

The Advent Review

AND SABBATH HERALD.

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

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THE CADI'S STRATAGEM—A TURKISH TALE.

A poor widow's cottage chanced to stand
hard by the Calif's palace; and he sought,
for his own use, to buy her bit of land;
but all in vain—the land could not be bought!

"It was my husband's home," the woman said,
"Who, dying, left it to his loving wife;
I will I dwell in honor of the dead,
Nor with it part until I part with life!"

The haughty Calif's anger knew no bound,
that thus the dame withstood him to his face;
for he razed the cottage to the ground,
and built a grand pavilion in its place.

One night to the Cadi then, the widow goes,
and asks for justice at his honor's hand;
"Give me a while," the Cadi said, and rose;
"Allah is great, and hears your just demand!"

With an empty sack he took his way
to the pavilion, where he chanced to meet
the Calif at the door. "Great sire! I pray
a little of the earth beneath your feet;

Enough to fill," the Cadi said, "this sack."
"It is granted!" said the Calif, laughing loud;
"Now, please to put the load upon my back,
Most potent prince!"—and reverentially bowed.

"I should surely fail," said the Calif,
"Should I essay to lift a load so great;
Such a task my strength would not avail;
My porter would be crushed beneath the weight."

"The prince of believers!" said the Cadi, then,
"If this be even so, how wilt thou fare
the great day of final Judgment when
the weight of ALL this land thou hast to bear?"

The Calif, stricken with remorse, exclaimed,
"Allah is Allah—be his name adored!
Wit and wisdom thou art justly famed;
This day shall see the widow's land restored."

And for this wrong I did the woman's land,
tearing down her house, I thus atone;
The fine pavilion in its place shall stand;
With the soil, the building is her own!" —Sel.

The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ
shall judge the quick and the dead at his appearing and his
coming; PREACH THE WORD. 2 Tim. 4:1, 2.

CAN WE KNOW?

BY ELD. D. M. CANRIGHT.

But ye, brethren, are not in darkness, that
day should overtake you as a thief." 1 Thess.

Dear reader, we ask your candid atten-
tion to the following important scriptural
positions:—

The prophecies of the Bible can be understood. Is not the holy Bible a revelation from God? Certainly. But if any of it is not to be understood, that part is not a revelation. Why should God give to men a book which they cannot possibly understand? This would be unwise and unjust. No; the Lord has not done so. Read 2 Pet. 1:19; Deut. 29:29. But we are specially enjoined to hear and understand the book of Daniel. Jesus says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Matt. 24:15. Of the prophecies of Revelation we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein; for the time is at hand." Rev. 1:3. These scriptures plainly declare that these prophecies are to be read and understood. *The second advent of Christ will be literal.* It will not be spiritual, symbol-

ical, figurative, or in any way mystical. He once came to this earth actually, personally, literally. He was born of a woman, walked on our earth, breathed its air, ate of its fruit, drank of its water, died, arose, and ascended to Heaven. This same literal Jesus is really coming back again. Listen to what the angels said to the apostles when Jesus ascended to Heaven: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Who is to return? This same Jesus. How? Just as he went into heaven. Language could not be plainer or more positive. John exclaims, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. In harmony with this Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. Notice, the Lord *himself* is to come. It is not to be somebody else; it is not simply his Spirit, but the Lord himself. The language of Jesus upon this point is as plain as language can be. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:26, 27, 30.

The second advent of Christ was the constant theme with all the apostles and Bible writers. For this they looked, and watched, and hoped, and longed, and prayed. If they warned sinners, it was in view of that event; if they comforted saints, it was with that hope; if they consoled themselves it was in view of this. The coming of the Lord was constantly on their lips. I have space to quote only a few scriptures. Please take your Bible and look out the rest. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil 3:20. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:10. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. See also John 14:3; Acts 1:11, 26; Titus 2:13; 1 Pet. 5:4; Rev. 22:20. But what a sad change has come over the professed church of Christ! In these days, little or nothing is said about the advent any more; and those who do preach about it are despised and persecuted. Reader, why is this?

The apostles did not look for the coming of the Lord to take place in their day. Now we hear men everywhere say, "You can tell nothing about the coming of the Lord. He may come to-night, or it may be ten thousand years hence." But this is not the way Bible writers talked. They did not think it would come in their day; but they did teach that after certain things had happened it would come. Thus Paul says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ,

and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:1-3. By this we see that Paul knew the coming of the Lord was not near in his day. The great apostasy must first come. Peter knew that he would die before the Lord came. See 2 Peter 1:14. And Jesus warned them not to look for that event too soon. Matt. 24:6. But all those things have come to pass of which Paul, and Jesus, and all the prophets spoke; hence we should now look for it.

No one knows the definite day or time of the second advent. This is so plainly declared that it is strange that any person could believe otherwise; for thus Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36.

We have no sympathy with those who set the day or year for the Lord to come. We have never done it, and have always opposed those who do set the time. When we begin to preach in a place, our opponents are anxious to give the impression that we are those fanatical people who are constantly setting the day for the Lord to come. Be it understood that this is a slander. We do no such thing.

We can know when it is near, can know when the last generation has come. To this proposition we invite the careful attention of the reader. There are two extremes upon this question, both of which are entirely wrong and unscriptural. The first extreme is to set the definite time for the Lord to come. This is in direct opposition to the plain word of God. The other extreme is to teach that nothing can be known about it; that it may come to-night, or that it may be ten thousand years in the future. This position is just as far from the truth as the other, and is just as squarely opposed to the Bible, as we will now show. In answer to the question, "What shall be the sign of thy coming?" Jesus said that there should be signs in the sun, moon and stars, &c. Luke 21:25, 26. Then he says, "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

When they shall see these signs *begin* to come to pass, then they are to look up, watching for the Lord to come. After giving the parable of the fig-tree he says, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Verse 31. How plain this declaration is. When they see these signs come to pass, they are to know that the kingdom is nigh at hand. Then we can know something about it, we can know when it is nigh. The next verse tells us how near we can know: "Verily I say unto you, This generation shall not pass away, till all be fulfilled." Verse 32. What generation? The answer is given. When ye see these things *begin* to come to pass, then this generation shall not pass away. See verses 28-32. That is, when the last generation has come, to them the Lord will begin to give the signs of the end. So when we see the signs commence, then we are to know certainly that that generation is not to pass till the Lord shall come. The same plain truth is stated in Mark 13:29; Matt. 24:32-37.

That the righteous will not be in darkness concerning the coming of the Lord is plainly declared by the apostle. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. And Jesus says, "If therefore thou shalt not watch, I will come on thee as a

thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. Those who do not watch will be overtaken as by a thief; but if they do watch will they also be thus overtaken? No, indeed; for having seen the signs of the advent near, they are expecting and watching for it.

In all similar events in past ages the Lord has ever given a warning to his people, and even to the wicked, of what is coming. How was it in the days of the flood? The Lord did not bring the flood in a moment, without any warning; but long beforehand he revealed it to Noah, the only righteous man upon the earth, in order that he might be prepared for it. Then through him the Lord warned the ungodly world of what was coming, though they did not believe it. So at the overthrow of Sodom, the Lord first revealed to Abraham, his righteous servant, what he was about to do. See Gen. 18. Then he warned Lot of what was coming, that he might be prepared. Through Lot he warned the ungodly inhabitants of Sodom, but they mocked at him. So when the Lord proposed to overthrow Nineveh he sent his servant Jonah to warn them.

At the first advent of Christ the Lord by special providence raised up John the Baptist to go before him with a solemn message announcing his immediate coming. The righteous in that generation were not only expecting him to come soon, but they knew that that generation would not pass till he did come. See the case of Simeon and Anna. Luke 2:25, 36. For eighty-four years Anna had been waiting in the temple watching for the coming of the Lord; and Simeon knew that he should not die till he saw the Lord. Numerous other similar cases might be mentioned, all teaching this one fact, that the Lord is a merciful being, not willing that any should perish. He always gives, not only his servants, but even the wicked, a fair warning of what is coming.

Is it reasonable to believe that the Lord would warn the world of such events as the flood, the fall of Sodom, the first advent, etc., and yet will give no warning when the final close of all things is about to take place? Consider what a wonderful event that will be. It will be the Judgment of the great day; it will be the coming of Christ with all the glory of the Father, and the millions of angels. The dead who have slept for thousands of years will be raised. It will be the end of probation, the closing up of all human history. Everything on this earth shall come to an end, and God's controversy with man shall close.

Reader, do you think that such solemn and awful events as these will transpire without one breath of warning either to saint or sinner? I beseech you to stop and think of this matter. If these things are so, it is all-important that you should not be deceived about it. If they are not so it will not harm you to investigate the matter. Are you willing to learn the truth, or do you choose to remain in darkness? You now have a chance to learn all about this important subject if you will. Present your objections, and we will answer them. Come and hear. But if these things are so, are you ready, and could you with uplifted eyes, exclaim, "Lo, this is our God, we have waited for him, and he will save us?" Are you reconciled to God? Is your peace made with Heaven? Do you love Jesus? Are you living a holy life? Are you prepared for the Judgment? What are you doing to secure eternal life? Remember that God has claims upon you. If you do not attend to these things, you will lose your soul. You have the Bible, the gospel, and every possible advantage you could ask. Will you disregard all these things, and be lost at last?

NATIONS can better win success by noble deeds than by the cruel destruction of human life for selfish aims.

MINNESOTA CAMP-MEETING.

BY MRS. E. G. WHITE.

We should have been on the camp-ground at Eagle Lake, Minnesota, Thursday evening, June 24, 1875; but we learned that there was an impassable break in the road, occasioned by the severe storm of the previous night, which would detain us twenty-four hours. We took a room at the Jewell House, and were weary enough to have a thorough night's rest at Winona.

Friday noon we took the cars at Winona and went on about sixteen miles, and came to a halt. We were informed that we could go no farther, for the freight train in passing over the repaired break had broken through. We remained on the track six hours. This delay brought us to Eagle Lake at three o'clock Sabbath morning. We met a hearty reception from our brethren. Nearly everything upon the ground was drenched by the recent heavy rain, but they did not appear discouraged. Meetings had been in session since Thursday. Three discourses had been given with good effect.

Sabbath morning meetings were commenced under the tent for prayer and conference. Bro. Smith made appropriate remarks at the beginning of the meeting. I felt free in speaking about fifteen minutes, entreating all present to improve this opportunity of seeking the Lord. Our first work should be to search our own hearts and put away from them everything that is grievous to the Spirit of the Lord. Here in this convocation meeting was a favorable time for all of us to humble our hearts, by confessing our sins and faults, and to come near to God by repentance and faith, that we might feel an assurance of his love.

We lack in faith and love. We must exercise faith in God and cherish love in our hearts for him, love for the truth, and love for one another. We must do this if we prepare the way for the Holy Spirit.

Many then bore testimony, the substance of which I will give as the brethren and sisters spoke.

A sister says she is one of the most needy. She has had quite an experience in the work, but has not made that advancement which she might; she now feels that she must make an entire surrender to God.

A brother says he cannot be satisfied until he becomes strong through Jesus and gains the victory over sin in his own heart.

