new covenant which God had made with his people, of which the prophet says, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; . . . for this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8:8-10; Jer. 31:31-34.

Thus the first covenant, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. 9:10), was removed at the death and resurrection of Christ, who is entered by his own blood into the heavenly sanctuary, an high priest forever; "who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. And not only they, but also all the people of God, who are adopted into his family through the atonement of Christ, rejoice in the precious promises of this epistle, and look with joy to that blessed Saviour, who has purchased eternal redemption for all that look for his glorious appearing.

E. E. BURCH.

DO YOU GO TO THE PRAYER-MEETING?

"THEN they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16. "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. 10:25.

Reader, is there a prayer-meeting in your neighborhood? If there is, do you attend? If you do not, have you good reasons for staying away? Perhaps there is one just by your door, or at least within a few minutes' walk of your dwelling. Do you go to it? I have known people to walk many miles every week to a prayer-meeting. They did not grudge the effort. The way seemed short and pleasant. No wonder; they were in earnest about their souls! And if you neglect or despise such meetings, it is to be feared that you are altogether unconcerned about eternity and the kingdom to come. If you were thirsty for the water of life, you would be glad of such opportunities of drawing it out of the wells of salvation.

I ask then again, *Do you attend the prayer-meeting?* If not, what are your reasons? If they are good reasons, you need not be ashamed of them either before God or man, and they will serve you at the Judgment-seat of Christ. If they are not, the sooner you give them up the better. Very soon the last sermon will be preached, the last Sabbath will close, the last prayer-meeting will be over, the last message of salvation delivered, the last warning sounded, and the last invitation given! Then there will be bitter regret and agonizing remorse. What will you think of your excuses then? Oh! you would give the wealth of worlds for another prayer-meeting, another day of hope. No more making light of such precious opportunities, nor scoffing at those who prize them! The follies and vanities of earth will be over then, and invisible realities will be seen to be all in all.

Will the memory of your days and scenes of pleasure or sin be soothing to your soul when they have passed away like a vision of the night? Will the remembered hours of carnal levity, the idle word, the thoughtless jest, the gay smiles of companionship, the halls of gayety, or the haunts of sin (all of which you once preferred to the prayer-meeting) will these breathe comfort to your dying soul, or bear you up when giving in your account before the Judge of all? Laughter shall then be exchanged for burning tears; nights of harmless merriment for ages of endless woe. Oh, waste not then one precious hour—one precious moment! Thy eternity may hang on it! It may soon be too late to think of prayer. Up, sleeper, up! Turn, sinner, turn! Thy days are but an hand-breadth;—flee! oh, flee from the wrath to come!

Let me speak to you with all kindness for a little, about your reasons for not attending the prayer-meeting. Let us weigh them in the balances of the sanctuary; and may the Holy Spirit, in this respect, convince you of sin!

1. *Do you not care for the prayer-meetings?* Do you not like them? Do you count them a weariness, or do you call them fanaticism? Is this your reason? So, can your soul be in a right state with God? Can that man be a child of God who dislikes either private or social prayer? Can there be real or living religion in the soul that does not relish such meetings? Is it not strange and sad that you should relish the things of the body, the things of time, and yet turn away from the things of the soul, the things of eternity? Is it not awful that you should love the society of sinners, the friendship of the world, and yet dislike so much the companionship of saints, the fellowship of God? If you prefer worldly company or pleasure to a prayer-meeting, this shows beyond all doubt that you are not a child of God, or a follower of the Lamb.

2. *Have you no time to attend prayer-meetings?* Is this your reason? All think for a moment; is it really true that you have no time to spare for them? Can you say so honestly before God? Will you be able to plead this with the Judge at the great day of account? Do you not attend other meetings which take up much of your time? Or do you not waste much time idly or in foolish company than would be spent at the meeting? What! have you time to eat, and to drink, and make merry, but none to pray? Have you time for business, for company, for folly, for pleasure, for sin, but none for prayer?

3. *Are you ashamed to go to a prayer-meeting?* Would your companions laugh at you? Is this your reason? What ashamed to pray! afraid to be laughed at? You are not ashamed to be seen in idle, foolish company, yet you are ashamed to be seen in the society of the people of God? You are not ashamed to saunter about the streets, nor to "stand in the way of sinners," nor to "sit in the seat of the scornful" (Ps. 1:1), yet you are ashamed to be seen at a meeting for prayer! Will you accept such an excuse at your hands in the day of your reckoning? "Whosoever shall be ashamed of me, of him shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels." Mark 8:38.

4. *Do you think it is being too religious?* Now let me ask you what you mean by religious. Does it not mean loving and serving God? Was the apostle too religious when he commanded us "to pray always" (Eph. 6:18), to "pray without ceasing" (1 Thess. 5:17). Was David too religious when he praised God seven times a day (Ps. 119:164). Are the angels and the deemed saints in Heaven too religious, who "serve him day and night in his temple" (Rev. 7:15). With such a feeling as you have about prayer-meetings, it is plain that there is far too much religion in Heaven; you ever to think of going to such a place, or even to wish to be there. The man that has no relish for a prayer-meeting could have no relish for Heaven. He is utterly unfit to be there. He would be wretched there. An eternity of prayer and praise would be hell to a man who is weary with an hour of prayer-meeting on earth.

5. *Are you better employed at home?* Can you honestly say so before God? Can you, I leave you to answer to God. The time thus spent at home or elsewhere will take a strict account of those hours. He will take a strict account of those hours. If you read your Bible and pray at home, I am sure you will not object to a meeting for prayer. If you do not, can you really say that you are better employed, or even half so well? Oh, no! You cannot be half so well employed as in preparing for eternity, in making ready for the coming of the Lord.

Reader, are these your reasons? Then ask you, Are they sufficient? Does your conscience say they are? Or do you see that the real reason is just your "carnal mind, which is enmity against God"? You do not love to pray, therefore you do not like the prayer-meeting. You do not love God, and therefore you do not desire fellowship with him. You do not love his saints, therefore you do not wish to join them in prayer. You do not care about forgiveness of sin, and therefore you do not go to hear how "in Him we have redemption through his blood, the forgiveness of sins according to the riches of his grace." You have no relish for the things of Christ, and therefore you do not desire to join him

people in singing the new song, "Worthy
the Lamb that was slain!"
"The end of all things is at hand; be ye
therefore sober, and watch unto prayer."
Peter 4:7. "Continue in prayer, and
watch in the same with thanksgiving."
Col. 4:2. "Praying always with all prayer
and supplication in the Spirit." Eph. 6:18.

THE FRENCH.

HAVING enjoyed for a month the gener-
ous hospitality accorded me at Battle Creek
by Bro. White, I left on the 17th of April,
after a precious season of prayer, with Bro.
White and U. Smith. I was fortunate and
pleased to make the acquaintance of Bro.
White and several other brethren whom I
met for the first time at the General Con-
ference.
My first visit was to the French at Se-
nequa, Ill., whom I had not yet visited. Bro.
Bernard placed at my disposal his horses,
his carriage, and himself, notwithstanding
the great amount of work which occupied
him on his farm. We visited thirty fam-
ilies, and invited them to participate in a
meeting on the following Sunday at the
Adventist church. A large number re-
sponded to the call, and I had great liberty
in addressing them. I could not continue
the meetings at this place, as the farmers
were too much occupied with their work,
and I was sick myself. After a few days
of repose at Bro. A. C. Morell's, I left for

WATSEKA.

This is a small city, eighty miles from Se-
nequa, where I had held some meetings be-
fore my departure for Battle Creek in the
month of March. My meetings have been
attended with much interest, and have
borne some fruit. I thank the Lord for
having sent me here to save some souls.
My task was difficult. I had to convince
Roman Catholics, and, with the aid of the
Lord, success has crowned my efforts. A
small church has been partially organized,
composed at present of twelve firm and de-
vout members, who await the camp-meeting
in September for an opportunity for burial
in the waters of baptism.

All are joyous in the expectation of see-
ing and hearing sister White; for almost all
understand the English language. A Sab-
bath-school has been established. They
have all accepted with joy the plan of Sys-
tematic Benevolence; they understand that
it is the duty of the Christian to aid the
cause of God; and they have formed the
good resolution of consecrating a tenth of
all their income to this object. Each week
they will lay something aside, according to
the prosperity which God shall grant them,
and every month that which has been laid
aside will be placed in the hands of the
treasurer of the church, and every three
months remitted to the secretary of the
conference.

The French church at Watseka consists,
as I have said, of twelve members, three of
whom belonged to the Church of Rome.
The others will soon join, I hope, five of
whom were Catholics. They acknowledge
that I announce to them "the religion of
Christ," but they have not yet enough love
for God to accept the Sabbath.

My last meeting here, on the 14th of
June, was very interesting. The power of
God manifested itself, and I felt great lib-
erty. At the close of the meeting, I made
an appeal to the sinners and those who
were seeking Jesus to come forward for
prayers, and twenty arose, of whom four-
teen were Catholics.

I have received a very encouraging let-
ter, inviting me to go and preach at a place
seven miles from Ottawa, Ill., among the
French Catholics from France. A Cath-
olic who occupies an honorable position
has offered me hospitality at his house, and
the school-house for my meetings. I shall
have soon for this new field, and I invite
my brethren to pray the Lord to continue
to protect and bless me.

J. E. MORIN.

Watsaka, Iroquois Co., Ill., June 15, 1876.

MISSOURI CONFERENCE.

The first annual session of the Missouri
conference was held near Kingsville, John-
son Co., Mo., June 2, 1876. Opened with
prayer by Eld. James White, and contin-
ued in session, with frequent intermissions,
until the morning of the 6th.

