

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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TO EARTH, HEAR THE WORD OF THE LORD!"

"Behold, I stand at the door and knock." Rev.

"When the twilight of morning was o'er,
Stranger stand still at a half-open door,
Child played within, but the song of a bird
Filled the place with its notes, and the knock was
Unheard."

"O earth, earth, earth, hear the Word of the
Lord!"

"I looked soon again—to my heart it seemed soon,
Hours had swept on, and the sun stood at
Noon;—

"Stranger still there—still unheeded his cry—
I saw through the lattice gay dancers flit by.
O earth, earth, earth, hear the Word of the
Lord!"

"Shadows had crept from the wood to the
plain,
Wind had grown chill when I passed there
again;

"Patiently waited that form as before,
His knock sounded loud on the now bolted
door."

"O earth, earth, earth, hear the Word of the
Lord!"

"I looked until even—stood listening there,
Midnight rang out on the storm-driven air,
I knew by the footfall the Lord had passed on,
The harvest was past, and the summer was
gone."

"O earth, earth, earth, hear the Word of the
Lord!"
—The (London) Christian.

General Articles.

SAFEGUARDS FOR STUDENTS.

BY ELD. JAMES WHITE.

OUR beloved school has an excellent reputation wherever its influence is known and felt. The "Rules and Regulations," as given on page 19, of the last number of the *Colporteur*, are rational and right. They are calculated to secure purity in the moral atmosphere within the school-room, and also within the community wherever students may be, at their meals, in their rooms, or during their seasons of recreation.

Those who do not cheerfully comply with the rules cannot be benefited to any great extent at our College, and the Board regard it as their duty to retain such in the school at the risk of the moral injury of some unguarded and unsuspecting student, and of having the reputation of the school tarnished.

The establishment and maintenance of that discipline in the school-room which secures a universal good report is a noble work, a great duty. But it is a greater work to elevate the moral and religious standard in the community, and educate all those who should co-operate with teachers and members of the Board, so as to throw about the precious youth a complete safeguard.

We bear joyful testimony to the important influence of that unity of opinion and action which exists among the teachers and the members of the Board in the subject of discipline in the school, and in relation to that vigilance and prompt action which is necessary in breaking up those vicious habits and influences which always debase the moral standard.

In God we trust, and in his name we maintain the right. Those so unfortunate in their early training as to be tainted with a desecrated restraint, and long for a low level of disorderly spirits, will have to surrender their corrupted opinions to the teachers and the Board, or be entirely disconnected from the school who hold connection with our precious

school. We call attention to the following statements from the *New England Journal of Education*, under the caption, "The Outlook for Womanhood," and pray God that it may never be our painful portion to take up such a lamentation over similar influences at our school:—

In many of our communities, there is getting to be no small occasion for concern with reference to the future womanhood of our girls. They are thrown at the very outset into the very rabble of the mixed school. Little restraint is thrown about them in their association with the boys. Little proper girlhood guidance and instruction is given them. The text-book and the recitation are everything. The manners and the modesty of the girl are nothing. If she has been delicately guarded at home, she becomes half-hoiden. If nature or home-neglect has made her hoiden, she becomes brazen.

In society and the home, foolish talk, and love-gossip or scandal; precocious petty novel-reading, and newspaper sensationalism with that crowning evil, unseasonable and insane child-parties, quicken into premature life the passion for beau-seeking, until the minikin miss and the monakin master must have their confidential notes and arm-in-arm promenades, à la Abelard and Heloise in disgusting miniature.

Arrived at her greenest teens, the promiscuous intermingling of the evening party, and the corrupting familiarity of the kissing-bee; the undisguised pairing-off of the popular lecture and the evening service; the dancing-club, the evening promenade, and the night ride, make the false child-fancy a headstrong passion, that is alike regardless of parental restraint and womanly self-respect.

As the result of all this premature association, and false sex-training, we see the girl, in her own practical estimation, *nothing* as a true, pure, self-sustained, home-blessing woman; but filled out complete, and for the first and only time, *something*, when she has a fellow at her side; and, as a natural consequence, without much regard to anything touching his education, character, position, and prospects; practically, everything being summed in his one sole virtue of being simply a male human animal.

In our smaller communities, this is becoming so painfully common, that the modest, self-controlled young woman, at once the pride of the home, the pure influence in society, and the domestic foundation and hope for the future, is the exception, not the rule. And so we are fast swinging loose from the old Saxon anchorage of true domestic virtue, and drifting broadside into the over-mastering currents of mere Parisian frivolity and sex-dissipation.

Now, we are no prudish conservatives or timid alarmists, when we urge that the times call for prompt and vigorous attention to the checking and correcting of this evil, by a proper womanly training of our girls. We cannot leave things to the general tone and drift of society, as might have been safely done under the old, but alas! now by-gone, staid, and chaste precaution and vigor of New England life and character. In the midst of over-growing laxity of manners, the multiplied stimulants to precocious passions, and the increasing facilities afforded by devilish art for the indulgence of illicit gratification, we cannot safely trust it to take care of itself. Observant fathers and sensible mothers are becoming painfully conscious of the growing evil, and alarmed for the prospective purity and happiness of their children, and the coming households. . . . Of all this,—
"What shall the harvest be?"

A CELEBRATED German writer in *Mineralogische Mittheilungen* gives detailed statistics for 1875 of the earthquakes throughout the world. The number of shocks recorded is ninety-seven, occurring on one hundred different days. The greatest numbers were in January; the next greatest in December and March; the least were in September and October. The

number of lives lost by earthquakes in 1875 was 20,000; the most destructive of these occurrences were the earthquake of Cucuta, and New Granada, May 16-18, which destroyed several towns and villages, and of St. Christobel and Guadalajara, Mexico, February 11, which extended from the Pacific Ocean to Leon. Of volcanic eruptions, those which took place in Iceland were the most important.

THE UNCLEAN SPIRITS.

Going Forth to the Kings of the Earth and Causing Madness.

THE following statements seemingly well authenticated are very alarming, as exhibiting the wide prevalence of demonolatry, and the increase of insanity thereby:—

The London correspondent of the *New York Times* (Feb. 3) writes: "Slade slipped away for Russia. It is said that the Czar's chamberlain and Dr. Slade are spiritualistic friends, and although this is asserted as 'chaff,' there may be more truth in it than scoffers imagine; for the late Emperor of all the Russias received Mr. D. D. Home at his court with great marks of friendship, made him presents, and actually became godfather to his child. Spiritualism is fashionable at more than one of our European courts, though the pope had Mr. Home expelled from the 'Eternal City.' . . . Mr. Slade is now supported by what is called the 'British National Association of Spiritualists.'"

Again, William Howitt says, "It would startle some people to discover in how many royal palaces in Europe spiritualism is firmly seated, and with what vigor it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it—men and women of literary, religious, and scientific fame."—*Boston Journal*, March 15.

A cultured physician of England, Dr. Forbes Winslow, has recently said that the asylums of our country contain ten thousand persons who have been made insane by spiritualism. This is doubted by many; but the following evidence from so eminent authority as the *New York Medical Review* (written previous to Dr. Winslow's utterance) seems to well-nigh confirm the awful figures of the English doctor. It says, "Of all mental ailments none seems to yield to treatment so reluctantly as spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the physiologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly *three millions of people*. The last census informs us that there are in this republic twenty-four thousand insane, and it is believed that out of this number *seven thousand five hundred cases* may be traced directly to spiritualism."—*Medical Review*, April, 1874.

These proofs of the havoc this Satanic system is making are borne out by the previous statement of Professor Grimes, who in public lectures in 1853, when the delusion was but six years old, asserted that *seventeen suicides and five hundred and seventy-one lunatics* were already the legitimate fruits of spiritualism. I pronounce the facts and figures herein stated to be most startling and alarming to an evil world. But with Wesley we sing:—

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of JESUS NEAR!"

—D. T. Taylor.

PURITY OF HEART.

"BLESSED are the pure in heart; for they shall see God." Matt. 5:8. The standard of moral purity is the law of God. Its transgression is sin. Sin is everywhere represented in the Bible as vile and loathsome. As God's law expresses his will and is a perfect embodiment of his pleasure, its transgression, or sin, is directly contrary to his pleasure, and must have his abhorrence. Not only is the violation of the letter of God's law hateful rebellion against God, but a purpose or a wish thus to violate it is sin, and must be purged from the heart before it can be accounted pure in the sight of Heaven. God requires truth in the inward parts. These are His words who magnified his Father's law and made it honorable: "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart." Says John, "Whosoever hateth his brother, is a murderer." How true that the heart is deceitful above all things and desperately wicked. We have all sinned; by nature we are the children of wrath.

How can we be cleansed from sin, and thus flee from the wrath to come? God has loved the sinner. Although he could not make void that law which expresses his divine nature, although he can but forever abhor its transgression even to punishing it by death, he could, he did, permit his holy and well-beloved Son to die in the sinner's stead. Christ died for our sins. They may be forgiven and blotted out. But what are the conditions of such a gracious, blessed gospel? Such faith in God's word as will lead us heartily to accept of Christ as our divine Saviour; to repent of all our past transgressions of God's holy law; and to yield it in the future our willing obedience. Three words express this: repentance, faith, obedience. In this way we are reconciled to God by the death of his Son; our consciences are purged from dead works, or sins, by the blood of Christ; we die to sin; we put off the old man, the carnal mind (not subject to the law of God), the body of death with its unholy members, and utterly loathe all that we know to be sin, or transgression of God's law. We feel that our sins deserve death, but confide in the blessed truth that Christ died for us. The Father reveals to us the worthiness, the power, the preciousness of Christ; we are born of the Spirit; we know that we have passed from death unto life. We love God with all the heart, we delight in his law, we live unto righteousness. Thus our hearts are purified by faith, and we become new creatures in Christ Jesus.

Without this purity of heart, none of our race can ever see God. Rebels against Jehovah, those who knowingly persist in trampling upon any of his commandments, those who prefer a sinful world to a holy Heaven, those who lust after evil things rather than hunger and thirst after righteousness, all those who love the pleasures of sin, will be punished with everlasting destruction from the presence of the Lord and from the glory of his power. 2 Thess. 1:9. But "blessed are the pure in heart; for they shall see God."

N. W. VINCENT.

A FIFTY-CENT RELIGION.

IN the world's markets a thing is said to be worth the money it will bring. In the economy of divine grace the gospel is without price, because it is beyond all price. But the value which men place upon the free gifts of God is in some measure indicated by the thank offerings which they return, and by the sacrifices they make to extend to others the benefit which they themselves have received. When there are no obligations upon men save those of gratitude, and they are entirely at liberty to determine for themselves the extent of those

obligations and their duty in discharging them, then whatever there is of hidden meanness and covetousness within a person is liable to manifest itself.

All have heard of the man who thanked God for the "free salvation" he had enjoyed for ten or twenty years, and which had thus far cost him only a shilling. There are many people who, while they could not quite equal him in this boasting, yet show a very limited appreciation of their individual responsibility to God in view of the blessings which he has conferred upon them; and there are many who are very willing that others should do the duties that properly belong to them, and who seem to evince very little that looks like honor or conscience in the way they discharge these personal obligations.

"Can you say in conscience that you have done all you can to raise this money?" said a Christian man to a somewhat well-to-do beggar who once came to him for assistance in their church enterprise.

"Why, no, if you put it on the ground of conscience, I cannot say that we have done all that we could."

And yet this man was ready to be sent, and his brethren were ready to send him, to ask others to do what, if they would really undertake it, they were able to do themselves. Instances are too numerous where persons will seek help of others to do what they themselves are abundantly able to do. And sometimes wealthy and prosperous men will accept for religious purposes, charities which have been procured by the toil of the weary hands of women, and the mites of widows who have cast their all into the treasury of the Lord. The prevalent "societism" of the day may in some cases foster this feeling. The society begs money, and the society distributes tracts; and so sometimes a man accepts the benefactions of a society, who would not at all like to be called a beggar, but who is in fact receiving as a gift some poor seamstress' money, while his own cash is safely invested, drawing interest at ten or twelve per cent.