Another brother is thankful God has spared his life to be present at this meeting. He has come to gain strength to be a better Christian, a man devoted to God, carrying out his faith in his every-day life.

A sister says she is determined to live like a humble follower of Jesus. Her trials sometimes seem greater than she can bear; then, again, she thinks these trials are to help her to endure and be a more perfect follower of Jesus. She wishes her daily life and her conversation to redound to the glory of God. She wants to be approved of her Heavenly Father.

A brother says he came a long way to this meeting, that he might receive a blessing here; he did not want to go away disappointed. He feels that he has an individual work to do; he wants to accomplish this work; he wants the crown that is to be given to the faithful.

A sister says that she loves Jesus, but feels that she has not the spirit of prayer and deep sympathy for his cause that she should have.

A brother says that he wants to get right before God, and thanks him for the good he has received during this meeting. He has here realized the blessing of God.

Another brother says he has been admonished of the fact that the minister cannot do the work assigned to him. He must perform it himself; he must humble his heart, confess his sins and live a better life; contact with the world has had a chilling and withering influence upon his spirituality. To-day he wants to be sanctified through the truth. It is the truth that makes us free. Another brother testifies that he is earnestly seeking for sanctification through the truth.

A brother bears testimony that it is good to be engaged in the work of God. He has been trying to redeem the failures of his past life. In searching his heart, that he might the better understand his own defects, he has felt the blessing of God. He wants to derive all the benefit possible from this meeting.

A brother rejoices that he feels a hungering and thirsting for righteousness. He desires the Christian graces to be continually growing in his character and life.

A sister rejoices to meet so many friends interested in the truth. She had made a great effort to come to the meeting, and was trying to overcome the enemy and make sure of the kingdom.

One brother says he is reminded by this gathering of the great assembly which shall meet, from the east and the west, the north and the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven.

A sister feels most unworthy of all. This is the first camp-meeting she has attended. She thanks God for the good she has received.

A brother says he was at the camp-meeting one year ago, and there resolved to live a better life. He thinks he has made some progress and has been struggling to gain a victory over his sins. Another brother came to the meeting hoping to receive the blessing of God, and he has not been disappointed. He says if we place ourselves in a right position toward God, we may have a rich flow of his Spirit in our hearts.

A brother says he is seeking to bring his body into subjection, that appetite and passion may be under the control of his will.

A brother says it is good for him to be here. He has progressed some since one year ago. If we put our trust in God he will not forsake us. He has been blessed this morning. He sees that he has done many things that are wrong; he has indulged appetite to his injury; he has used tobacco; he feels that it is necessary for him to overcome this unnatural appetite. He wants to serve God with his whole soul, mind, and strength. The Lord has a work for him to do, which no one can perform for him.

Another brother says that God has spared his life and granted him the desire of his heart in enabling him to come to this camp-meeting. He wants to put himself in the way to receive the blessing of God. He has been afflicted—been brought near the gates of death; he had promised the Lord to surrender all to Christ. He has been searching his heart and finds he has much to do to perfect a Christian character. He has suffered much pain because of the violation of the laws of his being. He feels that he has been taken into the stripping room, where, through a severe process, the Lord has brought him to see himself, in all his sinfulness. He must make clean work for eternity.

A sister says she is thankful that God has spared her life to enjoy this privilege. She wants to be a Christian; she knows it is a great thing to become one, for it is to be Christ-like. She does not want to be almost a follower of Jesus, but a full, earnest, cheerful, disciple of her Saviour.

Another sister expresses great thankfulness that she has the privilege of attending the meeting. She has been keeping the commandments of God.

A Swedish sister desires the help of God, that she may smooth off the sharp and rough points of her character. She wants to see her companion love and obey the law of God. A brother says he came a long way to attend this meeting, hoping to obtain more strength and grace; he has not been disappointed. He wants to live the life of a faithful Christian.

Another brother says he wants to stand as a witness for God. He is unworthy to bear the name of Christian; his life has not done honor to his profession; if God will be so gracious as to spare him to meet his friends in camp-meeting another year, he will endeavor to have a better testimony to bear.

A sister says she wants the rubbish removed from the door of her heart, that the spirit of Jesus may come in. Her heart has been troubled; she has carried her burden to Jesus, and knows that he will not forsake those who trust in him. She wants to be worthy to be called, with truth, a child of God. Her trials have been great, but God will not call her to pass through more than he will give her grace to endure.

A Swedish brother says that one year ago he promised that he would go home from that meeting and try to live up to his profession; his efforts have been with some success, but as he looks back to-day and sees how many crooked paths his feet have made, he feels deeply humbled. He is inclined to be hasty and impatient of speech in his family; he will make more earnest efforts to overcome this failing; he must be right at home in his actions and example, and he will be in the strength of God.

A sister says she will now, just now, open the door of her heart and let her Saviour in. She desires to get nearer to God.

A brother says he is determined to walk in all the commandments of God. Last year he heard others give their testimony, but he did not take his cross nor do his duty; he now felt that he must confess his fault. Let us all confess our faults, and pray for one another, that we may be healed of our infirmities.

A Seventh-day Baptist minister says he came to this meeting, after weary weeks of anticipation, to obtain the blessing of God. That blessing he has found. He was deeply affected, said he was a stranger to the most of those present, yet he felt that he was brought near to his brethren through the love of Jesus Christ. He came for the purpose, first, of receiving the blessing of God. Secondly, to observe and hear. He wanted to ascertain if professing a greater light and deeper truth was accompanied by a fuller consecration; if we are no better than other people who do not profess to have received new and greater light, then our faith is of no more virtue than theirs. He was rejoiced and made glad to hear the testimonies that were reaching down into the heart, seeking a deeper work of grace, equally important as, and corresponding with, the great and sacred truths which are professed, seeking for a better, higher, diviner life. If this is your aim and object, as I trust and believe, let me call you brethren, and we will unite as one. Let no discouragement deter you; some have felt, as they have expressed themselves, almost like giving up, because of the trials that beset them. They should remember that these afflictions are helpers in their spiritual lives, if only they stand fast under them, and bind them closer to their Father.

Yesterday the storm broke down a tree upon the encampment; this tree had stood among many trees, sheltered and protected by them; had it stood alone, in the open ground, and been blown hither and thither, its roots would have struck deeper down, and become more firmly established in the soil; it could have then resisted the tempest, and stood firmly beneath the shock of the hurricane. When great trials oppress you and threaten to crush you, dig deep and plant your roots firmly in the unyielding truth and wisdom of God, that you may stand and be strong. After a quarter of a century spent in enduring the conflicts and storms of life, he was more determined than ever before to hold fast the hope and fight the good warfare to the end.

A brother says he cannot allow this meeting to pass and this precious opportunity to be lost without testifying as to what God has done for him. He has been, for years, seeking to serve God. He now sees, as never before, what slow progress he has made. He is just beginning to see the sharp points and rough corners of his character; he feels that these traits are becoming more firmly fixed; he has asked God to help him to overcome them, to cherish humility and to bear the cross; but the cross has lacerated him in bearing it. The commandments of God are very broad; he wants to claim the Father's blessing through obedience.

A sister says she is trying to keep God's law and to love her Saviour with all her heart. Another says she has been trying to prepare her heart to receive a blessing and has been amply paid.

Still another sister says that the more and better we love God, the better we can see our guilt in transgressing the law of God. The blinder we are to our sins, the less importance we attach to the keeping of that law. The better we love God's commandments, the more precious will Jesus be to us, and the more grievous will sin appear.

A brother says his heart has rejoiced since he came on the ground; he is glad to meet old familiar friends. The enemy has tried hard to get him, but he is determined to press his way to the kingdom, there to meet his brethren and sisters, and rejoice with them in the final triumph.

A sister testifies that she loves Jesus and present truth; she has to make quite a sacrifice, but the Lord blesses her in making it. A brother says he is thankful indeed for this great privilege.

A sister is determined to press onward and make sure progress Heavenward.

A brother says that seventeen years ago, in the State of New York, he enlisted in the army of the Lord; he had idols which he could not then give up; the truth did not take deep enough hold on his heart to enable him to overcome; he had been opposed to the gifts, but for five or six months he has been strong in keeping the law of God, and has patiently endeavored to break off his wrong habits. This brother came,

and with weeping confessed the bitterness of feeling he has had toward me, and hard speeches he has made to others regard to me; he asked my forgiveness, told him I forgave him as freely as I forgave me.

A brother says he has been keeping commandments of God some two years, feels more at home in the company of children than with his own relatives, oppose our faith; he feels that he must by self and bear the cross.

A brother wants to stand as a witness for Jesus; he confesses that when he was home his motives were not right in going to this meeting; he wanted to see what was to be seen, to visit with friends, have a "good time;" but now he feels he must have a work done for himself, wants to be strong in the truth, to his Bible and consecrate himself to the work of God.

A brother says he is glad that he has God and loves his people. He has kept the Sabbath for more than twenty years, it is his experience that "great peace" they who love Thy law." He has unshaken faith in the Scriptures; he has no doubts regarding their truth; but he must have works accompanying his faith; for without works is dead, being alone desires to know the will of God and in obedience to it, and be sanctified to the truth. Brethren, let us hold on to his promises, pleading with his strength to fight the good fight of and lay hold of eternal life.

A brother rejoices that he has this privilege. The meetings have done him good for him to hear the testimonies of those whom he knew years ago. He desires to be true to his profession. He had trials; sometimes they seemed more than he could well endure; he has upon God and laid his troubles before him, and he has been greatly strengthened by doing.

A brother says he has rough ways, he wants to make smooth; he must get off from all things that hinder his advancement in the divine life; the love of self should be uppermost, and he should be willing to make everything subservient to His cause. He wants to gain the victory on shore. He wants all his acts and words to be in direct harmony with the will of God.

A brother says he believes the great glorious gospel truths. He wants to be in the kingdom. He feels unworthy; he feels that it depends upon his actions whether he makes his way to Heaven or not. He feels that God weighs his deeds in the balance, and he wants a clean record in Heaven.

A sister says she thanks God for this meeting, but is sorry to confess that she lacks patience in her family; she wishes to especially pray that she may overcome this sin.

A brother says he feels like pressing on, he has trials, and almost every day a combat with which to contend. He has broken up idols and it is difficult for him to get on; he does not progress as he would if he had cut loose from these hindrances; he feels that he must give up everything that would be in the way of his spiritual advancement, and be diligent to make calling and election sure.

A sister says she is thankful that she came up to this meeting. There was the appearance of a storm; she asked God if the storm might be stayed. It looked dark all night, but did not rain, and she started the following morning. The storm was a part of the way in the rain, but she did not mind; she had received many blessings since she came on the ground. She had many trials, but thought that she was all for the best, and would trust in God to bring her through them all.

A brother says he desires to serve God in spirit and in truth; he wants his life to be acceptable in the sight of God. He has but a short time to serve the Lord of truth, he wants the principles of truth to be exemplified in his every act, and that the fear of God kept continually before him. Four now rose at the same time. One sister says that she is a great sinner and wishes to be converted.

A brother says, "I feel thankful for what mine eyes have seen and mine ears have heard. These cheering testimonies have met a response in my heart. I want to be strong in hope and faithful in obedience to all the commandments of God, and to receive the reward of eternal life."