Thirteen delegates were present, repre-
senting ten churches. Bro. Frank Allen
was received as delegate to represent the
Sabbath cause in the vicinity of St. Louis.
Bro. J. M. Gallemore was admitted to rep-

resent the cause in Chariton Co. Bro.
Seoville was admitted to represent Barton
Co.

The churches at Greensburg, Knox Co.,
Index, Cass Co., and Union Point, St. Clair
Co., were admitted into the Conference.

The President appointed the usual com-
mittees.

Committee on Nominations reported as
follows: For President, Wm. Evans, Ham-
ilton, Caldwell Co.; Secretary, D. C. Hun-
ter, Nevada, Vernon Co.; Treasurer, J. A.
O'Bryan, Holden, Johnson Co.; Executive
Committee, Wm. Evans, J. F. Klostermyer,
J. A. O'Bryan. The report was accepted.

The Committee on Credentials and Li-
censes reported as follows: J. H. Rogers
and L. R. Long, for credentials; J. G.
Wood and C. H. Chaffee, ordination and
credentials; J. M. Gallemore and H. Wren,
license. The report was accepted. Con-
ference voted to give Nathan Allen and P.
Deford, license.

Voted, To recommend the case of H.
Barth, and others wishing license, to Exec-
utive Committee.

The Auditing Committee reported that
they had examined the accounts of minis-
ters and treasurer and found them correct.
They find that there have been paid to
ministers since last settlement, \$264.05;
for expenses, \$91.60; still due ministers,
\$273.95.

The treasurer's report is as follows:—

Rec'd from Battle Creek	
by donation,	\$200.00
From S. B. treasurers,	572.85
Total,	\$772.85
Paid out on orders,	350.75
Cash on hand to balance,	422.10
J. A. O'BRYAN, Treasurer.	

The summary of the reports of church
clerks is as follows:—

Number of members at commence- ment of year,	240,
Present number,	322,

Increase, 82.

Systematic Benevolence pledged for 1876,
\$907.40.

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

Resolved, 1. That we are grateful for
the services rendered in our meeting by
Bro. and Sr. White; that we esteem them
very highly in the Lord for the truth's
sake, and that we will try to profit by their
teachings.

2. That our thanks be tendered to Bro.
White and others who have assisted in sus-
taining those who labor in word and doc-
trine; also for publications from General
Conference to advance the cause.

3. That we do sympathize with our min-
istering brethren who sacrifice the society
of their families for the good of souls, and
that we will hold up their hands and sus-
tain them as best we can.

4. That our faith is strong in the posi-
tion we hold relative to the third angel's
message; that we recognize the hand of
God in the work, both in Europe and
America; and that we will try to drink
deeper into the spirit of the message.

5. That we appreciate the liberality of
our brethren of the Lincoln church in mak-
ing the necessary preparations for the camp-
meeting.

6. That we send a copy of these resolu-
tions to the REVIEW for publication.

J. H. ROGERS, Pres.

WM. EVANS, Sec.

MO. T. & M. SOCIETY.

The first annual session of the Mo. T. &
M. Society was held near Kingsville, John-
son Co., June 6, 1876. The President, J.
H. Rogers, in the chair.

For want of time the only business trans-
acted was, the creation of a new district
embracing all the north-eastern portion of
the State, to be called Dist. No. 6, and the
election of officers for the ensuing year.

The officers elected were as follows: For
President, Wm. Evans, Hamilton, Caldwell
Co., Mo.; Vice President, J. H. Rogers,
Hamilton, Mo.; Secretary, D. C. Hunter,
Nevada, Vernon Co., Mo.; Treasurer, J. A.
O'Bryan, Holden, Johnson Co., Mo. Di-
rectors: Dist. No. 1, P. Deford, Winston-
ville, Daviess Co.; No. 2, J. M. Gallemore,
Salisbury, Chariton Co.; No. 3, J. A.
O'Bryan, Holden, Johnson Co.; No. 4, D. C.
Hunter, Nevada, Vernon Co.; No. 5, David
Wood, Avilla, Jasper Co.; No. 6, H. Wren,
Greensburg, Knox Co.

Adjourned. J. H. ROGERS, Pres.

WM. EVANS, Sec.

A PRAYER.

LORD of nations! Heavenly King!
Offerings to thee we bring;
Thou who hast all power in Heaven!
May thy light to us be given.

Hear us when we call on thee,
Thou art great in sovereignty,
Cast not off, O Lord! we pray,
May we love thee more each day.

Help us all to cast on thee,
Humbly, truly, bow the knee;
Lead us all, O Lord, aright,
Through earth's dark and dangerous night.

ELIZA H. MORTON.

Allen's Corner, Maine.

IMPRESSIONS AT BATTLE CREEK— THE CHURCH.

THE grounds and buildings of the Health
Institute and the College, on opposite sides
of Washington Street, form nearly the
northern limit of the vicinity of the Ad-
ventists, while their other public buildings
and some of their residences extend south
along the same street, nearly to the river
(Kalamazoo). On the third block south of
the College stands the church, on a beauti-
ful inclosed green; and across the street
opposite this is a finely shaded city park,
contributing much to the quiet of this part
of the town. On the south of the park and
church green passes Main Street east and
west.

The church is a plain, fine-looking build-
ing, ample to accommodate about five hun-
dred, surmounted with a cupola, from which
a deep-toned, but melodious bell speaks
out betimes in behalf of duty, and of God's
truth. The church is well seated and fur-
nished; and, better than all this, every Sab-
bath nearly filled with a congregation who
seem to be true worshippers of the God of
Heaven. We noted very few in the num-
ber who apparently worshiped at the low
shrine of vain pride and excessive show in
dress. We wished there were none; for
an undue fondness of outward show always
impresses us that there is some deficiency
in the cultivation of the heart and intellect.
To estimate the actual number of resident
members in this church is not always easy;
as variations so frequently occur in conse-
quence of the changes naturally resulting
in the school, Institute, and mission fields.
I think the record now stands about two
hundred and seventy-five.

This Society embraces a degree of native
talent, intelligence, and refinement, not
second to any in the city or country.
This assertion will be allowed by any ob-
server who carefully looks not only upon
the surface, but the inner life and habits
of this people. The quiet, busy industry
of hands and heads devoted to the means
and labors of spreading abroad the truth,
the deep, sincere, religious tone manifested
in family and church relations, also the
careful, strictly honest deal in all business
transactions, have won for this people the
highest respect from the other portions of
the city. This fact argues that there need
be in no place a prejudice against this
people which may not wear away on ac-
quaintance, if the daily life is always con-
sistent with the principles professed. We
are indeed a peculiar people in the eyes
of the majority, as they find themselves,
from the instructions of early life, keeping
a Sabbath of man's ordaining, instead of
God's holy, appointed day. But what bet-
ter means to lead these sincere, though de-
ceived ones, to awake to a view of their
position, than the uniformly faithful exam-
ple of those who properly observe the Bi-
ble Sabbath. How impressive! as the la-
bors of the week close, while the declining
sun suggests the approach of the Sabbath,
and at the cheerful summons of the church
bell, the laborer leaves his work, and all the
scattered members of the families gather
around their fireside altar to consecrate the
first Sabbath hour to the God who appoint-
ed it as a memorial of him and his rest.

The sweet melody of hymns of praise and
the voice of prayer, ascending from each
home, seems to blend in one glad offering
to the God of the Sabbath. It seems as if
loving angels from the court of Heaven
were hastening to bear the grateful incense
of obedience before the Father's throne.
And during this delightful and solemn
scene, what outside observer can look on
with indifference? Will they not rather
feel inclined, on the next day, to heed the
invitation of the church bell and drop in
and hear of this doctrine? Thus may the
seeds of truth be scattered by the way-
side, perhaps to bring forth a hundredfold.
Thus was the writer impressed with the
first Sabbath passed in Battle Creek. Also
in church—after the exercises of a large

and flourishing Sabbath-school—the general
services opened with the minister's deep,
musical voice singing,

"Lord, in the morning thou shalt hear," &c.,

soon joined by the voices of the congrega-
tion, which filled the house with true, heart-
warming melody. The continued exercises
of the day were both interesting and in-
structive, and we thought that the church
at Battle Creek was highly favored—then
came the echoing thought, to whom much
is given, of the same much will be re-
quired. And, if my first impressions are
correct, this people realize this truth, and
with true Christian devotion labor with this
fact in view. May Heaven help them to
continued and increasing faithfulness.

S. M. SPICER.

A GOOD SEASON.

THE Kansas Camp-meeting is now in the
past; and as we look back to it, we can say
no less than this: It was the best that we have
ever had the privilege of attending. From
the commencement of the meeting it seemed
that God accepted the sacrifices the brethren
had made in coming up to this meet-
ing from the various parts of this large
State, some coming a distance of three
hundred miles, across the country, with
teams.

It was cheering to us all to see Bro. and
Sr. White again in our midst. They ar-
rived on the camp-ground weary with their
journey and excessive labor, but, if we
were not mistaken, in the fullness of the
blessings of the gospel of Christ. Full of
hope and trust in God, they were prepared
to infuse new life and courage into the
hearts of the brethren and sisters. Of
these experienced servants of God we can
say, They never had a warmer place in the
hearts of our people than they have to-day.
In their preaching they seemed to be lifted
above their infirmities, to rest on the strong
arm of God, and to speak in the spirit and
power of the truth.

Bro. White's counsel was of great value
to us in our new Conference. His long ex-
perience in connection with this work has
eminently qualified him for efficiency as a
general counselor; and yet his counsels are
given freely, as such, not with a spirit of
dictation, but simply as counsel.