There is a story of a church in the State of Connecticut, which for many years was partially dependent upon the aid of the Home Missionary Society for funds to meet the expenses of public worship. They raised what they could, or in other words what they chose to, and then by proper representations of their poverty, they secured the balance needed from the treasury of "the society."

One year a humble laboring man, who carted coal and did other similar work for his living, moved into that neighborhood. He was not wealthy, and so was not especially honored, but he earned his bread by honest labor, and was usually found in his place in the house of prayer. One day not long afterwards, one of the deacons of the church, —Deacon A—, a man who had considerable money, and knew how to hold on to it, —went around the neighborhood, as was customary, with a subscription paper, to see what funds could be secured to meet the expenses of public worship for the ensuing year. The first person he met was our friend the coal-carter, with his team, and though he had not much hope from him in the way of pecuniary assistance, yet as "every little helps," he thought he would not pass him by. Accordingly he broached the subject with:—

"Good morning, Mr. B—, are you willing to give anything toward the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully a moment or two, and drawing out his pencil with his grimy hand wrote his name at the head of the paper, and set against it \$50. The deacon took the paper and looking at it with incredulous surprise, and thinking the man had made a mistake, said:—

"Did you not mean that for fifty cents?"

The carter straightened himself up and emphatically replied:—

"I do not value the gospel at fifty cents a year!"

His subscription was fifty dollars, and it was a revelation to the deacon, who went away with a new idea, and calling at once upon his pastor and narrating the circumstance, said, "If that man is able to give fifty dollars, I am able to give two hundred and fifty," and so he was; and he did it. Others, stimulated by the good example, and shamed out of their littleness and covetousness, gave as the Lord prospered them, and they found that henceforth they had no occasion to call upon missionary societies to do their work, or bear the expenses which they themselves were fully able to meet.

There is a lesson here which many might ponder with profit. This "fifty-cent religion" is far too abundant,—a religion

which transfers a man from the world into some sect, but does not cleanse him of his innate covetousness and greed. A religion which is valued at fifty cents a year by the man who counts his wealth by thousands, is of very little use to himself or any one else; and the man who, possessing this world's goods, casts such a scanty pittance into the treasury of the Lord, would do well to cease his talk about his "widow's mite" until he like that widow of old had "cast in all" his "living" as an offering to God. A religion that has not lifted a man above this contemptible level has done very little to profit him in this world, and may do still less to benefit him in the world to come.

God calls for manly men, whose honest, faithful, grateful souls abhor the petty tricks and meannesses of a covetous generation, and who take the gauge of their religious obligations, not from worldly examples of sharp practice and selfish calculation, but from the grace of our Lord Jesus Christ, who was rich, yet for our sakes became poor, that we through his poverty might become rich. There is little room for this fifty-cent religion among men who know that they are bought with the Redeemer's blood, and that they are not their own, but that all their powers and all their gains are the rightful possession of the Lord to whom they have yielded themselves as servants for time and for eternity. How much do you value the gospel of Christ? What are you doing to spread it?—*The Christian*.

THREE DEGREES OF LOVE.

MANY well-meaning Christian people make hard work of understanding the Scriptures, because they do not search far enough to get their general teaching in regard to the subject they may be considering.

We have often heard people wonder how it can be that God requires us to attain such a degree of perfection that we can have the same feeling of regard for all our fellow-men that we have for our own families and ourselves. We think that these people fail to get hold of the truth on this subject as it is taught by our Saviour. By quoting three passages, we hope to make this matter clear to some who may not have seen the subject in the light in which we regard it.

Matt. 5:44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Please read the context. Here our duty to our enemies is laid out. We are not permitted to harbor any but feelings of kindness and regard toward those who are trying to injure us. There is no place in all our Saviour's teachings where permission is given to indulge feelings of hatred or malice or envy toward even our bitterest enemies; but we are taught, both by precept and example, to love our enemies and work for their salvation. This we call the first degree of love for our fellow-men.

In Luke 10:27, we have given the two great principles underlying the law, the second of which is, "Thou shalt love thy neighbor as thyself." The verses following plainly inform us who our neighbor is in the Scripture sense of the term. He is the one who shows us a kindness, who proves himself to be a real friend; and such a one we are commanded, not merely to love, as in the case of the enemy, but to love in the words of Scripture, "as thyself." Here a greater manifestation of regard is required than for our enemy. The circumstances demand that we should honor and appreciate our friends, and show greater regard for them than for our enemies. It would be injustice to treat these two classes alike, to manifest the same amount of love for the one as for the other. Even the great God in Heaven shows favor to those who honor him, and manifests his displeasure toward those who do not. We are to love our neighbor as we love ourselves. We are to be ready and willing to do everything for him which it would be proper and right to do for ourselves under similar circumstances. This constitutes the second degree of love for our fellow-men.

The Saviour says (John 13:34), "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Again (chap. 15:12), "This is my commandment, That ye love one another, as I have loved you." Christ is conversing with his disciples. He points out a different relationship from that which we sustain to either our enemies or our friends. It is the relationship existing between those who are believers in Christ,

and it is the most sacred and endearing that can exist among men. Here a degree of love is enjoined which is still greater than that toward our neighbor. Christians are to love one another as Christ has loved them. This is the highest type of love to which it is possible for man to attain; for we read: "Greater love hath no man than this, that a man lay down his life for his friends."

Christ's love was such that it led him to sacrifice everything for the sake of those who should believe in him. If we could only realize Christ's amazing love, we should be better able to fulfill the duties which we owe to our brethren and sisters. The spirit of disinterested benevolence, devotion, and sacrifice for the sake of Christian fellow-beings, is demanded by this new commandment.

Our Saviour's teaching upon this subject is only one of the many instances in which he magnified the law and made it honorable. See Isa. 42:21. David must have had a lively sense of these principles when he said, "I have seen an end of all perfection; but thy commandment is exceeding broad." We may never be able to see the entire breadth of this great moral principle of love to man; but we may rest assured that the more exact and systematic our knowledge of this principle becomes, the better shall we be able to comprehend our relations to our fellow-men, and to manifest such feelings of regard for them as will have a telling effect in favor of the cause which we profess to love.

GEO. D. BALLOU.

WALKING WITH THE WORLD.

[Republished by request.]

THE Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil, I know;
The sky above you is always dark;
Your lot is a lot of woe;
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow.
The old World grasped it, and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Splendid it was to behold;
Her beautiful daughters and sons dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin."
Then the Church looked back with a sigh, and
longed
To gather her children in.
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of priceless souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World with a sneer.
"They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they
list,
And go to Heaven at last.
The Father is merciful, great, and good,
Tender and true and kind;
Do you think he would take one child to Heaven
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the World;
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children, they dote on all such things,
And if you their love would win
You must do as they do, and walk in the ways
That they are walking in."
Then the Church held tightly the strings of her
purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the World and the sons of the
Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease, and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast;"
And the sly World heard her and laughed in his
sleeve,
And mockingly said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush
Heaven
From Him who sat on the throne,
"I know thy works, and how thou hast said:
I am rich; and hast not known
That thou art naked, poor, and blind,
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place."
—MRS. MATILDA C. EDWARDS, in *Baltimore Christian Advocate*.

IOWA AND NEBRASKA T. AND M. SOCIETY.

THE eleventh general quarterly meeting of the Iowa and Nebraska Tract and Missionary Society convened at Marshalltown, Iowa, on the camp-ground, June 8, 1893. Meeting called to order by Eld. George Butler, president. Prayer by Eld. Mitchell. On motion, The chair appointed a Nominating Committee, as follows: E. Farnsworth, Minos Miller, and C. L. Bo. Adjourned to call of Chair.

SECOND SESSION.

The Society met June 11, at 8:30 A. Prayer by Eld. Mitchell. The minutes of last meeting were read and approved.

The report of labor for the last quarter was read, as follows:—

Total.	No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7	No. 8	No. 9	No. 10	No. 11	No. 12	No. 13	No. 14	No. 15	District.
282	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	Families Visited
208	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	Letters Written
\$194.22	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	\$1.40	Money Received
150	85	179	186	186	186	186	186	186	186	186	186	186	186	186	186	New Subscribers for Periodicals
169	85	179	186	186	186	186	186	186	186	186	186	186	186	186	186	Periodicals to Friends
1041	179	186	186	186	186	186	186	186	186	186	186	186	186	186	186	Periodicals Distributed
478	85	179	186	186	186	186	186	186	186	186	186	186	186	186	186	Almanacs
20	85	179	186	186	186	186	186	186	186	186	186	186	186	186	186	No. of Book Libraries
148,621	6,648	20,104	12,541	2,470	3,414	3,088	29,594	25,175	12,894	4,978	6,648	20,104	12,541	2,470	3,414	Pages of Tracts and Pamphlets Distributed

The Nominating Committee reported as follows:—

For President, E. W. Farnsworth; Vice President, Henry Nicola; Secretary, C. Johnston; Treasurer, L. McCoy. Directors: Dist. No. 1, F. H. Chapman, W. Union, Fayette Co., Ia.; No. 2, D. Andre, Lisbon, Linn Co., Ia.; No. 3, J. Adams, Richmond, Washington Co.,

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Jasper Co., Ia.; No. 6, J. L. Syp,
n, Union Co., Ia.; No. 7, A. J. Stiffler,
arset, Madison Co., Ia.; No. 8, Proc-
McCormick, Dennison, Crawford Co.,
No. 9, W. B. Everhart, Hook's Point,
ilton Co., Ia.; No. 10, Samuel Holly,
Center, Marshall Co., Ia.; No. 11, C.
rber, Smithland, Woodbury Co., Ia.;
12, E. D. Hurlburt, Valparaiso, Saun-
Co., Neb.; No. 13, Solomon Myer,
Neb.; No. 14, A. W. Shepherd, Ne-
City, Neb.; No. 15, John Tucker,
Point, Dakota Ter.

Motion, The Chair nominated Hen-
icola for President in place of Bro.
worth, who withdrew his name, and
Mitchell for Vice-President, in place
o. Nicola.
motion, The report, as amended,
ecepted, and the nominees elected as
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e financial report was read, showing
debtodness. The best method of pay-
the debt was freely discussed, and, on
m, subscription papers were decided

motion, The Chair appointed R.
J. Shively, and John W. Adams, a
mittee to circulate the subscription
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journed to call of Chair.
THIRD SESSION.
e 11, at 10 P. M., the directors met in
ss session.
motion, Crawford County was trans-
d from Dist. No. 11 to Dist. No. 8,
g the districts as follows:—
st. No. 1 comprises Allamakee, Fay-
Winneshiok, Howard, Chickasaw,
ell, Floyd, Bremer, and Butler Coun-
st. No. 2, Dubuque, Delaware, Buchan-
Black Hawk, Cedar, Benton, Linn,
Jackson, and Clinton Counties.
st. No. 3, Scott, Muscatine, Johnson,
ington, Iowa, and Keokuk Counties.
st. No. 4, Louisa, Des Moines, Lee,
Jefferson, Van Buren, Wapello, and
Counties.
st. No. 5, Mahaska, Poweshiek, Mar-
Jasper, Warren, and Polk Counties.
st. No. 6, Appanoose, Monroe, Lucas,
ne, Adams, Clarke, Decatur, Union,
gold, and Taylor Counties.
st. No. 7, Dallas, Madison, Guthrie,
Audubon, and Cass Counties.
st. No. 8, Harrison, Shelby, Pottawat-
Mills, Montgomery, Fremont, Page,
Crawford Counties.
st. No. 9, Hamilton, Webster, Calhoun,
Montas, Humboldt, Wright, and Frank-
ounties.
st. No. 10, Grundy, Hardin, Marshall,
Boone, Greene, and Carroll Counties.
st. No. 11, Plymouth, Cherokee, Buena
Woodbury, Ida, Sac, and Monona
ities.
st. No. 12, that part of Nebraska lying
een the Platte River and the second
of counties on the south line, except
County.
st. No. 13, all of Nebraska north of
Platte River.
st. No. 14, the second tier of counties
Nebraska, and Otoe County.
st. No. 15, Dakota Territory.

motion, It was ordered that the di-
ers do all business with the Signs office
gh the secretary.
journed sine die.