A Methodist sister says the Lord is good. She is thankful that he has given her enough of his Spirit that she can manifest the power and love of God manifest in the souls of this people. She is

fold, but feels that the Lord is among
 A sister says she feels that, only through
 she must put away. During the past
 when she thought she was strong,
 was made to see her weakness. She
 to this meeting to find Jesus. She
 to hide behind that Friend, as sis-
 White has shown us it is only through
 assisting grace of the Redeemer that
 can overcome and have eternal life.
 A sister says she loves the Lord, but she
 on says and does that which is wrong;
 has hindered her progress. She has
 severe conflicts and passed through
 trying scenes; but the Lord has sus-
 her, and been to her a very present
 in time of trouble.
 A brother says that he has learned it is
 to serve God. He has dedicated his
 self to the Lord, and feels that it is
 small a gift. He is determined to serve
 to the best of his ability.
 A brother says he has been trying for many
 to keep the commandments of God.
 can say with truth that it pays even in
 life to serve God. He intends to try,
 in this day, to serve him more faithfully.
 A sister says that it is good to be here.
 thanks God that he has seen fit to call
 into his service. She knows that if
 does her part, he will not fail to do his.
 may always trust him; for he will never
 forsake us.
 A brother says he feels great need of
 humbling himself before God. He has
 guilty of a disposition to find fault;
 feels like asking the forgiveness of God
 of his brethren and sisters.
 A sister testifies that the Lord has been
 to her. She praises his name for his
 which she has felt in her heart since
 came to this camp-meeting. She feels
 she must give herself and all she
 into the hands of God, and trust him
 keep and care for that which she has
 trusted to him.
 A sister says she is waiting for Jesus; she
 to be among the children of God
 when he shall appear. She feels that she
 forsake her sins and obey the require-
 ments of God, watching, waiting and pray-
 ing that she may be, at last, of that num-
 ber that have washed their robes and made
 them white in the blood of the Lamb.
 A brother says he feels happy in the
 although he knows himself to be an un-
 faithful follower and keeper of his command-
 ments. He has had a hard time to get
 going, but he is not discouraged, but means
 to press on till he gains the reward of him
 who overcomes.
 A Danish brother says he feels that the
 that he has heard is testing his heart.
 knows that he must get nearer to God.
 is an individual work that must be done
 to each heart, and his only course is to
 cling to the Father.
 His heart beats in unison with the hearts of
 his brethren, and his soul cries out, "Your
 God is my God, and your people are my
 people." If he cannot live in peace and
 harmony with his brethren in this world,
 surely he cannot in the world to come.
 A Norwegian says he wants to try to
 like the Lord and be a complete overcomer.
 says that the Lord has been very good
 to him, and very merciful in his dealings
 with him. He has not a single complaint
 to make.
 Four upon their feet at once. A broth-
 er says that it is good for him to be here.
 is glad to hear these good, cheering
 testimonies. He is trying to seek God
 that he may have a correct understanding
 of his will, and do the work that God has
 given him to do. He feels that it is an
 important time for all. We must not neg-
 lect the work of God, and our souls should
 be fruitful in the knowledge of his will.
 A sister says she rejoices in the good
 sayers and testimonies she has heard;
 they have done her good. She wants a
 new conversion to God and to his service.
 A brother came up here with the de-
 sires and expectation of receiving a great
 blessing on this camp-ground. He thinks
 that it is necessary for him to humble his
 heart before God, before he can enter upon
 his work with renewed zeal. He feels that
 he must have the patience, meekness and hu-
 mility of Christ. He is determined to be
 a better man, through the grace of God,
 than his labors may be acceptable to him.
 He wants to be a faithful servant of Christ,
 that he may share the glorious reward
 promised to them who remain steadfast to
 the end.
 (To be Continued.)

SAMSON.

SAMSON had a strange and unfortunate preference for vain and outlandish associates, when it seems that he might have found virtuous and noble and excellent persons, of great moral worth, much more conveniently. It seems clear that he passed by the worthy and estimable, who were near his home, and risked his life among hostile foes, to gratify a singular taste for strange company in foreign lands.

But the penalty came; his friends in his new home turned traitors. His head was shaven, his body was put in chains, and his eyes were put out.

May not Samson represent the church of God, forever panting for worldly gain and honor, and worldly friendship? And may not Delilah, treacherous Delilah, represent the world, alluring only to betray? When she finally prevailed upon the church to set aside the law of God and the gifts of the Spirit, then she caused the locks of the antitypical Samson to fall. He lost his great strength and fell into Satan's snare; next, his eyes were destroyed. So the church, in rejecting the gifts, was made sightless. The gift of prophecy and other gifts were laid aside, and spiritual blindness ensued, and the poor church was shut up in the world's prison-house. There she lies, prostrate, in submission to her cruel captors.

But look! the locks of Samson in his long confinement, began to grow again; so the antitypical Samson is now refreshing his wasted powers, and he thinks of the long-rejected gifts. His soul expands and glows in hope of coming events, the time of his thralldom is nearly at an end; he will yet exult in his former glory. The Delilahs of Philistia will yet hear of his glorious victories over treachery and deceit.

Even so the church of God in the last days is waking up in her gloomy prison-house to the fact that she has given away the secret of her power and strength; and she is also becoming aware of the fact that spiritual blindness is the result of the loss of power to ward off the enemy. But signs of returning power are appearing. Her last victory will surpass all her former triumphs.

JOS. CLARKE.

SELF-DECEPTION.

"THE heart is deceitful above all things, and desperately wicked." The carnal mind "is not subject to the law of God, neither indeed can be."

In view of these scriptures how very careful every one should be lest he should be deceived, and lose life at last. Nothing but entire consecration and obedience to the will of God can save us. It is a great thing to be able to understand the mind of the Spirit of God, and to detect the influence of Satan. The only safety is in clinging to the word of God. If a spirit leads me to use my tongue in speaking evil of my neighbor, and teaches another that he must keep the door of his lips, the word of God must decide against me, and it will be seen that my spirit is an evil one.

And how will it be in regard to the seventh and first-day Sabbaths? Says one, I have been greatly blessed while in the observance of the first-day as the Sabbath. I have prayed God to show me my duty, and if God will convince me that it is my duty to keep the Sabbath I will do it. Thus they rest, waiting for God to perform some miracle to convince them against their will. Evidently the word of God should settle this controversy, and the true child of God should say, "That word I will follow."

Here is great danger of self-deception. Our kind Father in Heaven has graciously given us his law, has seen fit to choose his own rest-day, has never altered one iota of that law, and has never promised any other evidence aside from his word, assisted by the Holy Spirit, to convince his erring children. And the Spirit and the word agree.

The case of the trance medium spoken of by Bro. Osborn, in REVIEW, is a good illustration. This man, with others, read the Bible, and prayed God to guide him in his investigation of spiritualism. This man, for aught we know, had been a Christian. Where did he make his mistake? Evidently in looking into spiritualism instead of the word of God. There he would have found spiritualism denounced; he could have seen that the curse of God was upon it, and that it was a serpent from the bottomless pit. But he read the word, and then, with prayer upon his lips, went into spiritualism.

Oh! how many are making the same sad mistake in their investigation of the solemn work of the third message. They fear, yea, they are almost persuaded that this is the

work of God. But they look at their circumstances, at the world, their worldly comfort, and at past experience, and finally settle down, with the word of God before them, and prayer upon their lips, waiting for high Heaven to convince them. Oh, fatal delusion! They will be convinced, but too late. May we be awake to the deceptions of the human heart, and overcome at last.

H. F. PHELPS.

THE PROSPECT.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. Blessed promise! Cheering thought to the weary, toiling pilgrim! His long-cherished hopes are soon to be fully realized. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

From the present we are to look forward to the future, and contemplate the grand yet solemn event of Christ's second advent to this earth. Our Lord has gone to receive the kingdom. He will come in his glory, and in the glory of his Father, with all the holy angels. Then, and not till then, shall Dan. 7:18, have its literal fulfillment. But the saints of the Most High shall take the kingdom, and shall possess the kingdom forever, even forever and ever. The signs of the times indicate that the coming of the Lord draweth nigh. And when he comes, he will come to our complete salvation. He will confer upon us the inheritance which is incorruptible, undefiled, and that fadeth not away. He will come, and then shall the righteous shine forth as the sun in the kingdom of the Father.

Most glorious prospect for the saints of God! They shall be delivered from the bondage of corruption, and shall be admitted into the glorious liberty of the children of God. Rom. 8:21. Let us look forward to the time of our redemption with joyful anticipation, taking the word of God as the man of our counsel and the guide of our lives. Let us bring ourselves into strict conformity to the law of God. And while we meditate upon the commandments of God and the faith of Jesus, let us, dear reader, associate Gethsemane and Calvary with our Lord's descent in the clouds and his glorious reign with his saints. He suffered on earth. He now pleads in Heaven. The work of atonement will soon be completed. The decree will go forth, "He that is filthy, let him be filthy still." The door of mercy will be forever closed. The servants of God will have been sealed with the seal of the living God. Rev. 7:3. And Jesus will come forth to snap the bands of death, to raise the sleeping saints, and translate the living righteous. 1 Thess. 4:15-17. Well may we call upon our absent Lord as did one of old, "Come, Lord Jesus, come quickly." M. WOOD.

Boston, April, 1876.

BENEFITS OF THE LAW.

It is stated in 1 Tim. 4:8, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Godliness is "a careful observance of the laws of God, and a performance of religious duties, proceeding from love and reverence for the divine character and commands."—Webster.

A careful observance of God's law is profitable in and for the present life, according to the above scripture. Many seem to doubt this, and think that the only benefit to be derived from the observance of the law of the Lord is in the life to come. To more clearly demonstrate its profit in the present life we will look at the results of a careful observance of some of God's commandments, and an utter violation of them.

The fifth commandment says, "Honor thy father and thy mother." Is this profitable in the life that now is? In order to fully test the matter let us suppose that in one community this commandment is universally violated and in another it is universally obeyed. In which of these communities would you prefer to live? In which would you expect the most worldly prosperity? You would not expect to prosper where every family was in a quarrel

from morning till night, from week to week, and year to year; where there were neither schools nor churches; for these could not exist without order, which simply means obedience to properly constituted authority. And if children and youth do not respect and honor their parents it is morally certain that they will no one else. How many such generations would it take to carry us back to a worse barbarism than now afflicts any part of the world.

Now look at the other community where all obey and honor their parents. Love, joy, peace, and happiness are in every dwelling and throughout the whole community. The actions and influence of every child, every youth, is tending toward one or the other of these results.

"Thou shalt not steal" is another of God's commandments. Suppose every person in the world a consummate thief! Could any kind of business be carried on to any profit? No; for there would be no inducement to work, as everything would be stolen, and under the supposition that every body is breaking this commandment, and that continually, there would be no one inclined to honest work.

But with this commandment universally observed, how changed the scene. Not a thief in the world! What an improvement on the present state of things! How much better to have God's will done! There is real profit in obeying this commandment.