J. H. COOK.

YOSEMITE VALLEY.

YOSEMITE Valley, of which the world
has heard so much, is situated on the
Merced river in the southern portion of
the county of Mariposa, one hundred and
forty miles a little south-east from San
Francisco, but nearly two hundred and
fifty miles from that city by any of the
travel routes. It is on the western slope
of the Sierra Nevada, midway between the
eastern and western base, and in the center
of the State, measuring north and south.
It is a narrow gorge, about eight miles in
length, from a half to a mile in width, and
inclosed in frowning granite walls, rising
with almost unbroken and perpendicular
faces to the dizzy height of from three
thousand to six thousand feet above the
green and quiet vale beneath.

From the brows of the precipices in sev-
eral places spring streams of water, which
in seasons of rains and melting snows form
cataracts of beauty and magnificence sur-
passing anything known in mountain scen-
ery. The valley bottom is like a floor, the
Merced river taking up much room as it
wanders from side to side, apparently in no
haste to leave. There are broad tracts of
natural meadow, radiant in spring time
with a wonderful carpeting of flowers.
These meadows are separated by belts of
trees, park-like groves of pines and cedars,
black oak and olive, almost without under-
growth, and through which one may ride,
unimpeded, in all directions.

The walls are of granite, with an aver-
age height of about three thousand feet; in
some places nearly vertical, and with very
little debris at the base; in others, a pine-
covered slope leads up to gigantic towers,
spires, or sharp-cut peaks. There are now
no fewer than five trails over which a beast
of burden may climb in or out of the val-
ley; and a man, sure-footed, cool-headed,
and strong, may find a dozen places where
he could, with real danger, scale those im-
passable barriers. The general color of
the rock is monotonous, varying from a
bluish gray to an ocher, that, in full sun-
light, is almost creamy in tint.—*Apple-
ton's Journal*.

RAGS is mental imbecility.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 22, 1876.

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

THE SANCTUARY.

Twenty-fifth Paper.—A Sanctuary in Heaven.

As we have found that the earth is not the sanctuary, that the land of Canaan is not the sanctuary, and that the church is not the sanctuary, but little more remains upon this branch of the subject; for but one more object is left to be considered, and but one more class of texts to be examined.

This object is what is called the sanctuary, temple, or tabernacle in Heaven; and the texts that refer to it were spoken by David, Habakkuk, John, and Paul.

Paul uses language which cannot be misunderstood. Hear him: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man." Heb. 8:1, 2.

In the seven preceding chapters of Hebrews, Paul has introduced the priesthood of Christ. He has compared it with that of Aaron in the light of prophecy. He shows the superiority of Christ's priesthood over that of Aaron. Christ is a priest forever after the order of Melchisedec.

After plainly showing that a priest was to be provided like Melchisedec, he sums up his argument in the 8th chapter, already quoted. We have such an high priest. Who is he? Christ. Where is he? In Heaven. In what place does he minister? In the true sanctuary, not in the figure or model which existed here upon the earth. Who pitched this true tabernacle, or erected this sanctuary? Not man, as Moses erected the earthly sanctuary, but the Lord. Where is this true sanctuary? In Heaven, of course, where the High Priest is. Could not Christ be a priest upon earth? No; for provision was made in the Aaronic priesthood for all the work of that kind which was to be performed upon the earth; and they served, says Paul, "unto the example and shadow of heavenly things."

We invite the reader to dwell a moment upon this picture. The two dispensations are here set in juxtaposition before us; the relation they sustain to each other is clearly shown, together with the work that pertains to each, the place where it is carried forward, and the agents by whom it is performed. In the following epitome, let No. 1 represent the former dispensation, and No. 2, the present.

No. 1. Priesthood performed by Aaron and his sons.

No. 2. Priesthood performed by Christ, a priest forever after the order of Melchisedec.

No. 1. Priesthood performed here upon the earth.

No. 2. Priesthood performed in Heaven.

No. 1. Performed in an earthly sanctuary pitched by man.

No. 2. Performed in a heavenly sanctuary, which the Lord pitched and not man.

No. 1. The type.

No. 2. The antitype.

Where is now our priest? In Heaven. Where is now our sanctuary? In Heaven. Is the sanctuary in Heaven a literal sanctuary? Just as literal as the Priest, our Lord Jesus Christ, who ministers therein.

We have now found the great original from which Moses copied when he made the sanctuary for his dispensation. That sanctuary was simply copied from the sanctuary of this dispensation. The priesthood of that dispensation was copied from the priesthood of this dispensation. That owed its existence entirely to this. It was given in reference to this. It was designed simply to introduce this. This is the all-important object in the whole arrangement. That in due time came to an end; and this took its place. The work on earth ceased; and the work in Heaven commenced. We have now neither priest nor sanctuary on the earth; but we have both a priest and a sanctuary in Heaven. Thank God that so momentous a truth, freighted with consequences of such infinite interest to us all, is so clearly revealed.

All these particulars are clearly and explicitly stated by Paul, and no believer in his inspiration can for a moment question his testimony.

This should be an end of all controversy on this point.

This sanctuary in Heaven is called by David, Habakkuk, and John, "the temple of God in Heaven;" Ps. 11:4; Hab. 2:20; Rev. 11:19; 16:17; by Zechariah and Jeremiah, God's "holy habitation;" Zech. 2:13; Jer. 25:30; by Paul, a "greater and more perfect tabernacle, not made with hands," Heb. 9:11, "the true," verse 24, "things in the Heavens," verse 23, and the "holy places" (Greek), verses 8, 12, and chapter 10:19.

But some one may say, This sounds very well as an argument, yet there may possibly be some error in the premises or conclusions. But if any one had only been to Heaven and seen this sanctuary there, we could then believe. Will you take the testimony of such an one? You shall have it. John was taken to Heaven in vision and shown things therein; and he has plainly told us of some of the things which he there saw. Rev. 4:5. "Seven lamps of fire burning before the throne," antitype of the golden candlestick of the earthly sanctuary with its seven branches. Rev. 8:3. Altar of incense, golden censer, and "much incense," all of which pertained exclusively to the sanctuary. Rev. 11:19: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." What was the ark? An instrument of the sanctuary and nothing else; to be seen in the most holy place, and nowhere else. Thus John beheld the sanctuary in Heaven, and has given us a description of its furniture. And what more need we? Moses says he made the sanctuary after a pattern which was shown to him; Paul says plainly that that pattern was the true sanctuary, and that it is now in Heaven; and John completes the evidence by saying that he saw it there. How could testimony be more comprehensive or complete! Reader, do you believe these things? If you believe God's word, you do!

But there is one consideration which in some minds weighs as an objection to the view here presented. It is said that if there is a sanctuary in Heaven, it cannot be the sanctuary of Dan. 8:14; for that is a sanctuary which is trodden under foot; but a sanctuary in Heaven cannot be trodden under foot.

This objection is surely uttered without thought. Where is Christ? In Heaven. Can he while there be trodden under foot? If so, the sanctuary where he ministers can also be trodden under foot. And Paul says emphatically that Christ is trodden under foot by a certain class of sinners, crucified afresh, and put to an open shame. Heb. 10:29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God." How do they do this? Simply by becoming apostate and counting his blood an unholy thing, and doing despite to the spirit of grace. And how do they tread under foot the sanctuary? By erecting rival sanctuaries, and turning mankind away from the true. While the sanctuary was upon earth, this sometimes involved the literal destruction of the tabernacle; but this was only a subsidiary feature, not the main circumstance in this work.

The two powers which were to tread down the host and sanctuary, were paganism and the papacy. How have they done it? In the days of the Judges and of Samuel, Satan's rival sanctuary was the temple of Dagon, where the Philistines worshiped. Judges 16:23, 24. After Solomon had erected a glorious sanctuary upon Mount Moriah, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel, and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings 12:26-33; Amos 7:13, margin. In the days of Nebuchadnezzar, the rival of the sanctuary of God was the temple of old Belus in Babylon. At a later period, there was the Pantheon or temple of "all the gods" at Rome, which, after the typical sanctuary had given place to the true, was baptized and called Christian. Thenceforward Satan had at Rome a "temple of God," in which was a being "exalted above all that is called God or that is worshiped," the man of sin, the son of perdition. And of this papal abomination it was expressly predicted that it should make war upon the saints, or tread under foot "the host," and make war upon the tabernacle of God in Heaven, or tread under foot the sanctuary above. Rev. 13:6. And it has done this by turning away the worship of them that dwell on the earth from the temple of God in Heaven to its own sanctuary at Rome. It has trodden under foot the Son of God, the minister of the heavenly sanctuary, by making the pope the vicegerent of the Son of God, and the head of

the church instead of Christ, and by leading men to worship this son of perdition as one not only able like God to forgive past sins, but to go beyond what God ever proposed, in forgiving them before their commission. Surely there is propriety in speaking of this work as treading under foot the host, and the sanctuary, or "blaspheming God's tabernacle and them that dwell in Heaven." And thus the only seeming objection that can be urged to the position here taken is removed out of the way. U. S.

THE IOWA CAMP-MEETING.

SABBATH, June 10, was a memorable day on the camp-ground. The Lord, as he has often done before on this day, and on such occasions as this, drew near to the congregation of his people. But on this occasion he seemed to come a little nearer than ever before. Special services were held. At 9 A. M., Bro. White was led out in very stirring and encouraging remarks to the people. The key-note of his exhortation was that we are already far advanced—far advanced—in the work of the third angel's message, the last work to be done for the world, to ripen the harvest of the earth for the sickle of the great Reaper.

