

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.

VOLUME 51.

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 13, 1878.

NUMBER 24.

The Review and Herald

IS ISSUED WEEKLY BY
The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, *President.*
M. J. CHAPMAN, *Secretary.* H. W. KELLOGG, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar
Volume of 26 Numbers. When paid for by Tract Societies or in-
dividuals for poor brethren and sisters, \$1.50 per year.

Address, Review and Herald, Battle Creek, Mich.

AD JESUM.

"Dignare me, O Jesu."

DEIGN, Jesus, Lord, my soul to hide
Within thy pierced and bleeding side!
O give me in thy wounded heart
My rest to find, nor thence depart.

When Satan's wiles would work me harm,
And Earth with her delights would charm,
Within thy heart I safely rest,
Within thy side secure and blest.

When sense with every art beguiles,
And tempts me with her treacherous smiles,
I will not fear, since still for me
Thy side a refuge safe shall be.

When fate shall end my mortal breath,
And close these eyes in darksome death,
O Jesus, let my soul abide
E'en then within thy bleeding side!

—Independent.

General Articles.

THE REJECTED ORDINANCE.

BY ELDER W. H. LITTLEJOHN.

WHEN our Lord was upon the earth his heart was often saddened by the refusal of the people to accept his teachings, even when they were set forth in the use of unanswerable logic. Though patient in the iteration and re-iteration of truth, he at times turned away from those whose hearts were hard as steel, and whose spiritual eyes were as destitute of sight as were the seared and filmed orbs of Bartimeus the beggar, to mourn the blindness of an age where light seemed to have lost its power to illuminate the soul.

"Walk [said he] while ye have the light, lest darkness come upon you." "While ye have light, believe in the light, that ye may be the children of light." This exhortation, however, was fruitless in moving his hearers to obedience, and the record which follows shows that, having exhausted the resources of his power in the vain effort to draw the people to himself as the light of the world, he withdrew and hid away from them. This he did, doubtless, not from any feeling of animosity because of the rejection of himself or his word, but because his continued presence would have resulted in harm rather than good, since—having developed an unwillingness to obey—an increase of evidence would have simply served to enlarge their accountability.

On another occasion, as his eye rested on the city of cities, he uttered these mournful words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37. His heart was burdened almost to breaking with a sense of his inability to save those whose salvation had been the great desire of his life. He knew his mission full well. He knew that in him alone were the possibilities of pardon and life. He also knew that those men had refused to receive him, not because of any want of evidence of his divinity, but because they loved darkness rather than light, even where the latter was so clear that it equaled in its strength the full blaze of the midday sun. He was aware that they had cast him out deliberately, and under circumstances which made their condemnation certain.

He said to them, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" Matt. 21:42. From this it is manifest that he well understood the fact that the leaders of the people had set him at naught, but that God had made him, notwithstanding this fact, the foundation of every well-grounded hope of salvation. Eighteen hundred years have since passed, and how completely has the order of things been reversed. Where God is, there is always assured triumph.

The priesthood—those who ought to have been the God-directed builders of the spiritual temple—failed to recognize the cornerstone which the Lord had provided for that most glorious edifice which has since become the stupendous structure of the Christian Church, and they were left to themselves, while the chosen instrument of God has filled the precise position which He designed he should fill in the only plan of salvation which has been offered to man.

From this we may learn two lessons. The first is, that it is a fatal thing to reject truth. The second is, that even when truth is rejected, the declaration of the apostle is verified; namely, that we can do nothing against it, and that its ultimate success is certain.

We read that God has sown the light for the righteous; this being the case, he who fails to gather its rays, in order that he may thereby illuminate the pathway of life which he is treading, is neglecting to avail himself of God's appointed means for his salvation. The consequences of such an action must uniformly be ruinous.

If we are ever saved, it will be because God will save us in the use of those instrumentalities which he has provided.

If we are ever lost, it will be because we have failed to carry out the instructions given in the sacred record.

As in the State it is vain for an individual to plead his ignorance of the statute law in extenuation of his offense, so in the Judgment of the great day it will be useless for us to urge, either that we were not acquainted with God's requirements, or that we were unable to see light in his light.

Our opportunities for knowing what is the will of the Lord are ample, and if we do not avail ourselves of them, the fault will be our own. We speak, of course, of the great fundamental principles of the gospel. Said Christ, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

Here, then, we learn that divine aid is promised to every honest-hearted individual who is really anxious to discover the path of light.

But divine aid means success.

The only thing, therefore, necessary to its realization, is a sincere desire to know the will of God.

But says one, "How shall we be able to understand our own hearts, so as to know whether we are actuated by motives which, in this matter, are every way right?" I answer that the test, according to the scripture quoted, is very simple. The only thing to be determined is, whether we are really desirous of doing the will of the Lord; or whether our motive is, after all, simply that of an anxiety to be saved. In other words, are we doing the will of God because we love to do that will? or are we striving to do it merely to obtain the reward which we hope will follow?

In deciding this point, there is one test which can always be relied upon with confidence.

If we love to carry out the purposes of Him who has a right to our services, we shall ever seek to know just what he would have us do in all particulars.

Our eyes will never be closed to light, let it shine upon a duty however unpleasant; and we shall never hesitate to follow

out a line of thought or listen to an array of argument, for fear that it may throw upon us a responsibility which we do not like to incur. Let it cost what it may, we shall not only be ready to receive instruction, but we shall also pray for it in reference to everything which God has revealed in his word, however humiliating to our feelings and disastrous to our temporal interests that instruction may prove to be.

In the Saviour's prayer for the church we find these words, "Sanctify them through thy truth: thy word is truth." John 17:17. Here we are taught that sanctification comes through knowledge. As therefore sanctification, or purification, is the very thing which God desires for us, and which we should desire for ourselves, we ought to reach out after it as the tendrils of the earth-plant reach out after the shrub or the tree as a means wherewith to lift itself toward heaven and light.

By looking through the history of the ages, we see that the providence of the Lord has been in harmony with the text quoted, and that whenever men have been "purified and made white," it has been in connection with their obedience to some important truth. The observance of this truth has usually brought with it the necessity of a sacrifice, either of feeling or property, and that sacrifice has in turn brought the individual making it nearer to God.

Reader, are you ready for the ordeal? Do you value the favor of Heaven above the treasures of the earth?

Will you exchange the approbation of man for that of God?

Are you ready to search his word to see if there is not some light there which you have not yet received?

If so, you are very near, if not within, the kingdom of Heaven.

Before we part company, let us prove your sincerity or demonstrate your lack.

Is it probable, in view of the differences of opinion existing among different sects, that you have all the truth and no error?

We fear not.

It would be strange indeed if such should be the case; yea, more; it would be remarkable if your errors were not numerous, and your lack of light very considerable.

With your permission, therefore, we will select from many which might be taken a single unpopular truth, and call your attention to it through this article. It shall be what we have alluded to in the heading of this article as the rejected ordinance.

Do not suppose that it is baptism, and that, as immersionists, we shall claim that the churches generally have rejected the proper mode of baptism.

No; we allude to an ordinance more unpopular than that which Anabaptists love, and one which we believe they have set at naught more fully than Pedobaptists have the one which relates to the plunging of the body in water.

The one to which we have reference is the sacrament of feet-washing.

It is brought to view very fully in the thirteenth chapter of John. From the record we learn that on the memorable evening when the Lord instituted the supper which commemorates his death, "he riseth from supper, and laid aside his garments; and took a towel, and girded himself; and that "after that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13:4, 5.

We also read that he said to them, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13:14. Here is a plain intimation that the rite there instituted was not to cease with its origination. But somehow—for what reason we cannot tell—there has disappeared from the church almost altogether everything which answers to the transaction which took place at the time in question.

It is true that in the *Romish Church* we have a trace of it in the practice of the pope in washing once in each year the feet of twelve beggars. The perversion of the ordinance, however, as here perpetuated, is so complete as to make it almost unrecognizable. The only lesson which we can draw from it is that the Church of *Rome*, as a whole, acknowledge that Christ's work was exemplary, and therefore to be followed in after ages. This concession is important in settling the general principle of the perpetuity, in some sense, of the ordinance, as by that means we have the testimony of the majority of the Christian world to the effect that the language of Christ implies the continued celebration of the event in which he is represented as having washed the apostles' feet.*

As already remarked, the great mass of the Protestant world have nothing which in any way commemorates the wonderful humiliation of the Master which we are considering.

It is true that there are a few denominations that constitute exceptions to the rule; but they are so few as to be regarded merely as exceptions. This fact, however, does not affect the settlement of the question at issue, since it was to the word of God, and not to the practice of men, that we were to go for light. Let us therefore approach the subject in a spirit of candor and of prayer.

To begin with, it will be well to inquire into the reasons which are assigned for the general discontinuance of the practice under consideration.

The only one with which we are acquainted is based upon the supposition that what Christ did was not designed to be regarded as the institution of a religious ordinance, but was simply an exercise of the rite of hospitality. In other words, that he only did that which it was common among the Jews for the host to do to his guest when visiting him at his own home.

Having stated the argument of those who object to the idea that Christ designed to originate by the transaction in question a new rite which was to be celebrated by his followers in succeeding ages, we now proceed to an examination of the reasons set forth from which such a conclusion has been reached.

The first suggestion which we offer is, that were we to concede that the premise taken is correct, *i. e.*, that what the Lord did, conformed in every particular to a custom then existing, such a concession would not preclude the possibility of his having had an ulterior design in the whole matter.

Were this true, it would not be the only time when he had availed himself of an existing practice for the purpose of building upon it an institution whose object was entirely different in its nature from that with which it had formerly been associated.

Take, for example, the ordinance of baptism; all must admit that its design in the Christian dispensation differs materially from that which John had in view when he administered it upon the banks of the Jordan; or, going still further back, from that of the immersion of proselytes to Judaism as it was practiced ages before either John or Christ made their appearance in the world.

So, too, in the matter of circumcision; it by no means invalidated the argument for the perpetuity and design of that rite as a religious institution, when it was conceded that it had been practiced by the heathen nations before the days of Abraham. God took the one and Christ the other, and for wise purposes transformed them into religious ceremonies which were to be perpetu-

*The total number of Christians in the world is estimated to be about three hundred and sixty-nine millions nine hundred and forty-nine thousand. Of these, one hundred and eighty-five millions four hundred and twenty-two thousand belong to the Roman Catholic Church. By deducting one-half of the whole number of the Christian Church, therefore, from the membership of the Church of Rome, it will be seen that the latter body is in the majority by four hundred and forty-seven thousand five hundred.

ated. They were well adapted to inculcate the moral which it was designed to teach when resorted to under the sanction of God, and it was therefore unimportant whether or not they ever had been used for another purpose.

But if this be true, then it is merely begging the question to say that, because foot-washing was resorted to in the days of Christ by others than himself, therefore he must, in the case in hand, have employed it for no other purpose than that for which it was resorted to by others.

As in the case of baptism and circumcision, so in this case, it is possible that he might have seized upon it as being precisely adapted from the religious standpoint to inculcate just the grace which he was anxious to develop among those of his followers who should come after him.

(To be Continued.)

WHY THEY DON'T STAY CONVERTED.

It is a source of frequent remark among church-going as well as other people, that revival preaching is powerless to impart lasting spiritual vitality to those converted under its influence. When our attention is once arrested by this thought, it does seem lamentable that so few of the many who seem to accept the gospel, and perhaps unite with some church, remain faithful to their profession for a year. Probably not more than one in ten of the conversions reported proves permanent and works such a reformation as to show that the individual was genuinely converted.

In a recent revival where forty cases of conversion were reported, the minister having charge of the effort boasted publicly of the glorious revival experienced and the rich harvest of souls that had been gathered into the fold; but at the same time he remarked privately that if eight of the forty remained faithful it would be all he could expect. Such an admission was indeed humiliating, if we claim that the gospel was given to save men.

We are reminded of what the prophet Hosea says: "They have begotten strange children: now shall a month devour them with their portions." Hosea 5:7. There must be some avoidable cause or causes operating to produce such results; for certainly the gospel has not lost its power, nor has God ordained that such unsatisfactory and pitiable results should follow the preaching and acceptance of the simple truths of his word. How different is the present time from the early gospel days. Then it was only the few who drew back, now it is the few that remain faithful.

We think the mode of procedure in the order of presenting Bible truths is largely to blame for this state of things. Modern scientific educators give us an excellent rule to pursue in presenting new truths of any kind; it is to follow the order of dependence. In the practical workings of this rule, the teacher endeavors to present new ideas and thoughts in such a way that each new one will depend on those previously presented. Let us apply this rule to religious teaching: The Bible consists largely of instruction both doctrinal and practical, with here and there a word of timely exhortation interspersed. One who has never thought of this matter will be surprised at the very small proportion of exhortational scripture. The whole book is an exposition of the plan of salvation, with something of the history of its workings. The instructional portions are intended to give us a knowledge of the relations we sustain to God, and the exhortational to lead us to act with reference to those relations.

This thought leads us to see how perfectly the Bible is adapted to man's nature: the instruction appealing to his intellect, and the exhortation to his feeling. God gave the intellect to govern the physical and emotional elements of our nature. Men who succeed in any undertaking have practically to recognize this truth. Those who are governed by feeling universally end in making a failure.