Let us try another: "Thou shalt not kill." Think of the world as one grand mob of murderers seized with an insatiable desire for blood. Parents and children, brothers and sisters, husbands and wives, life-long friends, imbruing their hands in one another's life-blood. Horrid scene! The poet's dream of darkness would be more than realized. The pall of death would settle down upon a world of murderers. God's law, then, is profitable, not only to the securing of our property, but our very lives. God's law is perfect, and its violation brings evil only, and that continually. Look at the idolatrous nations. They are far below the nations not wholly given to idolatry, in wealth, intelligence, civilization, and morals.

Neither would the results following a universal violation of the commandments against swearing, lying, or adultery be any better; but would work anarchy, desolation, and ruin in the present life, and shut out all possible prospect of the life to come.

This being the result of the violation of each one of the ten commandments separately, what would be the state of the world if every one of them were broken by everybody, and that continually? Now change the scene. Let the whole world keep every one of God's holy precepts. No turmoil, no trouble, no war; no prisons; neither constable nor sheriff; neither judge nor jury; no armies to support; no taxes to pay—every man could then sit under his own vine and fig-tree, and none would molest or make him afraid. Would not sorrow and sighing flee away, and love, joy, and peace reign with undisputed sway?

"Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Obedience to God's law makes men happy in this life, and gives them the life to come through Jesus Christ our Lord. J. LAMONT.

Peoria, Kansas.

A WELL-MERITED REBUKE.

A CERTAIN writer administers a sharp rebuke to those persons who are lavish in everything but charity, and says, "I have seen a woman professing to love Christ more than the world, clad in a silk dress costing \$75; make-up and trimming of same, \$40; bonnet, or apology for one, \$35; velvet mantle, \$150; diamond ring, \$500; watch, chain, ring, and other trappings, \$300; total, \$1,100—all hung upon one frail, dying worm. At a meeting in behalf of homeless wanderers in New York, I have seen her wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution box came round, take from a well-filled portmanteau, of costly workmanship, twenty-five cents to aid the society to promote their welfare."

MANY people do not seem to have heard, or if they have heard, to appreciate, the shrewdness and wit of the late Dr. John Ritchie's reply to one who disapproved of his going up and down the country and resorting to agitation. "Agitation," said John, "what good in the world was ever done without agitation? We cannot make butter even without it."

LAZINESS begins in cobwebs, and ends in iron chains.

The Review and Herald.

'Sanctify them through Thy Truth; Thy Word is Truth.'
BATTLE CREEK, MICH., FIFTH-DAY, APRIL 27, 1876.

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

CONFERENCE ADDRESS.

Progress and Wants of the Cause.

OURS is a missionary work. We are constantly pressing our way on to new ground. And the Lord goes out before us, and manifests his power in the conversion of men, without our instrumentality, to the very unpopular sentiments we hold dear. Our publications are doing a great work. Those tracts already printed in the French, German, Danish, and Swedish tongues are reaching many precious souls in our own good country, and are finding their way to the Old World, and alone, without the living teacher, are converting strong men to the present truth.

THE DANES.

Eld. Olsen, president of the Wisconsin Conference, is in possession of letters from Denmark giving the information that three ministers in that country have embraced the doctrines of the third angel's message, and that one of them has been successful in bringing over to the faith six persons as the fruits of his labor. This state of things in old Denmark makes it necessary that a teacher of the present truth should go from this country to that without delay, to open that as a missionary field, and establish the work there. 'As much as he is needed in this country, we see no way to give the proper assistance demanded at this time, only to send Eld. Matteson as a missionary to Denmark.

The foregoing relative to Denmark illustrates the progress and the wants of the cause in different parts of Europe and in our own country. This growth of the cause, constantly entering new ground, makes frequent changes of our feeble forces necessary, hence the importance of the extra session of the General Conference. The late Conference was truly a refreshing season to those who were present. Good news from all parts of the field was cheering. And there was great harmony of action and feeling by the members in the new measures taken for the advancement of the cause.

THE FRENCH.

No branch of the work received more attention than that among the French. The work among the French at the present time bears marks of the especial favor of God. The conversion of Bro. J. E. Morin in this country, an educated Frenchman from France, is truly wonderful, when we consider the simple means which the Lord employed in his conversion. Since he finished his education in the University of France he has traveled quite extensively. And while on a hunting tour in Northern New York he fell in company with a French Seventh-day Adventist from whom he received the Sabbath.

After spending a few days with Eld. Bourdeau he came to Battle Creek and was baptized, and has since labored successfully among the French in Illinois. He was at the recent Conference at Battle Creek, and has returned to Illinois, where he designs to remain until the camp-meeting in that State when he expects to be ordained and leave immediately for Europe to assist Eld. Andrews in translating, to act as interpreter, and to teach Elder Andrews and his children the French language more perfectly. He will thus relieve Elder Bourdeau to go to France, his much-desired field of labor. At Bro. Morin's especial request we had a most precious season of prayer with him before he left for Illinois.

SWITZERLAND.

But right here, while we were praising God for the valuable accession of Bro. Morin, the good news comes from Switzerland of the conversion of Prof. Louis Aufranc from the college at Locle, under the labors of Elder D. T. Bourdeau who has been giving a course of lectures in that city. Elder Bourdeau says:—

"There are twelve new converts here keeping the Sabbath. Most of these spoke in tenderness last Sabbath. The teacher of whom I wrote last week is firm in the truth and seems to be advancing in knowledge and experience. As soon as he became convinced of his duty to keep the Sabbath, he wrote as follows to the 'Commission d' Education':—

"LOCLE, MARCH 27, 1876.

"MR. PRESIDENT AND GENTLEMEN: Having become convinced that the first-day is not the day that we should keep as the day of rest, and that the seventh day is still the holy Sabbath of the Lord, my conscience does not per-

mit me to give lessons on Saturday. In case that you do me the favor of authorizing me to give the lessons of Saturday on other days, I shall cheerfully continue teaching in the college, and shall do this with a zeal and faithfulness that will answer to the debt of gratitude which I owe you. Be pleased, respected gentlemen, to receive the assurance of my esteem and faithfulness.

LOUIS AUFRANC.

"He then wrote the following letter to his pastor:—

"LOCLE, MARCH 27, 1876.

"MR. PERROCHET, DEAR PASTOR: In harmony with what I have just written to the 'Commission d' Education' I hereby inform you that the conferences held by M. Bourdeau have convinced me of the importance of sanctifying, not the first, but the seventh day of the week. Therefore, I send you my resignation as elder of the church. I pray you to believe me when I say that it is not mere caprice which has led me to pursue this course; for I was and am still attached in heart to the National church, in the bosom of which I was reared and instructed. I have resisted the convictions of my conscience for eight days, and it is after realizing much anguish that I have come to this decision. I have not sought for my temporal interests, but for the eternal interests of my soul.

"I leave you with tears, and pray you to still keep for me at least some of the affection that you have always manifested to me since I became acquainted with you. Be pleased to tell the members of the college that it is not without deep feeling that I leave them, if they cannot give me liberty of conscience; and if I do leave them, I shall bring with me fond recollections. Tell them also to judge me with that charity that you entertained us with yesterday; for it is not my own will that I seek (this were insanity), but the will of God, as I understand it.

"Respectfully yours,

"LOUIS AUFRANC."

"Upon receiving this letter the pastor requested Bro. A. to visit him. Bro. A. complied. The pastor labored hard to persuade this brother to retrace his steps, and said he hoped he (the brother) would take time to reflect and then recall his letter of resignation. The next day Bro. A. sent the pastor the following note:—

"MR. PERROCHET, PASTOR: Having reflected on all that you told me yesterday, and having read the passages that you referred me to, I cannot believe in the abolition of the Sabbath, and I still cleave to the restoration of the Sabbath, just as God gave it, whatever may be the temporal loss that I shall sustain. I stand by the decision of my first letter, and I pray you to tell the elder of the church, who will be called upon to replace me, to call on me to receive the accounts.

"Respectfully yours,

"LOUIS AUFRANC."

"Bro. A. has just placed in my hands an honorable discharge, signed by the president and secretary of the college, who express gratitude for Prof. A.'s long and faithful services, though they had hoped he would still continue a teacher of the first class. They also express hope that Bro. A. will prosper and find happiness in the new field of activity that circumstances may trace and open before him."

The conversion of Prof. Aufranc to the theory of truth as we find it in God's word is not the only cause of rejoicing we have in his case; but that one in his high position should break away from former associations so suddenly, and in a manner so gentlemanly and so Christian like as to secure the good will and parting blessing of his former pastor, employers, and associates, is indeed admirable. In the very start he has shown himself capable of uniting firmness in acting up to the convictions of his own mind with that gentleness and power of kindness which is the true ornament of a Christian.

THE PRESS IN EUROPE.

The way now seems fully open for Elder Andrews to commence publishing at Basel, Switzerland. At present he can hire his printing done. And, as we have said before in our prints, there is the sum of \$2,000 in the missionary treasury at Battle Creek subject to his order. And before this shall be exhausted our people will cast into the treasury liberally of their abundance. The time is not far distant when there will be connected with the European mission a complete office of publication controlled by our people and wholly devoted to publishing the present truth. And we recommend that W. C. White, president of the Pacific S. D. A. Publishing Association, and also business agent of that publishing house, be on

the ground before next New Years to take charge of our European Office. Mrs. Mary Kelsey White, his wife, local editor of the SIGNS OF THE TIMES, would have a favorable chance to finish her French, and to teach young men and young women the art of printing, for compositors for the new office.

The late Conference voted that \$10,000 be raised immediately to establish the press in Europe. It was understood by that Conference that this sum would be necessary to meet the immediate expenses of printing a paper and other publications as fast as they can be prepared, and to purchase printing material for the European Office excepting the presses. The sum of \$10,000 should be raised immediately, and all should be collected during the present year. Some weeks since we called for \$1000 men to help in this good work. But only two have responded at this date. It was the general opinion at the Conference that \$100 men should be called for, so we submit to this arrangement, and now call on all the friends of our great and growing cause to send in their pledges of \$100 each for the European press. In all cases where it is possible immediate payment should be made. Those who have not present cash, but have money at interest, which they cannot collect because of the hard times, can forward their notes payable in one year with use to the S. D. A. Publishing Association, located at Battle Creek, Mich. On the strength of such notes the Association can hire money.

We do not object to persons of limited circumstances in life donating less than \$100 each. But we recommend that these smaller sums which our poorer brethren cheerfully donate should be used for home missionary purposes, such as the circulation of the SIGNS OF THE TIMES; and that the necessary sum to establish the press in Europe and carry on printing there until the cause shall be self-sustaining should be donated by our more wealthy brethren who would regard it a pleasure to give \$100 each, or more.

THE SOUTH.

The Southern States now present inviting fields of labor. Elders Lane and Corliss are already in the field with their new tent in Virginia. Elder Osborn commences immediately with his new tent in Kentucky. And we are informed by a letter received at the REVIEW Office this morning (April 23), by a father in the gospel who has recently been preaching the Sabbath in Alabama, that already there are about one hundred Sabbath-keepers in that State. He says,

"As to the Sabbath, my attention was called to it by a brother from the State of Missouri, by the name of Blackman. I at once went into the investigation of the subject, I embraced the truth, and immediately began the observance of the seventh-day Sabbath, and at once began to teach it."