At 10:30 sister White spoke for 30 minutes on the subject of the new birth, showing the necessity of entire conversion to God, in order to be saved. Sinners and backsliders to the number of about one hundred pressed forward for prayers. The time until noon was occupied in this manner. More than one hundred bore their testimony.

At 1:30 P. M., special meetings were held in the several tents for the benefit of inquirers and others, which were seasons of much feeling and encouragement.

At 8 A. M. and 4 P. M., each day, Elds. Matson and Hanson held services in the Danish tongue, for the benefit of that people. Of the sentiments expressed in these meetings, of course we cannot say much, but the earnest attention of the people indicated their interest in the subjects brought before them.

A good social meeting followed at 6 P. M. A heavy rain storm prevented speaking in the evening.

Sunday, at 9 A. M., seventy-five spoke in the social meeting. Bro. Geo. I. Butler followed in a strong discourse on the Sabbath as a sign between God and his people, and the memorials of the Bible in general.

In the afternoon the ground was thronged with people, over three thousand being present. Two discourses were crowded into this part of the day. Bro. White spoke at 2 P. M., and sister White at 3:30, the two discourses taking up the time, with but a few moments' intermission, till 5 P. M.

Of the discourses we need not speak particularly. To the readers of the REVIEW, we only need to say that both the speakers had great clearness and strength of voice, and unbounded freedom. There was a remarkable absence of strolling about and conversation for so large a company. The congregation were held in quiet and strict attention, during the almost three hours' continuance of the services.

On Monday forenoon, appeal was again made to the unconverted. The seats were soon again filled with anxious seekers of the Lord. We never witnessed a scene of deeper feeling. One hundred and fifty spoke. It was remarked by some that they did not see how the meeting could possibly be better. A call was made for candidates for baptism, when forty-seven presented themselves, and in the afternoon were examined and baptized in the Iowa River near by. Elds. Butler and Kilgore performed the ceremony. The crowd of people lining the high bank, the calm and deliberate performance of the sacred rite, rapid but not hurried, was a most pleasant and impressive scene.

The remainder of the day was devoted to business matters, the particulars of which will appear in the regularly reported business proceedings.

We hasten to take the reader to the unparalleled parting scene of Tuesday morning. Bro. M. Wing and E. W. Farnsworth were set apart to the work of the ministry. Bro. White dwelt upon the coming reward of the faithful ministers who shall shine as the stars forever and ever, in a manner to capture and enrapture every heart. A solemn and touching prayer was offered by Bro. Butler, and Bro. White, in giving the right hand of fellowship and the charge, took up the line of thought he had dwelt upon before. And as these brethren were casting themselves upon the Lord, in brokenness and contrition of spirit, and the ministers of the Conference generally, as by a simultaneous impulse, came forward to

greet them, and to greet each other, and to lay upon each other's necks in tears of hope and joy, it required but a little effort of the imagination to go forward to that scene when faithful laborers in the harvest field shall greet each other in the kingdom of God, the tabernacles of these earthly scenes all over, and the sheaves safely gathered into the heavenly garner, would not have been difficult to sing the familiar hymn,

"My happy soul would stay,
In such a frame as this,
Till called to rise and soar away
To everlasting bliss."

Sister White followed with remarks as perfectly adapted to the people and the occasion, seemingly, as it was possible for human thought and language to produce.

Thus closed the Iowa Camp-meeting for 1876. It was the opinion of the brethren that this camp-meeting ever held in this State had progressed and closed in a manner to leave so great an influence and impression for the brethren to take to their several homes.

Blessed be the Lord God of Israel, who has not forgotten to be gracious to his people. In view of the parting scene, we could truly say the language of the poet,

"For Thou within no walls confined,
Dost dwell with those of humble mind;
Such ever bring thee where they come,
And, going, take thee to their home."

SWITZERLAND.

I WELL understand the anxiety of the friends in America to hear of the advancement of our work in Europe. I assure them that we are here are no less anxious for the advancement of the work. But the publication of tracts, of a paper, as well as the preaching of the word, are essential parts of the work, and these have demanded no small labor with respect to the French language. I have spoken heretofore of the obstacles which have rendered time and labor necessary. Through God's mercy and assistance these are, I trust, nearly surmounted. If our brethren in America have needed patience in waiting the progress of our work in Europe, they may be assured that patience, faith, and courage have been no less necessary here. I have not one discouraging word to write. I still have obstacles to surmount, but God has helped us hitherto, and we can trust him to the end.

My last report was written on my return from Prussia, where I had been to render some assistance to Bro. Ertzenberger. I was glad to find on my return that some ten or twelve had commenced to keep the Sabbath at Locle, through the labors of Bro. Bourdeau during his absence, and among them the esteemed teacher at Locle, Bro. Aufranc. We have now been in Bâle several weeks. During this time we have printed an edition of the Exposition of Matthew 24, also one of The Sabbath of the Bible, one of the Three Messages of Rev. 14. We have printed the Messages in three tracts; the first two being of 16 pages each and the last of 32 pages. We have also been making preparations for our French paper.

Since we have removed to Bâle Bro. Bourdeau has visited Bau de la Roche in Alsace, and has found some persons ready to receive the truth. As he found that it would be difficult to obtain permission to preach in Alsace, he requested me to join him in a visit to the authorities. Though Alsace has been annexed to the German Empire, the authority of the French laws has been continued, so that the same difficulty exists in A. that must be met in France itself, and religious liberty in A. is not equal to that of Germany proper. Alsace is governed by a prefect or president appointed by the emperor of Germany, and under him several officers called sub-prefects each of whom governs a certain district.

We first visited the sub-prefect at Scherwiller because he was the nearest of these officials to Bau de la Roche, but he would do nothing for the case, asserting that the places where Bro. White wished to preach were in the territory of the sub-prefect at Molsheim, distant some 30 miles. We therefore next visited this officer, but he was discourteous like the first, and said that he had no authority to act in the case except the president at Strasbourg. When we gained access to the president he said that he intrusted such business to a certain secretary whose office is on the other side of the city. When we found the officer, he said that it was the duty of another secretary to decide such questions. We sought the office of this man, but he was absent. When he returned he sent us to another officer as the proper man. Fortunately when we found

to fall this last secretary, we found, for the first time, a man who was willing to do something for us. He asked many questions, and made out the memoranda of a paper authorizing Bro. B. to preach in any part of Alsace. This paper, when made out in due form, is to be sent to Bro. B. through the mail. I shall be glad to learn that he has received it; for if it depends upon the signatures of the other dignitaries I fear it may be withheld.

In behalf of the cause in Europe I would express gratitude for the cheering words of the Conference Address. If the spirit which it breathes shall animate those who love the commandments of God, we shall witness, the present season, a great advancement in the work. I trust that, to a considerable extent, this spirit is possessed by our friends in Switzerland and Germany.

We can all do something. We will all do what we can. The greatest of all privileges is that of unreserved surrender to God. Then when God speaks we shall be ready in a moment to obey. We shall not ask how much we must give, but how much we may give. From all that we possess we shall bid the Lord choose that which best pleases him, and if he takes that which is dearest, or if he takes all, we shall not withhold. If he sets before us painful duty we shall promptly and cheerfully obey. Nothing that God requires is unreasonable. Everything that he asks at our hands is with reference to our good, as well as with reference to the good of others and to the glory of God.

Obeys God never yet ruined any man. Sin, on the contrary, has been the ruin of every man that has dared to persist in its commission. Our time to work is now. Whatever our hands find to do, let us do with our might, and without delay. Our reward will be according to our work.

J. N. ANDREWS.
68 Müllerweg, Bâle, Switzerland, May 24, 1876.

IT IS THE LORD'S DOING.

THE cause of truth has many obstacles in its way. The larger class would crush it at once. They are ready to condemn it without hearing. They treat it with scorn, and would gladly drive it out of the world. But God is with his truth. There are also souls that want it; and, thank God, it is reaching them in spite of all opposition. Our publications are doing a good work. Many are getting the truth through them. And they will do much more than they are yet doing, when all believers take hold of the work together and labor in earnest in the tract and missionary work. And I am satisfied, by experience and observation, that the papers—the SIGNS OF THE TIMES and other periodicals—are the best calculated for pioneer work, to introduce other publications and the living preacher.

For the encouragement of workers in the cause, I make the following statement. I am now in Tompkins Co., N. Y., to which place I was invited by one who had embraced the truth from reading. Am holding meetings in the school-house of a joint district in Newfield and Danby, on a hill familiarly known as Jersey Hill. When THE VOICE OF TRUTH was started, a sister in Potter Co., Pa., had it sent to her sister here. This lady's husband handed some of the papers to his neighbors for them to see what they thought of them. The result was that one of his neighbors got interested, procured tracts from the Office, investigated, embraced the truth, and went to work to scatter the tracts among his neighbors. And he sent the request to me. I have been here but a short time. Have held five meetings. Have not touched the Sabbath question. But one has decided, since my coming, to keep the next Sabbath, and no longer labor on the Lord's sacred day. And may the work go on, in this and other places.

This is the Lord's work. The way it is spreading over the earth, notwithstanding the opposition it meets everywhere, makes it marvelous in our eyes. Let workers be encouraged and work more abundantly.

R. F. COTTRELL.

COURAGE IN EVERY-DAY LIFE.

"MORAL COURAGE," printed in large letters, was put as the heading of the following items, and placed in a conspicuous place on a systematic merchant's door for constant reference.

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to say no when you are tempted.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle.

Have the courage to show your respect for honesty in whatever guise it appears.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to acknowledge your ignorance, rather than to seek for knowledge under false pretenses.