GEO. I. BUTLER, Pres.
G. JOHNSTON, Sec.

District.

Families Visited

Letters Written

Money Received

New Subscribers

for Periodicals

Periodicals Sent

to Friends

Periodicals

Distributed

Almanacs.

No. of Books

Libraries.

Pages of Tracts

and Pamphlets

Distributed

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ext day after the meeting. Forward all

No. 2, David M. funds in your hands to the treas-

No. 3, J. John Helligass, Bloomfield, Elk Co.,

raft or by P. O. order on Elk Falls.

each one learn his duty, and then faith-

perform it.

J. N. AYERS.

A WORD FOR THE TRUTH.

THE Lord has set his hand to this work, and it will surely prosper. Our camp-meetings are growing better. Our REVIEW is growing better. The work has been enlarging, until it has a form of symmetry and beauty, showing it to be the workmanship of God. The Lord seems to be saying, "Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitations; spare not, lengthen thy cords and strengthen thy stakes."

Our camp-meeting just held at Fillmore Park, N. Y., is said to have been the best one ever held in the State. The character of the meeting was excellent. Sabbath morning I think we had the best conference meeting I was ever in. The Spirit of the Lord seemed to be present in great measure. And now, let us believe the words of Scripture, that if "this work be of men, it will come to naught; but if it be of God it cannot be overthrown." F. C. ROSS.

RESPONSE FROM ILLINOIS.

As far as I have been enabled to learn the minds of our brethren and sisters on the point, I find them fully in favor of the plan offered by the General Conference Committee to the several State Conferences, to hold church and tract quarterly meetings at the same time. What a beautiful picture to be beheld by Heaven's host, the loyal and devoted people of God, worshipping in concert! Therefore, I do hereby advise as follows:—

1. Sabbath morning, July 7, when the church has assembled, let the clerk read each name upon the church record, and proceed in each case as recommended by the General Conference Committee.

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

3. On the next day, or evening after the Sabbath, let all come together and pay their s. b. pledges, so far as due. If any fail to do this, let the treasurer, with a spirit of love, stir himself to duty.

4. Elect your delegate or delegates to the State Conference, to be held in connection with the camp-meeting, Aug. 23-28.

5. Let the church make out credentials for delegates, also fill out the "Church Report," and "Financial Report and Pledge," and put them into the hands of the church clerk, who shall immediately forward the same by mail to the Conference secretary, F. M. T. Simonson, Round Grove, White-side Co., Ill.

6. Encourage one another with reference to going to camp-meeting.

7. Each director should hold his next tract quarterly meeting on first-day, July 15.

8. Every district secretary in the State should make his or her report to the State secretary and put the same in the mail, Monday, July 16.

9. Our State secretary will report through the REVIEW the aggregate work performed this quarter in the State.

10. Our next State tract meeting will be held in connection with the State Conference.

11. Let all remember the financial obligations of their district; and let each sweeten his or her report with a liberal donation.

12. The Lord is blessing Illinois. Who, then, will prove unfaithful?

G. W. COLCORD.

In the neighborhood of Ross, a lady who was in the habit of visiting the poor for benevolent purposes, took her little daughter with her. The child saw, heard, and was interested. But there was something which the child could not exactly make out. So, on the road home, she said, "Mamma, when you are out visiting the poor, you always talk about Jesus Christ to them, but you don't talk of him at home."

The Commentary

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—M. Chyng.

REMARKS ON ZECHARIAH 14.

THE fourteenth chapter of Zechariah is commonly regarded as one of the corner-stones of the age-to-come doctrine, and not susceptible of a reasonable explanation if viewed from any other stand-point. The writer does not give credit to such a sentiment, but holds, on the contrary, that the chapter furnishes no support for the future-age sentiment, and that it can only be con-

sistently interpreted as viewed from the stand-point of "the present truth." The following, in his opinion, is a correct exegesis of the chapter, taking it verse by verse:—

VERSE 1. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee."

The day of the Lord] The great and terrible day of the Lord, so frequently mentioned in both the Old and the New Testament. Zeph. 1:7, 14-18; Joel 2:1; Isa. 13:6; 2 Pet. 3:10, etc. *Thy spoil*] The spoil of those who are "of Israel," but who are not the true Israel of God. It is a prediction of what will take place in the awful time of trouble. Dan. 12:1; Rev. 16. *In the midst of thee*] Old Jerusalem. See Rev. 14:20.

VERSE 2. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

I will gather all nations against Jerusalem to battle] A prediction of the grand muster of the armies of earth to the battle of Armageddon. Compare carefully Joel 3:2, 12; Rev. 16:13-16; Zeph. 3:8; etc. This gathering is to be in the vicinity of old Jerusalem. It occurs after probation ends, just before the second advent. *City taken—houses rifled—women ravished*] These are some of the terrible concomitants of war. *Half of the city shall go forth into captivity—and not cut off from the city*] refer to local particulars in the battle of the great day, in connection with Jerusalem, which may not at present be so clearly understood. During the greater part of the gospel dispensation, the holy city has been the "bone of contention" among the leading nations, and this will be the case down to the time when "the winepress is trodden without the city." Rev. 14:20.

VERSE 3. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

Then shall the Lord go forth] This clause represents Jehovah as "rising up" against this host whom Satan, as generalissimo, has assembled for the final conflict. See Isa. 28:21; Job 31:14. *As when he fought in the day of battle*] Very probably this is an allusion to the time when Satan was cast out of Heaven. Rev. 12:7. *Then Omnipotence triumphed*. It will be the same in the coming battle of God Almighty.

VERSE 4. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

This verse carries us over to events at the end of the day of the Lord, while verses 1-3 speak of things at the beginning of that period. The day of the Lord begins with the end of probation, and extends to the final execution of the Judgment. It is more than 1,000 years long. *His feet*] Christ's feet. *Shall stand . . . upon the Mount of Olives*] At the end of the 1,000 years, when "the Lord my God shall come and all the saints with thee." Verse 5. At the second advent, the feet of Christ do not touch the earth. See 1 Thess. 4:17. The parting of the Mount of Olives, without doubt refers to a place being prepared for the Holy City when it descends from Heaven. Rev. 21:2. Perhaps the center of that vast city will be geographically located where the veritable mount stood.

There shall be a very great valley] Note these words. This valley must include more than Mount Olivet, for if that entire mount was removed, it would not make a place larger than many a modern farm. But the New Jerusalem is 375 miles on one side, and 1,500 miles around, which gives the vast area of 140,625 square miles! Truly, this would be a "very great valley." Palestine itself has only about 9,600 square miles. The city would therefore cover an area about fourteen times as large as all the holy land! The great Mediterranean would have to be removed, at least in part. The prophet may allude to this when he says, "And there was no more sea." Rev. 21:1.

VERSE 5. "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee."

Ye] This pronoun refers to the same class as "they" in verse 1,—carnal, faithless Israel. See Luke 13:28. Such language, fleeing, etc., could not well apply to

the righteous. Prov. 28:1. The "earthquake" here spoken of is doubtless the one mentioned in Amos 1:1, and probably refers to that awful movement which occurred when King Uzziah attempted to burn incense in the temple. 2 Chron. 26:16-20. See Josephus' graphic description of this in his "Antiquities," b. ix. c. x. s. 4. He says a "part of a mountain broke loose, and was moved four furlongs!" The last part of verse 5 refers to our Saviour's return to this earth, with the redeemed, at the end of the 1,000 years.

VERSE 6. "And it shall come to pass in that day, that the light shall not be clear, nor dark."

Perhaps the marginal reading gives a better sense: "It shall not be clear in some places, and dark in other places of the world"—as it is in the present state. Doubtless the term "that day," refers to the glorious new-earth day, for which we, with the apostle, look. 2 Pet. 3:13. The present murky state of the atmosphere will be unknown to the nations of the saved.

VERSE 7. "But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

Doubtless this verse, with the preceding, is a prediction of that new and better system of days and nights which will be enjoyed by the redeemed in the earth renewed. "Moreover the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30:26. The same thing is hinted at in Job 26:10. *At evening time it shall be light*] In the new system of days and nights, in the restitution.

VERSE 8. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be."

This is a prophecy that the waters from the river of life will meander through the plains of the new earth. See Rev. 22:1; Joel 3:18. The river of life is mentioned in the latter part of the verse with a particularity which is not found elsewhere in the Scriptures. The "former sea" and "hinder sea," refer to the old Mediterranean and Dead Seas. It is quite improbable, however, that either of these veritable seas will exist in the future state; but their names here mentioned would seem to show the direction in which the two branches of the river of life will flow, as they diverge from the celestial city. *In summer and in winter*] This is proof that there will be seasons in the new earth, though doubtless without the extremes of the present state.

VERSE 9. "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one."

There will be in the new world a theocratic government. There the Lord will be king, according to abundance of scriptures. *In that day shall there be one Lord, and his name one*] A prediction of that oneness of heavenly sentiment which will exist among the family of the redeemed. There will be no schisms nor sects, but the nations of the saved will be "one" in the sense of the Scriptures. John 17:21-23.

VERSE 10. "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses."

All the land shall be turned as a plain] This is an allusion to the "very great valley" spoken of in verse 4, the prophet again directing the mind to the place prepared for the reception of the mighty city. It should also be borne in mind that when Zechariah penned this prophecy, sixteen years had passed since the end of the 70 years' captivity, and that in consequence of the opposition of enemies the temple was not built. The particulars about the "gates," "tower," "winepresses," etc., would convey to the mind of the Jew at that time a hope more inspiring than to say all Palestine will yet be restored. Their whole soul and affections were centered on the literal city and temple. Perhaps this verse, like many others, has both a present and a future application; a kind of application after the end of the 70 years' desolation when Jerusalem should be inhabited again, and another and grander one, when the New Jerusalem is established as the metropolis of the new earth. The term "lifted up," according to Rashi, the great Jewish commentator, means to be exalted.

G. W. AMADON.

(To be Continued.)

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 28, 1877.

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

VOLUME FIFTY.

THESE are the figures which mark this new birth-day of the REVIEW. We enter this week upon a volume which, when completed, will make half a hundred volumes of this preacher of righteousness, and exponent of the signs of the times. These cover a period of nearly twenty-seven years. And we can look back over all these years and see the prospering hand of God with this journal. The progress of the cause of which it is the organ and representative, has sometimes been slow, but always steady and sure.

We occupy to-day advance ground. The paper never had so many nor so strong friends as it has to-day. The truth was never brighter, nor the foundations of the work broader or deeper. No support has given out, no step has been taken backward. In a thousand directions the way is opening. The notes of our solemn message are beginning to sound in other lands. Circumstances are everywhere ripening for a great work.

We have nothing which should lead to boasting or presumption, but everything to inspire trust and courage. The consummation of our hope is drawing near. In the language of another, we can both feel and say, "Cowardice to the rear, courage to the front." U. S.

SPECIAL MEETINGS IN BATTLE CREEK.

DURING the past week five special meetings have been held by Bro. and Sr. White with the church in Battle Creek, more especially for the benefit of the students, many of whom return to their homes at the close of the present term. These meetings have been well attended, our large house of worship being nearly filled, and have grown in interest to the present time. Increasing numbers have come forward for prayers from evening to evening, until last evening, June 23, more than one hundred signified in this manner their determination to start anew, or to start for the first time, in the service of God. Ten have signified their desire for baptism, and others will doubtless go forward. The Lord has given his servants freedom and clearness of thought. Other meetings are appointed, and we look for a good work to be accomplished. U. S.