The feelings are implanted in us, not to lead and control, but to give force and character to the carrying out of the decisions of our judgment. Popular religious teaching seems to ignore this common-sense view of man's nature and requirements to such an extent that nearly every effort to convert souls is a direct appeal to the feelings, with scarcely a legitimate attempt to reach the intellect. The preaching is nearly all exhortation, addressed to the emotions and feelings, with little or no instruction in it. The great object is to move the feelings,

and the shortest method to produce this result is adopted. When once this is accomplished, and the poor trembling candidate has expressed a desire to become a Christian, he is said to be converted. The work is done according to the popular notion, and he is ready to be admitted into the church. Feeling, when it reaches a certain depth and stirs up a certain degree of excitement, according to revival theology, is suddenly and mysteriously transformed into pure and undefiled religion. Hence it is that men who can control the feelings of their audiences and sway them at will are in such demand when a revival is wanted.

We often hear the complaint from intelligent, candid people, both church members and worldlings, that they do not learn much about the Bible from the preaching they hear; they do not understand the plan of salvation any better at the close of a revival than at the commencement.

This certainly is not as it should be. Men and women must be instructed in regard to their relations to God before they can intelligently accept the terms of the gospel. A well-founded conversion, one which imparts the ability to give a reason of the hope within, costs something of an effort. (Read Prov. 2:1-9.) To the great mass of mankind, close thought and application of the mind are exceedingly distasteful; but this is the price of that wisdom which is from above, which is first pure then peaceable, and of that peace which passeth understanding. There must be a yielding up of our will and way, and a diligent inquiry after truth.

In contrast with this state of mind, there are very few who do not like to have their feelings stirred to the depths. They love to be excited and thrilled. They love to be carried to the brink of the precipice and held out over the yawning abyss, and then be suddenly and miraculously rescued. This style of preaching, which is largely in demand, partakes too much of the character of novel reading. The attendant excitement subsides rapidly, and often leaves the newly converted in a worse condition than before. Nothing short of a greater excitement than the first will suffice to arouse such backsliders from the spiritual stupor into which they inevitably fall.

And thus the story repeats itself all over the land. Is it any wonder that many sensible people withhold their sympathies from the churches, when they see such unreasonable proceedings?

The best place to exercise common sense and good judgment is in religious matters, and nothing can show better judgment than to instruct people in regard to the plan of salvation before trying to get them to accept of its offers.

The great popular cry wherever one attempts to explain and show the harmony of the Scriptures is, "Away with your doctrines and give us the Spirit." We ask how men and women can be converted so long as they regard the Bible as more or less dark, mysterious, and contradictory? Are not its doctrines and instructions necessary to instill the right spirit into us? How does the church expect to convert the world, or even a single soul, so long as they allow that much of the Scriptures is inexplicable?

The greatest fault of the church is that they are neglecting the study of the Bible, thus losing the instruction which is specially applicable to our time. Instead of trying to instruct themselves out of the word and walk in the increasing light, they cry out against nearly every effort to obtain more knowledge and light and submit to be led by their own feelings and inclinations. Especially is this true when any popular doctrine is called in question.

The church of to-day is trying to walk by the light which shone upon the pathway of their fathers. They forget that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. How easy for us to sympathize with Moses in his dealings with rebellious Israel, or to weep with Jeremiah in his afflictions, or to have our hearts moved with tender pity as we contemplate the life of Christ; and then how easy for us to go our ways and forget that God is dealing with the world now just the same as in any past age, and that we have a part to act just as truly as the prophets and holy men of old.

God surely has not left his creatures to themselves. He has had special truths for past ages, and he has a special truth for this time; and it is our privilege to know what this truth is, by earnestly searching the word of God.

It seems that the time has come when those who will, can see the weakness and

folly of popular religious teaching. It is time for sensible men and women to cry out for more instruction, more knowledge, more light, and less of the shallow sentimentalism so characteristic of our times.

GEO. D. BALLOU.

PRAYER.

In the morning I will sing
Praises to my Saviour, King;
All the day
I will pray.

When on high the sun doth roll
Then to God I'll pour my soul;
All the day
I will pray.

When at eve the shadows fall
Then, O God, on thee I'll call;
All the day
I will pray.

In the watches of the night,
Songs he gives and visions bright,
If we pray
All the day.

Human life will ever be
Blest with peace and harmony,
If we pray
All the day.

ELIZA H. MORTON.

Allen's Corner, Me.

ZEAL FOR GOD.

IN the life of Jesus we witness a sweet, solemn earnestness, a perfect zeal for God. He had compassion upon the scattered flock of his people. So intent was he on preaching to them, and on healing all their diseases, that his mother and brethren seem at first to have thought him beside himself. It was his meat and his drink to please his Father. He had foregone heavenly pleasures and glories; he now denied himself common earthly comforts. He had not where to lay his head. He cast behind him the alluring vanities of the world. He spent whole nights in prayer. He took fatiguing journeys. He overcame Satan's most wily temptations. He endured the most unreasonable contradiction, the most cruel persecutions, all without sin, without a murmur, without ceasing till on the cross he could say, "It is finished." Brethren, will we learn of Jesus how to work while the day lasts, how to do with our might what our hands find to do? Will we by him be zealously affected in the good work of instructing, benefiting, saving souls?

Have we fathers, brothers, sons, dear friends and neighbors, in the road to everlasting destruction? How are we using our means, talents, and time to save them? Could we meet their eyes, if they were to-day finally condemned, with a clear conscience? Could we listen to their weeping, wailing, and gnashing of teeth, and feel quite clear of their blood? Jesus has set us an example. In deathless love he bids us, "Follow me." How we would toil to save these loved ones from starvation! But are they not starving for lack of sanctifying, saving truth, while tracts, books, papers, glowing with the precious revelations of God, are left to lie neglected, like the hidden talent, in publishing houses, in the rooms of the secretaries and librarians of our tract societies, or even in musty boxes and on dusty shelves of our own homes?

What time and money we would spend, what letters write, what journeys take, what insults bear, to protect these dear ones from the loss of earthly homes, to keep them out of prison, to preserve them from life-long disgrace or any temporal death. Are we manifesting half the zeal to keep them from losing Christ's glorious kingdom, and ourselves from losing their sweet company there forever; in keeping them out of the fires of Gehenna; in preserving them from everlasting contempt and the second death?

O brethren, let us awake, let us rise from the dead, and may Christ impart to us a zeal for God according to knowledge.

N. W. VINCENT.

THE LAST DAYS, NOW.

H. G. GUINNESS, of England, in a work entitled, *The approaching End of the Age*, says:—

"Unless the entire biblical system of Sabbath chronology have no application at all to the measures of human history as a whole; unless the moral and chronological harmonies which we have traced between the three dispensations be utterly illusive and unreal; unless the divinely instituted typical ritual of Leviticus have no chronol-

ogic agreement with the long course of redemption history; unless there be no meaning in soli-lunar chronology; unless the employment of great astronomic cycles bound the duration of historic and prophetic periods be a matter of pure accident unless the singular septiform epochs of these periods be the result of chance unless, in short, the whole system which we have traced out in the word and work of God be utterly groundless and erroneous,—then there can be no question but that *we are living in the very last days of this dispensation.*"

PROPS.

"CURSED be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh." Jer. 17:5, 6.

Weakness ever seeks support. The trailing vine, as it aspires to climb the trunk of a neighboring oak, clings closely to the tree. So weak, puny man, cast adrift in this dark and unfriendly world, finds he needs help; for dangers and perils are all around, and he stands dismayed at the prospect. Fear of future evils causes him to seek for protection somewhere; and how few, in this emergency, repair to God, who alone is a safe and secure retreat from the storms of life, and who alone can insure complete safety in all the changing phases of human life. In sickness or in health, in poverty or in wealth, in peace or in war, at home or abroad, in life or in death, God is a sure refuge, an unfailing support.

To sustain himself in this world of sorrow, and make the most of life, man takes himself to various supports rather than to God. Some trust in riches or popular favor; others, fearing late reverses, trust in the oaths of secret societies. Armies and armies are the defense of nations; and empires rely upon the support of navies, forts, arsenals, and men of war; or they hope for security in the ability and force of wise statesmanship, and in the strength of parties or the power of the ballot.

The great error into which we as fallible mortals are in danger of falling, is that of losing our hold upon God, who alone is able to protect and lead us and sustain us in all emergencies; and having forsaken God, we lean on a staff that will eventually fail us when we most need support.

We may not rely, even upon the best of men, in the sense here spoken of. What could even good old Noah do for his friends after the Lord had shut him in the ark, or what could the prophet Jeremiah do for the people of Israel after the decree had gone forth that his people should be carried captive to Babylon? The parent may anxiously bear his burden, and commit his child to God; but the child cannot trust his parent to save him in the day of God's wrath; the child has to exercise faith and trust in God, if he would gain the blessing from God.

Were all the good men who have ever existed still on the earth, and were they all to unite their efforts to save a single individual from the wrath of God, and were that person to trust in the friendship, love, prayers, and good offices of those good people, instead of leaning upon the Almighty Arm, that soul would not only lose of eternal life, but the curse pronounced in our text would fall with all its weight upon him.

There is but one hope for man, that is in God. Our kind Heavenly Father will provide for us many ways of protection, and comfort, and guidance; but we should look through them all to him. Have we friends? They are gifts from God. Have we of the things of this life, so that no want presses wolf-like upon us? This is a special favor of God. Have we character, standing, favor? This is of God, who can lift up or pull down. Health, strength, gifts mental and physical, skill, wisdom, talent,—all are from him. Man may deck his brow with all the gems of thought and learning, wisdom and excellence; he may adorn his home or his country with his wealth, his works of science and art, or his inventions; and he may say, as did the proud monarch of Babylon, Is not this the work of my hands, and the product of my labor? and all the while he may forget God who made him what he is, and who gave him the little skill and ability of which he is so vain.

How natural for man to lean upon his own supposed strength, and upon almost any support rather than upon God. God alone should be our trust. Taking his word as our guide, we find he has given us all the directions we need. He has con-

ferred upon us many favors; but we should look upon these gifts with gratitude to God, and should appreciate them. The ancient people of God fell, because they forgot his benefits and slighted and misused his prophets; they trusted in false gods and in their own resources.

This is the great error and delusion of man in every age,—a tendency to make man his trust. Few of any age or nation are in the habit of daily looking up to God with pure confidence and trust. The faith of this age is a mixed faith, and much of it is so diluted with faith in other objects that it has become an idolatrous faith. Pure and unmixed trust in God does not undervalue the means he has appointed to save men. No, verily; but this faith causes still higher appreciation of all the gifts which God has ordained for the edification of his people. We are directed by the word of God to view all these as so many agencies ordained of God to lead his people to cultivate a faith that looks within the veil to Jesus, who is the Mediator of the new covenant. JOSEPH CLARKE.

ANOTHER ASCENSION-ROBE STORY.

THE readers of the REVIEW will remember the note respecting the *Christian Standard*, published in the issue of May 19 in which is given a quotation from the *Independent* respecting the *Standard's* misrepresentation of the *Methodist*. A recent number of the *Herald of Life* thus takes this "holiness" paper to task for a baseless slander lately published in its columns:—

In an article on "Millerism in 1843," in the *Christian Standard and Home Journal* of the 11th inst., Rev. A. Atwood repeats that old "ascension-robe" slander which has been peddled about by certain papers and ministers until some honest people regard it as truth. He says:—

"A dozen or so of deluded, thoughtless persons, called by some lunatics, procured long muslin robes, white of course, and went down to an island in the river near Highspire (near Harrisburg, Pa.), and watched all night for the coming of Christ in the clouds. No doubt they desired to go up, muslin robes and all. But all their prayers did not bring the desired result. In the morning they came back, draggled, hungry, and sad, stealing their way into town one by one, lest they should attract attention and be laughed at."

Now, if these persons did actually put on "long muslin robes, white of course," the opinion of "some" that they were "lunatics" was correct, and hence "Millerism" is about as responsible for their vagaries as Methodism is for those of some Methodists, of which history furnishes considerable evidence. But the story does not hang together. The "witness agrees not." If these persons stole back into town one by one "lest they should be laughed at," they were not lunatics, and if not, then the muslin robes were never procured. We accept the latter view,—that they were not lunatics, and hence this "ascension-robe" story belongs, with all others of its class, in the category of slanders.

We do not say that Mr. Atwood knows it to be false; but we are equally satisfied that he does not know it to be true. We have never yet found a person who saw one of these many "ascension robes" of which we have heard. Started by some one who had no regard for truth, and who hated these people, the story obtained currency, and is incorporated in an article as a fact.

But Mr. A. has shown a spirit entirely inconsistent with his profession. His words, "No doubt they desired to go up, muslin robes and all," and the picture he draws of the supposed return of these "draggled, hungry, and sad" people to the city, are pitiable if he believed they were lunatics, and worse if he believed they were not.

The *Standard* is a paper professedly devoted to "holiness," and as such we have highly esteemed it, and have found many excellent things in it; but if it continues to publish such articles as Mr. Atwood's, we may be driven to the opinion entertained of it by the *Methodist* and *Independent*.

WHAT NEXT?

As the state of society in the last days is spoken of by the sacred writers as a sign, and as we are commanded to watch as well as pray, do we not well to notice to what extent professors of religion are led by their covetousness and love of pleasures?

More than a year ago it entered into the minds of some of our citizens to have a large cemetery in our midst, and dispense with small graveyards. Certain persons were therefore chosen to buy the land and see that everything was properly done. Four acres of land were bought, and according to contract had to be fenced within a specified time. The ground was surveyed, cut into lots, and offered for sale. Nearly enough money was raised in that way to fence the ground; there was, however, a small sum to be raised yet, which these men thought could be done by having an "oyster supper." The plan was soon carried out.