And Bro. S. H. King returns to us from Texas giving favorable accounts of that field. He states that there are already about forty Sabbath-keepers there, and many others investigating with deep interest. And it is also stated with confidence by these parties that if a laborer should enter that field under the sanction of the General Conference he would be well sustained.

It is with the deepest feeling and the most lively interest for the prosperity of the cause in all parts of the wide harvest field that the progress and the wants of the cause have been considered since the Conference by those in charge of the work. And after a season of prayer at the REVIEW Office for divine guidance this morning (April 23), it was decided that Eld. D. M. Canright be invited by the General Conference to enter the southern field at once and spend one week or more in each of the aforementioned States. We now look to the South as a favorable winter resort for our worn laborers instead of the more distant field of California. And we look forward to the time as not far distant when our lines of camp-meetings shall reach from Texas in early spring to Minnesota, and from Maine to Alabama in late autumn, covering a period of nine months in each year.

BATTLE CREEK COLLEGE.

From personal knowledge we are prepared to state that the Battle Creek College is in a prosperous condition. The teachers are earnest in their work, and united in their efforts for the best good of their pupils, as none but devoted Christian educators are. And there is a feeling of entire confidence and satisfaction on the part of the students. We venture the statement that there is not another school in all our land, where the moral and religious influence is as salutary as at the Battle Creek College.

Great changes have taken place at Battle

Creek. Long had been the struggle between a lax state of government, the tendency of which is always downward, and that thorough discipline and promptness to maintain the which ever bears upward, sustaining a moral and religious standard. But thank the right is in the ascendancy, and will prevail. There are those who are thoroughly aware of the importance of fortifying our institutions as safely as possible.

(Continued on first page of Supplement.)

THE SANCTUARY.

Seventeenth Paper.—Points of History.

How long the tabernacle remained in Shinarath after the capture of the ark, we are not informed. But it does not appear that God's glory of ark of his covenant, never returned to that place. The tabernacle next appears in the record, about seventy-nine years later, in the days of Saul, when we find it at Nob, 1 Sam. 21; Matt. 12:3, 4, a place about twelve miles west by north from Jerusalem. We again find it, twenty years later still, in the days of David and Solomon at Gibeon. 1 Chron. 16:33; 2 Chron. 1:3. This was about eight miles from Jerusalem. Here it remained thirty years till the building of the temple.

But where, during all this time was the ark of the covenant of the Lord? We left it at the battle of Ebenezer, where it was captured by the Philistines, and the lament went up that the glory had departed from Israel, for the ark of God was taken. Being essential to the tabernacle we must follow it till we find them to recover again.

The ark was retained in the land of the Philistines seven months. At Ashdod their king, Dagon, fell on two successive days before the second time his head and hands being severed, and nothing being left but the stump of the fishy part of the old idol. The priests of Dagon hurried it off to Gath; and from thence it was taken to Ekron; and both these cities were sorely smitten on account of its presence. "As says the record, 'they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his place, that it slay us not our people.'" 1 Sam. 5.

The providence of God was equally conspicuous in its return to the Israelitish people. To test the matter whether their calamities had been inflicted upon them by the hand of the God of Israel on account of the presence of the ark among them or not, the Philistines proposed that the ark with the golden trespass offerings should be put on a new cart, and that two cows, calves being shut up at home, should be attached to the cart, and left to take their own course. If they went up toward the coasts of Israel to Beth-shemesh, they would know that God had inflicted their evils upon them. But if they went according to their nature should only to their own home, they would know that it was only chance that had happened unto them.

It was done as they proposed; "and they took the straight way to the way of Beth-shemesh and went along the highway, lowing as they went." Then the Philistines knew that something more than chance was seen in the event that had befallen them; and, filled with amazement, they followed on behind it even to the border of Beth-shemesh.

"And they of Beth-shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it." 1 Sam. 6:13. But for summing to look into the ark, without any permission, and contrary to God's order that no one was to look into it, and only the Levites were to touch it, the men of Beth-shemesh were smitten. How many? Our common version reads, "fifty thousand and three score and ten." But it is not probable that a small village like Beth-shemesh would have so many inhabitants, and by no means probable that so many would be engaged in wheat harvest even in that season. We take into the account all the region round about. Josephus omits the fifty thousand, retaining only the seventy. He (Antiq. Jud. lib. vi., cap. i., sec. 4.), "But the displeasure and wrath of God pursued them that seventy men of the village of Beth-shemesh approached the ark, which they were not wont to touch (not being priests), were struck by lightning." Dr. Clarke argues that the difficulty may be explained by supposing that in transcribing, a single letter was accidentally omitted, "the particle of comparison כִּי ke, as, or equal to, before the word חַמִּשִּׁים chamishim: thus חַמִּשִּׁים כִּי חַמִּשִּׁים kechamishishim. The passage would then read: 'And he smote of the people seventy men, equal to fifty thousand'."

that is, "they were elders or governors of the people." And this, Dr. C. argues, would account for the reading of Josephus "who in the Septuagint would naturally leave out such an explanation of the worth of the seventy men, as Roman readers could not easily comprehend such comparisons."

From Beth-shemesh the ark was removed to Kirjath-jearim, to the house of Abinadab, where it remained twenty years. It was during this period that all Israel lamented after the Lord, 1 Sam. 7:2. Then David gathered together all the chosen men of Israel and went to bring up the ark from Kirjath-jearim to Jerusalem, the city of David, to the tent which he had there pitched (2 Sam. 6:1, 2; 1 Chron. Chaps. 15 and 16).

But on account of Uzzah's putting forth his hand to steady it, and being slain for his rashness, he not being a priest, and hence having no right to touch it, David was afraid, and would not remove the ark of the Lord unto him.

So David went and brought up the ark of God from the house of Obed-edom of the city of David with gladness. 2 Sam. 6:12. Here it remained in the tent which David had pitched for it, till the erection of the temple, where we are soon to find the ark and sanctuary together again, and the worship of God resumed in greater impressiveness and grandeur.

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Ans. Doing work which the Lord commands is not breaking the Sabbath. It is simply our own work which the commandment forbids. Num. 28:9, 10, was no part of the Sabbath law, but only of the ceremonial. Matt. 22:36-38; Jas. 2:8, 9; Lev. 19:18; Deut. 6:5, all refer to the moral law, by giving a summary of its precepts.

A. HALL: We understand 1 Cor. 14:34, 35, to have been designed to correct some irregularity in the Corinthian church, explained in Paul's first letter to Timothy, 2:12, as usurping authority over the man.

ANSWERED BY LETTER: Geo. A. King, H. Edson, H. A. St. John, H. Nicola, B. L. Whitney, J. O. Corliss, J. Cartwright, G. W. Eggleston, L. M. Ramsey, R. F. Cottrell, J. L. Dickson.

NO ONE LIVETH TO HIMSELF.

OH, that we might realize the full import of these words, "Except ye have the mind of Christ ye are none of his." But where is the spirit of self-renunciation exemplified as in the life of the Pattern? The tide of worldliness and temptation is taking out of our reach a large proportion of those for whom the Saviour spilled his blood; and who is prepared to take the life-boats to those who are in imminent danger?

What a sad commentary on professed Christianity was the remark of a criminal while being accompanied to the gallows, "Had I received one-half the kindness earlier in life which I have here received, I should never have been here." Overcome by temptation, weakened by the fall, priest and Levite passing by on the other side, how many sink to rise no more! Who will recognize the jewel though its luster be dimmed? Who appreciates the desires still remaining to lead a better life?

Some have inherited a puritanical disposition to do that which is right, and they look upon those less favored as scarcely worth making an effort to save. Such, perhaps, have as little of the spirit of Christ as those who have constantly to battle with temptation. If God, who has "made us to differ," has given aspirations for the pure and holy, he most assuredly has a design in so doing. But how often is this sterling integrity of character connected with those qualities which, instead of winning, repel; and those who lack moral stamina, and have become weaker by yielding to temptation, are chilled by the forbidding aspect of those whose course of action seems to say, "I am holier than thou;" and they pass on down the road to death.

Let us read more carefully the parable of the Pharisee and publican, and then, turning to the parable of the "lost sheep," humble ourselves and draw near to God.

When we realize our own weakness we shall love and pity others, and feel something of the longsuffering toward our fellow-clay which God has manifested toward us. An anecdote is related of the good John Wesley, who in a morning walk discovered in a ditch a man who had fallen there on account of intemperance. As he looked upon one "made a little lower than the angels," but who had brought himself to this sad condition, the good man's soul was moved with pity, and recognizing a brother, though fallen, he exclaimed, "But for the grace of God, there lies John Wesley."

Since the departure from earth of Him who went about doing good, there have ever been those who, imitating his example, have forsaken wealth and ease, and have spent their lives in His service who has said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Madam Guyon, whom wealth, position, superior intellectual endowments, and great personal beauty, had combined to exempt from contact with the common people, thought it not beneath her to minister to the wants of the lowest. Like him whose name has been immortalized in sacred story, she chose to "suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." Her prison walls, though excluding heaven's free air and the light of day, could not debar her from holding sweet communion with her Saviour.

Fenelon, Archbishop of Cambrai, is another striking illustration of unselfish love for fellow-mortals. Prizing the favor of God more than that of his earthly king, he cheerfully submitted to banishment; and while restricted to the limits of a single diocese, he found happiness in relieving the personal wants and sufferings of the common people, while pointing them to the Lamb of God who taketh away the sin of the world.

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

"Jesus wept"! More of this same spirit of love and sympathy for others' woes would perchance insure us success where we now so often meet with defeat in our efforts to win souls to the service of God and the love of truth.

Has the pitiless storm fallen upon your pathway, and have life's brightest hopes been wrecked amid the breakers? Are you sitting with clasped hands, your heart's chambers locked, that no intruder may cross the threshold to bring a bitter memory to light? Have you aught too sacred for the use of perishing mortals, when the Saviour poured out his soul unto death for you? It may not be your duty to bring in detail the buried bitterness of the past, only equaled perhaps by the living sorrow of the present, to the public gaze of those who would only wonder, not understand; but from those dark providences, with God's help you may obtain a rich experience which will enable you to reach the heart of some one struggling for life, yet who, for want of a word, might be irretrievably lost. "For as in water face answereth to face, so the heart of man to man."

Does your natural reserve prevent you from approaching others to render the assistance you would gladly give? God will help even here. His hand shall stay the Red Sea's waters for your crossing. Canaan, with its milk and honey, its vine's rich fruitage, is before you; and Egypt, with all its darkness, behind. In the strength of Him who has promised, "I will hold thy hand and keep thee," pass over and appease your soul-hunger in the green pastures beyond, and quench your thirst at that living fountain earth's travelers may never find unless Heaven-taught. "So shall you of some have compassion, making a difference; and others save with fear, pulling them out of the fire," and you at last having turned many to righteousness, shall shine as the stars forever and ever. MARY MARTIN. From The Missionary Worker.

IOWA CAMP-MEETING.