HOBBIES.

It is the boast of some papers now-a-days, that they are free from hobbies. They flaunt this in the face of the reader as a claim for his patronage. Judging from the tone of these papers we conclude they mean by this that they have no burden to attack the hoary-headed errors and superstitions of the day, and will not disturb the people in their theological repose. So, currying the favor of all denominations, and seeking the amiable side of all classes, they fill their columns with a sort of namby-pamby matter that a man might read a thousand years and know no better what he believed at the end of that time than at the beginning.

This is not what the present age of the world calls for. There are truths for this time clearly developed, sharp and well defined, to which the people must be aroused or perish. In such truths as these the REVIEW undertakes to deal. It will give the trumpet no uncertain sound. Men may call these truths hobbies if they will, but that will not close the eyes of this paper to their importance, nor deter it from doing its duty in promulgating them.

It is sometimes a very convenient way for people who wish to avoid unwelcome light, to cry "Hobby!" and plunge off into the darkness, just as their batrachian brethren dive beneath the flags and reeds of their little pool, at the disturbance of some approaching footstep.

It is no new cry. Every reformation, and every reformer, has been met with it. Hobby, said his enemies to John Huss. So said they to Luther, Zwingle, Tyndale, Cranmer, the Wesleys, and every one who has found it necessary to rudely rouse a sin-benighted, slumber-loving, drowsy church and world; and so it will be so long as passing years bring up to every age its peculiar present truth, which will rouse up some honest hearts to be its earnest defenders.

Upon such hobbies as the Sabbath of the liv-

ing God, the second advent, life through Christ, Spiritual gifts, the closing messages, the sanctuary, and many others, the REVIEW is firmly seated. Heaven mercifully grant it a quiet death and decent burial, before it shall come to have such emasculated ideas of the gospel as to make its boast that it has nothing to present which men may attempt to stigmatize as hobbies. Rather let it put spurs to its hobbies and ride them right and left through all the land till every honest heart is lassoed to its saddle-bows. U. S.

PROVIDENCE.

SUCH annoyances as those to which Bro. Bourdeau is subjected through the restrictions of free speech in France, as brought out in his report in another column, and also in previous reports, seem strange to American readers. What if such was the religious and political condition of our own country? What progress could or would the present truth have made up to this time? How evident therefore is it that providence has prepared this country to be the special theater for the proclamation of the last message of mercy to the world; that here it might arise and with unfettered pen and unstified voice, gather strength till it should be heard the earth around. And if for long years the eye of providence has been upon this land and work, and the hand of providence has been manifest to bring to pass the events of the present, it will not forsake the work now, but carry it through to glorious victory. U. S.

WOULD PREFER TO BE A FALLEN ANGEL.

THE old adage "out of the frying pan into the fire," is well illustrated at the present time by the course of the advocates of the doctrine of eternal misery. Many of them have for some time given evidence that they felt themselves to be in the frying pan, and that it was becoming uncomfortably warm; but a more desperate leap to get out, and a more evident plunge into a hotter place we have never seen than is made by one J. P. Simmons in *The Christian Standard* of Jan. 6, 1877, published in Cincinnati, O. The great difficulty in the common view, of the crushing weight of which he seems to be fully sensible, is the infinite disproportion between the sins of this short life, and an eternity of suffering in the lake of fire therefor. Two short extracts will serve to express his views and feelings in this respect. He says:—

"Would a God of such loving kindness and tender mercy, having also within himself all wisdom and foreknowledge, punish one of his own creatures eternally in hell [italics his] for the sins of this life? Our popular theory answers, Yes! but reason and revelation both answer emphatically, No."

Again: "The penal laws of all civilized countries recognize the fact that punishment for crime should bear some proportion to the offense committed; but in the case supposed there is none. Let me not follow the lead of an *ignis fatuus* which requires the belief that human laws are more wise, just or merciful, than 'the law of the Lord.'"

Having stated the difficulty, how does he propose to meet it? By modifying his views of the punishment, according to the statements of the Bible, so as to make it bear a just proportion to this life of sin? Not at all. The idea of eternal suffering is so precious that that cannot be modified at all; that must be retained at all hazards. What then shall be done? Man must be proved to be more guilty than he seems; hence he rashly adopts the conclusion (here he goes, into the fire) that we sinned before we came into this state of being! He says:—

"There is most certainly some mistake here. We must either deny that God's mercy 'endureth forever,' or [deny] the doctrine of eternal punishment, or admit that we had sinned before we came into this life." Listen to these words also: "If we are new creatures, why is it that we will all, except the redeemed of earth, be finally sent for punishment to the same place (and for the same term) that was 'prepared for the devil and his angels'?" And this: "If we never had any connection or association with Satan before, is it not wonderful that God should have put our progenitors directly under his influence in Eden?" Still further and still plainer: "If we could but admit that we are of the same family of rebels which followed Satan in his 'war in Heaven,' and who were 'cast out into the earth' with him, all such difficulties would vanish as the darkness of night before the morning sun." Finally he says: "In my next it is intended to cite a few authorities

tending to prove that this is not our primeval state, but that we are old sinners."

This is plain. We were associated with Satan in his original sin. We were cast out with him. We are fallen angels. Reader, did you ever imagine such a way out as this? But how is it that we are required to repent of the sins of this life only, to gain eternal life? Why are those former sins so completely shut out of our memory? Do they need no repentance? Are they set aside? If so, then why are we, if not redeemed, to be punished for them? And why does not the King say at last, Depart from me ye cursed into everlasting fire, prepared for the devil and you? Why does he distinguish so clearly between the wicked of this earth and the devil and his angels?

But enough. This is too foolish to argue. We have seen men whom we thought strangely, yes, insanely, infatuated with the belief in eternal misery. But never did we expect to find one, who, rather than yield the doctrine, would prefer to write himself down a fallen angel. U. S.

THE CHURCH OF ENGLAND VS. ETERNAL TORMENT.

It is no doubt generally supposed that the doctrine of eternal misery is an acknowledged article in the creeds of all evangelical denominations. It appears from the following paragraph, that that long-established and influential church, the Church of England, does not so regard it, the Lord Chancellor deciding that it is not a doctrine of that church.

C. W. Turner, in a Letter to the Presiding Elder of the Milwaukee District, sets forth that in 1562 the Church of England purged away some of her popish errors, and among other things expelled the doctrine of eternal misery. He then continues:—

"In the case of Wilson vs. Fendal to determine whether endless torments was a doctrine of the Church of England, or not, the Lord Chancellor in the case, which occurred 1864, decided it was not. For, remarked his Lordship, to decide that it was, would be to restore the article expelled in 1562; that he had no power to do; and this was in the presence of two Archbishops, and had their approval and signature. (See the Report in the *Law Times* of Feb. 20, 1864.)"

May we not in this see one of the reasons why the Bible doctrine of the destruction of the wicked, makes such progress in England. U. S.

DISTRESS OF NATIONS.

AFTER the reader has looked at the following facts, he would do well to turn to Luke 21:25, and mark where the prediction has its application. An exchange speaking of the proposition of a small town in Michigan to spend \$1200 in fireworks July 4th, presents the following picture of the present state of the country:—

"With the business of the land under a hideous nightmare, with thousands of mechanics out of employment, with the country swarming with tramps, whom lack of work has transformed into footpads, with pinching economy everywhere the guest of thousands of households hitherto well fed and well clothed, and with absolute want the constant inmate, and starvation daily impending, in myriads of homes in every part of our land—with all the distress, so phenomenal in extent and intensity, that is known to exist, and the prospect that the worst woes have not even yet been reached, and it is in our judgment no less than a CRIME to lavish money on Fourth of July or any other celebrations."

In the British Parliament, the Secretary of State for India has been authorized to raise \$25,000,000 on the credit of the Indian revenue, to "cover the deficits arising from successive famines."

And now the nations are thrown into the most lively perplexity in regard to the safety of their means of defense. Such progress has been made in the construction of torpedoes that the heaviest iron-clads are powerless before them. The English government having put forth its utmost energy, and expended vast sums of money to provide an invincible ironclad fleet, suddenly finds itself, in this respect, at the complete mercy of an invisible foe, and is thrown into corresponding alarm. The *Detroit News* says:—

"The destruction of two Turkish ironclads in the Danube, the one by a shell which fired its magazine, and the other by a torpedo, has frightened the English press as to the safety of their own great iron fleet, and the *Times* is sounding the alarm in almost every issue. The progress made in torpedo construction, of late, has been of a nature to fully justify this anxiety, and the blowing up of the Turkish monitor, at Ibrail, was done under circumstances against which it might be impossible to defend even the most powerful British vessels. A few Russians and Roumanians, under cover of the darkness,

put out from the Roumanian shore, and, proaching the gunboat, one of them drew into the water and swam with the torpedo the very side of the vessel, where he succeeded in attaching his deadly explosive. He also connected a wire, which was then carried to shore, from whence the torpedo was fired, electricity, and the gunboat blown to atoms. Against such desperate courage as this, hands so irresistible a weapon, the Devastation, Sultan and the other British sea monsters, no protection, even though their armor were twice as thick as it is. The torpedo boat, which is all missile, and which is hurled at a distance from a thousand yards or so, under the water, is a still more formidable enemy, and equally insidious. A desperate and cunning enemy, says the *Times*, under certain circumstances the sudden destruction of seven or eight ironclads, might obtain command of the channel, a time and realize the 'Battle of Dorking.'

CROSSING THE ATLANTIC.

A FEW hours were sufficient to buy tickets, claim baggage, and get out of that noisy, city—New York. At Hoboken, near the steamboat landing, we found a more retired place. The next day, Thursday, May 24, we went aboard the Hamburg steamship "Pomerania." In the second cabin we found every desire for convenience, and were supplied with a good variety of food.

We start in the afternoon. At last everything is ready. The captain steps on board. A few strokes of the screw bring us out of the dock. Some are laughing and some are crying. Flags, hats, and handkerchiefs are waving from nearly a thousand spectators, while cheers fill the air as a last farewell from friends. Oh! for a country where there are no partings and sorrows and tears.

We have a pilot on board. He guides the ship till we are clear of all the dangers of the American coast. At once the machinery starts. A swift sailing boat runs up in front of us. They let out a small boat with two men to it, who struggle against the turbulent waves; they are on our side. A gentleman is let down from the steamer. He takes his seat on the edge of the little boat, where he seems to feel much at ease as a child in its cradle. So is aboard his own pilot boat, and our captain now the commander of the "Pomerania," again moves on with full speed.

It is good to have an experienced pilot of life boat. One who can guide us safely through the perils of the last days to the haven of eternal rest.

Soon the shores of America are out of sight. I am hurrying away from the land of my birth, where I found a friendly home for twenty years, the land of light where my soul found peace in Christ; away from brethren and sisters in Christ, to whom I am bound with tenderest cords of love; away from the labor in which I have spent about four years of the best of my life; away from home and mother and children,—the thought overwhelming.

But the Lord goes with me. His angels follow me across the deep waters. And I am a better man, if I continue to follow in the path of duty. My faithful wife goes with me. Her company is a great consolation to me in the midst of strangers. But her tears flowed as the great water commenced to separate between us and our dear children.

We are speeding on nicely. I walk every on the deck. The sun rises from the horizon unshaded by hills and woods. The sea is refreshing to me. I love to see the power of God in the mighty deep, and have always just as safe on the sea as on the land.

Sunday morning. Land is in sight. We have reached England. The steamer stops at Plymouth a short time and then goes on to Hamburg, which will take about two days more. The Lord has prospered us so far, his name be all the glory.

JOHN G. MATTESON.

June 3.