This was rather a stunning blow to our moral sensibilities. We could not forbear to exclaim: "Who hath heard such a thing? who hath seen such things?" But imagine our utter astonishment, when the announcement was made that still they lacked some money, which they were going to raise by another "oyster supper" and a dance. A dancing party and oyster suppers to raise money to inclose a place to bury the dead! Said a young man, "I know that I am wicked and love dancing, but I am not going to dance for that purpose." The oysters were eaten, the dance continued all night, even till daylight; yet still they lack some money. What next?

GEO. S. REICHARD.

York Co., Neb.

A MOUNTAIN SPLIT APART.

ASHVILLE, N. C., May 20.—A great excitement prevails throughout the western portion of this State, particularly along the ridge of Bald Mountain. About two years ago, it will be remembered, great excitement was created on account of the wonderful and inexplicable noises heard in the bowels of Bald Mountain. Scientists from all sections of the country visited the neighborhood where these strange sounds were heard, but never gave any intelligible reasons for the strange phenomena. On Saturday these rumbling sounds in the bowels of the mountain were again heard, and the people living along the mountain side and in the villages became excited, hundreds of them seeking places of safety. These sounds resembling thunder apparently proceeded from the inmost depths of the mountain. On yesterday the mountain range began to yield, and to-day it was literally split in twain, leaving a chasm three hundred feet in length and twenty feet in width, the depth of which seems a bottomless abyss. No smoke or lava has yet been thrown from the crater. Bald Mountain bids fare to become the American Vesuvius.—*Selected*.

NEVER in modern times has there been such a period of famine as in the last five years. First in Anatolia (Turkey), then in India, and now in China and Brazil. Tens of thousands have died from sheer starvation. Last month the deaths from this cause in Brazil were reported to be as many as one hundred in a day. Government and individuals have done what they can, but are powerless to deal adequately with the calamity.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON I.

CREATION AND THE SABBATH.

1. WHAT took place in the beginning? Gen. 1:1.
2. What means did God use in creating the earth? Ps. 33:6, 9.
3. What was the first condition of the earth? Gen. 1:2.
4. How many days were employed in the work of creation? Ex. 20:11.
5. What was created on each day?
6. What did God do on the seventh day? Gen. 2:2.
7. What does the expression "ended his work" signify?—That he ceased working,—discontinued it.
8. Which day of the week, then, is the rest-day of the Creator?
9. What word signifies rest-day?—Sabbath.
10. What direct proof have we that the seventh day is the Sabbath? Ex. 20:10.
11. How did God honor the seventh day? Gen. 2:3.
12. What is it to sanctify anything?—See synopsis.
13. Did God set apart this day for his own use?—Syn.

14. For whom must he have set it apart?—Syn.
15. What does our Lord say about it?—Syn.
16. What command have we in regard to this day? Ex. 20:8.
17. Why is this day to be kept holy? Repeat Ex. 20:11.
18. Why is the Sabbath called God's memorial?—Rem. 1.
19. What will become of those who forget God? Ps. 9:17.
20. What will help us to love God and obey him?—Rem. 2.
21. Why have we no right to follow our own desires?—Rem. 2.
22. Why have we no right to use our possessions as we please?—Rem. 2.
23. Keeping the Sabbath will lead us to do what?—Rem. 3.
24. Why have we no right to injure or abuse any of our faculties?—Rem. 4.

SYNOPSIS.

God created the heaven and the earth in six days and rested on the seventh; and since *Sabbath* means *rest-day*, the seventh day must be God's Sabbath. "The seventh day is the Sabbath of the Lord your God." Ex. 20:10.

"God blessed the seventh day and sanctified it, because that in it he had rested."

To sanctify is to set apart for a holy use. The seventh day was set apart for the use of Adam and his posterity. "The Sabbath was made for man." Mark 2:24.

We are commanded to remember it and keep it holy. Ex. 20:8. The Sabbath should be kept holy that we may ever remember the great work of creation; "For in six days God created the heavens and the earth," etc. Ex. 20:11.

REMARKS.

1. Thinking of God's wonderful works in the creation will keep him in our memory; and for this reason the Sabbath is often called *God's memorial*. All who forget God will be turned into hell. Ps. 9:17.
2. Thinking that God created us and all that we have, will help us to love him and obey him. It will make us feel that we have no right to follow our own desires, for we are not our own; that the things we possess are only lent to us, and we have no right to use them except as God has directed.
3. Keeping the Sabbath, then, leads us to think of the creation, to remember the great Creator, to love and obey him, to remember that we are not our own, and that all we have is God's.
4. God has not only created us, but he has bought us by the blood of his Son; so we have no right to abuse or injure any of our faculties of body or mind. G. H. BELL.

LESSONS FOR BIBLE CLASSES.

LESSON I.

NEBUCHADNEZZAR'S DREAM.

1. WHAT king reigned in Babylon when the prophet Daniel and his people were captives in that city? Dan. 1.
2. What was the extent of his dominion? Dan. 2:37, 38; 4:22; Jer. 27:4-11.
3. What thoughts came into the mind of this great monarch of all the earth as he lay upon his bed? Dan. 2:29.
4. Who made known to the king "what shall be in the latter days"? Verse 28.
5. In what way did he make these things known? Dan. 2:1, 2, 3, &c.
6. Who related the dream and gave the interpretation of it? Dan. 2:19-45.
7. Relate the dream. Dan. 2:31-35.
8. What nine verses give the interpretation of this dream, as given by the prophet?
9. What did he say the head of gold denoted? Verses 37, 38.
10. What did he say should arise after him? Verse 39.
11. By what part of the image were the second and third kingdoms represented?
12. What is said of the strength and conquests of the fourth kingdom? Verse 40.
13. By what part of the image was this fourth kingdom represented?
14. What did the toes of the image denote? Verse 41.
15. What did the prophet say should take place in the days of these kings that should rule over the fourth kingdom in its divided state? Verse 44.
16. Describe the kingdom of God. Verse 44.

SYNOPSIS.

About 607 years before Christ, Daniel and many more of the children of Israel were taken captives by Nebuchadnezzar,

and carried away to Babylon, the capital of his kingdom. Nebuchadnezzar was a great king and ruled over all the nations of the earth. One night, as he was thinking about what should come to pass in future years, he fell asleep and had a wonderful dream. In his dream he saw a great image. Its head was of gold, its breast and arms of silver, the lower part of its body was of brass, and its legs and feet were of iron. Finally, a stone cut out of a mountain without hands smote the image on the feet, and dashed it to pieces. Then all parts of the image were shivered to atoms, and carried away by the wind. The stone then became a great mountain and filled the whole earth.

None of the wise men of Nebuchadnezzar's kingdom could interpret the dream, but the Lord showed its meaning to the Hebrew captive Daniel, and he explained it to the king. He said that the image represented four great kingdoms that were to rule the earth successively; the first represented by the head of gold, the second by the breast and arms of silver, the third by the brass, and the fourth by the legs and feet of iron.

The first kingdom was that over which Nebuchadnezzar then ruled, Babylon. The fourth was to be strong as iron, breaking and bruising other nations as iron can break and bruise gold, silver, and brass. The toes of the image denoted a division of the fourth kingdom into ten parts. In the days of *these kings* that rule over the fourth kingdom in its divided state, the God of heaven is to set up a kingdom which will have no end. This fifth universal kingdom is symbolized by the stone that smote the image. G. H. BELL.

BIBLE INSTRUCTION.

In the providence of God it need not be that the children of S. D. Adventists shall extensively forsake the truth and abandon the Sabbath as they grow up and go out into the world, as the children of other Sabbath-keepers have so extensively done. Yet judging from human nature and from tendencies already apparent, history will surely repeat itself among us unless we make more special efforts for the proper instruction of our children, and are untiringly vigilant and prayerfully active thereat.

Such are the tendencies of the times, the charms, the apparent advantages offered, and the varied inducements to adopt the customs of the age, that it is not sufficient to hold them in the path of strict obedience and rectitude to simply know the general doctrines of our faith, and to have been brought up by Sabbath-keeping parents. No! no! If we would have our children withstand the evil influences of this evil age and stand firmly adhering to the truth amid all the corruptions of our times, we must see to it that they are thoroughly instructed in the Bible and especially in the "present truth," and thoroughly indoctrinated in all, general and particular, that pertains to the message committed to us,—to the solemn and important mission to which we are called.

We need to see to it, under God, that they are "born again" to grace divine, that they are as thoroughly converted from the love of the world and from error to these truths as any of us have been. We need to see to it that they not only clearly understand these truths, but that they as clearly and forcibly apprehend their application at this "time of the end," and the infinite importance that they live in them, walk by them, and *do* them,—that their personal salvation depends upon such compliance by them.

We have not, as parents, discharged our whole duty to our children when we have simply announced to them that we have accepted the truth, and that we wish them to do so; that we believe this and that, and so and so, but that we do not wish to constrain them, that they must think and act for themselves. We need to realize that God will hold us responsible for the needed instruction of our children in all the truths essential to guide them to purity and innocence of life, to true faith, obedience, and holiness, thus fitting them for "eternal life;" that God will hold us responsible for the character and salvation, under his providences of grace, of these precious intelligences whom we have, by our voluntary act, brought into existence and imposed on the world.

Yes; I fully believe that God will hold us responsible for the salvation of our children; certainly, very largely so. See Gen. 18:19; Deut. 4:9, 10; 6:7; 11:19; Ps. 78:4-8; Prov. 22:6; Eph. 6:8.

A. C. SPICER.

East Aurora, N. Y., June 2, 1878.

The Review and Herald.

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

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

HOME AGAIN.

In company with Bro. Gillett, formerly from Monroe, Wis., we left Oakland, Cal., May 31, and arrived at Battle Creek, June 5. Mrs. White will attend the Oregon camp-meeting, and will probably join us at the General Conference the 1st of September. We think the climate of California is not good for either of us. We think it not good for any who are disposed to consumption or heart disease. We have never urged our people to remove to that distant State, only men of means who could be of service to the cause in Oakland. The poorer brethren are much better off in the Eastern States than they can be in California.

The Pacific Press is in a most prosperous condition. It has succeeded beyond our most sanguine expectations. The circulation of the SIGNS is nearly double the circulation of the REVIEW. On returning home to Battle Creek we find that the three Office buildings are crowded with Printing, Binding, and Electrotyping machinery and a hundred active workers. For the three months of March, April, and May it has been necessary to run five of our presses day and night.

The experience of the last three years, which had clearly demonstrated that it was impossible with our then limited facilities to furnish the Tract Societies with Annuals, Premiums, and tracts promptly and on time for each winter campaign, forced us to purchase a complete bindery, two cylinder presses, and to establish complete Electrotyping and Stereotyping foundries at an expense of about \$10,000. These were bought none too soon as they have been worked to their utmost capacity since the day they were set up. The Michigan publishing house is a strong institution. The increase of capital has been rapid; but when we take into account the fact that it has expended over \$10,000 during the last year for machines necessary to publish tracts and premiums which are furnished at a trifle above cost, and the fact that our tract societies owe the Office for over thirteen thousand dollars' worth of books, and that this, with what the College still owes, has forced us to hire and pay interest on a large amount, leads us to take this earliest opportunity to correct the impression that may have arisen from our statements relative to the strength of the Review Office, that it no longer needs the especial support of our brethren.

We regret to find the tract societies so heavily in debt. Each tract society should immediately raise funds to pay for all the books it has on hand, and not leave the offices to carry the tract societies. We beat the world in furnishing our publications cheaply. Tracts especially are furnished at marvelously low prices to encourage the tract work, and we appeal to the officers of all the tract societies to reciprocate this liberality by the soon payment of about \$13,000 which they owe these offices. This will stop the interest which they are to-day paying.

From J. H. Kellogg, M. D., and W. C. White, we learn the facts as to the condition of the Sanitarium. We are surprised at the prosperity of the institution. The building is completed and completely furnished. It has capacity sufficient to treat three hundred patients. There are one hundred and twenty here to-day. The reputation of this institution is such abroad, and especially in this city and State, and the people have such confidence in the integrity of S. D. Adventists, that three hundred can be gathered here as well as one hundred. Those who have reflected upon the general management of the Sanitarium have done the managers great injustice.

We do not ask our people to take shares in the stock of the institution, but we appeal to them to give us their confidence, their influence, and their prayers. Dear brethren, there are many of you who should be reducing your property, and freeing yourselves from unnecessary burdens and cares; but we do not at this time ask you to reduce the principal. We appeal to you to help the work in Battle Creek at this time, by loaning to the REVIEW Office and the Sanitarium the sum of \$30,000, without interest, and receive their notes to be paid at times to suit yourselves. This you can do without reducing your property one dollar.

Here we call your attention to one remarkable fact, that while our brethren and sisters who have had means to put out to interest have lost not less than \$100,000 during the last five years in bad notes and in rotten savings' banks, you who have deposited your money at Battle Creek during the last twenty-nine years have not lost one dollar of it. The notes of either of these institutions are better to-day than those of any bank in the United States. These institutions are founded upon the moral integrity of twenty thousand Christian men and women, whose religious basis is founded on the rock—God's great moral code, the ten commandments. We ask you in the name of the Author of the last great message of mercy, and in view of the coming Judgment, to come to our help just now.

Last evening we received a letter from a brother in Minnesota, who is in feeble health, inclosing a draft for \$300.00, which he wishes deposited at the REVIEW OFFICE, without interest, in such a manner that should he be taken away it shall remain a donation to this Office. There are scores of others among our people who should do likewise.