Have the courage, in providing an entertainment for your friends, not to exceed your means.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to obey God, and keep his commandments; for this is the whole duty of man.

I clip the above, with a slight variation, from the *Glad Tidings*. M. WOOD.

ORDER AND DISCIPLINE.

THERE was a great rebellion when Moses led the Israelites through the wilderness. The Lord rebuked it. Men, famous leaders in the congregation, were cut off because of their sympathy with the rebels. God showed his disapprobation of their murmuring spirit by letting the ground open and swallow them up.

They provoked the Lord by standing up against Moses and Aaron. They said to them: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3. The trouble was, the rebels had lifted themselves up. It was not a small thing then to find fault with the order God had established in his church.

Although the mighty men of Israel were cut off, yet the murmurers did not stop their mouths. "On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Num. 16:41. The people were so blinded that they charged the destruction of the rebels to Moses and Aaron.

Let such as are given to murmuring read what the Lord said in regard to these murmurers: "And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." A terrible plague then broke out, in which many thousands perished.

We are not surprised to see the enemy now at work in the same way. Those who complain of church order, and strike against the very things which are calculated to produce harmony, may expect to reap the results of a fatal mistake, like those fault-finding Hebrews. The ground may not open and swallow them up, but the iniquity of the world, which abounds, draws them away, so that their doom is as certain. These murmurers are often the cold-hearted professors in the church. They are those who feed upon husks. They live upon a poor quality of food. They are sickly, because they have not nourishment from the Living Vine.

God never had a church he could signally bless unless there was order in it. Keeping order in a church implies the necessity of discipline. Wrongs must be reprov'd. Says Jesus, in speaking of the authority of the church, "I will give unto thee [the church] the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." Christ has endowed the church with the right to correct the erring. You see him sharply rebuke Peter soon after he declared this power was to be exercised by the church. Matt. 16:19, 23.

Paul also says, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." But why so? "For the time will come when they will not endure sound doctrine." 2 Tim. 4:1-5.

Paul was addressing an evangelist, one who was to exercise authority in the church. There was discipline in the church in Paul's day. When men said they were apostles, they were proved. Apostates were not left to run loose.

A mark was put on them. Paul says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

The Ephesus, or primitive church, treated those who withstood them in the same way: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not and hast found them liars." Rev. 2:2.

When discipline ceased in the primitive church the man of sin crept in.

Complaining of the manner in which wrongs are sometimes reprov'd, leads persons to strike against church government, and in a little while we find them in the dark. It is a duty we owe to our erring brother to reclaim him if possible; but when he will not be influenced to turn from his evil course, then it is a duty we owe to others to have him exposed for their sakes. We incur the guilt of the erring brother if we do not look after and try to correct him. A mark was put upon them who sighed and cried for all the abominations that were done in the midst of Jerusalem. Eze. 9:4.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John 2:10. "Let brotherly love continue," even if it be necessary to secure order and discipline, whereby the influence of the course of the evil may be avoided.

JAMES SAWYER.

A SOLILOQUY.

I LIVE in Ohio. Our Conference has three tents in the field this season. Oh, may the Lord bless with a large measure of his Spirit each and all of these tent companies, that they may be instruments in his hands of bringing many souls to rejoice in the present truth. It is certainly my duty to ever pray for them, and this I feel resolved to do.

Now let me see; is there any other duty I owe to these brethren and the cause? Oh, yes, now I remember a very important duty. I have promised to pay Systematic Benevolence—a tithe—the Lord's reasonable demand—to sustain the preaching of the gospel. How recreant to duty shall I be if unfaithful here. I am resolved to be faithful and prompt in fulfilling my vows. Ah! here comes the s. b. treasurer now, and I will make him happy, besides doing but my reasonable duty to the Lord, by paying present obligations.

H. A. ST. JOHN.

THE PROMISE IS TO THE OVERCOMER ONLY.

MANY start in the service of God, but after they make their profession go no farther, as though all was done and Heaven was secured; like a soldier that, having enlisted, considers the victory won, and is ready to lay off his armor. A sad mistake many are making, to awake to the truth when it is too late to be corrected.

Embracing the truth is but the beginning merely. The work is only just begun. The work of purification must be carried forward. The refining process must proceed till the image of the Refiner is seen in the silver. Some of the professed followers of Christ are coarse and rough in their manners and conversation; not realizing that such characteristics poorly represent, or rather misrepresent, the Lord Jesus Christ. Jesus was of a meek, or mild, spirit. He was lowly in heart. He was not proud. But can any one suppose that his demeanor and conversation were anything but of the most refined and courteous sort? The thought is repulsive to every truly enlightened and sensitive mind, that our great Pattern should let a coarse or rude expression ever escape his lips. No; he was truly chaste, refined and polite in all his communications with men.

And his followers must learn of him. Having begun the work of purification, it must be carried forward to perfection. The reward is to those who finish the work. They will finish their course with joy. They alone will do well; and to such only will it be said, "Well done."

The great work of overcoming is to get the victory over sin and self. It is to bring every thought into obedience to Christ, and truly represent him in our character and converse with our fellow-men. It is truly a great work. Who will accomplish it? Let none hope for the reward without overcoming.

R. F. COTTRELL.

I FEEL as if God had, by giving the Sabbath, given fifty-two springs in the year.—Coleridge.

THE CENTENNIAL SUNDAY QUESTION.

THE *Christian Statesman* for June 3 contains an account of a recent meeting in Philadelphia, of citizens favoring the opening of the Centennial Exhibition on Sunday, from which we take the following:—

"The question of the opening of the Centennial Exhibition on the Sabbath continues to stir deeply this community, and, to some extent, the whole nation. The demonstrations of the friends of the Sabbath last week were followed, on Saturday night, by a counter-demonstration in the same hall and in the street, which was certainly very imposing in numbers and influence. About one hundred and seventy vice-presidents were appointed, including many names of prominence. We are surprised to see among them some of wide reputation, and some of gentlemen who are prominent members of churches.

"The preamble to the resolutions which were adopted, declared that 'a fuller discussion of the propriety of opening the Centennial Grounds and buildings on the first day of the week has satisfied us that the objections brought against it are unfounded in law, morals and religion, and that the best interests of society will be advanced by this measure being adopted.' * * *

"The addresses were made by the well-known and eloquent advocates, Benjamin H. Brewster, George W. Biddle and Edward Shippen, and Col. J. W. Forney, editor of the *Press*."

Of this meeting the *Statesman* says:—

"If the Exhibition can be kept closed on the Sabbath against such powerful opposition, it will be a real victory in favor of national Christianity."

WORDS TO PREACHERS.

ALL apologies are founded in self-deception or pride.

Move directly to your subject; the sooner you get at the main idea the better.

One telling illustration is better than a dozen, even if each of the dozen are quite strong.

Let the subject be of such importance as to invest you with an inspiration until the closing sentence.

Encourage rather than scold.

Do not make many points; two or three well insisted on will be longer remembered than half a dozen.

Never think of yourself, but of a soul saved or lost.

Have only two or three headings and one application—clear, short, and to the point, so that it may still be ringing in the ears of the people as they are dispersing.

If you cannot preach from a text without an intimation that a different translation would improve it, select some other passage, or a different subject.

Feel that this sermon may be your last.

Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.—Sel.

THE TEACHING OF SORROW.

GREAT sorrow is often needed to develop a good teacher. When the oil wells in Pennsylvania dry up, the owners sink great torpedoes of nitro-glycerine down into them, a thousand or fifteen hundred feet to the bottom, and there explode them, rending and crushing the rock on every side, not infrequently opening pent-up fountains of oil, which change the worthless hole into a richly producing well again. So the Christian teacher sometimes seems to dry up. Though a fountain of truth may be hidden in his heart, it is of no value until it is broken open by some sharp providence, until God lets down into that heart some great sorrow, crushing it and setting free the richness of his truth and goodness. Then with what fullness, tenderness, persuasiveness and power does the Christian teacher give forth the truth to his scholars! —Sel.

GOOD ADVICE.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

FINISH THY WORK.

FINISH thy work, the time is short,
The sun is in the west,
The night is coming on; till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then rest in peace,
Life's battle fought and won;
And so to thee thy Master's voice
Shall say, Well done!

—Sel.

Progress of the Cause.

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

MICHIGAN.

I CAME to Hastings May 31; but the new top to our tent not having arrived, I spent Sabbath and Sunday, June 3 and 4, at Sebastopol, Eaton Co. Held three meetings at this place. There is still a good interest to hear, and quite a number are favorable to the truth. Sunday afternoon we went three miles to Grand river and four were baptized.

Returned to H. June 5, and pitched the tent and commenced meetings the evening of the 7th. We have our tent pitched in a beautiful oak grove. Have now held six meetings with a fair interest, our congregations averaging about two hundred. The interest is extending into the country, some coming as far as six miles. The people appear kind and respectful. Bro. M. B. Miller is with me. We shall labor, pray, and hope for success.

H. M. KENYON.

Hastings, June 12, 1876.

MEEKER CO., MINN.

At the earnest solicitation of the leading brethren of the Litchfield church, and with a view to strengthening the brethren and bringing the light of truth before others, if they would come to hear, Bro. Ellis and myself came to Litchfield the 26th of May. We met with the church on Sabbath, and had a good season. Found the members hopeful and trying to maintain the warfare against sin and error, despite the defection of Eld. Lee and his few adherents.

On Monday, the 29th, we set the tent in the village, and commenced meetings. But few except the brethren seemed to care to come to hear, and we have been unable to awaken any general interest among the people. This world has too many attractions for them to stop to listen to the preaching of the despised doctrine of the coming of the Lord. We think that the one object of strengthening the faith and courage of the little Swedish church here will be secured, while a few others will have heard some of the solemn truths of the last message, which may in time result in their salvation.