A later note from Bro. Matteson says:—

We proceeded on our voyage from Plymouth Sunday morning. This is the strongest fort in England, according to British papers. It did not look much like a millennium to ourselves surrounded by so many forts, ships, and terrible instruments of destruction, some of which were able to destroy the heaviest ironclad ship. Our steamer unloaded a precious cargo here, consisting of about \$1,000,000 of gold and silver bars.

Sunday evening we sailed into the harbor of Cherbourg, which is said to be the strongest fortified seaport of France. Human art and genuity have certainly been applied here in a wonderful manner, and the city with its

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roundings, presented an imposing scene. Our passage through the Channel and the North Sea was very pleasant. This evening we landed in Hamburg, and to-morrow morning we go to Veile.

The Lord has been very good to us in bringing us safely through. Although we were almost entirely surrounded by infidels on the ship, yet we were blessed with the presence of the Spirit of God. We found one congenial soul on board who subscribed for ADVENT TIDENDE.

Altona, Europe, June 5.

DISCUSSION AT ROME, N. Y.

SABBATH and Sunday, June 16 and 17, we held our last meeting with the church at Rome before our departure for the East. Quite a large number of brethren and sisters came in from the surrounding churches.

This was the time appointed for the discussion so long proposed. As we could not have the opera house Friday evening, we held the debate Sabbath afternoon at 3 o'clock, and Saturday evening at 8 o'clock, having two sessions of two hours each. We had a large audience both afternoon and evening, and the very best of attention. A prominent lawyer of the place was chairman of the meeting.

Eld. Widmer affirmed that the first day of the week had taken the place in the Christian church of the seventh day in the Jewish church. He brought his proof almost entirely from history. He began with Justin Martyr, A. D. 140, and then quoted all the usual testimony upon that point and not one word of Scripture. I pressed him hard upon this point, which made a deep impression against him. To evade the force of it, he affirmed that a written revelation was not so very necessary, after all, because the church existed a long time before the Old Testament was written, and the Christian church a long time before any of the New Testament was written; that many essential things are not written in the Bible at all, and we must go to the history of the church to learn these. We were astonished to hear such doctrine from a Methodist minister. It is the very corner-stone of Catholicism.

I showed that the fathers whom he quoted also taught prayers to the dead, making the sign of the cross, and other Romish superstitions. All his authors said was, that in the second and third centuries after Christ, Christians met together on the first day of the week. This was all. They did not claim it was the Sabbath, nor did Christians rest from their work upon it. I showed by overwhelming testimony that for several hundred years after Christ all Christians worked on Sunday. The elder admitted this, and even argued that it was right. He did not claim that Sunday was kept sacredly from the time of the apostles, nor for centuries after. He said it grew up gradually. In saying this, of course he gave us the whole question. In his last speech, he made a few references to the Bible, every time protesting that the passages quoted did not prove anything positively in favor of the first day. They only gave a slight intimation, which he found more clear-ly stated in after generations. All our friends felt highly pleased with the results of the debate. I have seldom felt better satisfied with a debate than with this.

I spoke in our church four times, and Bro. Whitney, once. The audience was larger than at any time since the dedication. Sunday afternoon our house was filled. We received eight into the church, and then went to the water, where Bro. Whitney baptized eleven. It was one of the most interesting baptisms we have ever had. It was a beautiful day and a lovely place, and everything was conducted in the best of order. Some estimated that there were a thousand people present. We were glad to close up our meeting after the debate with such a scene. We enjoyed a good social meeting with the brethren on Sabbath morning.

D. M. CANRIGHT.

CAMP-MEETING IN WESTERN N. Y.

I NEED not give a detailed report of this meeting. Others have already done that. But I want to say that it was one of the best, if not the very best, which we have ever had in this State. The number of believers in attendance exceeded our expectation; and the unity of spirit with all was cheering. The good order that prevailed was very remarkable; and outside attendance from the surrounding country was good to the last day of the meeting. When Sunday was past, and the large crowd had dispersed, which of course, assembled merely for

recreation and to see what was to be seen, we expected our meeting would consist mostly of those who were tented upon the ground. But no! still they came at each appointment through the day and evening. And they evidently came to hear. Many tracts were distributed, our meetings were reported in the three leading Buffalo papers and in the paper at Aurora; consequently our work is well advertised in all this region, and a large field of labor is opening. May God raise up laborers, and increase the efficiency of those already in the work.

When Bro. White said to us through the REVIEW that we should no longer depend upon the old hands to attend all our camp-meetings, but that the blessing of God would be with us while we went on and held them with such help as we could get, I believed it; and the result of this meeting has confirmed me in this belief. Our cause is onward. Let all press on in the good work as long as time shall last.

R. F. COTTRELL.

THE GOLDEN WEDDING OF THE POPE.

TO-DAY, June 3, the Catholic Church in France celebrate, with great pomp, the fiftieth anniversary of the episcopal consecration of Pope Pius IX., who is receiving the congratulations of a great number of sovereigns. Valuable presents have been sent him for the occasion. Among these are the following: A magnificent gold cup enriched by precious stones, presented by the Duke of Aoste, the second son of Victor Emmanuel, in execution of a vow expressed by his dying wife; a rich carpet from the President of France; and a gold throne presented by the Catholics of Marseille, France.

France, who proudly styles herself "the pope's eldest daughter," takes the lead in this idolatry, and will not be backward in acting her part in oppressing commandment-keepers in their last conflict with the power of darkness. God pity France, and help us in persuading some of her children to flee from the wrath to come.

D. T. BOURDEAU.

THE FINAL WARNING.

IN all the past it has been invariably the case that, when God was about to bring some great evil upon a people, he has given them a warning of what he was about to do. There are numerous instances of this on record. Some of these instances are seen in the warnings given to the antediluvians, the Sodomites, the Ninevites, and the Jewish people before their final dispersion among all nations by the destruction of their city and temple. And, in fact, God has promised that he will not depart from this rule. "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." Amos 3:7.

Of all the evils that God has ever brought upon men, none have equaled those that are to come in the great day of the Lord, emphatically called the great day of his wrath. See Isa. 13:6-9; Zeph. 1:14-18; Rev. 6:17. According to all his past dealings with men, and according to his promise quoted above, we have a right to expect that God will send a warning to herald the approach of that great and terrible day. And this is clearly promised through the prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is a prophecy in the form of a command. It signifies that when that day is near at hand, the trumpet will be blown, the alarm will be sounded. And the people of God living at that time are to be the agents by which the warning is to be given. The command of God to them is, "Blow ye the trumpet," etc.

We have an illustration of the fulfillment of a prophetic command on record. It took place when Christ rode into Jerusalem. Hundreds of years before the event, God had said by his prophet, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. When Jesus thus entered Jerusalem, the people did shout and rejoice greatly. And it was imperative—there must be shouting—accordingly Jesus said, "If these should hold their peace, the stones would immediately cry out." It was a necessity, for the promise of God must be fulfilled. Even so the warning must be sounded by the people of God, just before the coming of the day of the Lord. God has promised it, and his word cannot be broken.

The terms of the promised warning are more

fully given in Rev. 14:6-12. Here are given in detail the promised "gospel of the kingdom," which should be preached in all the world for a witness, immediately before the coming of the end. Matt. 24:14. The burden of the first proclamation of the everlasting gospel is, "Fear God and give glory to him, for the hour of his Judgment is come." Such a message must be heard by the inhabitants of the earth at the time when the coming of the Lord is at hand. Can this be done, and yet the day of the Lord come upon men as a thief in the night, that is, unexpectedly? Yes, it can, to those who do not believe the warning; and the Scriptures assure us that this will be the case.

These last messages of probationary time will be preached by men, though they are foretold under the symbol of angels. God has chosen men as his agents to preach the gospel; and when he commissioned his disciples to preach the gospel he said, "Lo, I am with you always, even unto the end of the world." Men will therefore be the agents through whom the closing messages of the gospel will be preached. And it is certain that those who proclaim these warnings will be believers in the advent of Christ at hand. Those who do not believe that the Judgment, the coming of Christ, and the resurrection, are at hand will never preach these messages. This is self-evident.

And now the question arises, Do the signs of the times warrant us in believing that we are in the last days? Those who make the study of the prophecies a specialty, universally believe that the end is at hand; and the impression is growing in the popular mind that the day of the Lord and the battle of Armageddon are at hand. The fearful corruption of our times has called forth the acknowledgment from some who do not profess to be Adventists that the present state of society answers to the prophetic description of the last days, as given by Paul in 2 Tim. 3, and in other scriptures. If we are in the last days, and the coming of the great day of the Lord is at hand, then it is time that these promised warnings should be heard. When God's promises become due, they never fail of their fulfillment. Where are the promised messages of warning? Who are proclaiming them? There are about two hundred thousand Adventists in the world; and if the predicted warnings are being given, it is evident that they are being given by those who believe that the second coming of Christ is at hand.

But the grand test of these Advent, or Judgment, messages is upon the commandments of God and the faith of Christ. Those who proclaim and heed these warnings are described as those "who keep the commandments of God and the faith of Jesus." Now it is a fact that Adventists are not all agreed in respect to the commandments of God. Some hold that the ten commandments are not now binding; that they have been abolished, and superseded by the faith of Jesus. Do they fill the prophetic description? Not at all. To apply to them, it should read, "Here are they that are released from the commandments of God by the faith of Jesus." They differ from the apostle Paul in that they make void the law through faith. See Rom. 3:31.

Dear reader, the prophetic description of those who heed the last message of probation, and are to be translated at the coming of Christ, is, "Here are they that keep the commandments of God and the faith of Jesus." Is it possible for any to be so deceived as to think that they are the people, while they break the commandments of the moral law and teach men so, holding that the commandments written by the finger of God have been superseded and done away by the faith of Christ?

Who are proclaiming the promised warning? It must be heard before the end, and the end is most evidently near. It is impossible that it should be preached by any but believers in the advent near; all others will be far from preaching it. And of Adventists none can be the people described but those who keep the commandments of God as well as the faith of Christ. And is there a class who teach the perpetuity of the whole moral law, in connection with the soon-coming of Christ? There is. And as John the Baptist understood his mission to be the fulfillment of the predicted "voice of one crying in the wilderness," so these believe it to be their special work to proclaim the last warning to mankind, to prepare a people for the second advent,—a people who, instead of following the beast and his image, will "keep the commandments of God and the faith of Jesus." And this message is going to "many peoples, and nations, and tongues, and kings."

Who believes the prophetic word of God? Who believes that God still lives, and is fulfilling his word of promise? The day of the Lord

is at hand; and the Lord will do nothing, but he revealeth his secrets to his servants. He has promised a warning before the great and terrible day of the Lord shall come; and he is fulfilling his promise. Ancient prophets foretold these things; and the Spirit of the living God is moving his people to fulfill these predictions. He reveals these things to his servants; and those who believe his word and providence understand the work he has called them to do. By the aid of the Spirit they will fulfill their mission.

Already this message is being published in seven different languages. Several presses are employed in spreading the news, the good news, the gospel of the everlasting kingdom. In America it has spread from ocean to ocean, and several missionaries in Europe are sounding it forth by the voice and by the press. Oh! solemn thought. The trumpet of the final warning is being sounded. God has called upon his people to sound an alarm, and it is being sounded. He foretold these things by his ancient prophets and by his apostles, and he is fulfilling his word; consequently, unbelievers are left without excuse. The great white throne will remain immaculate, though we should not heed the warning, and so be lost. "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

R. F. COTTRELL.

IS OUR S. B. READY?

As the time is near at hand when another quarter's S. B. is due, we invite the attention of our brethren to this fact, and ask them personally to consider their responsibility in this matter.

If our S. B. is to be paid up promptly each quarter—and most of our brethren have pledged themselves to do this—it will require a personal effort on the part of each to accomplish it. There are special reasons why this should be done with us the present quarter, as it is a fact that the funds in our State treasury are nearly or quite used up, and still there is a constant demand for means to meet the expenses of the summer campaign. Will not all our brethren, and especially our S. B. treasurers, work together to the point of having every dollar of the S. B. due July 1 paid into the State treasury at the commencement of the quarter? We can accomplish this if all will work for it.