We are completely disgusted with wills to religious societies, when we consider the manner in which they are usually managed. The brother or sister makes his or her will, their property to be used in the cause after the testator's decease. They then sit down and fold their arms in the delusive belief that they have helped the cause, while in ninety cases in one hundred these very persons will most certainly outlive the wants of the cause. We do not object to people's making wills, but in all such cases let them be their own administrator while they live, and faithfully use the means God has given them while they can attend to it themselves. Up to this date, not more than ten per cent of that which has been willed to the cause has been received. About one-half has been spent in law, and the remainder, except a tithe, has been swept from our hands because of the illegality of the wills.

And again, the wills made to the Publishing Association or the Sanitarium would stand a comparatively poor chance in the courts. These are supposed to be self-sustaining, but wills made to our College would be looked upon with favor. Colleges are never self-sustaining. All such institutions of learning are expected to receive donations and large legacies. But again let me now say to those who have means they wish to put in the cause of God, to attend to this important work promptly, that while they live they may have the satisfaction of seeing the good accomplished by a faithful discharge of their duty. J. W.

THE PACIFIC PRESS.

WHEN we first contemplated establishing a printing press in California we had no idea that in so short a time a publishing house could be erected and completely furnished with printing presses, types, book bindery, and stereotyping apparatus, and all paid for in so short a time, but we are happy to report that this is the case. Every available foot of room in our large printing house is occupied from garret to cellar, besides finishing the lower part of the tank-house and barn for the manufacture of stereotype plates.

The outside book and job department has so increased as to demand a smaller and more rapid cylinder press, for which there is no room in the present buildings; therefore we decided and recommended just before leaving Oakland, that an addition to the present buildings, extending to 12th St., two stories, 60x40 feet, be immediately erected. We have deposited at the Pacific Press the amount necessary to complete the building. This we recently received from the sale of property, and we loan it without interest, and may God bless and prosper this good work. J. W.

OUR TRUST.

"SOME trust in chariots, and some in horses; but we will remember the name of the Lord our God." In this time of danger, people are casting about to ascertain their ground of safety, and to determine upon what means they can rely for protection. Some trust in the stability of American institutions. This would be well on certain conditions. These institutions depend upon the intelligence and moral integrity of the citizens. But people seem to forget that a vast horde of the uneducated and vicious of foreign countries have become citizens of this government, who do not understand nor regard the genius of republican institutions, and who care nothing for free government only so far as it favors their own license and self-gratification.

When this element preponderates, any one who can calculate cause and effect, can see what the fate of this government must be.

Others look to a strong military arm, and in view of probable demands to be made upon the government for the suppression of labor strikes and Communistic disturbances, call for a strong military man at the head of the government. This has caused some prominent journals to suggest, and warmly urge, the nomination of General Grant as the next Republican candidate for president.

We think we have better grounds for trust than any of these. Our dependence for the future is upon what the prophets have spoken; for behind the prophecy there is an arm stronger than American institutions, or the American government with Grant at its head: it is the arm of the Lord, pledged to the fulfillment of his word. And he has said that the winds should be restrained till the servants of God should be sealed. God has a work to be done, and no elements of strife, until that work is accomplished, will be permitted to so far break forth as to utterly hinder and overthrow it. But the troubles may increase to such an extent as to cause us much more labor and greater sacrifices to accomplish the work we have to do; and we should be preparing for it.

Further than this, we need not be solicitous; for with this work closes the world's probation, when all cases will be forever decided. And when that sentence shall go forth, Rev. 22:12, "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that is holy, let him be holy still," just before the coming of Christ, verse 12, the world will be ripe for the wine-press, from which there will then be nothing to save it.

CONFERENCE STATISTICS.

THE time is approaching when the General Conference will want reports from all the State Conferences, giving full statistics of their numerical strength and financial standing. We notice in the reports thus far given, the same lamentable feature of incompleteness that has characterized the reports of previous years. It appears from the report of the Wisconsin Conference in this number, that of the forty-seven churches belonging to the Conference, twelve gave no report at all, and nineteen gave no church report. Again we ask, Cannot this evil be corrected? Twenty-eight church clerks did their duty, but the nineteen unfaithful ones, not only were negligent of their own duty, but they nullified all the work of the twenty-eight who did report; for so far as our getting an accurate report of the membership of the Conference is concerned, they might as well not have reported at all, because somebody else didn't do his duty. We would that all could see and feel the evil of such unfaithfulness in the work of the Lord. Is it a fact that so large a proportion of our churches have no one in their membership who has the ability or disposition to do this work with promptness and accuracy?

Again, the reports given by the treasurers frequently present a bad look. To illustrate, in the treasurer's report of the Wisconsin Conference last year, there was a balance on hand reported, after paying all orders to date of report, of \$357.05. In the present report no such balance appears as brought over from last year's report. What has become of the money? If it is in the amount reported as "received during the year," it is incorrect; for it was received the year before, and was on hand when the last treasurer made his report, and should not be received twice. If it was paid out by the former treasurer it should have been reported as paid out, and not as cash on hand. If paid out by the treasurer last reporting, it should appear as so much on hand at beginning of the year, or as received from the preceding treasurer, and then be included in the amount paid out. We trust that the instruction in business matters lately given in different places, will tend to remedy these irregularities.

COMMUNISM.

IN the United Presbyterian church of Omaha, an address was delivered May 12, 1878, by Rev. D. R. Miller, from the concluding portion of which, as given in *The Christian Statesman* of May 30, we give the following extracts:—

"Our country is to-day sleeping on the crest of a volcano. Beneath it there is a tumult gathering. The fires and gases are combining and growing stronger and stronger; and not many months to come this peaceful, unheroic slumber will be broken by a shock, and a burst of sub-

terranean fire that will cause the land to shudder and grow pale. The ship of state is drifting toward a maelstrom, with the captain and crew asleep. We believe there is danger ahead. Here we are in the second year after our centennial glory with the country seething like a cauldron. At Washington the political parties are falling to pieces by their own inherent corruption. The Presidential chair has a torpedo under it. Representatives of the nation come in the halls of Congress drunk. Drunk! Great heavens! has it come to this, that drunkards shall sit on the throne of Christian America? Representatives! Yes, so they are; to our disgrace be it said, in more ways than one. Impurity and Sabbath desecration are growing. Spirituality is so gaunt and attenuated in many of our cities that it cannot even reflect the truth. The land is over-run by thieves and vagrants. Labor and capital are at swords' points, and beneath all this cracked crust of Republicanism there are smouldering the volcanic fires of Communism. No danger? Have the signs of the times no voice of warning?"

THE STRENGTH AND CHARACTER OF THE COMMUNISTS.

"We have been unable to gain any reliable statistics of their number in the United States. We have seen but one general aggregate, from their own papers, which places their number between two and three hundred thousand. This is what they claim. It may or may not be correct. We think it is an exaggeration. Of fact, however, is patent to every reader of the daily press,—that they have organizations, large or smaller, in all of our principal cities. Since the riots of last July they have been growing rapidly. Such scenes of lawlessness and pillage as were then enacted in Pittsburg have given them fresh courage; and the same spirit that then found expression is waiting for another and more serious outbreak. We do not say that the Communists instigated the riot at Pittsburg, but that they, as an organization, had anything special to do in instigating it, but we say the same spirit of lawlessness and outrage that sacked the gun-stores, burnt the railroad property, and girdled the heroic Philadelphia boy with fire and violence in the round-house, is waiting to renew its reign of anarchy.

"In New York City, Philadelphia, Pittsburg, Cincinnati, Toledo, Chicago, St. Louis, Omaha, San Francisco, and in many other of our large cities, and cities not so large, they have organizations. They are oath-bound societies. They couldn't serve the devil successfully unless they were. The mysteries and secrets of the order are not made known until the candidate for admission has encased himself in the most solemn iron-clad oath. These organizations are composed almost entirely of foreigners,—Germans, Bohemians, Irish, Scandinavians, &c. Many who, raised under different laws and institutions beyond the sea, have come to this country bringing with them their crude ideas of our laws and freedom, and who, in the very first flush of our political and religious liberties, somehow get the insane idea that liberty means license, and freedom the right to do as you please without regard to the rights of others. These are the men who threaten us with anarchy and revolution. This is the volcanic fire that is rioting beneath the crust of our civil government.

"WHAT ARE THEY DOING?"

"They are organizing, arming, and drilling. In some of our cities this is no longer a secret. In Chicago they have a growing Order three thousand strong. Meetings are held in different parts of the city, generally on the Sabbath, at which rattle-brained, incendiary, and treasonable harangues are made, appealing to the worst passions of the rabble. A few Sabbaths ago they were out drilling without any effort at concealment. 'They are armed with breach-loading rifles, and revolvers, and are drilling, they say, with a view to self-protection in case their plans are interfered with.' In Cincinnati the Communists have three thousand men enrolled. Large numbers of them are organized into military companies, which meet and drill in secret. The Knights of Labor, an organization whose object is similar to that of the Communists, are also drilling and arming in preparation for an impending crisis. In St. Louis large street meetings are held and inflammatory speeches made, stirring up riot and sowing the seeds of discord and outrage. They laugh at the power of the police to coerce them. In New York the same thing is seen, and revolutionary measures are openly avowed. The Kearney men of California, and the Mollie Maguires of Pennsylvania, are justified in a resolution adopted by the meeting. One speaker said

that if 'their rights could not be obtained by the ballot-box, then he favored getting them by the cartridge-box. He would make it a State's prison offense for a man to hold more real estate than was necessary to support him.' They were led by a Paris Communist, Citizen Meggs, who was a few days ago arrested and bound over in \$500 to keep the peace.

"In Omaha there are between three hundred and four hundred Communists. They have their hall where they meet and drill. They will drill openly before the summer is over. Informant, one of your police magistrates, said that he stood by the door at the foot of the stairs, and heard the parade tramp, the rattle of arms, and imprecations that were not very flattering to the capitalists of your city. In procuring their arms, they make an assessment on their members, order their guns from some house in the East, and have them forwarded here by freight. They order one case of guns at a time. Their leaders are engaged in the Union Pacific shops. Similar organizations are held at different points out along the Union Pacific Railroad. No immediate danger is anticipated from this Order unless they act in conjunction with other Orders East.

"In San Francisco they are the most noisy and demonstrative. The wildest license is given to speech, and threats are openly made. Dennis Kearney is president, or was until a few days ago. Daily and weekly meetings are held in the open air, at which thousands of the worst men of the city are harangued. Clubs are formed in every ward of the city, and the whole is in splendid working order, united and prompt, and sure of doing what Kearney repeatedly advises,—secure all the offices, municipal, county, and state. And then, with officials in sympathy with their movement, they will drive the Chinese from the State, and get what they call their rights. They are armed and prepared, and if constitutional means fail, then they say they will try revolution. They are working vigorously to overthrow the law of the State. Their great watchword is: 'The Chinese must go.'

"Can we stand up in the bold presence of these startling facts and say there is no danger? What is the meaning of all this organizing, and arming, and drilling from the Atlantic to the Pacific? There is no foreign army approaching. There is no war in our own land. The president has not called for militia. What does it mean? It means revolution, and that at no distant day. It means the upheaval of our liberties and homes; the war of classes; the poor against the rich; the laborer against the capitalist,—anarchy, red-handed, ghastly anarchy. It means riot, and murder, and pillage, and sacked cities, and a dismembered government. That is what it means; and that is where it will lead unless suppressed. You remember the celebrated Gunpowder Plot in the days of Queen Elizabeth, when an attempt was made by the Catholics to blow up the House of Parliament. They had secreted large quantities of powder in a chamber beneath where the Parliament was to assemble. The plot was discovered on the very eve of its execution. Guy Fawkes, the leader, was arrested, torch in hand, ready to apply it to the train. There is a gunpowder plot now at work that threatens to blow up our whole order of government. The powder-train is laid, and the demon-handed Guy Fawkes, in the shape of Communism, is standing unarrested, torch in hand, ready to fire the magazine."

ORDRUP, DENMARK.

Last week we held two meetings at Ordrup. The first evening, the minister of the parish visited our meeting, and last evening there was another minister present, who was very friendly and sociable, and with whom I had a very interesting conversation after the meeting. There are some who listen to the word of God with interest; but it is not so easy to gather many people to a meeting here as in Jylland.

We also held one meeting in Valsømagle, which was well attended; and two in Benløse, where only a few were present. I have in these places met many friends and relatives of our brethren and sisters in America.

We have received the news of the death of our oldest daughter. It was a great sorrow to us; and it came so unexpectedly. It is most painful to my wife, and it seems hard for her to be so far away from the dear ones. But we find strength in that blessed hope which God has given us. It is a consolation for us to know that our much-beloved child found peace in God through faith in our Redeemer, and that she tried to follow in the foot-steps of the Saviour.

Our sincere prayer is, that God may bless this affliction to the good of our souls, and make

it a means through which our weak hearts may be drawn nearer to him and by which we may be led to have greater zeal and perseverance in his cause.

We hereby send our most sincere thanks to the dear brethren and sisters in Battle Creek, who have so kindly taken care of our child and tried to lessen her sufferings. We likewise express our gratitude to those who so faithfully prayed for her temporal and spiritual welfare, while her father and mother were in a distant country, entirely ignorant of what was transpiring. We are also thankful for the encouraging words which several of our brethren have sent us. May the Lord reward you all for it, dear brethren; and may he strengthen us to accomplish the work which he has given us.

JOHN G. MATTESON.

May 20, 1878.

NEW YORK CAMP-MEETING.