THE time and place of this meeting are now agreed upon, and the time is just at hand. Those who expect to attend should begin to make preparations. No better time for the meeting could be chosen than June 8-12. Marshalltown is the most central and easy of access of any place in the State, it being very near the center, and situated at the crossing of the Chicago, North Western, and Iowa Central railroads. Those coming from the east and west on the Chicago and Rock Island railroad change cars at Grinnell; those who come on the Illinois Central, at Ackley.

Many of our people calculate just as much on attending our yearly camp-meetings as they do on sowing their wheat or planting their corn. To this class there need not a word be said; for they are sure to be there. But there is another class that would always love very much to attend if the way would only open. Many of these are not by any means the poorest in this world's goods, but they are burdened with so many cares that they know not how to lay them down while they go up and worship the Lord once a year. This class I feel very anxious to see at our camp-meeting this year. The way will surely open if you do all in your power to open it. The enemy may try to hinder, but the Lord will help if we apply to him aright, but he will not do for us what we can do for ourselves.

Then there are others that would be greatly benefited if they could be induced to attend the camp-meeting, but many of them do not read the REVIEW, and as we can see but few of them I appeal to the first class mentioned in this article in their behalf. Dear friends, you know the value of these meetings, and how much many of your own brethren and sisters and friends are losing by not attending them. This is too great a loss for them to sustain. They cannot afford it. A few more such opportunities and all will be over, and for many of us doubtless this will be the last one.

Come, brethren and sisters, wake up to the interest of the camp-meetings. Begin in time to get ready. Induce and help others to get ready. This is good missionary labor for the time. See that your tents are all in order, and those that have none begin in time to secure them. Ample grounds, straw, provisions, horse feed, etc., will be provided as usual.

Come one, come all, and we shall have the largest and best camp-meeting this year we have ever had. Bro. and Sr. White are expected, and the Lord of the harvest will surely be there. H. NICOLA.

THE Italian minister of public instruction has ordered the Vatican University to be closed, as an illegitimate institution.

CAMP-MEETINGS FOR 1876.

Table listing camp-meetings for 1876 with locations and dates: KANSAS, Melvern, May 25-29; MISSOURI, Holden, June 1-5; IOWA, Marshalltown, " 8-12; WISCONSIN, Sparta, " 15-19; MINNESOTA, Eagle Lake, " 22-26; WISCONSIN, Ripon, June 29 to July 3; MICHIGAN, Battle Creek, Aug. 3-7; OHIO (place not determined), " 10-14; VERMONT, Essex Junction, " 17-21; NEW ENGLAND, S. Lancaster, " 24-28; MAINE, Richmond, Aug. 31 to Sept. 4; NEW YORK, Rome, Sept. 7-11; INDIANA, Bunker Hill, " 14-18; ILLINOIS, Waldron, " 21-25; SOUTHERN IOWA, Oct. 5-9.

It will be observed that the time of the Ripon, Wis., Camp-meeting has been changed from September to June and July, the Illinois meeting from June to September, and that the Kansas and Missouri meetings are each put one week later on account of the backwardness of the season.

Special Notice.

ELDER D. M. CANRIGHT will, providence permitting, meet the friends of the cause in Texas, at Dallas, May 5-8, and spend a week or two. He will then visit Alabama, Kentucky and Virginia.

Without the least intimation of our plans for the South, stated in this week's REVIEW, but acting from a sense of duty, he has returned from Minnesota, and we were very happy to meet him at this Office this morning, April 26th, and make arrangements for the southern field.

JAMES WHITE, Pres. Gen. Conf.

OUR PUBLICATIONS.

It becomes necessary to make changes in the terms of some of our publications. On bound books and pamphlets, at wholesale, thirty per cent. will be discounted; on uncovered tracts, one-half; special rates to T. & M. Societies, with proper restrictions. Discounting one-half the wholesale cost of all our books to the T. & M. Societies has so drained the Book Fund as to make it necessary to restrict this discount to tracts.

THE SIGNS OF THE TIMES, published at Oakland, Cal., is designed for general circulation to the outside world. The REVIEW is our church paper. By referring to the terms of this paper on the first page, it will be seen that the REVIEW is offered to T. and M. Societies, and to individuals for poor brethren and sisters, at \$1.50 a year. One object in offering liberal discounts to T. and M. workers has been to encourage activity and liberality. While this course has resulted well with many, others have taken advantages of the liberality shown them. J. W.

FLESHLY PHENOMENA.

PEOPLE are beginning to wonder what kind of agencies are at work around and above us. An account of a remarkable shower of quivering flesh in Kentucky has just been going the rounds of the papers. The N. Y. Sun, of Apr. 5, 1876, notices a shower of flies in Canada covering a space of several acres. And now the Detroit Evening News mentions a shower of small red worms in that city. Some try to account for these things on the supposition that it is matter by some means generated in frog-ponds, and being sucked up by the wind, is borne away and distributed over distant localities. But who ever saw the contents or the adjacent matter of frog-ponds taken up by the wind? U. S.

A Fearful Catastrophe.

CHICAGO, April 18.—The levee, near Hannibal, Mo., broke yesterday, and over one hundred thousand acres of the finest land in the State are overflowed, and millions of dollars' worth of property destroyed. Thousands and thousands of dollars' worth of logs and cordwood, miles of fences, are now floating down the river, while several hundred head of horses, cattle, sheep, and hogs, that were grazing on the bottoms, cannot be found, and the supposition is that they are all drowned. The water has seriously interfered with the running of the railroads, and at many points the tracks are entirely washed out. The stream near Quincy is twenty miles wide, and the Illinois river is over ten miles wide. When the levee broke, people fled for their lives, and it is not yet certain that all escaped to places of safety.

TO CORRESPONDENTS.

From what source did the days of the week receive their names? What is meant by "high day" in John 19:31?

ANS. 1. Philip Smith in his "History of the World," vol. i. p. 211, says:—

There is reason to believe that they [the Greeks] mapped out the zodiac, and invented the nomenclature which we still use for the seven days of the week. And the period of which he was treating was 2234 to 1960, before Christ. According to this, over two thousand years before Christ, the days of the week received their present names from the old Chaldean idolaters, and Sunday then took its place as the day of the sun.

The use of the term "high day" in John 19:31, is usually explained on the supposition that the weekly and passover Sabbaths fell upon the same day, that day being called in consequence "an high day."

W. T. MILLEMAN: See explanation of Dan. 12:12, in Thoughts on Daniel.

How can you harmonize the doctrine of the resurrection of infants with John 5:29? Having done neither good nor bad, if they have not immortal souls, will they rise?

J. MELLENEE.

All die in Adam, infants and adults, good and alike. In extending to the race a new provision after Adam's sin, the Lord engaged that they should be released from the death they die in Adam, and should then stand in reference to the future dealings with them, upon their own merits. The standard by which we are then judged is the law of God. The adult righteous are free from the condemnation of the law, because they have secured through Christ the forgiveness of their sins. Infants, never having personally transgressed the law, stand also free from its condemnation. It has no claims upon them. But the wicked being found with sins upon them, the law asserts its claims over them, and the penalty, which still is death, is inflicted upon them. Having now died for their personal transgressions, they forever remain dead, because there is no provision for a release from that death, as there is for our release from the present death we die in Adam.

How do you harmonize Rev. 19:7, 8, with your position that the New Jerusalem is the Bride, the Lamb's wife? C. H. S.

See explanation in Thoughts on Revelation, pp. 304, 305.

A. R., Brooklyn, Iowa: It does not look to me quite consistent for those who do not believe that swine's flesh should be used for food, to use it to sell. But every one must be his own judge of propriety in this matter.

B. F. LEWIS: We understand the expressions in reference to Melchisedec, in Heb. 7, to mean simply that no record has been preserved of his genealogy. The Jews were accustomed to speak of persons in that condition as without father or mother, beginning of life or end of days; that none of these points being recorded.

How could the children of Israel compass the city of Jericho seven days and not break the Sabbath? T. W. F.

THE SECOND ADVENT.

He's coming! coming! lo, I see
The King of Heaven, in majesty,
Descending through the blazing sky,
His plumes of victory waving high.

He's coming! coming! Shout and sing,
Loud songs of welcome to our King,
Be strong; fear not; we're going home,
The day of recompense has come.

He's coming! coming! Wake, ye dead!
Lift from the dust each weary head,
Shout in glad immortality,
"O grave, where is thy victory?"

He's coming! coming! Can it be
The same who died on Calvary's tree?
Who once to earth in pity came,
For us to suffer death and shame?

Ah, yes! 'tis he our glorious King,
The best reward he comes to bring—
A shining crown, a harp of gold,
Eternal life, and bliss untold.

No more of sin, no more of woe,
Earth's weary ones will ever know,
Then leap, ye lame, and shout, ye dumb,
Your great Deliverer has come!

LILLA D. AVERY.

Locke, Ingham Co., Mich.

Progress of the Cause.

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

CANADA.

ON reaching Bolton, Quebec, the 4th inst., I found that an effort had been made to get a preacher to discuss with me on the Sabbath question, and that a minister from Warden, a no-Sabbath preacher, was coming at once. The word came, and the appointment was circulated that he would meet me last Sunday.

Last Sabbath I met with the young friends of the cause at Bro. H. Me. Clary's. We had a blessed and encouraging season. The word spoken affected the hearts of those present. The tears that were shed clearly indicated that the Lord was in our little meeting by his Spirit. The friends in their testimonies expressed their joy that they had embraced the present truth, and their determinations to be found with God's remnant people at Christ's appearing. At the close of the meeting, we invited those who believed that we had the truth, and who desired to obey it, to arise. Every one present arose, five of whom did not profess religion.

Last Sunday, at 10 1/2 A. M., we went to the Brill school-house, where it was arranged to hold the discussion, and found a large concourse of people waiting to hear a debate on the Sabbath question. But our opponent did not come. I gave two discourses. The Lord gave unusual freedom in speaking, and unbelievers, and several who had not heard before, freely admitted that the Lord was with us. To God be all the praise! Am fully of the opinion that those meetings will tell in opening the way for the spread of the truth.

Am now with Bro. and Sr. Owen in this village, where they have held twelve meetings. Spoke on the messages of Rev. 14 last evening. One-half of the inhabitants here are French Canadians. The snow is melting away fast, the roads are bad, and our meetings are small; yet our courage is good. We have found warm friends in Bolton and in this place. There are openings all around us to hold meetings. Times are hard in these townships. Shall we receive help to continue the work?

A. C. BOURDEAU.

South Stukley, P. Q., April 12, 1876.

MICHIGAN.

ORANGE.

At the time of my last report, March 31, I had begun a short course of lectures, and was having a good hearing, but the mud became so deep we were obliged to abruptly bring the meetings to a close. Three received the truth, and five were baptized and added to the church. We left them much encouraged.

WEST PLAINS.

April 10, I came from Orange to Saranac. Here Bro. Van Deusen met me. He was laboring at West Plains, where a company had come out on the truth, and by his earnest request I went to assist him in organizing. Sabbath evening, April 14, at W. P., found the large school-room well filled. The meetings on Sabbath were well attended. An earnest appeal was made in the afternoon, at the conclusion of which seventeen came forward, separating themselves from the congregation. As we saw these

young men and women thus starting in the service of Jesus we all felt that it was good to be there. After prayers a church of twenty-two was formed.