We ask the church treasurers to give each member of their churches a personal invitation to pay up what is due from him, if it is not paid without such invitation. We also request them to forward, without delay, to the State treasurer, Bro. Chas. E. Green, Sacketts Harbor, N. Y., what money they collect, as it is, needed for immediate use.

Those of the scattered brethren who have made pledges, and are not situated so that it is convenient to pay them to any church treasurer, can send them directly to the State treasurer.

Every dollar pledged to the Conference will be needed for use during the present year, and we trust and believe that the brethren will remember this and act accordingly.

B. L. WHITNEY.

Wellsville, June 20, 1877.

THE EUROPEAN PROSPECT.

RUMORS of the possible conclusion of the war by an early peace are to be dismissed and are wanting in any basis of substantial fact. That the Turks begin to feel their own weakness and to realize the improbability of foreign aid, is quite manifest. But it is also plain that Russia will not be satisfied with any concessions which the Turks are as yet disposed to make. The war is going on, deliberately and steadily. It is not a momentary frenzy, but the settled purpose of years, which is working itself out on the Danube and in Asia Minor, and it will not be lightly cheated of its prey. All the real gains of the conflict thus far have been in favor of Russia, and every motive of consistency, political wisdom, and religious faith prompt her to continue her operations. Greece is on the eve of insurrection, and a telegram of the 11th inst., from Athens, states that the Porte having finally rejected the demands of the Cretan Assembly, the Christian population of Crete are now firmly resolved to maintain their rights by force of arms. A general rising is expected. If this takes place, Turkey will be literally girt about on all sides with the flames of war.—*Christian Statesman*.

PERFECT love has a breath of poetry which can exalt the relations of the least-instructed human beings.

THE WORD OF THE LORD.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

As the snow comes down from heaven,
And the rain, to bless the earth,
To robe the fields in verdure,
To give the flowerets birth,

To gladden the busy sower,
The reaper's toil to crown,
With the vineyard's purple clusters,
And the wealth of the wheatfields brown,

E'en so, saith our Heavenly Father,
Is the message I send forth;
Its mission shall not be fruitless
To gladden and bless the earth.

It may come with the roar of the tempest,
Or silently fall as the dew;
It may glow in the rays of the morning,
On the heavens serene and blue;

With the rush of the mountain torrent
Sweeping on to the distant main,
Or the chime of the gliding brooklet,
That sings to the sunny plain;

In Sinai's awful thunders,
In the desert still and lone;
To the watching child in the temple,
To the king upon his throne;

In notes of stern reproving,
In gentle loving tone,
Hearst thou Jehovah speaking—
It is he, and the end is one:

The earth shall resound with music,
The mountains and hills shall sing;
Instead of the thorn and brier,
The myrtle and fig-tree spring.

In the valley the rose and lily,
On the mountain the cedar's crown;
The beauty of Carmel and Sharon,
The glory of Lebanon.

It shall laugh into bud and blossom—
The barren desert sand,
And the gushing of living fountains
Shall be heard in the thirsty land.

O Beulah! the fair, the chosen,
In thee doth the King rejoice;
The days of thy grief are ended
With the sound of the Bridegroom's voice.

Thy walls shall be called Salvation,
And Praise each shining gate;
No more shalt thou be forsaken,
Nor thy land be Desolate.

Awake! awake, O Zion!
Let thy song of triumph ring.
Put on thy robes of beauty,
Prepare to meet thy King.

'Thou wilt need no sun for brightness,
No moon nor stars by night;
'The Lamb shall dwell within thee,
Thine everlasting light.

'There shall rise no note of sadness,
For sorrow and sighing flee;
Therein shall be joy and gladness,
And the sound of melody.

Rejoice! for the King hath called thee,
The Lord of hosts his name;
He hath made thee a crown of beauty,
And a royal diadem.

Rejoice! for his word hath prospered,
His will on the earth is done;
The conflict of ages ended,
Thy King hath the victory won.

MARY A. DAVIS.

Battle Creek, Mich.

Progress of the Cause.

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

SOUTHERN FRANCE.

WE are now laboring on entirely new ground, hence our progress is slow. But we have had from time to time encouraging omens, indicating that God was opening the way before us. We have given between seventy and eighty discourses at our home and in other private dwellings. Have explained the immortality theme to the satisfaction of all, and have given the Bible doctrine of spiritual gifts, which has been a source of great encouragement to all. No other subject has helped us so much as this in inspiring confidence in the truth.

We have just had a great exposition in this city. Doubtless there were twenty-five thousand persons present on some occasions. I have formed some pleasant acquaintances, and have sent some of our works into many parts of these two departments, especially among the friends of Bro. Gabert. This brother has been very thorough in studying the truth, not only to satisfy his own mind, but also to be able to give a reason of his hope to others. He starts to-day with tracts, papers, and a chart, on a tour among his brethren, hoping to re-

move prejudice. He sent "The Sufferings of Christ," to prepare minds to receive his testimony. We regard this an excellent tract to answer the objection that because we keep the law of God we neglect Christ as a Saviour. Let us pray for this dear brother.

Very unfavorable changes have been made in the French government of late. Mr. Jules Simon, the Minister of the Interior, and a staunch republican, has, in consequence of ill treatment, resigned his office, and has been replaced by a man who is not so favorable to liberty of speech and liberty of the press. I see from to-day's paper that this new Minister is about to address a circular to all the prefects of France on the press and on religious meetings, which, we fear, will be very arbitrary. Most of the officials at the capital are partial to the Catholic clergy, and we expect hard times in France; but we feel more than ever determined to push on the work.

Last week one more was gained to the cause of truth in this city, and to-day a friend from a neighboring city leaves us with a strong inclination to walk in the light of the message.

D. T. BOURDEAU.

Ru du Parc 10, Valence, France, June 3.

THE MISSOURI CAMP-MEETING.

RECEIVING a call from the President of the General Conference, I attended this meeting, reaching the ground late Thursday night. The meeting seemed very small in contrast with the Iowa Camp-meeting, which I had just left. There were only ten or twelve tents on the ground and from fifty to eighty persons camping there. Probably not more than one-half as many were present as would have been had it not been so terribly rainy and had not the streams been so high. The Missouri River was said to be higher than at any other time since 1844. For days no train could cross it at Kansas City, and many other streams also were very high. Those who came did so at great sacrifice. The meeting was nearly a day late in commencing, from this and other causes.

The meeting was held about half a mile from Holden, a pleasant town on the Missouri Pacific Railroad, and close to the track, so close that we were somewhat annoyed by the passing of the trains. The outside attendance was at no time large, though on Sunday there was a fair congregation in the forenoon. A heavy shower in the afternoon about broke up the meeting for the rest of the day.

Bro. Waggoner was present, and labored efficiently in preaching the word. It was encouraging to see him after years of separation, though wearing additional marks of the touch of time, still cheerful and hopeful in the present truth. God bless the old pioneers in the work. Bro. C. F. Stevens and Smith Sharp, of the Kansas Conference, were present, and each spoke once. The rest of the speaking was done by Bro. W. and myself.

This camp-meeting, though small, was one of great labor and anxiety. The cause in Missouri has seemed to drag heavily for several years from a variety of influences, among which might be mentioned a lack of union among the ministry, a lack of devotion and zeal in bearing burdens among the people, too great sensitiveness at reproval, and other causes. Systematic benevolence was neglected till some of the ministers were almost compelled to labor with their hands, and great discouragement prevailed. It must not be forgotten, however, that from loss of crops by grasshopper raids, and bad seasons, the people had to labor under special difficulties. Our meeting dragged very heavily till Monday. I think I never in my life felt pressed under a greater load than during the first days of this meeting. The contrast seemed very great between this and our good Iowa meeting. Monday morning our meeting seemed to reach a crisis, and the clouds began to break away. The spirit of confession came in; a number came forward for prayers, and hearts began to rejoice. We had a very precious meeting Monday afternoon. Several would have been baptized had a suitable place been convenient.

In the selection of officers for the ensuing year, there was great perplexity among the brethren. There seemed to be no one in the Conference to whom the brethren could unitedly look to lead the Conference out of its difficulties. Things need to be re-organized, s. b. raised, and many worthy enterprises set on foot. A great pressure was brought upon me to induce me to serve one term as president of the Conference and T.

and M. Society. I finally consented, with reluctance, and shall try to do the best I can to help matters, well knowing I shall need special help from God, or nothing will be accomplished. The brethren solemnly promised to rally unitedly, and take hold of the work of God the coming year. If these promises are kept, we shall see better days in Missouri.

There is no State where the people come out to hear more readily than in this, and I see no reason why the cause should not move forward, if all will enter into the work. After a short rest at home and preparation for a lengthy absence, I shall do what I can to help the cause in the Missouri Conference.

The meeting closed encouragingly, and the friends went home with new resolves. May God bless them, and may they see a greater advance the coming year than ever before. Two tents will be run in the State the present season. Quite a number have been brought during the past year to observe the Sabbath of the Lord, and there seem to be many openings. It seems to me the prospect for successful labor in the South was never so good as now. I expect to see great advancement in the South in the near future. We hope the friends in Missouri will remember that theirs is the pioneer Southern Conference, and take hold of the work with a new heart.

GEO. I. BUTLER.

Fairfield, Iowa, June 21, 1877.

WISCONSIN CAMP-MEETING.

OUR yearly meeting has just closed, and it is our privilege to report it a grand success.

It opened under unfavorable circumstances. It had rained nearly every day for a week, which greatly hindered the preparations and kept many from coming who had intended to do so. Besides, the times are so exceedingly hard that fully one-half our people who otherwise would have come were kept at home. These things, with the doubtful prospect of help from the General Conference to direct our meeting, caused a feeling of uncertainty and anxiety to rest upon all, and especially upon those having charge of the meeting. But the matter was taken to the Lord in a season of prayer, and in answer positive assurance came that he would lead to the glory of his name and cause. From that time, courage took the place of doubt, and not a murmur was heard from the lips of any, though we watched the trains with anxiety until the last moment.

Forty-five tents were on the ground, including three large ones, one of which was 60x100 ft. Meetings began Wednesday evening; but there was an intermission Thursday a. m. for the purpose of pitching tents. The weather became beautiful. All were in good spirits. The meetings were excellent, increasing in interest to the Sabbath.

The exercises on the Sabbath day began with a social meeting at 5:30 a. m., which was indeed a precious season. Immediately after breakfast, six prayer and social meetings were held in different tents, conducted by the several ministers. These meetings were held for the purpose of giving all who wished to do so an opportunity to participate; but ten o'clock came before this object was accomplished. These meetings were signally blessed. The forenoon discourse by Bro. Olsen, from 1 Pet. 3:9, "But ye are a chosen generation," etc., was timely, and directed by the Spirit of the Lord to the hearts of the people. At 2 p. m. Eld. Decker spoke on the second coming of Christ; Bro. Sanborn followed with an earnest exhortation to the unconverted and backslidden to prepare for that great event. Sixty-five responded by going forward for prayers, and deep feeling pervaded the entire assembly. The meeting occupied most of the afternoon.

Sunday was a "perfect day in June," and the people came in for miles, expecting to hear Bro. and Sr. White, or Eld. Waggoner who used to be well known in this vicinity. The disappointment, however, was accepted as such, and the best of order prevailed. While Eld. Olsen spoke on the signs of the times at 10:30, the crowd was almost as silent as if in a church. At 2 p. m. Bro. Sanborn preached on the subject of the Sabbath. By this time there were, by estimate, four thousand people present, who paid good attention to the word spoken. After this service, the ordinance of baptism was administered to thirty-two candidates by Elds. Olsen and Decker. The crowd lined the semicircular bank of the lake. The scene presented the appear-

ance of a vast amphitheater, and was very beautiful. In the evening Eld. Sanborn continued the subject of the Sabbath.