On sixth day, the 9th inst., we went to Kingston to attend the quarterly meeting and dedication. Met a good delegation from the Litchfield, Hutchinson, Koronis, Round Grove, and Monticello churches. The melting Spirit of the Lord was present with us on Sabbath evening, as we tried to draw near to him in prayer. Sabbath, at 9 o'clock A. M., held prayer and social meeting continuing till 10:30, when Bro. Ellis gave a general outline of our faith on the coming of the Lord, from Col. 3:4. In the afternoon, Eld. H. W. Babcock, of the S. D. B. church who has been traveling with Bro. Grant for a few weeks, visiting the churches, gave an excellent practical discourse from Acts 20:24. In the evening, by request, Bro. Ellis presented the Sabbath in a clear and plain manner.

On first-day forenoon, the house was filled, to listen to a dedication sermon by Bro. Ellis. This was followed by the ordinance of baptism, which was administered by Bro. Grant to four willing candidates, who had been waiting several months for such an opportunity. In the afternoon Bro. Battin, a young Baptist minister, who embraced the Sabbath last winter and is with us at Litchfield, listening and investigating, presented in a very clear manner, the evidences of the *certainly of the soon coming of the Lord*, from Matt. 24:33. In the evening we celebrated the ordinances, during which time the sweet, softening influences of the Spirit of God were felt in all hearts.

The Kingston church was organized in May, 1875, with six members. It has since doubled its membership, and now has a fine

hall 26x30, neatly finished and furnished, in which to worship. This is the work, mainly, of Bro. W. H. Hall, whose heart the Lord opened to attend to the things pertaining to the kingdom of God. May God bless the little band, and give them a home in the kingdom. Our next objective point is the camp-meeting. The Lord fit us for the work before us.

D. P. CURTIS.

Litchfield, Meeker Co., June 13, 1876.

INDIANA.

SINCE my last report, have labored in different parts of the State. The last of March organized a church of thirteen members among the Swedes in Porter Co.

Soon after the SVENSK ADVENT HAROLD began to be published, Bro. Pambly, of Laporte, sent it to some Swedes in Porter Co., who became so interested in its teachings that a few embraced the truth. Through the influence of Bro. Pambly, a few discourses were delivered in the neighborhood where these Swedes reside, the result of which was that several more took a decided stand to obey the truth. We found them fully converted. They adopted the plan of Systematic Benevolence and pledged quite liberally for its support. They wish to be admitted into the Indiana Conference.

From April 6 to May 15, visited eight different churches. Found the members united and rejoicing in the love of the truth. The meetings were well attended at each place by those not of our faith. Some made a start in the service of the Lord for the first time. Celebrated the ordinances of the Lord's house with each church, with one exception. At Mechanicsburg, Henry Co., two were baptized and admitted into the church.

Introduced the subject of s. b., and the pledge for the churches was advanced considerably. Examined the church and s. b. books, and made a decided improvement in the manner of keeping them.

Some of the churches seem to be awakening to the importance of building meeting-houses. The church at Alto have just completed a house of worship. At their last quarterly meeting, April 21-23, we were made to rejoice by meeting in their new house fully one hundred Sabbath-keepers from Howard and Tipton Counties. The church at Rochester are also building a commodious house of worship. It will soon be completed. Other churches are taking steps to build. This we consider a move in the right direction.

There are two tents running in this State the present season. Brn. Covert and Sharp have pitched one at West Liberty, Howard Co. We have located the other at Valparaiso, Porter Co. The Northern Indiana Normal School is located here. There are in attendance twelve hundred students. They are here from all parts of this State and some from other States. The attendance at our meetings thus far has been quite good, yet not large, our congregations ranging from seventy-five to three hundred. Quite a number of the students attend. Books sell freely, and by the students who come will be taken to all parts of the State.

We hope through the blessing of the Lord a good work will be accomplished in the State during the season.

S. H. LANE.

NEBRASKA.

AFTER our meetings in Richardson Co., as reported by Bro. Wing, I went to Furnas Co., where I held meetings the last ten days in April.

A few Sabbath-keepers came here three years ago from Iowa. They have been trying to live out the Advent faith, and others have been added to their number. On the last day of our meeting nine were baptized, and a church of thirteen members organized. Tobacco was discarded, and those who had used it from childhood decided, by the help of God, to abandon it forever.

May 4-7, I held meetings at Farmer's Valley. While here the weather was stormy and the roads very muddy, which prevented some from being present. Seven were baptized, and a church of nine members organized. I trust others will be added to the number.

May 9, I held one meeting with the Stromburg church. Most of the members of this church are growing in grace, and exerting a healthy influence in favor of the truth. A difficulty exists which I hope will soon be righted.

May 10, I met with a company in Butler Co., who have lately commenced the ob-

servance of the Sabbath. I trust a church will yet be established there.

May 13, 14, I held meetings in the northern part of Butler Co., where twelve were baptized, and a church of fifteen members organized, to be called the David City church. Bro. Farnsworth was with me at the last four of these places of meeting. He has been laboring in this county during the past winter; God has blessed his efforts, and now he sees some of the fruit.

May 19-21, I held meetings in Madison and Antelope Counties. I think a series of meetings here would result in the establishment of a church. Three were baptized.

May 27, 28, I held meetings with the Decatur church. The enemy had been sowing seeds of discord here. The Spirit of the Lord was with us, and a state of harmony now exists. I trust they have learned a lesson not to be forgotten. This is the oldest church in Nebraska, and should be a model in all good works for the younger churches. The presence and aid of Bro. Bartlett, and others of the Onawa church, added to the interest of this meeting. One was baptized.

June 2-4, in company with Bro. Farnsworth, held meetings at Hooper. I trust better days await this company; that they will raise the standard higher and live more in harmony with the profession they have made; and that a church may soon be organized, so that the scattered brethren may find a home and enjoy the privileges of the Lord's house. Systematic Benevolence has been organized in all these churches, and in their subscriptions the friends manifest a desire to share in the work of sending the third angel's message.

I am now on my way to the Conference and camp-meeting. Thank God for these annual gatherings of his people.

CHAS. L. BOYD.

Ionia, June 8.

OHIO TENT, NO. 2.

THIS tent was pitched Monday, June 5, in Frazzysburg, Muskingum Co., Ohio. Frazzysburg is a small village of from three to four hundred inhabitants. There are two small churches in the place occupied by Methodists, Presbyterians, and Campbellites. The Methodist denomination is the first or leading one. Thus far the people have turned out well, especially the Methodists. The Methodist preacher and his wife attend our meetings; his wife is very much interested in the lectures, and has invited us to their house.

Our congregations average from two to four hundred. Many seem to be interested, and we feel that we have reason to hope for success. Bro. Wm. Cottrell, upon whom rests the burden of the work, has good freedom in speaking, and is of good courage in the Lord. Bro. O. F. Guilford and myself assist what we can.

Bro. Cottrell has calls to go to other places with the tent. It is impossible to fill the calls that are coming in. The harvest is ripe, and will soon be over. The precious grain is wasting. Remember, brethren, that each grain is precious in the sight of the Lord, and will add a star to the crown of him through whose instrumentality it is gathered into the spiritual garner of our Lord. Brethren, pray, sisters, pray, people of God one and all, pray, that God may send worthy laborers into the fields of falling grain.

J. R. PURINGTON.

Frazzysburg, June 12, 1876.

NEW LONDON, IND.

NEW LONDON is two miles south of the place of meeting for the Ervin church; but as some of the friends live in the town and some in the vicinity of New London, we occasionally hold meetings here.

Sabbath, May 27, was a good day for the friends of the cause in this place. Many of the brethren and sisters from the Alto church came in to meet with us. The Spirit of the Lord was present to bless in a large measure. In the afternoon five were baptized by Bro. Rees, and received into the Ervin church. Several others are keeping the Sabbath and will doubtless come into the church soon. A majority of these have been convinced by reading and by attending our Sabbath-schools and social meetings. They are now converted, and rejoice in the present truth.

The people here are friendly to us. The Society of Friends is very strong here. They desire that we should build a church house at this place, for which they offer to

donate quite liberally. The interest in the part of the county is centering at New London, and we see no reason why we may not in a short time have a strong D. A. church in New London. There is not a better nor a more healthful place to be found in this part of the country. The people are civil and intelligent. There is a strong temperance element here. The meetings are not conducted in the interest of a secret order or sect, but regularly and openly for the good of all. They desire us to build here to help hold the fort against intemperance. Our position at this point is understood, and it is having an influence in our favor. We believe it is as it should be, and I am in favor of holding all we have secured. The way to do this is to continue faithful in the cause ourselves.

WM. COVERT.

OHIO TENT, NO. 1.

ABOUT twenty-two discourses have been given. Interest has steadily increased from the first. Are now in the midst of the Sabbath question. Last night our 6 ft. tent was packed to overflowing. The good Spirit of God seems to attend the word. No hostility is manifest, but a general interest seems to be awakened for miles around. Let the hearts of God's people go up unitedly for good to be done.

T. J. BUTLER.

Sabina, Ohio, June 12.

KANSAS.

LECTURES in our large tent commenced at Monmouth, Crawford Co., Kansas, Tuesday evening, June 13. Shall continue as long as the interest seems to demand.

J. H. COOK,

A. W. CONE.

PRECIOUS BLOSSOMS.