THIS meeting commenced Wednesday, May 29. There was a good representation of our brethren and sisters present, and each train brought accessions to the number until Friday night. During the meeting there were also fair congregations of citizens from the surrounding country, especially evenings. The grounds were nicely decorated with mottoes of various kinds. Extending over the drive-way were these words: "Seventh-day Adventist Camp-meeting." As this was ninety feet in length, the motto could be seen for more than a mile. The squirrels were constantly seen in the woods, and frequently in the tent, as though they would take part in the worship of God. We were reminded of Rev. 5:13.

There was not as large a representation of our brethren and sisters present as there was last year, yet those who did come came to seek God, and God came very near to his people. The season of prayer at the commencement of the Sabbath in the large pavilion was one long to be remembered. Hearts were melted before the Lord. The meetings on the Sabbath were of unusual interest. An opportunity was given for any who were anxious to make a start to serve God to come forward. As some moved for the first time, the Spirit of God in a remarkable manner seemed to rest upon the encampment, and a large proportion of the entire congregation took their places as penitent seekers after God. The broken sobs showed that hearts felt and felt deeply. Truly God walked in our midst. Said a correspondent of the *Commercial*: "At the close of the afternoon service, deep feeling pervaded the camp. There were no noisy demonstrations, or appeals to the emotions. The appeals that were made seemed to be to the reason and judgment as well as to the heart. The meeting in the pavilion adjourned only to meet a few minutes later in companies in the small tents, whence the voice of prayer, or broken confessions, or songs of triumphant faith were heard on every side." This continued for about one hour and a half.

On Sunday it was estimated that there were about five thousand present. Two trains came to the ground crowded with passengers, and there was one continuous stream of teams from nine A. M. until two P. M., and many came during the remainder of the afternoon, some from a distance of twenty-five miles. The best of attention was given to four discourses in the day-time. A conviction rested upon the people that these things were so.

There were in all eighteen regular discourses given. Elds. S. B. and B. L. Whitney and Bro. Reynolds and Ballou assisted in the preaching. A tract and missionary meeting was held Monday, with excellent results. Nearly \$900 were pledged in less than one hour to liquidate their tract society debt. The brethren in New York are in earnest about this matter. They have set their hearts to pay their present indebtedness to the Office, which is between two and three thousand dollars, by the time of their October meeting, and to secure funds for their fall campaign. This is what should be done in every Conference. While the Office has thousands of dollars (about twelve thousand at the present time) lying in the tract societies, the cause of God is crippled. The brethren in New York say the Office may depend on them to cancel their indebtedness. They send out ten tents this summer, five more than in any previous year; and if they retain the spirit they manifested in the missionary cause, we shall expect to see the Empire State double its membership in a short time.

Eleven were baptized, nearly all having taken a decided stand at this meeting. The parting meeting was held Tuesday morning. The general expression was, "I am glad I came, we

have had a good meeting." May God bless this State, is our prayer. S. N. HASKELL.

WISCONSIN CAMP-MEETING.

We arrived on the ground Tuesday, May 28, and found things well under way. The location is very fine, being on the shore of a beautiful lake. The city of Madison, numbering about twelve thousand inhabitants, the capital of the State, is said to be one of the most lovely cities of the West. It is about a mile and a half across the lake, and two miles by the road, to the city. A fine steamboat plied between the two places, and brought the most of those who attended from the city.

Wednesday it rained all day while the brethren were coming into camp. This made it very unpleasant. However, Thursday and Friday it was clear, and all went on well. Forty tents were pitched, and about five hundred persons encamped on the ground. Sabbath forenoon it rained hard; and commencing again at about six o'clock it poured down all night long with almost continuous thunder and lightning. But Sunday it cleared up, and the weather remained good to the close.

The bad weather greatly hindered our work, and kept us behind all through. Not much progress was made till Sabbath evening, when there was a good spirit in the meeting. Sabbath morning we had an excellent social meeting. After the sermon about sixty came forward for prayers, and there was quite deep feeling. In the afternoon twenty-six were baptized, mostly young people. Monday about twenty more came forward to seek the Lord. This was decidedly the best meeting we had. From two to half a dozen were on their feet at a time, trying to get a chance to speak. All said they had been greatly blessed during the meetings.

Considering the weather, we had a large attendance from the outside during all the meetings. Indeed, I never attended a camp-meeting which was really so popular with all the people as this one. The two dailies published lengthy reports each day, speaking of us in the highest terms. Besides this, at their own expense they telegraphed good reports each day to seven papers in Chicago, Milwaukee, and St. Paul. The ministers of the city announced our meetings, urged their people to attend, prayed for us, and invited us to speak in the largest churches in the city.

Our brother, Dr. Stillman, who lives here, did much in many ways to help the meeting, particularly in getting a good class of citizens to attend. Prof. Whitford, Seventh-day Baptist, the last delegate to our General Conference, is now State superintendent of public instruction in Wisconsin, and hence is at the capital. He assisted us not a little. With him and his family, the governor, the governor's private secretary, and the State treasurer, attended our meeting on Sunday; also the mayor, one of the judges of the supreme court, and other dignitaries were present. We set before them our reasons for keeping the Sabbath. They listened attentively, and after the meeting confessed to us that the argument seemed very conclusive. Thousands of small tracts were distributed among the people. There were about three thousand present Sunday. We also had a large attendance on Monday. The very best impression has been made. The way is now open for a course of lectures here in the city hall, and such lectures are earnestly solicited by the people.

Eld. A. A. Phelps, first-day Adventist, editor of the *Bible Banner*, was with us one night, and spoke in the tent. Also two Baptist ministers attended several meetings, and were very friendly. Several persons who attended have embraced the truth, and have gone home to keep the Sabbath.

The brethren pledged on the T. and M. work \$500, and on the European mission enough to make \$1000 in the State. Eight brethren received license for the first time, making twenty-one who now have credentials and licenses in the Conference. Seven tents will be run this season, two of them by the Scandinavians. There were about seventy-five of these brethren on the camp-ground, and meetings were held in that language every day. We have about three hundred Scandinavians in the State. A special effort will now be made in that mission.

For the last three years not very large results of labor have been seen in this Conference. Only three new churches were admitted at this meeting, whereas there should have been a dozen. Wisconsin is an excellent field, and there is no good reason why the laborers should not have success if they walk with God and work hard. All feel determined to accomplish more this season. D. M. CANRIGHT.

CAMP-MEETING AT APPLETON CITY, MO.

THE circumstances at the commencement of this meeting were more discouraging than those of any other meeting I ever attended, but it finally turned out to be about the best meeting I ever attended in the State of Missouri. Our new tent did not come as we expected, so we were forced to fall back on the old forty-foot tent. There had been such incessant rains and the prospect was so poor that the brethren could get there, that we seriously thought of giving up the camp-meeting, and pitching the tent in the village and lecturing to the few who came out. Finally, we thought there might be forty or fifty out, and we would have a meeting in the grove. It rained every day till Sunday, and poured down Friday; but all were good natured. There were nearly a hundred Sabbath-keepers present Sabbath, and there would have been as many more probably if circumstances had been favorable.

The same person who troubled us so much in Kansas was present, with his "holiness" to exhibit to those who didn't want any of that sort; but he found no sympathizers among our people at this meeting. After a unanimous vote Sabbath that they did not want to hear him, he left at once for Gallatin and Minnesota, at which camp-meetings he says he shall present his message again.

After he left, the meetings were excellent. The goodness of the meeting did not consist in its numbers, but in the good spirit of love, union, and encouragement which prevailed among our people. There were no jarring elements among them. The melting Spirit of the Lord came in with power several times, and all our hearts were touched. Quite a number came forward for prayers on Monday. Six were baptized. All were greatly encouraged. Our meetings were more spiritual than those in Kansas. My heart was greatly encouraged to see that a different spirit was working into the Conference. Quite a number of young men and women are taking hold in earnest, and are getting imbued with the real spirit of the message.

There is a great waking up on the T. and M. work. We had a sort of school for instruction in making out reports, and other work connected with the society, and Bro. Hunter, our acting secretary, gave much good instruction. The four hundred copies of the SIGNS that come to this State are doing much good. I did not hear of any who were sorry they had been induced to take clubs of the SIGNS. Interested readers are found in all directions. Our \$1000 tract and missionary fund, which we commenced to raise last winter to pay off our indebtedness to the offices and set our society upon its feet, received an additional subscription of nearly \$300 at this meeting, though the brethren are poor in this part of the State and the meeting was small. This was done cheerfully and with the best of feeling. We expect to raise this fund sure. We hope to see Missouri, instead of being the farthest behind of any of the T. and M. societies, coming up abreast of them and vying with them in the good work of God. Bro. Haskell's visit here last winter was a great help in starting this work; it helped more, probably, than anything I have done.

We took up a great deal of time in talking of this branch of the work, and also spoke on s. b. and health reform. It was all well received. More was done at this meeting to advance the interests of these branches of the work than I could have done in three months, by going around to every little church. It does the brethren good to take pains to come together, and spend a few days in seeking God. Many spoke of their gratitude for this privilege. This amount of time saved I can now use in lecturing and bringing souls into the truth.

We all feel the cause is rising in Southern Missouri. We thank God, and take courage. The labors of Bro. Farnsworth were greatly blessed of God, and he has a warm place in the hearts of the brethren. Our outside attendance was not large, but toward the last the interest increased. GEO. I. BUTLER.

Sedalia, Mo., June 4, 1878.

A Request.

Will all the church clerks and s. b. treasurers in Wisconsin send me their address and also the name of their church. It is not uncommon for the P. O. address of the officers to differ from the name of the church. I would like both. I cannot furnish you with the necessary blanks for reporting your s. b. unless I have your address. It is the duty of every s. b. treasurer to report every quarter to the Conference secretary the amount of all moneys sent to the State treasurer.

Do not neglect your duty, but discharge it fully and promptly. A. S. OSBORN, Conf. Sec.

BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless,—
Silent rivers of happiness
Whose hidden fountain but few may guess.

Beautiful twilight at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.
—Eileen P. Allerton.

Progress of the Cause.

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

MICHIGAN.

Labor Among the Churches.

IMMEDIATELY after the dedication of the church at Lakeview, we rode across the country a distance of twenty-two miles to Greenville in Montcalm county, where we remained and labored until the 25th of May.

On the Sabbath, the members of the churches at Orleans and Bushnell were very fully represented in our meeting, having come a distance respectively of ten and eleven miles. The interest thus manifested on their part was very encouraging. They took part also in our social meeting with a promptitude which was really gratifying, and afforded us the privilege of listening to sixty-one testimonies in less than an hour.

After returning home from Greenville, we enjoyed two or three days of rest, and were unexpectedly summoned by telegram to Wright, Ottawa county, for the purpose of preaching the funeral discourse of Solomon D. Covey, whose life was suddenly terminated by a distressing providence, a detailed account of which is given in the mortuary column.

Having remained in Wright in order to preach on the Sabbath and Sunday following the funeral, we returned again to Allegan, which place we reached on the evening of the 3d of June.

W. H. LITTLEJOHN.

Portland, June 6.

WE pitched our tent at Portland, Ionia county, June 4, and held our first meeting on the evening of the 5th. About one hundred were present. This is a quiet, pleasant town of about twelve hundred inhabitants. Bro. Geo. H. Randall, director of Dist. No. 10, is with me. We expect Bro. Lamson soon.

There will be meeting at the tent each Sabbath while we are here at 10:30 A. M. We invite our brethren in the surrounding country to meet with us.

H. M. KENYON.

TEXAS TENT.

Terrell, June 3.

RAIN and storms have interrupted our meetings during the week past. The storms of Texas move rapidly; and we have learned by experience that it is not safe to risk the tent standing, even though there be but a slight cloud. In the midst of two discourses the past week we were compelled to dismiss the congregation on account of approaching storms.

On Sabbath and Sunday we held six meetings. These were of peculiar interest. Twenty new converts bore testimony to the truth, and as many more arose to their feet asking the prayers of the servants of God. The Spirit of God was in our midst; tears flowed freely. Our Sabbath meeting was truly a refreshing season. On Sunday night, after a solemn discourse on the seven last plagues, all who were seeking God and desired us to pray for them were invited to occupy the front seats. After these were filled, we asked all such persons present to stand upon their feet, when about one hundred arose. We are not able to tell def-

initely how many have decided to obey. Some are halting between two opinions. God has given us fruit, for which we praise his holy name.

We are challenged for discussion by one of the largest Disciple guns in the State. I do not know whether or not we shall be detained here longer than our usual time on this account. The people have voted for a debate, and if the questions can be decided and the arrangements made in the presence of the audience, which I propose to have done, we are in for a debate, but on no other consideration. This will give the people a chance to see whether the object of the contending forces is to gain a victory or to elicit truth. It is our opinion that much public discussion can be avoided in this way. Warriors generally want their schemes, tricks, and quibbles kept hid from the public gaze.

We remain here another week at least. Brethren, pray for us. R. M. KILGORE.

TENNESSEE.

Goodlettsville, June 4.

DURING the week that has passed since our last report, the interest and the congregations have been steadily increasing. We have given two discourses on the subject of the Sabbath, with which some have been very favorably impressed. Vocal music helps much in attracting the people.

The time has come, in our lectures, to commence visiting. May the Lord give wisdom for this important part of our work.

The rain prevented our meeting last night. Wheat harvest is just commencing, strawberry harvest, just closed. Peach trees are breaking down with their load of fruit. The weather is very warm.

S. OSBORN.
G. K. OWEN.

E. Junction, June 5.

SINCE my last report, I have labored most of the time in the vicinity of Simpkins chapel. I sold about five dollars' worth of books.