Monday morning, we had the best social meeting that many of us ever enjoyed. One hundred and fifty testimonies were given in an hour. The rest of the day was taken up by business sessions of the Conference and T. and M. Society. They passed off harmoniously. In the Conference the officers of last year were retained. Five new churches were admitted, and the old churches were reported in better condition than for years. Five tents will be in the field this season, manned as follows: No. 1, I. Sanborn, J. P. Jaspersen; No. 2, H. W. Decker, O. A. Johnson; No. 3, C. W. Olds, S. S. Smith; No. 4, Geo. C. Tenney, H. W. Reed; No. 5, N. M. Jordon, A. D. Olsen.

T. and M. reports show more work done than in any previous year. In the closing meeting Monday evening, the different ministers spoke briefly, and at its close Bro. B. Carter was ordained as elder of the church at Lisbon. The camp broke up at an early hour this morning, and our dear people went to their homes with fresh courage for the conflicts of another year. May God bless them. The experience of the meeting has, no doubt, been good for all, people and ministers; and though we missed the presence of Bro. and Sr. White, whom we all love as servants of Christ, and whose counsel we greatly esteem, we thank God for the prosperity of this cause, which calls their attention to new fields of labor. And we have resolved to do what we can to encourage them in their labor of love.

We were glad to have with us Bro. Wm. Armstrong, of Chicago, who makes most of our tents. He has taken up the cross of the Sabbath, and identified himself with our people. The meeting has been reported in five papers, and one sermon on the Sabbath was furnished in advance to the Chicago Times, and published June 18. The laborers in Wisconsin are thankful for the prosperity of the cause in our State, and go out to battle once more, with renewed courage in the Lord.

GEO. C. TENNEY.

Portage, Wis., June 19.

NEW YORK.

Rome.

OUR actual church membership here is now about fifty. Quite a number more will join soon. Probably Bro. Hall will give another opportunity for baptism next Sabbath. The general interest seems to be as good as ever. Nearly all who have embraced the truth are still faithful. Quite a number are growing strong in the work. But there is danger of trouble and trial here as elsewhere. With all the admonition and warning we have given, some must busy their tongues with other people's matters. Such persons should be dealt with faithfully.

Thus ends my labor in New York for the present. I have never enjoyed laboring in any field better than here, and I leave them with many regrets. We now go to New England for a short time, to labor in new places.

D. M. CANRIGHT.

Pulaski.

OUR attendance and interest keep up remarkably, considering that it has rained more or less nearly every day during the past week. There is a favorable feeling toward us in the community generally. Several of the clergymen attend the meetings. The Baptist minister, especially, treats us very courteously. Had the tent about full yesterday p. m., and still more in the evening.

S. B. WHITNEY.

West Valley, Cattaraugus Co.

BRO. WELCH and myself labored at this place and in two school-houses four miles distant, about seven weeks. A spirit of inquiry was stirred up in the minds of many who had never before given their attention to the doctrines taught by S. D. Adventists. As a result of our labors, eight in the village of West Valley have accepted the truth. These friends will unite, as soon as possible, with the West Otto church. Several others are convinced that we are right, and still others are half convinced.

We obtained several subscribers to our periodicals.

I now go to Smethport, Pa., to assist Bro. J. G. Saunders in running the tent.

GEO. D. BALLOU.

Thornton

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INDIANA.

Thorntown, Boone Co., Tent No. 1.

THIS is the third week of our meetings in this place. The interest still continues good. Our congregations range from two to six hundred. Some have commenced the observance of the Sabbath. We have many invitations to visit among the people. We find many interested, who listen with candor to our views. Books sell quite freely.

Monday, June 18, our tent was struck by a severe wind storm and blown down. It was damaged to the amount of several dollars. The citizens kindly donated, without solicitation, enough to repair it. The Christians kindly offered us the use of their large house of worship, and we held two meetings in it while our tent was being repaired.

People come in to attend the meetings who live five and ten miles away. Pray, brethren and sisters, that our labor may be blessed here.

S. H. LANE.
A. W. BARTLETT.
L. CALDWELL.

Twelve Mile, Cass Co.

WE have presented the Sabbath question to the people. Some are keeping the Sabbath; others are much interested. The congregations are small through the week, owing to the busy season, but large on Sunday. Some are buying books, and are searching to see whether or not these things are so.

We hope for several others, and earnestly pray that we may have grace to do our part.

W. W. SHARP.
WM. COVERT.
J. M. REES.

DANSVILLE, MICH.

SABBATH, June 16, brethren came in from Leslie, Bunker Hill, and Alameda; and we had a good meeting. The no-Sabbath element prevails here to quite an extent. Two of the ministers of the place hold that view, one of whom (Elder Barnes) will address the people in the tent soon. We trust, by the help of the Lord, good may grow out of the investigation.

We shall remain here for a time, hoping to leave a few souls as witnesses for the truth.

H. M. KENYON.
M. B. MILLER.

KANSAS.

New Liberty, Republic Co.

WE commenced meetings at New Liberty, June 8, and have spoken twelve times. Eleven, all heads of families, have signed the covenant. Yesterday was our first Sabbath meeting, and the first Sabbath since they ever kept. They all bore testimony. The Spirit of the Lord was with us. Several who had not decided to keep the Sabbath were present, and took part in the meeting. The class elected Bro. O. D. Phillips, leader, and Bro. E. G. Currier, Sabbath-school superintendent. Regular Sabbath meetings and Sabbath-school will be kept up.

Tobacco has been routed, swine's flesh is detested, and will soon be entirely driven from the field. The Lord is preparing the hearts of the people for the reception of the truth. To him be all the praise.

J. N. AYERS.

Mount Vernon.

I HAVE just held a meeting at this place, continuing a few days. Three were added to the church by baptism. We enjoyed a precious season on Sabbath afternoon in the celebration of the ordinances.

J. LAMONT.

THE PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Dallas and Salem, Oregon.

THE interest at Dallas, Polk Co., is still increasing. June 3, three good meetings were held, with larger audiences than at any previous meeting. Bro. Van Horn says that having traced down most of the signs of prophecy, they are now examining the third angel's message, the law, and the Sabbath question. The people seem to receive these subjects well.

Bro. Van Horn spent Sabbath, June 2, with the church at Salem. At the close of his discourse, five united with the church. One of these, an intelligent Catholic lady, was baptized. The church now number

thirty-two. They are preparing to enter into the T. and M. work, and will be ready to organize a society in a few weeks.

Dixon, Cal.

BRN. HEALY AND STEVENS have been laboring here about five weeks. The congregations have averaged about one hundred. Several are keeping the commandments, and there is a prospect of others coming out soon.

IOWA.

Cherokee.

WE have the tent up, and will hold our first meeting to-night. We seek God's blessing on our efforts the present season.

RUSSELL HART.

Oskaloosa.

WE pitched our tent at this place, and commenced lectures Thursday night, June 21. This is a city of six thousand inhabitants, with all the popular denominations well represented, and filled with ministers. It is the stronghold of the Disciples, their college being located here. We expect strong opposition, and shall greatly need the help of God and his holy angels.

Shall we have the prayers of God's people?

E. W. FARNSWORTH.
L. MCCOY.

KENTUCKY TENT.

EDMONTON is a county town of about two hundred inhabitants. Presbyterianism is the prevailing religion. The predominant characteristic of this people is, "do unto others as you would have them do unto you."

Our tent is pitched on the commons. Some hard tales preceded us, and created quite a feeling against us. Consequently, the people have been a little shy, but now we are gaining the confidence of the most prominent citizens. I am only able to preach once each day, and therefore do not interfere with other appointments on Sundays. This is in our favor. Last Sunday, at 3 P. M., we had twice as many as they had at the other meetings. It was the first favorable time we have had for meeting since we have been here, on account of the weather. We cannot tell yet much about the interest. Brethren, pray for us.

S. OSBORN.

Edmonton, Metcalfe Co., Ky., June 18, 1877.

MARYLAND.

THE church at Calverton, not being under the watchcare of a State Conference, have had much to contend against, yet in looking over the past we are compelled to acknowledge the hand of God in the progress made. Although at the time of our organization we were surrounded by bitter opposition, there has been a steady growth in grace, and there is now a willingness to hear on the part of those who were opposers.

The members live some distance apart, yet Sabbath meetings have been kept up, and each family has been represented by one of its members. During the year several thousand pages of tracts and a number of copies of the REVIEW and SIGNS have been distributed. Ten copies of the SIGNS have lately been ordered for free distribution. Brn. R. F. Cottrell and W. W. Stebbins, of the New York Conference, have visited us, Eld. Cottrell giving a course of lectures.

The first Sabbath in this month and the day following were days of special rejoicing. The Lord met with us, and two precious souls were united to the little flock by baptism. It was truly a time of refreshing.

The S. B. and the additional one-third have been promptly paid the first Sunday in each month, and promptly forwarded to the REVIEW Office quarterly. The ordinances have been celebrated regularly the first Sunday in the month, but we shall hereafter adopt the plan proposed by the General Conference Committee.

Brethren, pray for the success of the cause in old Maryland.

JOHN F. JONES.

Baltimore Co., June 17.

AMONG THE SCANDINAVIANS IN MINNESOTA.

SINCE my last report, I have been laboring at Lake Johanna, Pope Co. The Lutheran minister bitterly opposes the truth. The people here are very ignorant and very much prejudiced; but there are some here

who love the truth. June 3, two were baptized. We had a profitable time. The Spirit of the Lord rested on us, and many were moved to tears.

June 4, I visited a little company of Sabbath-keepers in Swift Co. We had eight good meetings. Two were baptized. A church of eight members was organized, the ordinances were celebrated, and a Bible-class was formed. If these brethren are faithful more will soon be added to their number. A few are keeping the Sabbath, and are favorable.

I returned to lake Johanna, the 14th. Five more were baptized, and a church of nine members was organized. We celebrated the ordinances. Brethren, remember this young church in your prayers and also your unworthy brother.

C. NELSON.

MISSOURI CONFERENCE.

THE second annual session of the Missouri Conference of S. D. Adventists convened at Holden, Johnson Co., Mo., June 15, 1877. The President, Wm. Evans, in the chair. Prayer by Bro. J. G. Wood.

There were six ministers present, belonging to the Conference. Credentials were presented by twelve delegates, representing nine churches.

On motion, Brn. Geo. I. Butler and J. H. Waggoner, sent by the General Conference, and Chas. Stevens and Smith Sharp, of the Kansas Conference, were requested to take part with us in our deliberations.

On motion, The church at Rolla, with fourteen members, and the church at Winnequin, with twenty members, were admitted into this Conference.

On motion, Union Star church was dropped from the Conference, the membership to be transferred to Winslow.

On motion, The company at Winslow, with twenty-four members; the company at Utica, with twenty members, and the church at Green Top, with eighteen members, were taken under the watchcare of the Conference.

The President appointed the following committees: On Nominations, Brn. J. G. Wood, C. H. Chaffee, and L. R. Long. On Auditing, D. C. Hunter, John Piepmeyer, Wm. Milman, John Berkey, Frank Hall, and O. P. Baker. On Credentials and Licenses, John Snyder, I. H. Hobbs, and John F. Klostermyer. On Resolutions, J. H. Waggoner, J. M. Gallemlow, and I. W. Rogers.

Adjourned to call of Chair.

SECOND SESSION.

The Conference was called to order June 17. Opened with prayer by Bro. Waggoner.

The account of Bro. T. J. Butler was presented, and referred to General Conference Committee.

The secretary presented the following report from the churches: Number of members last year, 322; losses: by death, 1; apostasy, 8; removal, 22; total, 31. Additions, 147, making our present number 438, showing a gain of 116 during the year.

The financial reports, not being ready, were referred to Executive Committee.