ONE has said, "What a new world we should live in, if we would only allow every kind thought that comes to us to blossom into words and deeds!" That is just the work that is wrought by entire holiness. In the first place it begets in the mind kind thoughts in rich abundance. And in the second place it causes those thoughts to blossom into words and deeds. These trees of righteousness, which are of the Lord's right hand planting, are covered with the blossoms of grace, beautiful to behold, and ripening into fruit, whereby God is glorified, and humanity regaled and blessed.—Sel.

Obituary Notices.

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

DIED, April 13, 1876, at the residence of her son in Brookfield, Mich., sister Elizabeth Estell, in the 89th year of her age. She was a member of the Methodist church about fifty years. When in her 82d year, by hearing others read, she became interested in the seventh-day Sabbath, which for seven years she conscientiously observed; and her dying testimony to her friends was in its favor. The Advent hope was dear to her, and she will rest but a little while before it will be realized.

M. J. SAWYER.

DIED, in Linneus, Arcostook Co., Me., May 21, 1876, Esther B., wife of David Byron, aged seventy-four years and eleven months. She and her husband commenced the observance of the Lord's Sabbath last winter, and she has left her dying testimony in favor of the truth. She experienced religion in the early part of her married life, and has been faithful not only in her own family but in the neighborhood. And we read, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17. When the third angel's message was presented here last winter, she readily embraced it; and although she was not able to attend the meetings she was faithful in warning those who came in to see her, and in pointing them to Christ as the only hope of salvation. She suffered much during her sickness, yet without a murmur. May the Lord bless the afflicted family; and if they heed her faithful admonitions, they will soon meet her where parting scenes will be no more. By her request, I spoke on the day of her funeral, to a large audience, from 1 Thess. 4:18.

J. B. GOODRICH.

DIED, May 16, 1876, at Bolton, Ionia Co., Mich., our beloved sister, Thedosa Welman, aged forty-six years, seven months, and twenty-nine days. Sister Welman joyfully received present truth, and kept the Sabbath thirteen years alone, until 1874, when Brn. Lawrence and Strong came to Saranac with the tent. One of her sons here embraced the present truth, and united with others in forming a band of nine Sabbath-keepers. The soon coming of our Saviour was a special theme of interest with her. She leaves a kind husband and five sons to mourn their loss. May their loss be made up by meeting her robed in immortal bloom, where the willing and the obedient shall eat of the good of the land. Funeral discourse by Eld. Canfield, Wesleyan Methodist.

E. WILKINSON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 22, 1876.

CAMP-MEETINGS FOR 1876.

MINNESOTA, Eagle Lake,	June 20-26
WISCONSIN, Ripon,	June 29 to July 3
OHIO, Norwalk,	Aug. 3-7
MICHIGAN, Lansing,	" 10-14
VERMONT, Essex Junction,	" 17-21
NEW ENGLAND, S. Lancaster,	" 24-28
MAINE, Richmond,	Aug. 31 to Sept. 4
NEW YORK, Rome,	Sept. 7-11
INDIANA, Bunker Hill,	" 14-18
ILLINOIS, Waldron,	" 21-25

The journals of the day are loaded with appalling accounts of corruption and crime in high places and in low; in Congress and in the Cabinet, in the churches and in the ministry, as well as among all classes of society. Men versed in history political and social, shudder at the rottenness which is being developed everywhere, and forebode speedy ruin to our government, unless these evils can be cured or, at least, abated. On the other hand, our journals are literally freighted with glowing accounts of numerous and extensive revivals all over the land, from which it would seem that almost whole communities were becoming Christian. The question is, What shall we look for?—"sudden destruction," or the fabled millennium, of which poets have sung? Go to the word of God for your self, for the answer. 2 Tim. 3:1-9; 2 Thess. 2:1-4.

The time is coming when the Lord shall cause "wars to cease unto the end of the earth." But how? Will the "angry nations" agree to a universal treaty of peace? or will the King of kings descend from Heaven to the battle of the great day of God Almighty, destroying his foes with their implements of war, breaking the battle bow, cutting the spear asunder, and burning the chariots in the fire? See Ps. 46:8, 9; Rev. 11:18; 16:14; and 19:11-21. R. F. C.

Something Valuable.

"PROGRESSIVE Bible Lessons for Youth;" this is the title of a book written in 1875 by Bro. G. H. Bell, and published at the Review Office, Battle Creek, Mich.; price, 50 cts.

We have recently examined this book clear through, and have no hesitancy in pronouncing it very valuable. Beginning with creation, it sweeps through the entire Bible, gathering in the greatest and most important facts and doctrines of revelation. The design of the writer evidently has been to instruct the student by questions (with answers in very many cases) with reference to the great truths of the second advent, the sanctuary, the fulfillment of the great lines of prophecy, the law of God, and many other solemn truths that shine with such brilliancy in these last days.

Just the book for Sabbath-schools, Bible-classes, families, and private study. It is my thought that when individuals or companies are brought into the present truth, this book would be very valuable to put into their hands for the study of Bible theology, that they may become established in the message.

H. A. ST. JOHN.

Frequent Reports.

We have laid it down as a duty of our leading ministers with tents, to frequently report their meetings. This, it seems to me, is clearly right. We are anxious that all our dear people in Ohio shall often hear from their servants in active service in the field. It is certainly their just due. They freely give of their means to support tent-meetings and tent laborers; they love the good cause, and constantly inquire, "How goes the battle?" What minister cannot find time to write a brief report for REVIEW once in two weeks, at least. If not more than six or a dozen lines it will be looked after and read with eagerness. Come, brethren, we are in earnest about the matter; keep us in constant remembrance of our obligations to pray for, and sustain you, by stirring our minds with frequent reports in REVIEW.

H. A. ST. JOHN.

Religious Fanaticism in Egypt.

UNDER the above heading a correspondent of the *Pall Mall Gazette* relates the following incident, which shows the spirit of blind fanaticism by which the followers of Mohammed are actuated:—

"On the 11th of May, at 5 o'clock in the aft-

noon, Prince Mouroussi (a judge of the first court in Alexandria) was on a visit to Count Zizinia, at Ramleh, a little town near Alexandria. The day had been very warm, and both gentlemen were availing themselves of the cool evening by walking on the large terrace in front of the palace and facing the sea. Suddenly the prince thought he saw a man struggling in the water. On longer examination, both gentlemen discovered that a young man was drowning before their eyes. Immediately the count gave orders for help to be given to the unfortunate man, who was visibly losing strength, and servants were also sent to the nearest guards' stations on the coast.

"In the meantime, Prince Mouroussi undressed and threw himself into the sea, with the hope of saving the drowning man. In spite of the violence of the waves, he was fortunate enough to reach him, but just as he was going to seize him by the hand a wave separated them, and the young fellow was driven further off shore. By this time the coast guards had arrived, and were energetically urged to give assistance. But no. These worthy officials replied that 'ninety thousand Christians might perish, but that they would not raise a finger to help them.' They also loaded with the foulest insults the struggling men in the sea, and the lookers-on were powerless to aid them.

"Two Greeks at last cut off a boat belonging to the Schutz bathing establishment and hastened to the rescue of the drowning youth, and succeeded in saving him and bringing him to the shore. But here Mussulman fanatics would not allow the body to be taken from the boat, nor would they allow medical attendants to interfere. The guards surrounded the boat, and by force drove away doctors and all others who strove to burst their ranks to give their aid to the dying man in the boat. These guards went so far as to prevent the prince dressing himself, and took the two Greeks prisoners.

"Toward 8 o'clock the Countess Zizinia sent to inform Count Voids of the affair. But when he came it was too late. All he could do was to deliver the Greeks from confinement, and Prince Mouroussi was allowed to dress himself. The young Englishman who has thus fallen a victim to Mussulman fanaticism is about twenty-four years of age; his name is Robert Atkins. The family, and all the witnesses of the scene, are loudly asking for justice against these guards."

Notices.

Those coming to the camp-meetings in Wisconsin will remember to call for round trip tickets, which can be purchased at 25 per cent. less than the regular fare on most of the roads.

Those coming from the North to Ripon will do better to go on the Chicago and North Western to Fon du Lac, then change and take the Sheboygan & Fon du Lac R. R. to Ripon, otherwise you will have to lay over a long time at Oshkosh. O. A. OLSEN.

Those desiring tent labor in Dakota Territory will please address us immediately at Sioux City, Iowa. As we expect to labor in that Territory this season, we want to find a good opening. R. M. KILGORE, E. W. FAIRSWORTH.

PERSONS desiring to have lectures given in their neighborhood will address, F. A. BARLOW, *Ladora, Iowa.*

CORRECTION: Report of Treasurer for Kansas Conference should have read:—

By donations,	\$225.00
S. B.	783.68

Total, \$1008.68

The \$225 were deducted, and I carelessly put down 883.68, instead of 783.68.

A. J. STOVER, *Treas. Kan. Conf.*

Secular Notice.

I WISH to sell my house and lot situated in Battle Creek, Mich. Any Sabbath-keeping family wishing to settle in the city would find it a desirable location, as it is in a central place, near the meeting-house, Office, Health Institute, and school. Terms easy. For particulars, inquire of Wm. Ings, Battle Creek, or address, I. D. VAN HORN, *Oregon City, Oregon.*

Cost of the Franco-Prussian War.

A WRITER in the *Revue des Deux Mondes* estimates at ten milliards of francs (about \$2,000,000,000) the total cost to France of the war with Germany. The war indemnity alone was

five milliards of francs (\$1,000,000,000); the war contributions of Paris, two hundred millions of francs; requisitions in other departments, over three hundred millions. And all this besides the hundreds of thousands of men's lives destroyed, women and children made widows and orphans, and the horrors of the communism of Paris following this almost motiveless war!