Sabbath, June 1, I spent with the brethren near Union chapel. Two united with the church, one was baptized, and one decided to keep the Sabbath. I consider this a very promising place for another course of lectures. Many will come in, if the church live the truth.

My address is E. Junction, Tenn.
ORLANDO SOULE.

ALABAMA.

Gadsden, June 4.

THE truth has been gaining friends here during the week just past. Fifteen or more have begun Sabbath observance, and others are interested notwithstanding the great efforts made by all denominations to keep the people away. We trust the Lord has a people here that will obey the third angel's message.

Pray for us and the work here.
A. O. BURRILL.

NEW YORK.

Pierrepoint, June 3.

OUR meetings at the Center closed last Tuesday evening. The interest has not been healthy, our congregations being made up of a changing class, our audiences ranging from twenty-five to one hundred and twenty-five. A few came regularly, and five in this section have taken their stand on the Sabbath since our last report.

We have organized a Sabbath-school in the Cook district, and held six meetings in that neighborhood preparatory to organization. We have tried to be thorough, and the Lord has greatly blessed our efforts. There is a general expression of gratitude among them for Bible instruction. They are abandoning tobacco, and they receive the health reform with favor. Yesterday we organized a class of seventeen.

We are now on our way to Brushton, Franklin county, where we expect to pitch our tent this week.

M. H. BROWN.
H. H. WILCOX.

NEW HAMPSHIRE.

Francestown, June 5.

WE intend to pitch our forty-foot tent in this place to-morrow, and to hold our first meeting Sabbath eve, June 7. Bro. Farrington and F. Gould are rendering valuable assistance.

M. WOOD.
F. A. BUZZELL.

IOWA.

Ogden, Boone Co., June 7.

BRO. J. BARTLETT and I have our tent pitched and seated, and we commence meetings to-night. We invite the brethren in this section of country to come and hear us.

G. V. KILGORE.

NEBRASKA.

Weeping Water, Cass Co.

WE pitched our tent at Weeping Water, May 30, and commenced meetings the 31st. Our congregations are good. The people give good attention.

M. HACKWORTH.
H. SHULTZ.

Stromsburg.

LAST Sabbath, June 1, I spent with the Stromsburg church. We held meetings in their new meeting-house, the first house of worship ever erected in this State for the use of believers in the third angel's message. This house is not yet completed. The brethren thought it best to wait till after harvest, when it can be done without incurring a debt.

Love and union prevail in the church here, and their influence is such that others are interested and inquiring after truth.

CHAS. L. BOYD.

SAN FRANCISCO, CAL.

IN the SIGNS of May 30, Bro. Loughborough and Healey report another interesting and profitable week in their tent-meetings at San Francisco. Twenty-two have signed the covenant. There are many openings for visiting and missionary work. Bro. Israel is now there, and has entered upon this branch of the work.

WISCONSIN CONFERENCE.

THIS Conference held its eighth annual session at Madison, Wis., in connection with the camp-meeting, May 29 to June 4, 1878.

Conference convened May 30, at 9 o'clock A. M., the president, H. W. Decker, in the chair. Prayer by Eld. D. M. Canright.

Delegates being called for, thirty-four responded, representing twenty-seven different churches.

Applications for admittance into the Conference were received from the Pulcifer and Bellefontaine churches, they being represented by delegates.

Voted, That the chair appoint the usual committees.

Adjourned to call of chair.

SECOND SESSION.

This session was called May 31, at 9 o'clock A. M. Prayer by Bro. Tenney.

The committees appointed were as follows: Nominating Committee, P. H. Cady, John Atkinson, and Orcutt Burr; Auditing Committee, Benj. Carter, A. J. Breed, A. C. Woodbury, M. J. Bartholf, Frank F. Elwell; Committee on Credentials and Licenses, O. A. Olsen, J. P. Jaspersen, and Geo. C. Tenney; Committee on Resolutions, C. W. Stone, S. S. Smith, and Rufus Baker.

A list of the churches being called for, it was found that twelve churches were not represented. The class at Pardeeville was taken under the watchcare of the Conference, with Bro. Woodward as delegate.

Voted, That on account of the removal of members from the Marquette church, said church be disbanded, and the members recommended to unite with other churches.

Adjourned to call of chair.

THIRD SESSION.

Called June 3 at 5 o'clock A. M. Prayer by Bro. Downer.

The Nominating Committee submitted the following report: For President, H. W. Decker, Monroe, Green Co., Wis.; Secretary, A. S. Osborn, Bloomington, Grant Co.; Treasurer, Wm. Kerr, Monroe, Green Co.; Executive Committee, H. W. Decker; O. A. Olsen, Fort Howard, Wis.; N. M. Jordon, Lodi, Columbia Co. The report was accepted, and the candidates elected to their respective offices.

The other committees not being ready to report, it was voted to suspend the business of the Conference to call of chair, and take up the subject of Sabbath-schools.

On resuming the business of the Conference, the Committee on Credentials and Licenses reported as follows: For Credentials, H. W. Decker, John Atkinson, David Downer, C. W. Olds, George C. Tenney, O. A. Olsen, John G. Matteson, I. Sanborn; for Licenses, O. A. Johnson, J. P. Jasper-

son, Martin Olsen, A. D. Olsen, A. Breed, Eli Osborn, Hans Sorensen, N. M. Jordon, Andrew Christianson, Sherry Smith, T. B. Snow, N. Clausen, and George Smith.

Adjourned till 5 P. M. of same day.

FOURTH SESSION.

This session was held June 3 at 5 o'clock P. M. Prayer by Eld. Decker.

The Committee on Resolutions made the following report:—

Resolved, That we heartily approve the action taken by the last session of the General Conference in relation to the Sabbath-school work; and that we invite our ministers and all our members to lend the special aid to the interest of the Sabbath schools in our Conference.

Resolved, That all the church clerks of this Conference report promptly and regularly to the president the standing of the several churches, as determined by each quarterly meeting.

Resolved, That we recommend to our churches to discharge such clerks, secretaries, librarians, and S. B. treasurers as are habitually neglectful of duty, especially those that neglect reporting to the State Conference, and elect new ones in their places.

Whereas, The number of our ministers is increasing, and consequently the demand for means is greater, therefore,

Resolved, That we recommend that our S. B. pledges be paid into the treasury of the State Conference.

Resolved, That we express our deepest interest in the labors of our dear Bro. Matteson, and in his mission to Denmark; and that we extend to him and his family our Christian sympathy for the sad affliction that has fallen upon them in the death of their daughter.

Resolved, That the camp-meeting committee be instructed to employ such help as may be necessary to prepare the camp-ground before the opening day of our next camp-meeting.

Resolved, That our thanks are due to Mr. Briggs, of Madison, for the free use of this beautiful grove; to Sheriff Charlton and Deputy Mc Connell, for their presence to preserve excellent order; to Capt. Freeman, of the Mendota, for his co-operation and courtesy; to the citizens of Madison for the welcome they have given us and the kind interest they have manifested in our meeting and our personal comfort; and to the Wisconsin State Journal and the Madison Daily Democrat, for their courteous considerations and for the extended reports of our proceedings which they have published.

Resolved, That our thanks are due to the General Conference for their timely aid in sending Eld. D. M. Canright and Prof. C. W. Stone to assist us with their labor and counsel in this camp-meeting.

Resolved, That above all, our gratitude is due to the great Giver of all good for the opportunities we have enjoyed on this camp-ground.

The following resolutions in reference to the cause among the Scandinavians, were presented by Bro. Olsen:—

Whereas, The Lord has brought the truth before the Scandinavians through his servants, and many have been led to obey the truth, both in America and in Europe and

Whereas, The cause among the Scandinavians is growing rapidly, and calls for help are coming in from many places in the United States; also calls from Denmark, Norway, and Sweden for preachers, colporteurs, and correspondents, persons who are willing to devote their time and means to the advancement of his cause among our friends; and

Whereas, There are but few educated men among our Scandinavian brethren, compared with other denominations, men who are qualified to present these truths correctly and intelligently before the public and who can act as successful colporteurs and correspondents; and

Whereas, The American brethren are much interested in our mission and its success among the Scandinavians, and are willing to assist in the future as they have done in the past whenever such assistance is needed; therefore,

Resolved, 1. That we acknowledge the goodness of God in giving us the light of present truth, and for the increasing success among our friends both here and in Europe.

2. That we encourage young men and women to educate themselves to write and speak the Danish language correctly, so they may be better fitted to present these truths publicly, to serve intelligently as

Reporters, and to act as correspondents.

3. That we feel grateful to God for putting it into the hearts of the American brethren to take such an interest in the promulgation of these truths among our people.

4. That we pledge ourselves to act in harmony with the American brethren in financing this message, both among the Americans and Scandinavians; yet we feel our duty to make it our chief object to work for our own people.

Resolved, That the Scandinavians have their Sabbath-schools in their own language as far as practicable, in order that the youth may have a chance to learn the truth in their own tongue, and thus, at the same time, learn to speak the same language more readily.

All the foregoing resolutions were taken singly and unanimously adopted.

Voted, That the chair appoint a competing committee of three, to prepare the camp-ground before the opening of our next camp-meeting.

The secretary makes the following report: Whole number of churches, 47; No. reported, 35; No. not reported, 12; No. of members reported for the Conference year 1877, 990; No. reported for 1878 from 28 churches, 868. Nineteen churches did not make any church report. No. of S. S. scholars reported, 447, showing 150 more for 1877. Amount of s. b. reported for 1878, \$2,207.88; only thirty churches reported their s. b. No. of ordained ministers, 8; licentiates, 13.

The treasurer reported as follows:—
 Rec'd during year, \$2785.99
 Paid out on orders, 1894.26
 Balance on hand, \$891.73

Voted, That the secretary be instructed to furnish a copy of the business proceedings of this Conference for publication in the REVIEW AND HERALD; also that a copy of the local resolutions be furnished the city papers for publication.

Voted, To donate to the General Conference fund the sum of \$200.

Voted, To refer the case of Bro. P. L. Hoan, who was recommended for license, to the Executive Committee.

Camp-meeting committee appointed: N. M. Jordon, T. B. Snow and A. J. Breed.

Adjourned sine die.

H. W. DECKER, Pres.
 A. S. OSBORN, Sec.

KANSAS SABBATH-SCHOOL ASSOCIATION.

The Sabbath-school Association of the Kansas Conference of S. D. Adventists held its second annual session on the camp-ground at Neosho Falls, Kan., May 22-27, 1878. The Association convened May 24, Eld. J. Lamont in the chair.

The Constitution of the Michigan S. S. Association of S. D. Adventists was taken up, and after some consideration was adopted in full. An increased interest was manifested, and some very appropriate remarks were made by those experienced in the work. The superintendents were called for, and a separate session was held by them, in which some nineteen Sabbath-schools were represented. It was resolved that a more combined effort should be made to systematize the work, and thus make it more effectual, as we believe it to be one of the main sources of strength in our cause, especially to secure the interests of the young.

The last session was held May 27. The following officers were elected for the ensuing year: For President, W. E. Dawson, Rush Center, Rush Co., Kan.; Secretary and Treasurer, N. W. Vincent, Thayer, Neosho Co.; Counsellor at large, Eld. J. N. Ayers, Garnett, Anderson Co.

Adjourned to call of chair.

J. W. LESAN, Sec. pro tem.

ITEMS OF THE KANSAS CAMP-MEETING.

There were present at this meeting over two hundred and fifty Sabbath-keepers, representing about eighty-five families. There were about thirty-five tents on the ground, and over forty teams.

From the first, the Spirit of God seemed to be present, and deep feeling was manifested. The preaching was effective. One brother who has lately embraced the truth, wrote to his wife: "We are having a glorious meeting. Elds. Butler and Farnsworth are here, full of the blessing of the Lord. I wish you were here." Another who was almost prevented from reaching the ground by the swollen streams, after hearing one sermon said he was paid for all his trouble.

One aged brother, Father Dickson, with six others, came over three hundred miles. It required nine days to make the journey, and over a month to complete the entire trip. The true missionary spirit seemed to fill Father Dickson's heart, as he spent most of his time in scattering tracts and obtaining subscribers.

On the evening of the Sabbath, Eld. Farnsworth preached from Rev. 3: 12. After preaching, many gathered around the stand, and with weeping, expressed their love for these grand truths. Hearts were too full for utterance, and it was truly said that "glorious things are spoken of thee, O city of God."

Among those who went forward for prayers and were baptized was a little boy seven years of age. His parents at first tried to restrain him. After he was baptized he bore his testimony with a feeling that made our hearts rejoice.

Much credit is due Bro. and Sister Glover, on whose premises the meeting was held. They seemed to have a parental interest in every one present, and their home was a hospital for the weary and afflicted. Surely the blessing of God will ever be with them. Our parting was a tearful one, and we are ever wishing the time to hasten when we shall meet to part no more.

We received some thirty subscribers for our periodicals on the ground, and took in about \$60 at the book stand.

J. P. HENDERSON.

Family Reading.

EARNESTNESS.

"Tis not for man to trifle, life is brief,
 Our age is but the falling of a leaf;
 We have no time to sport away the hours,
 All must be earnest in a world like ours.
 Not many lives, but one have we;
 How precious, then, should that one be."

A wealth of meaning is expressed in the above simple lines. They breathe solemn warnings to the careless and indolent, reprove frivolity, and tell of the shortness of life and the certainty of death.