The Committee on Nominations reported as follows: For President, Geo. I. Butler; Secretary, D. C. Hunter, Nevada, Mo.; Treasurer, Wm. Evans, Hamilton, Mo.; Executive Committee, Geo. I. Butler, J. F. Klostermyer, and L. D. David.

Report accepted. On motion, The President was authorized to appoint a Camp-Meeting Committee.

Committee on Credentials and Licenses reported as follows: For Credentials, Brn. J. G. Wood, J. H. Rogers, C. H. Chaffee, and L. R. Long; for Licenses, H. Woodruff and J. M. Gallemlow. All other applications were referred to the Executive Committee.

Committee on Resolutions reported as follows:—

Resolved, 1. That we are thankful to the General Conference for sending Brn. Waggoner and Butler, to help in our camp-meeting; that we will try to profit by their timely testimonies and faithful teachings; and that we will try to be more faithful in the future.

2. That we recognize more than ever the hand of the Lord in the great work before us, under the third angel's message; and that we realize the necessity of drawing nearer to the Lord, consecrating ourselves to his service, and patiently and faithfully doing the great work.

3. That we recognize in the fulfilling signs, in our own and other countries, evidence that the end is at hand, and that it becomes us to be watchful unto prayer

4. That we express anew our confidence in the work of the third angel's message and the special means which God has appointed to carry it forward in the earth; and that we believe the testimony of Jesus, or the spirit of prophecy, is an essential part of the work necessary to perfect the saints, and prepare them for the coming of the Lord.

5. That the churches in this Conference be requested to hold their quarterly meetings and make reports, as suggested by the General Conference Committee in REVIEW, Vol. 49, No. 23.

6. That we return our thanks to the Missouri Pacific Railroad, and to the citizens and authorities of Holden, for their courtesy.

Adjourned. WM. EVANS, Pres.
D. C. HUNTER, Sec.

MISSOURI T. AND M. SOCIETY.

THE second annual session of the Missouri T. and M. Society was held at Holden, Mo., June 15, 1877. President, Wm. Evans, in the chair.

Opened with prayer by Bro. J. H. Waggoner. Minutes of last meeting were read and approved.

On motion, The Chair appointed Brn. J. G. Wood, C. H. Chaffee, and L. R. Long a committee on the nomination of officers. Meeting adjourned to call of Chair.

SECOND SESSION.

June 19, the Society convened at the call of the Chair. Prayer by Bro. Butler.

The secretary presented a summary of T. and M. work, as follows:—

No. of families visited, 88; letters written, 126; No. of papers sent on trial: REVIEWS, 2; REFORMERS, 3; INSTRUCTORS, 5; SIGNS, 21. Periodicals distributed, 391, almanacs, 357; No. pages of tracts, 87,904. Cash from memberships, \$10.00. Donations, 57.00. Book sales, 5.10.

Total, \$72.10

Committee on Nominations reported as follows: For President, Geo. I. Butler; Vice-President, J. A. O'Bryan; Secretary, Sr. Susan Reavis, of Holden, Johnson Co., Mo. Report accepted.

The meeting then elected directors, as follows: Dist. No. 1, John Snyder, Winstonville, Daviess Co.; No. 2, J. M. Gallemlow, Salisbury, Chariton Co.; No. 3, J. A. O'Bryan, Holden, Johnson Co.; No. 4, J. F. Klostermyer, Rockville, Bates Co.; No. 5, D. N. Wood, Avilla, Jasper Co.; No. 6, Frank Hall, Greensburg, Knox Co.

On motion, Jackson, Cass, and Henry Counties were added to Dist. No. 3.

Resolved, That we approve of the suggestions of the General Conference Committee, as published in REVIEW, Vol. 49, No. 23, in reference to T. and M. meetings and reports; and we hereby adopt the same as a rule for the government of the T. and M. Society in Missouri; and we request each T. and M. officer to save said paper for reference.

Adjourned. WM. EVANS, Pres.
D. C. HUNTER, Sec.

QUITE RIGHT.—A New York lady takes Dr. Tyng, jr., to task for saying that if all the women in his congregation would give up "three-button gloves" and wear one-button, the saving would be enough to secure a support for his orphan house. She asks: "Why, if there is self-denial to be exercised, is it always required of women?" and concludes with this close-fitting observation: "If Mr. Tyng does not succeed with his gloves, let him try upon cigars; there would be more saving than in gloves. He would gain by it, and the men of his congregation would be cleaner and live longer."

Obituary Notices.

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

DIED, at Sheridan, Montcalm Co., Mich., June 1, 1877, Sr. Aurilla Hoover, aged eighteen years and ten months. Sr. Hoover accepted the Sabbath last winter, and at the same time gave her heart to the Lord. A large gathering of relatives and friends were present at the funeral, and after remarks from Job. 14:14, on the subject of death and the resurrection, Sr. Hoover was conveyed to the place appointed for all living, to wait "till her change come."

E. VAN DEUSEN.

DIED, in Darlington, Ohio, June 8, 1877, of scrofula and erysipelas, my little boy, Albert, aged two years, four months, and nineteen days.

Geo. Bissel.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 28, 1877.

CAMP-MEETINGS FOR 1877.

INDIANA, Kokomo,	Aug. 9-14.
OHIO, Newark,	" 10-20.
VERMONT,	" 16-21.
ILLINOIS,	" 23-28.
MASSACHUSETTS, Groveland,	" 22-28.

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

This Week's Paper.

OUR readers will enjoy their precious paper this week. The board is spread with luxuries. The paper is full of living interest from the first page to the last.

Safeguards for Students, on the first page, will be regarded very stringent by those who are loose in their ideas and habits. We pity such, and are determined to help them. The article is right.

Read thoughtfully D. T. Taylor on The Unclean Spirits, and as you take in the sweeping power, and withering influence of modern necromancy, you may thank God that you have been shielded from Spiritualism by the truth relative to the nature and destiny of man.

The progress department shows faith, hope, activity, and the blessing of God. We have about fifty portable meeting-houses in the field on this continent. At all these cotton churches the people are invited to free seats to hear the word of God relative to duty here, and the reward hereafter. If only one church of thirty should be raised up by each tent company, that means alone would bring in a membership of fifteen hundred in the short tent season. God bless these pilgrim workers, and help them to cheerfully endure privation and toil.

And what shall we say of the two camp-meeting reports? Well, read them. Wisconsin is moving forward gloriously. When she was troubled with jealousy and murmuring in one of her ministers, she was as weak as Missouri. A division of territory freed that Conference at the expense of Illinois, and since that time Wisconsin has been taking the lead in the west. Poor Illinois suffered for awhile, but is rising in the absence of the one who has long suffered from chronic jealousy and grumbling.

God bless Eld. Butler in Missouri. That Conference needs help, and Eld. Butler can help the brethren there if they will be helped. But in all such cases the people have not clear views of their own needs. They have their own views of the way they should be helped. And if you try to help them in some other way, they lose confidence in you. God pity the minister that has to labor under such circumstances. Such a people have thorough lessons to learn in one of two ways; either by being left without help until they fully learn their own weakness, or by being patiently, and earnestly, and faithfully taught. Eld. Butler may do the latter. God bless him. Our policy would be the former.

The discussion at Rome on the fifth page is a triumphant affair. And let it be borne in mind that this was in connection with a revival two-days' meeting of our people in that place. What an amount of work Eld. Canright is doing! He is too sharp and thorough for our good people in Missouri. Well, the field is large enough for all. Eld. C. is wanted in twenty places at the same time from the Atlantic to the Pacific. And he agrees with us that all our ministers should labor where they can do the most good. Some people get the idea that they must reform the minister; but we have enjoyed the opinion for thirty years that it was the minister's work to reform the people.

Eld. Matteson is safely landed in the field of his future labors, as will be seen by his report under the caption, Crossing the Atlantic. What a paper we have this week! How blessed to be identified with the cause of truth. As the numerous readers of the REVIEW shall trace the living lines of this week's good paper, may their hearts grow warm, and their whole being be led out to show their love for the work and cause of God by their labors and their free-will offerings. J. W.

The New Order of Things.

WE are entering a new era in the organization of quarterly meetings for several objects, each one of which is of great importance to the cause. The address upon the subject by the Gen. Conf. Com. was given in the REVIEW for June 7, 1877. That address should be read

again, and all the propositions and plans well studied before the quarterly meetings for July 7 and 8. The cause demands prompt action on the part of all our people in the carrying out of these new plans. But all our efforts must be characterized with kind and patient teaching. The following text of general application will apply well to the labors of those whose duty it is to introduce and carry out the new order of things. And as you read the text remember that Paul uses the word, "instructing." Let the people be instructed, and kindly urged to duty.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God, peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25. J. W.

We have printed 20,000 each of four eight-page tracts to be used in tent meetings. Six thousand copies of each have Elder Canright's name on them for his use. He wrote the tracts. And the rest of the editions have no name, and can be used by any of our tent preachers. The titles of the tracts are as follows, Is the End Near? Can We Know? The Sleep of the Dead, and The Sinner's Fate. Other tracts will be printed for tent laborers. Price, 1,600 pages for \$1.00. By mail, postage paid, 1,200 for \$1.00. J. W.

The Health Institute is crowded with patients of intelligence and moral worth. They are thoroughly contented and satisfied. They are the happiest lot of sick people we ever saw. J. W.

We have been counting the cost, laying plans, and carefully locating the new buildings at the Health Institute. Lumber is purchased, and work commences at once for an outlay of \$40,000. More particulars will be given when we have time to give them. J. W.

Mildew Proof.

SOME tent-makers advertise a preparation for making tents mildew proof, charging some 5 cts. per yd. extra for tents so prepared. Others as confidently assert that there is no preparation which will prevent mildew. Those who have had experience in the matter tell us that to brush the tent over with a weak solution of lime-water, or brine, is the best that can be done for it to prevent mildew. Those disposed to try it, can do it themselves at very little expense. U. S.

Remember the Regular Quarterly Meetings.

SABBATH and Sunday, July 7 and 8, will be the time for the first quarterly meeting among all our churches in all our Conferences, according to the plan advised in REVIEW, Vol. 49, No. 23.

It will be the duty of our ministers, elders of churches or appointed leaders of churches, to see that this meeting is properly conducted. Do not be negligent about it, nor let it pass without action. On the Sabbath, let the church list be read, and every member, present or absent, be inquired after. Then let the ordinances be celebrated. On Sunday, let the s. r. and one-third for T. and M. be settled up, and let every member of the T. and M. Society bring in his or her report up to that time. Thus all matters will be squared up to that date; and the next quarter all the Conferences and churches will begin together. GEN. CONF. COM.

Appointments.

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

Change of Appointment.

At Roscoe, Ill., July 7 and 8, instead of June 30 and July 1. R. VICKERY, Sec.

T. and M. Quarterly Meetings.

DIST. No. 4, at Otsego, Mich., the second Sabbath in July. A report of the T. and M. work may be expected. J. S. DAY, Clerk.

JULY 14 and 15, with the Alto, Ind. church. J. W. COVERT, Sec.

DIST. No. 1, Virginia, at Soliloquy, July 7 and 8, 1877. Eld. E. B. Lane is expected to be present. R. SAWYER, Director.

DIST. No. 7, N. Y. and Pa. T. and M. Society, at Frankfort, Herkimer, Co., July 14 and 15, 1877. J. Q. FOX, Director.

Quarterly Meetings to Be Held July 7 and 8, 1877.

CHITTENANGO Falls, N. Y., at the house of Bro. L. T. Nourse.

The church at Plainfield, Wis., where Bro. W. Farrar may appoint.

The churches at Granville and Warren, in Waitfield, Vt., at the house of Bro. Samuel Dana.

Business Department.

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

My post-office address, for the present will be Newburyport, Mass. D. M. CANRIGHT.

THE address of H. W. Decker and O. A. Johnson will be, till further notice, Greenwood, Clark Co., Wis.

OUR address will be, for some time, Cleburne, Johnson Co., Texas. R. M. KILGORE.

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.

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