European Press.

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

James White.....\$100	E. H. Root.....\$100
John Morrison.....100	Wm. Ings.....100
Geo. I. Butler.....100	C. Comings & wife 100
Newel Grant.....100	E. W. Whitney.....100
August Rasmussen 100	R. G. Lockwood.....100
An Iowa Brother...100	W. H. Hall.....100
Emily Leighton...100	Betsey Landon.....100
S. A. McPherson...100	S. N. Haskell.....100
"A friend in N.E." 100	C. K. Farnsworth...100
"W. P. A. M.".....100	M. Wood.....100
Chas. L. Boyd....100	Mrs. Getman (deceased).....100
Mrs. E. Temple....100	A. H. B.....100
Freeman Nichols..100	A. T. Stickney.....100
D. A. Owen.....100	Mrs. J. L. James 100
Wm. B. Mason....100	A. La Rue.....100
J. N. Loughboro' 100	B. N. Berry.....100
J. S. Wicks.....100	D. M. Cairnright & wife.....100
Reel Stickney....100	
C Clark & wife.. 100	

Appointments.

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

Ohio T. & M. S. Quarterly Meetings.

DIST. No. 1, Bowersville, July 1, 2; J. W. Lucas, director.

DIST. No. 2, Waterford, July 15, 16; A. M. Mann, M. D., director.

DIST. No. 3, Mesopotamia, July 1, 2; R. A. Underwood, director.

DIST. No. 4, Clyde, July 8, 9; O. F. Guilford, director.

DIST. No. 5, Bowling Green, July 1, 2; J. J. Boardman, director.

DIST. No. 6, Hamler, June 24, 25; C. G. Daniels, director.

The above meetings are all important. Let every member report to director. Do not forget your donation. Be present at the meetings if possible, as it will be a good time to arrange for camp-meeting. We may be present in districts 2, 4, 6. H. A. ST. JOHN, *Pres.*

T. & M. S. State Quarterly Meeting.

THE State quarterly of the Ohio T. & M. Society will be held on the camp-ground at Norwalk, Aug. 2, the day before the camp-meeting begins. Secretary, treasurer, and all the directors are expected. H. A. ST. JOHN, *Pres.*

QUARTERLY meeting of the S. D. A. church at South Norridge, Me., July 1, 1876. All members that cannot attend will please report by letter. F. J. KILGORE, *Clerk.*

QUARTERLY meeting of the Greenbush church will be held June 24, 25, 1876, at the tent in the village of Ovid, Clinton Co., Mich., where Bro. Burrill is now giving a course of lectures. This is by request of Bro. Burrill, as he cannot leave the tent to attend the meeting. All the brethren and sisters are especially requested to attend this meeting. The neighboring churches are invited, also all those that are especially interested in the cause of present truth. O. B. SEVY, *Clerk.*

QUARTERLY meeting of the Wright church at Wright, Mich., June 24, 25, 1876. Neighboring churches are invited to attend. Baptism will be attended to if desired. J. S. WICKS, *Clerk.*

QUARTERLY meeting of the church at Prairie Valley, Daviess Co., Mo., will be held July 1, 1876; meetings to commence Friday evening, June 30. Sister churches and scattered brethren in the vicinity are invited to meet with us. Can Bro. J. H. Rogers be present? E. E. MALLORY, *Clerk.*

The Lord willing, I will meet with the churches in Kansas as follows:—

Union Town (where Bro. Macomber may appoint), July 1, 2, 1876.
Centerville, " 15, 16, "
Indianapolis, " 21, 22, "
Mount Vernon (where Bro. Reed may appoint), July 29, 30, 1876.
Meetings to commence with the Sabbath. Expect Bro. Sharp at the three last-named places. J. N. AYERS.

It is thought best to hold the quarterly meeting of the church in Dallas, Texas, in connection with that of the T. & M. Society, on the first Sabbath and Sunday in July. As this will be our first quarterly meeting, brethren, let us have a general rally of all the brethren and sis-

ters in the State. Let us come together, praying for the help of the Lord.

E. G. RUST.

ELMWOOD, Mich., June 24, 25, 1876
Thetford Center, July 1, 2, "
I will meet with the churches in Gratiot Co., Mich., at Alma, July 8, 9. Baptism will be attended to.

With the church at Tyrone, at the house of Bro. Dawson, the 22d and 23d.

Will some one meet me at Fentonville on the arrival of the train from the East on Friday, the 21st? R. J. LAWRENCE.

As requested, I will meet with the church in Colon, Mich., Sabbath, July 1, 1876. Baptism will be attended to if desired.

J. BYINGTON.

THE monthly meeting for the churches of Carson City, Estella, North Shade, and Matherton, will be held at Matherton, Mich., Sabbath and Sunday, June 24, 25. We would invite all from other churches that can, to meet with us. Meetings to commence with the Sabbath. LEANDER KELLOGG.

QUARTERLY meeting at Alameda, Mich., July 1 and 2, 1876. Will some one of the preaching brethren meet with us? We also invite members of other churches. By order of the church, D. V. WINNE, *Clerk.*

PROVIDENCE favoring, I will hold meetings in Kansas as follows:—

Neosho Falls, June 24, 25, 1876
Williams school-house, July 8, 9, "
Meetings will commence at each place Sabbath evening. The meeting at the Williams school-house is designed for all the Sabbath-keepers in Bourbon Co. and the south part of Linn Co. SMITH SHARP.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. S P Loomis 50-1, Lovisa Filer 50-1, M E Hoglo 49-24, S M Holly 50-21, B N Berry 49-24, L E Millne 49-24, Andrew Hoyt 49-24, J W McWilliams 49-24, H Nicola 50-1, Jacob Berry 50-1, John Auten 50-1, Chas Goodrich 51-9, P A Marvin 50-1, Wm H Hankins 50-1, Lucy Norwood 50-1, Russel Hart 49-24, Minos Miller 49-17, N Hodges 49-26, S B Flint 49-24, J H Garret 49-24, John F Hanson 50-1, B S Brooks 50-7, Mrs Ann Snair 49-24, D J Kinzie 48-23, S S Smith 49-1, Frank Broderick 49-9, E L McMillen 49-20, Frank Strader 48-24, W Hurlburt 48-24, Mrs F Vanderberg 48-24, W S Hopkins 48-23, D K Mitchell 48-23, J S Wallace 49-11, Dillard Moyers 49-10, Emma Morehouse 48-24, Diana Titus 48-24, O P Rice 48-24, Dr C M Joslin 48-25, Ann E Man 49-11.

MISCELLANEOUS. O S Ferrin 50c 48-12, H Simpson 50c 48-24, John Wright \$1.50 49-24, E B Potts 50c 48-10, Lars Jakobs 1.50 49-24, S M Wilson 1.50 49-11, Jos Eaton 50c 49-9, Miss Addie L Hall 1.50 49-24, Mrs M Slayton 1.45 49-12, John F Cummings 1.50 49-24, Eld Wm Cottrell 50c 48-10, G W Meriman 50c 48-24, Miss P Smith 50c 48-24, N J Baker 1.50 49-24, J W Pike 1.50 49-24, Proctor Lameek 1.50 49-24, A W Daberty 1.50 49-24, Ann E Hansen 1.50 49-24, Wm Thompson 50c 48-11, Mrs Martha Coats 50c 48-11, W K Gammell 50c 48-11, A Weeks 50c 48-12, S Van Wagner 8.00 50-25, G W Spy 1.50 49-25.

Books Sent by Mail.

H W Pond 10c, Oriu Hyatt \$1.50, J O Corliss 1.25, Richard Constantine 25c, H A St John 50c, J G Benton 35c, J Taber 15c, T H Purden 48c, W J Wilson 28c, Peter Hanson 1.00, D Trobridge 25c, J S Milton 25c, W M Jones 50c, Wm Johnson 1.10, J T Johnson 35c, B E Mallerne 1.50, J C Newcomb 25c, M Wing 47c, Anna Rasmussen 1.25, W C Hebner 50c, John M Adams 30c, A B Jones 2.30, J B Benbow 1.15, L A Cartwright 1.25, Wm Evans 10c, Sarah E Elder 1.25, L G Meeker 20c, David Malin 1.15, Burnham Stanford & Co 50c, W A Chute 75c, Francois Depas 1.20, W A Chute 45c, J Ertzenberger 8.49.

Books Sent by Express.

John Ely \$5.75, H Grant 6.10, O F Guilford 6.07, J Taber 11.88, H Grant 9.58, C Dancer 9.58.

Books Sent by Freight.

C Black \$23.78.

Swiss Mission.

C N Ford \$2.00, R R Eastman 10.00, S Van Wagner 5.00, James Lane & wife (European Press) 50.00, Danford Ayres & wife 40.00, S Nichols 10.00.

Pacific Mission.

A P James (to complete share) \$1.50.

Gen Conf Fund.

State Center, Iowa, church \$99.00, Lisbon, Iowa, church, 45.00, Anna Ralston 1.05, Francois Depas 7.80.

S. D. A. E. Society.

B N Berry \$100.00, C E Hathaway 10.00, C E Moser 20.00, Alexander Morrison 10.00, S Nichols 10.00.

Mich. Conf. Fund.

Jackson \$44.50, Ransom Center \$1.75.

Mich. T. & M. Society.

Dist 5 \$18.00.

Cash Rec'd on Account.

Minn T & M Society \$150.00, Geo I Butler 50.00, C L Boyd 100.00, J B Goodrich 6.00.

Book Fund.

Wealthy Mc Nitt \$1.00, S C Morehouse 5.00.

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