On first-day the house was filled to overflowing; and at the conclusion of the afternoon sermon we retired to the water, where ten were buried with their Lord, and, we hope, rose to walk in newness of life. When s. b. was presented they all cheerfully adopted it, their pledge amounting to \$132.08. All this was pledged to the Conference, except \$3.00. Obtained six subscribers for the REVIEW, one for REFORMER, and one for INSTRUCTOR.

Bro. Van Deusen has labored there four weeks, and about thirty are observing the Sabbath, ten of whom were members of the Greenville church, but went into this organization. This is the second company which he has raised up. By this we see that farmers can be used to give this message. My brother, go thou and do likewise. The testimonies in the social meeting were, "Oh, how much I have learned in these few weeks—more than in all my life before," "I thank God that he has sent Bro. Van Deusen this way." I shall long remember these good meetings. I am very much encouraged to do all I can in this good work.

On reaching Saranac, I found an invitation from Bro. Lucus Kellogg to come and help him organize a company which he has brought out on the truth. This is his first effort, and there are thirteen who are keeping the Sabbath. There are very many promising openings in this portion of the State. I find a good interest to hear in this village. In answer to the call from the brethren in Oceana County, I would say that I will come as soon as the way opens. The harvest is all ripe. Let us pray the Lord to send more laborers into his harvest. A. O. BURRELL. Greenville, Mich., April 17.

OHIO.

I HAVE just closed a meeting of several weeks' continuance near Napoleon, Henry Co., Ohio. About twenty-five embraced the Sabbath, and organized into a Bible-class. Twenty entered into a covenant to keep the commandments of God and the faith of Jesus. Others promised to do so as soon as they get the victory over the habit of indulging the appetite. This little company is but fourteen miles from the one at Hamler, organized in January last. We hope the Lord may bless them, and establish them in every good word and work, and shield and protect them from the pitfalls of the enemy. T. J. BUTLER. April 14, 1876.

MICHIGAN.

IN Tuscola and Sanilac Counties I gave seventeen discourses. A deep interest was manifested. The result of these meetings was that five signed a covenant to keep the commandments of God and the faith of Jesus. Others are convinced, and I hope will soon take a stand for truth. May God help in the administration of his word. M. M. KILLMAR.

Imlay, April 12, 1876.

ENCOURAGING.

To all who truly love the cause of present truth, it is encouraging to hear of its prosperity. The good tidings from different localities in the great harvest field bring joy and gladness to thousands who watch with interest the advancement of the work. In Vermont, we are in a measure encouraged by a few additions to the number of Sabbath-keepers.

Some months since, by request, I held two meetings at a dwelling-house, more especially for the benefit of an elderly lady who is blind, and who has been for some time confined to her bed. These meetings were held on first-days, and were attended by a few of the neighbors. I spoke on the evidences of the near coming of the Saviour and upon the subject of salvation.

Without previous consultation on the subject, the daughter and her husband, who have the care of this widowed mother, kept the Sabbath following my last meeting. One week ago last Sabbath, I spent with this family, and preached from the words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

This was a good meeting for all present who love the Lord. Especially was it manifest that God's blessing graciously

rested upon our blind, afflicted sister as we spoke of the reward awaiting the commandment-keepers. She cherished a faint hope of life eternal previous to embracing the Sabbath, but now she has an assurance that her hope is "as an anchor to her soul, both sure and steadfast."

What language can express the riches of that hope which lights up the portals of the tomb as earthly prospects fade and recede from our view, enabling the sinking saint to exclaim, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another?"

With this family, three others embraced the Sabbath. A sister who has kept the Sabbath alone for years writes us from another county that her companion now rejoices in keeping the Sabbath with her.

A brother from Windham Co., where there are but two families of Sabbath-keepers, and they have been there but a short time, writes that a brother and his companion have recently commenced to keep the Sabbath from reading on the subject. They also believe in the near coming of the Son of man, and hold correct views on the nature and destiny of man.

He says, "We hold meetings every Sabbath: we have a Bible-class, and think of a Sabbath-school, as this brother's children are old enough to attend." That is right, dear brethren, work on. And let Tract and Missionary workers take courage in the Lord. Another item is worthy of note. The writer says, "Bro. H. gave up his tobacco some time before he embraced the Sabbath, being convicted that it was a sin to use it." With emphasis, my soul says, Amen and amen. Go on, brother, you have started right. This is encouraging. A. S. HUTCHINS.

MEETING-HOUSES AND PULPITS.

HAVING spoken in some forty different meeting-houses this winter, I have been painfully impressed with the importance of having our meeting-houses and pulpits properly constructed. To say the least, one-half of our meeting-houses are so built that it is exceedingly hard to speak in them. In some of them it is almost impossible to make an audience hear distinctly. Then, when a few of our brethren come together in one corner of the house for a prayer-meeting, it is like talking in an empty barrel. They cannot hear each other ten feet apart. It makes it very disagreeable and annoying.

In some houses the pulpit platform is so high, and the ceiling so low that it will almost bake a speaker's head during a two days' meeting. And then some of the pulpits are literally horrible, at least to any sensible speaker. There is enough lumber in some of them to build a small house! Why men should build such great prisons for the preacher I cannot conceive.

In order for a speaker to come into close sympathy with his audience, to impress their minds and move their feelings, he must be as near to them as possible. No one can explain how it is, yet every speaker knows that there is a certain electrical connection between the speaker and audience. The closer this is the more influence he has over them. Hence a speaker should be as close to his audience as possible. This being so, and no one will deny it, how absurd it is to build a great, high, massive, pulpit which will put the speaker's feet higher than the heads of his audience, and himself fifteen or twenty feet from the nearest of them. Add to this a pulpit so long and so high that it hides all but his head and shoulders, and who could expect to affect the feelings of his audience in such a coop? A very few efforts long ago convinced me that I was not equal to such a task; hence I have occupied but a very few pulpits in our meeting-houses.

For myself, I prefer simply a low platform, not over a foot high, with simply a table upon it; or, at the most, a very, very small pulpit. But this may not be according to the idea and taste of others. As our people are now building meeting-houses everywhere, I wish some rule could be given, stating the proper proportions, height, width, and length, of a house in order to avoid the unpleasant ringing which is experienced in speaking in many of our houses. D. M. CANRIGHT.

P. S. It strikes me that it would be an excellent plan to finish off a small room over the entry way for prayer-meetings, in-

stead of having a gallery there which is never used. A small room like that would be invaluable for small meeting and meetings. D. M.

FAINT HEARTS AND FEEBLE MINDS.

What Can I Do?

As we read of the progress of the cause we cannot but feel deeply grateful to God. He is blessing self-sacrificing labor in all parts of the field. How our hearts rejoice as we learn the glad tidings. Tract and missionary work is beginning to be better understood, and so more efficiently formed. While rejoicing at the success of attending others' labors, let us ask ourselves, What have I done?

We are commanded to so let our light shine before men that they may see good works, and glorify our Father who is in Heaven. But some never even tempt to do any real missionary work. They decline all invitations to labor in the vineyard of the Lord. "I could not do anything, I have no ability. I am slow of speech—can't talk out my thoughts. I am naturally diffident; doubt if I have any talent; if I have, I am sure it is very, very small one. What can I do?" You desire to be instrumental in the conversion of loved ones around you; but to offer your poor, small, talent to the service of the Master. Let us learn from the Bible what the feeble can do with sufficient means. Road Matt. 14: 15-21.

How could the disciples feed two thousand men, besides women and children? Of what use were their five small loaves, two fishes—how utterly inadequate for the purpose? Well, what did they do? They gave their little all to Christ. Did Jesus increase it for them? Did he multiply and enlarge it? No! He simply blessed, and gave it back to them, it was still, so as quantity was concerned, the same as parent insufficiency. So far from being enough to help others they had not enough for their own needs. But when the disciples moved out in faith to do the Lord's work, then their little proved more than sufficient. As they used it, it increased and multiplied. We read, "they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full." There was only enough, but more than enough.

Let us take ourselves and all we have very near to him; when Jesus shall receive us—shall bless our feeble talents, let us use it, and we shall have not enough, but more than sufficient; for we shall no longer be us, but God who worketh in us, both to will and to do his good pleasure. Phil. 2: 13.

The dearest wish of many hearts is to have friends around them should embrace the truth. They inquire, what can I do? Believe in the sacred promises of God. Matt. 5: 7, 8; Heb. 11: 6; 1 John 3: 21. Come, Bro. Faintheart, come sister Feeble mind, take up burden for some friend or loved one. Move out in your weakness depending on the promised help of the Lord. Do not wait till you have enough ability of your own to ensure success. Had the disciples waited till their little had been increased to a full sufficiency, the multitude would have died of starvation; when you are waiting to feel worthy or be quite sure you have all the needed ability, your dear friends are dying unconverted to God.

Believe God. Prove him now. Ask for faith believing for that wisdom he has promised. Go, go at once—make no delay. With your heart filled with sweet, gentle, pitying love of Jesus, go and beseech your friend to be reconciled to God—to prepare for death and the Judgment close upon us. Do not be disheartened even if rudely repulsed, still speak in meekness and with love. Let your friend realize you are really and truly in earnest—that you have no selfish motive, but that it is love and love alone that prompts you.

Importune, be urgent, persistent, in your applications to God for Christ's sake. Give you needed grace and wisdom, and bless your feeble efforts. Perhaps you may find after two weeks of faithful endeavors, that you have not made much, any, good impression. "Be not faithless, but believing." We read in Mark 2: 3, of the poor paralytic, unable to get to Christ to be healed. He could not easily be moved; one never could have carried him; it was scarcely possible for two; but four carried him surely and steadily, along over every obstacle—even the worst of stumbling-blocks, the professed followers who blocked up the way. What one

which could not do at all, four did quite read—raised him to the roof, and so got him Jesus.

So if, after two weeks of faithful effort and unceasing importunity to God, you have not succeeded in getting your loved one to Jesus, then ask God to direct you in selecting some member of your church who will have influence with your friend; tell your brother or sister of your desire, the efforts you are making, and together carry your friend in the arms of your faith to God. Let both make him the constant subject of prayer. Consult together how best to exert an influence for good. Seek the wisdom of God that he may bless your words of loving admonition and sympathy. How many weeks, think you, ere you could win the victory, and unite in the glad chorus of the angels in praise and hallelujahs to God over one sinner that repenteth? This is missionary work. This is *doing*, not *wishing*, *waiting*. God's promises are sure; let us no longer grieve his Spirit with doubts and fears and sinful unbelief. Let us no longer see our loved ones hastening down to death, while we stand idly by exploring our lack of ability. In wondrous love and mercy God says, "I will labor in my vineyard. He is willing to bless the very feeblest instrumentality. Wake! Up! Up, and to the rescue! Alas! how weak, be strong. 'Lift up the hands which hang down, and the feeble knees.' There is work for every one. You have no ability? Too feeble? Dare you doubt the declaration of our Lord, 'If ye shall ask anything in my name, I will do it?'" John 14: 12, 14.

C. B. REYNOLDS.

TO THE LONELY ONES.