Earnestness is the spirit of success. Viewed from a worldly stand-point it leads to wealth, fame, and honor. An earnest man, even in a bad cause, gains many friends and followers. If earnestness is necessary in matters pertaining to this life, how much more is it needed in the cause of God. The preacher, most of all, needs its burning fire. Earnest words from the heart attract attention and reach the heart. Earnestness of manner fastens conviction on the soul, makes the sinner tremble, and gives power to the thoughts expressed.

Every true life is an earnest life. Our Saviour was deeply in earnest when he gave his life for fallen man, and shall not we, his followers, manifest some of that spirit? The church "fair as the moon, clear as the sun, and terrible as an army with banners," must be an earnest church. It is earnestness, accompanied with the Spirit of God, that will waft the sound of the third angel's message over valley and plain, and cause it to echo and re-echo from hill-top to hill-top, until the "loud cry" is merged into the glad, triumphant song of the redeemed.

The last prayer of the sinner will be an earnest one, but it will be all in vain. Now is the time to labor earnestly, faithfully, and perseveringly. May a holy enthusiasm strengthen every heart and hand, and lead to a renewed consecration to God.

ELIZA H. MORTON.

"A REREDOS."—The Golden Rule is slightly "sarkastikal," as Josh Billings would say, in the following. Hear it:—

It is so encouraging, in these days of scientific skepticism, of impudent reforms that assume to do the work of religion, and of struggling churches that haven't the delicacy to conceal their poverty, to learn that "the cause of Christ" is so prosperous in New York that not only has another \$750,000 temple been recently dedicated, but Grace church is to have a reredos of "exceeding beauty," at a cost of \$30,000. A reredos, unsophisticated reader,—if we have any such,—is a screen or background for the "altar." One that costs thirty thousand dollars can hardly fail to advance the kingdom rapidly,—and it will be "so sweet!" Even a casual study of the life of Jesus the Nazarene and his band of disciples, cannot fail to show the appropriateness and importance of a reredos in a house dedicated to his service. We are surprised at the moderation of these marble-temple worshippers. Sixty thousand

dollars would be nearer the mark. But the poor and the needy? Oh, those we have with us always; give them a six hundred dollar chapel, and plenty of crumbs. —Religious Intelligencer.

DEATH IN THE DISHCLOTH.

A LADY correspondent of the Rural World, having been startled by typhoid fever in her neighborhood some time ago, gives the following good advice about dishcloths:—

If they are black and stiff and smell like a barnyard, it is enough, throw them in the fire and henceforth and forever wash your dishes with cloths that are white, cloths that you can see through, and see if you ever have that disease again. There are sometimes other causes, but I have smelled a whole house full of typhoid fever in one "dishrag." I had some neighbors once—clever, good sort of folks; one fall four of them were sick at one time with typhoid fever. The doctor ordered the vinegar barrels whitewashed, and threw about forty cents' worth of carbolic acid in the swill-pail, and departed. I went into the kitchen and made gruel; I needed a dishcloth and looked around and found several, and such "rags!" I burned them all, and called the daughter of the house to get me a dishcloth. She looked around on the table. "Why," said she, "there were about a dozen here this morning," and she looked in the woodbox and on the mantelpiece and felt in the cupboard. "Well," I said, "I saw some old black, rotten rags lying around, and I burned them, for there is death in such dishcloths as those, and you must never use such again." I took turns at nursing that family for weeks, and I believe those dirty dishcloths were the cause of all that hard work.

Therefore I say to every housekeeper, Keep your dishcloths clean. You may only brush and comb your head on Sundays, you need not wear a collar unless you go from home, but you must wash your dishcloths. You may only sweep the floor when the sun gets right; the windows don't need washing, you can look out of the door; that spider's web on the front porch doesn't hurt anything; but as you love your lives wash out your dishcloth. Let the fox-tail grass grow in the garden (the seed is a foot deep anyway), let the holes in the heels of your husband's footrags go undarned, let the sage go ungathered, let the children's shoes go two Sundays without blacking, let the hens set four weeks on one wooden egg; but do wash out your dishcloths. Eat without a tablecloth, wash your faces and let them dry, do without a curtain for your windows and cake for your tea; but don't neglect to keep your dishcloth clean.

COMFORTING WORDS.

"Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 16, 17.

I was forcibly reminded of the comfort contained in this and kindred passages of Scripture on witnessing the death of a dear boy about eight years of age, the only son of Bro. and Sr. O. M. Olds. He was taken with diphtheria, and died, after suffering five days, on Friday, the 17th of May.

Amos was a praying child, and has taken part with his parents in family prayer ever since he was three years old. He was a boy of more than ordinary promise. When asked by his father if he was willing to die, he replied, Yes, if the Lord wants me to. He then asked his father to pray that the Lord would forgive him for a bad word he had hastily spoken a few days before, and that the Lord would let him die easy. As we bowed in prayer around his bed he bowed himself upon his hands and knees, and remained so during prayers. So meltingly did he confess himself a sinner, his love for and confidence in God, and his hope of a resurrection, that the stout heart of an ungodly man, the attending physician, was broken, and he retired to an adjoining room to weep aloud.

An hour after he requested his father to take him in his arms and walk with him. It was a touching sight to see the weeping parents, as they paced the room with their dying boy, their last walk together along the shades of the dark valley. "This is a terrible walk," exclaimed the father, "our

last walk on earth, my son." "Yes, papa; our next walk with each other will be in the city of God, and it won't be long till that time either."

As he twined his little arm around his father's neck and pressed his cheek, and spoke of the angel who would stand by his grave to receive him, his confidence that the Lord would come, and that he would meet his parents again where there would be no more sickness, but they would live together forever, I thought, Oh, glorious hope! Though the king of terrors may have us in his icy embrace, yet we can look forward to a glorious resurrection soon to come. Only Adventists can have this cheering hope which gives consolation to Bro. and Sr. Olds in their affliction. Little Amos will come again from the land of the enemy, and it won't be long either.

His prayer for an easy death was answered in a remarkable manner. Precious in the sight of the Lord is the death of his saints.

J. D. PREGG.
 Marshalltown, Iowa.

He who boasts a multitude of friends hath none.—Aristotle.

Obituary Notices.

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

DIED in Wright, Ottawa Co., Mich., May 28, Solomon D. Covey, aged 59 years and 8 months.

The circumstances under which Bro. Covey died were distressing in the extreme. On the day of his death he was in the enjoyment of usual health, and was employed in rolling a piece of ground which he was preparing for spring crops. Desiring either to straighten the chain or to disengage the oxen from the roller, he passed between them for the purpose of accomplishing his object, when suddenly they sprang forward, and, despite the efforts of one of Bro. Covey's sons, who stood in front of them, ran at a furious rate for some distance, while Bro. Covey, clinging to the tongue with one arm, was dragged over the ground by them until he was compelled at last to release his hold and fall prostrate upon the ground. While in this position the roller passed over a portion of his body inflicting such serious injuries that he lived only for a few moments.

Bro. Covey, through the labors of Eld. J. B. Frisbie, some twenty years since, was converted from infidelity to the present truth, and has, we believe, from that time to the present, been an observer of the Lord's Sabbath and a believer in the near coming of Christ. The natural kindness of heart which was ever so marked in him had secured the respect of the people generally in the community in which he lived. We have seldom witnessed a funeral where deeper sympathy was manifested by the neighbors of the deceased than was shown on this occasion. There were in attendance at least five hundred persons, many of whom were unable to find seats within the church.

Bro. Covey leaves a large family of children to mourn his loss; but through the industry of himself and wife, who survives him, they are in comfortable circumstances so far as this world's goods are concerned.

The funeral discourse was preached by the writer, on the morning of the 31st of May.

W. H. LITTLEJOHN.

DIED of diphtheria, in Marshalltown, Iowa, May 17, 1878, our only son, Amos, aged 8 years and 9 months. He trusted in Jesus the Lifegiver, that he would raise him to immortality in a little while.

A little while amid the surging billows,
 A little while beneath affliction's rod,
 A little while, my son, in death's pale slumber,—
 Then we shall walk the city of our God.

Once more the loving arms shall twine around us,
 Once more the cheek be pressed in holy joy,
 When we upon the gold-paved streets of Eden
 Shall walk again with our own darling boy.

Oh, blessed hope! "Oh, blessed hour victorious!"
 Which does the weary, aching heart beguile,
 When friend embracing friend in rapture glorious
 Shall realize 'tis past,—the little while.

O. M. AND T. F. OLDS.

DIED at New Era, Neb., May 24, 1878, Sr. Hulda Copsey, aged 36 years and 9 months. An affectionate husband and six children mourn her loss. Sr. C. embraced the doctrines of the Seventh-day Adventists under the labors of Bro. Chas. L. Boyd, and united with the Farmers Valley church two years ago. She remained a devoted and faithful worker in the cause until her death. Words of comfort by the writer, from Rev. 14: 13.

H. A. JENKINS.

DIED of consumption, in Fairhaven, Mass., May 25, 1878, Sr. Sarah Chase, in the eighty-first year of her age. Sr. Chase embraced the present truth in its early days, under the labors of Eld. Joseph Bates. Her life was one of sacrifice and devotion to the cause of God, and she went down to the grave with a firm hope of coming up in a little while, when the Lifegiver comes. Funeral the 28th, on which occasion remarks were made from 1 Cor. 15: 26.

D. A. ROBINSON.

DIED at Page, Va., May 21, 1878, Polly Good, wife of Bro. George Good, aged 61 years, 10 months, and 21 days. Her sickness, which lasted only two days, was painful. She was a Sabbath-keeper, and looked for the coming of our Lord Jesus Christ, at which time she expected to receive her reward.

Funeral discourse by the writer, to a large audience, from 1 Cor. 15: 21.

J. W. DADISMAN.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 13, 1878.

The reader will find the matter in this number of the REVIEW of a more than usually interesting character.

The next number of the REVIEW closes the present volume. The re-adjustment of a large number of subscriptions to the paper is now in order.

We were happy to welcome Bro. White home again from California, June 5. He endured the journey well, and we find him in a better state of health than we had feared. He is resting from the fatigues of the long trip across the mountains, and the brethren may now expect to hear from him oftener through the REVIEW. They will be happy to read his cheering words in this number, and for the good report he gives of the Pacific Press.

We think Bro. Kilgore, in his report from Texas, in this number, presents the right principle upon which to enter into public discussions; that is, let the question be determined, and conditions and preliminaries be all arranged before the public congregation. Many a designing sophist would stand completely stripped of his mask by this means.

The present course of Biblical Lectures in the College, closed June 7, eighty-eight lectures having been given. It has been suggested to have the next course commence in the middle of the fall term and continue twenty weeks to the close of the winter term. As it is now arranged, the lectures ending near the close of the spring term, those who wish to enter the field for the summer tent campaign, are obliged to leave before the course is finished. More upon this hereafter.

BUSINESS NOTICES.—The REVIEW does not open its columns for general advertising. Such notices are occasionally inserted as we think will help Sabbath-keepers who are in need of work, to situations; or such as will help some one to dispose of his land to enter into the work of the ministry, or to help the cause, or something of this kind; but they are not inserted unless some such special reason for their insertion exists. We make this statement as an explanation why some notices sent for insertion in the REVIEW do not appear.

Daniel 7: 9.

In the Sunday-school department in the Independent of June 6, 1878, we find this note on Dan. 7: 9:—

"Thrones were cast down."—This is a mistranslation. It should be *thrones were set*. The picture is of the coming of a king, with his attendants, to open a court. The seats or thrones are set for the Ancient of days and his associates."

Antediluvian Monsters.

ACCORDING to the *Scientific American* of June 15, 1878, there were unearthed in the Rocky Mountains, near Morrison, Bear Creek, Col., the remains of a new and gigantic species of antediluvian animals, the *Dinosaur*, the largest ever discovered, and the largest known land animal. Arthur Lakes, Professor of Geology at Jarvis Hall, Colorado, by whom they were discovered, estimates the animal when alive to have been fully sixty feet long, and when standing erect on its hind legs, after the custom of *Dinosaurs*, to feed on the foliage of the mountain forests, to have been eighty-five feet high.

"Grave Apprehensions."

THE papers are still burdened with comments upon the threatening aspect of our political and social affairs. Among all the utterances of this kind, perhaps the following paragraph from *The Advance* of June 6, presents as good a general view of the situation in condensed form as could be given:—

"Every observant person looks upon the present aspect of our political affairs with grave apprehension. Nothing is plainer than that the Tilden-Potter plot, if it means anything, means revolution. It is a conspiracy that looks beyond the present congress, to the next one, which, it is expected, will have a Democratic majority in both houses, when

played successfully to oust Gov. Packard from the governorship of Louisiana are hoped to be equally effective in ousting President Hayes. But apart from that, there is, as the venerable statesman Thurlow Weed says in a recent letter, 'imminent danger that this movement may stimulate other bad elements into overt action. Communists, Trades-Unionists, Agrarians, and Repudiators stand at rest waiting their opportunity. There is too much reason to apprehend that Mr. Potter has given these bad elements their long-hoped-for opportunity. There seemed just now gleams of hope that business would revive. The unemployed and the destitute were beginning to look for better times. They have endured privation with exemplary patience. But there is a point beyond which endurance ceases to be a virtue. Whenever that point is reached, and the Communists are enabled to beguile the really industrious but unemployed laborers into their organizations, they will become as dangerous and powerful as they are wicked and destructive. The atmosphere is charged with political electricity. If these explosive trains should be ignited by Mr. Potter's match, those with whom he is closely connected will be among the first and largest sufferers.'"

Growth of Catholicism.

THERE is probably too good ground for the rejoicing of Catholics over the progress of their power in New England. The growth of this church is no small element in the threatening dangers now hanging over this country:—

"The *Catholic World* exults in the growth of Romanism in the very home of Puritanism: 'New England promises to be the first portion of the country which is likely to become distinctively Roman Catholic. The immigration into New England is small, but is composed mostly of Catholics; the increase of population is very largely Catholic; the emigration is almost entirely non-Catholic.' It is already a fact that a great deal of the purest Puritanism extant is now to be found West of New England. The Congregational ministers and churches throughout the West are, to-day, as a whole, sounder in the faith than those of Massachusetts."—*Advance*.

Literary Notice.

THE AMERICAN ANTIQUARIAN, a quarterly journal devoted to early American History, Ethnology and Archæology, edited by Rev. S. D. Peet, Cor. Sec. of the Archæological Association of Ohio, Ashtabula, Ohio, to whom all correspondence should be addressed.

This Magazine is designed to be a medium of correspondence between Archæologists, Ethnologists and other scientific gentlemen. It embraces in its scope the widest range of intelligent discussion on the subject of Anthropology, but is especially devoted to the study of the Historic and Pre-historic Antiquities of the two Continents of America.

Correspondence will also be sought from gentlemen in other countries so far as it may illustrate these topics, and the Pre-historic Antiquities of all lands will be made a specialty. The aim will be to make the Magazine the exponent of all antiquarian research on the continent.

Price \$2.00 per annum.

Quarterly Meetings.

THE importance of uniformity in all our State Conferences in holding quarterly meetings has been repeatedly set before us by the General Conference Committee. So far as the different churches and T. and M. societies have adopted this plan, I believe they regard the practice proper and beneficial. The great difficulty of traveling in our State the first of April, and indeed the almost impossibility of getting together in some localities, to some extent disarranged these meetings with us the present quarter. This we feel to regret, and hope hereafter that each church and T. and M. district, will make it a point to act in harmony with the recommendations of those who have spoken on the subject.

The spiritual interests of the churches demand these meetings, and the local and general interest of the T. and M. society will be promoted by the meetings for the advancement of the work in this branch. The time for the next quarterly meetings hastens on, and will soon come. How much work will the reports show done for the Lord? How many reports from a membership of 261 will be returned? How many families will be visited, talked with on the subject of salvation, and prayed with?

How many letters bearing words of love, hope, and good cheer to the lonely ones, words calculated to win those to the truth who know it not, will be written?

How many new subscribers for our periodicals will be obtained? And how many tracts, pamphlets, books, and periodicals will be distributed? What will be the record of means gathered and saved for the advancement of the great work as it is borne on to "many peoples, and nations, and tongues"? And what shall be the spiritual advancement of each one of us, dear brethren and sisters? We may grow in grace, and in the knowledge of the truth. Faithful and true will be the record of all these things kept on high.

A. S. HUTCHINS.

May 28, 1878.

CORRECTION.—In the article headed "Those Reports," in REVIEW of May 30, report from Dist. No. 1 is made to read, by a typographical error, \$328.80, when it should be \$22.80.

Michigan Camp-meeting.

It is expected that the first Michigan camp-meeting will be held at Lansing, on the old ground, about Aug. 21-26, 1878; and Bro. E. H. Root, J. F. Carman and Wm. Potter will act as camp-meeting committee. It is suggested by the General Conference Committee that one or two more camp-meetings be held in different parts of the State.

CONF. COMMITTEE.

Wanted Immediately.

A SABBATH-KEEPER who is a practical farmer and a good milker, to work on a farm by the month or year. A single man is preferred.

I desire a man who is capable of managing affairs in my absence, that I may spend my time and strength in the cause, as the providence of God may direct.

Any one will confer a favor by sending me the address of such a person who desires a situation on a farm. Address, R. A. UNDERWOOD, *Mesopotamia, Trumbull Co., Ohio.*

SEVERAL students desire to work for Sabbath-keepers through haying and harvesting. Those wishing help please address, Battle Creek College, Battle Creek, Mich.

BRO. J. W. BURTON, Bentonsport, Iowa, inform us that there is a good opening for a Sabbath-keeping blacksmith at that place.

APPOINTMENTS.

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

Minnesota Conference.

THE seventeenth annual session of the Minnesota Conference will be held in connection with the camp-meeting at Hutchinson, June 19-25, 1878, for the election of officers and to transact such other business as may come before the meeting.

Every church and company of believers within the limits of the Conference should be represented by delegate at that meeting. If any church or company cannot send a delegate, do not fail to report your numbers, wants, and standing, by letter, to the Conference.

MINN. CONF. COM.

Minnesota T. and M. Society.

THIS society will hold its annual meeting at Hutchinson in connection with the camp-meeting, June 19-25, 1878, for the election of officers and to transact any other business that may come before the meeting.

HARRISON GRANT, Pres.

QUARTERLY T. and M. meeting at Soliloquy, Shenandoah Co., Va., July 6 and 7, 1878.

R. SAWYER.

A FEW brethren from Battle Creek will meet with the friends in Johnstown, Mich., Sabbath, June 15.

NOTHING preventing, I will meet with the church in Marshall, Mich., Sabbath, June 15. Attendance from neighboring churches is invited.

L. BEAN.

QUARTERLY meeting for the church at Wells-ville, N. Y., will be held Sabbath, July 6, 1878. Let every brother and sister be present. Come with hearts full of love for the cause of the Master, and let us consecrate ourselves anew to the work before us.

G. W. KNAPP.

I WILL hold meeting at Olivet, Mich., June 22.

J. BYINGTON.

PROVIDENCE permitting, I will meet with the brethren in Nebraska and Iowa as follows:—
Orleans, Harlan Co., Neb., June 13-14
New Era, Furnas Co., " " 21-27
Waco, York Co., " " 27-30
Linwood, Butler Co., where Bro. Crampton may appoint, July 4-8
Smithland, Woodbury Co., Iowa, July 11-15

We would be glad to see a good attendance of our brethren at all these places.

E. W. FARNSWORTH.

At Dixville (near Coaticook), P. Q., in the Adventist chapel, June 15 and 16. The chapel is completed and will then be dedicated.

The meeting will commence on Friday evening, June 14, and continue over two days longer. Eld. S. N. Haskell, a member of the General Conference Committee, will hold the meeting. Cannot the president of the Vermont Conference attend also? The meeting will be advertised largely. Brethren and sisters come, praying that the Lord may meet with us.

A. C. BOURDEAU.

THE Lord willing, I will be at Independence Kan., June 15-16
Canola, " " 15-16
Elk Falls, " " 22-23

Hope to see at these meetings all who live within a reasonable distance, and those who will labor in this part of the State. J. N. AYRES.

Business Department.

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

THE P. O. address of Eld. Stephen Pierce is Wingo City, Faribault Co., Minn.

THE P. O. address of Eld. I. and H. T. H. Sanborn until further notice, will be Weston, Vt.

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

\$2.00 EACH. Richard Constantine 53-23, Sarah E. Ives 53-23, Lorenzo Howe 53-23, Lizzie Williams 53-23, E. E. Kibbe 53-23, Timothy Galutia 53-23, M. S. Kibbe 53-23, J. W. Snyder 53-23, A. L. Washburn 50-14, Callie Hanson 53-23, S. P. Ward 53-23, Franklin Squire 53-23, W. C. Althouse 53-23, Peter Johnson 53-23, Dr. O. Ives 53-23, M. M. Disney 53-23, Eld. J. H. Morrison 53-23, Josiah Wilbur 53-23, Henry Waddell 53-23, A. C. Wood 53-23, C. S. Lake 53-23, Mrs. Mary J. Shuelzke 53-23, Eld. J. N. Ayers 54-1, Hannah Donaldson 53-23, J. De Wolfe 53-23, Julia E. Bettebush 53-23.

\$1.00 EACH. H. R. Palmer 53-23, Mercy R. Johnson 53-23, Ellis Margerson 53-23, Mrs. D. Chamberlain 53-23, James Morris 53-23, John Francisco 53-23, S. S. M. 53-23, Solomon Berridge 53-23, O. F. Tripp 53-23, Thomas Fisher 53-1, Mrs. Geo. Weller 53-23, Geo. Crous 53-23, Hermon Cole 53-23, Calvin Cray 53-23, H. Rogers 53-23, Mrs. Elizabeth Straley 53-23, Dan. Call 53-23, Isaac Cornell 53-1, Eld. I. Sanborn 53-23, E. Hool 53-24, Mrs. Ely Clark 53-23, A. Wilbur 53-23, W. Sheldon 53-3, John Atkinson 53-23, Wm. B. Palm 53-23, A. B. Atwood 53-23, W. S. Bedient 53-23, Mrs. Bostwick 53-25, Mrs. C. F. Phelps 53-23, C. M. Shepard 53-1, Catharine Covert 53-25.

MISCELLANEOUS. Brown and Wilcox 50c 52-10, Martha Lindsay 75c 52-23, T. L. Mitchell 75c 52-23, Wm. Naylor 50c 52-15, Nellie F. Briggs \$1.50 53-23, D. A. W. man 50c 52-10, R. A. Kale 75c 52-23, Clarence Dickins 1.50, 53-23, Geo. F. Blodgett 1.50 53-23, Mrs. Ezra S. worth 1.50 53-23, E. W. Coy 3.75 53-3, F. O. Shepherd 52-15, Sarah A. Cummings 1.50 53-23, Mrs. L. E. Mitchell 75c 53-1, Seth Warren 75c 52-23, Wm. Wells 75c 53-23, James A. Swearingen 1.50 53-23, C. E. Hankins 50c 53-23, Margaret Heslet 1.50 53-18.

Books Sent by Mail.

John Fulton \$4.95, A. K. Atteberry 1.00, Gardner Galaspie 50c, Levi Wells 1.00, W. J. Hall 20c, L. Rhodes 2.25, Emma Wakeham 1.00, Wm. J. Boyne 25c, T. J. Webb 25c, R. E. Kelley 25c, Mrs. M. J. H. 25c, A. Parsons 1.00, Annie H. Horine 10c, Dr. R. Jones 25c, H. P. Ritchey 3.00, B. Graham 1.00, Mrs. Henderson 25c, S. W. Hastings 30c, A. W. Preddy 50c, Chas. H. Harper 2.00, G. W. Danforth 21c, J. Z. Nichols 1.00, Mrs. N. A. Beck 50c, Wm. W. Knight 10c, Mrs. Johnson 50c, H. S. Guilford 2.00, John J. Bohne 50c, R. A. Underwood 2.50, Mrs. D. Smith 5c, A. Boynton 50c, Edward H. Turner 12c, John Lortz 1.00, Hazen Beck 80c, A. S. Osborn 50c, Mrs. Caroline Brown 25c, B. Dickson 25c, Mrs. A. Bostwick 2.00, Mrs. Mattie S. Beck 3.00, Menken Bros 2.00, John Deedon 1.00, Nils E. Trulsson 25c, H. E. Barstow 35c, R. Sisley 1.95, C. Stuttle 50c, Mrs. M. D. Houghton 45c, W. H. Ramsay 3.04, Geo. I. Butler 9.08, I. D. Van Horn 4.14, H. C. Smith 77c, J. S. Shrock 3.00, George A. King 1.00, Joseph Bennett 1.00, E. H. Gates 2.21, J. O. Corliss 2.50.

Books Sent by Express.

M. D. Mathews \$3.63, E. R. Jones 7.50.

Cash Rec'd on Account.

C. A. R. Bellows \$85.00, A. O. Burrill per E. Hutch 150.00, Wis. T. and M. Society per D. M. Cairright 174.00, Ala. T. and M. Society Bladen Springs No. 1 5.64, No. 6.94.

Mich. T. & M. Society.

Dist 6 per F. Howe \$14.00, Dist 8 6.60, Dist 13 per F. Mullen 28.00, Hastings (Widow and Orphan Fund) 2.25, Hastings added 3/8 6.56, Hastings (sale of almanacs) 6.18.

Mich. Conf. Fund.

Bronson per Mrs. N. E. Post \$13.44, Hillsdale 2.00, Hastings per D. A. Owen 81.96.

S. D. A. E. Society.

Mary E. Dunn \$10.00, Vesta J. Cady 10.00, A. D. Old 5.00, Lillian Newton 5.00, Miles Carter 12.50, M. Palmer 5.00, Mary Farrer 5.00, John Atkinson 10.00, O. A. Olsen 5.00, M. K. Owen (deceased) 100.00, Mrs. L. Orton 5.00, C. H. Barrows 5.00.

European Mission.

E. Burnham \$5.00, Marcus Stremann 45.00, Mrs. Thompson 25.00, Dr. W. D. Stillman 10.00, U. Muller 5.00, Wm. Palmer 5.00, Mary Jaspersen 5.00, M. K. Owen (deceased) \$100.00, J. M. Lindsay 5.00, M. F. Dibble 5.00, Mrs. W. Fairchild 20.00, F. Cramer 100.00, Friends of the cause in N. Y. for Italian Mission 27.76.

Gen. T. & M. Society.

Jesse Moreton \$5.00, E. H. Woolsey 5.00.

Swedish Mission.

John Deedon \$4.00.

S. D. A. P. Association.

M. K. Owen (deceased) \$300.00.

Gen. Conf. Fund.

Wealthy McNitt (s. b.) 4.00, Bladen Springs No. 1 (s. b.) 5.80, also 5.81, Bladen Springs No. 1 (s. b.) 4.60.