Are you alone, away from the society of those of like precious faith? Does it seem to you that you alone, in your community, should hold up God's down-trodden and despised truth? Does it look hard that you should be the world, as it were, is against you, perhaps even the nearest and dearest friend you have—husband, wife, father or mother? There are hundreds of such cases we know. But we say to them, Take courage; put on the whole armor of the Christian, and go out, not in your own strength, but in the strength of the Lord. If the Lord is on your side, who can prevail against you? The Lord is on the side of his truth; the Lord is on your side, if you are indeed one of the meek and lowly followers of Jesus. Are there none around you who have respect to all the commandments of the Lord? Then be the more in earnest; there is the more work for you to do. Hold up the truth, let your light shine; and above all things, do nothing more, *live out the truth*. This will do more good than anything else you can do. Show to those around you that you believe what you profess. Show your love to God and his truth; show your love for deluded and perishing souls. There are deluded yet honest souls who may be glad to find the truth. The truly regenerate soul will gladly exchange error for truth, when once he is able to see it. If you can lead such, they will forever thank you for leading them to the light. Take courage; God is with you. Go forth sowing the good seed. Some will spring up and yield fruit, and in the course of time, if you are faithful, you will be able to see that you have done something for the Master's cause.

J. M. GALLEMORE.

NO SABBATH.

In a prize essay on the Sabbath, written by a journeyman printer in Scotland, which, for singular power of language and beauty of expression, has never been surpassed, there occurs the following passage. Read it, then reflect for awhile what a dreary and desolate page would this life present if the Sabbath were blotted out from our civilization:— "Yoke-fellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labor thus going on in one monotonous and eternal cycle, limbs straining, the brow forever on the rack, the fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, the restless mind forever scheming. Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it

would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See mankind toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, sowing and gathering, mowing and reaping, raising and building, digging and planting, striving and struggling in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city, and in the country, out at sea and on the shore, in the days of brightness and of gloom. What a picture would the world present if we had no Sabbath!"

HEALTH OF FARMERS.

The Massachusetts Board of Health is out with its fourth annual report, in which is to be found an interesting paper on the longevity of the farmer's life. It says the evidence collected from country physicians throughout the State for the last twenty-eight years shows that the average length of the life of a farmer in that State is fifty-five and a fourth years. This is much longer than that of any other class of citizens. The class most nearly approaching farmers, viz., out-door mechanics, live only fifty-two and a half years on an average. The almost unanimous belief of those physicians and the compiler of the paper is, that farmers might live much longer than they do by exercising more care in choosing, cooking and eating their food, in avoiding over-work and exposure to change of weather and the use of foul drinking water. Their food consists too much of pork, pies, and saleratus bread and cakes. The cookery is bad, and meals are eaten too quickly for good digestion when work hurries. More vegetables and fruit should be eaten and more rest taken. More cleanliness, as regards out-houses, sinks, and back yards, should be observed, and more care taken to avoid leaving cess-pools, sinks, etc., nearer to a well than thirty feet at least.

NOVEL-READING AND CRIME.

THESE do not always stand in relation of cause and effect, but the one is sometimes a powerful stimulant to the other. A case which recently occurred in Boston has attracted wide attention. Jesse Pomeroy, "the boy murderer," a short time ago killed two children, a little boy and a little girl. He was tried, convicted, and sentenced to be hanged. The Governor of Massachusetts and his Council, the most eminent jurists, and leading men and women of Boston, have been deeply concerned about what should be done with Jesse. Many have petitioned for commutation of the sentence to imprisonment for life. Strange as it may seem, delegations of ladies have besieged the Governor and Council to carry out the sentence of hanging, and it is now reported that this will soon be done unless the decision should be reconsidered.

What has especially attracted our attention in this case is an account of the mental ailment on which this "boy murderer," has been for a long time nourished. It is said, "Pomeroy has been a close reader of dime novels and yellow-covered literature until, as one of the gentlemen stated in his argument before the Council, his brain was turned, and his highest ambition was to be the 'Texas Jack' of South Boston." It seems that his parents kept a store for the sale of newspapers and periodicals and "trashy literature." Here probably he found the stimulant which led him to commit the dreadful deed for which he now stands sentenced to be hanged. He had found his hero in these "dime novels," and he wanted to be a hero too.

We are strongly reminded of two cases which occurred a few years ago, one in England and the other in this country. An English nobleman had been murdered by his valet de chambre. It came out on trial, by the confession of the murderer, that he had been a great novel reader, and had been especially fascinated by the hero of "Jack Shepherd," one of the popular novels of the day; and his consuming ambition was to imitate that character in his heroic deeds. His ambition was satisfied in the murder of his master, and the law had its revenge in his execution.

The American case was still more thrilling, the main facts of which will be readily recalled. During the administration of President Tyler a mutiny occurred on board the American brig "Somers," a war vessel then at sea, under the command of Commo-

dore Mackenzie. Midshipman Spencer, son of the Hon. John A. Spencer, Secretary of War in Tyler's cabinet, headed the mutiny. The intention was to put the officers to death, and turn the vessel into a pirate. The plan was discovered just in time to prevent its execution. Mr. Spencer, being detected as the ringleader of the mutineers, was tried under the provisions of maritime law, found guilty, and was promptly executed by being hung at the yardarm of the "Somers." Commodore Mackenzie's course was approved of by the President, and applauded by the whole country, although great sympathy was felt for the Secretary of War and family.

The significant fact, which points the moral without adorning this sad tale, relates to young Spencer's college life. He had enjoyed every advantage which wealth and high social position could bestow. His grandfather, Ambrose Spencer, stood at the head of the judiciary of the State of New York, and his father was a cabinet minister. But novel-reading had been his ruin. "The Pirate's Own Book" had been his constant college companion, and after his execution it was believed that he had sought and obtained a position in the navy for the purpose of putting into practice the lessons which that book had taught him.

All these cases afford instruction by which parents should profit. They should be very scrupulous as to the kind of "light literature" which finds its way into the hands of their children. We should as soon give poison to our children. Novel-reading is a perfect passion with multitudes. When it has attained such ascendancy it unfits the devotee for any good, even if it does not stimulate to the open commission of crime.—Presbyter and Herald.

ONE AT THE DOOR.

"BEHOLD, I stand at the door and knock." Rev. 3:20.

The soul is represented in Scripture under the figure of a house; and a noble house it originally was. It was built of polished stones. It was proportioned with exquisite skill. It was a masterpiece of work. And there was one thing which more than any other ennobled it—it was the residence of God. But how different the soul in its natural state now! Sin has marred its glory. God has been excluded from it. With a few lingering traces of its primeval grandeur, it is dark and ruinous and foul. But what a strange sight you have here! God has not utterly destroyed the soul. In his infinite condescension and pitifulness, he desires to repair its ruins, and to dwell in it again. And lo, in the person of his Son, he is represented as standing at the door, and seeking admission.

The Son of God stands at the sinner's door. Marvelous spectacle! The Lord of glory seeking admission to a human heart! It is just because you are a sinner he is there. He knows your needs; and, in love past finding out, he comes to befriend and bless you. You are poor, he would enrich you; you are hungry and thirsty, he would feed you and give you drink; you are covered with rags, he would clothe you with a robe of righteousness; you are blind, he would give you sight; you are afflicted with a terrible disease, he would cure you and make you whole. Did ever friend come to your door laden with such blessings as these?

The Son of God stands at the sinner's door. He does not wait till you seek him, he comes to you; he draws near to your very heart. Has he been long standing there? Let conscience answer. Many a year, perhaps; but he has not yet gone away. You may have been coldly indifferent to his presence, and may have turned a deaf ear to his gentle voice; but he is waiting still. And now his limbs are weary of standing, and his hands are weary of knocking, and his voice is weary of pleading, and soon he may leave the door.

The Son of God knocks. Listen! his hand is on the door. He would awaken you and make you open to him. By his holy word he knocks. It gives you many a warning, and presents you with many a promise. By the dispensations of his providence he knocks. Are your worldly plans succeeding, and is your home full of gladness? Daily mercies have a voice; they bid you open the door. Are you lying on a bed of sickness? Have you met with some severe loss? Has the grave just closed over some dear object of your love? Trials have a voice. They bid you open the door. By His Spirit he knocks. He is doing so with peculiar urgency at the present day.

Are you still treating Jesus with cold neglect? Is your door still shut against him? Does he still stand without? Oh, what ingratitude and folly and guilt! His gentle form was bruised for you; his hands and his feet were nailed for you to a cruel cross; his voice cried for you, "My soul is exceeding sorrowful, even unto death." To keep the door shut against him, is not this ingratitude? He would give you all you need. He would free you from evil in every form. He would make you fully and forever happy. To keep the door shut against him, is not this consummate folly? You are bound to love and honor and serve him. To keep the door shut against him, is not this damning guilt?

Behold a Stranger at the door!
He gently knocks—has knocked before;
Has waited long—is waiting still;
You treat no other friend so ill.

Oh! lovely attitude! he stands
With melting heart and loaded hands;
Oh! matchless kindness!—and he shows
This matchless kindness to his foes.

Admit him ere his anger burn—
His feet departed ne'er return;
Admit him, or the hour's at hand
You'll at his door rejected stand.

—Sel.

A LITTLE child cannot find its way through the streets and back. It would be lost if left alone. It cannot provide its next meal, or find a shelter for a night. Yet has it any fear? Not at all. Instinctively and beautifully it lives a life of faith. It cannot provide its food or garments, or house or home; but it intuitively believes that father can. The child's clinging, implicit confidence and trust in father or mother should symbolize to us the faith we ought to exercise in our Father, God.

You need not tell all the truth, unless to those who have a right to know all; but let all you tell be the truth.

Obituary Notices.

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

DIED, March 29, 1876, of consumption, at the residence of Bro. James Gilbert, near Marshall, Calhoun Co., Mich., sister Diana Allen, aged thirty-two years. Ten years ago, she made a profession of religion and joined the Baptist church. Two years ago her attention was called to the Bible Sabbath and kindred truths, which she accepted and obeyed. When near her death, she expressed her faith in the soon coming of the Lord, and yielded up her life with hope of a part in the first resurrection. An address was given from 1 Thess. 4: 13. M. B. MILLER.

ESTHER E. DAWLEY, daughter of sister Delilah Dawley, died in Union City, Branch Co., Mich., March 28, 1876, aged eighteen years. The cause of her death was disease of the spine. From this and blindness she had been a sufferer for ten years, and though this terrible affliction had impaired her senses in a measure, she delighted in the Sabbath and expressed strong faith in Jesus. Funeral address by Eld. Hamilton, Methodist, from Ps. 39: 4. M. B. MILLER.

DIED, in Hartland, Me., April 10, 1876, of consumption, Emma Blake, daughter of Eld. Abram and Abbie Barns, aged 21 years, 1 month, and 22 days. She was baptized May 31, 1875, at Richmond. She died in the triumphs of faith. "She sleeps in Jesus—blessed sleep, From which none ever wake to weep."

May God bless the afflicted husband and family, and they at last meet where the inhabitants will not say, I am sick. Remarks by the writer from Ps. 23: 4. J. B. GOODRICH.

DIED, of consumption, in Providence, N. Y., March 25, 1876, O. W. Austin, in the thirty-sixth year of his age. It is about ten years since this dear brother became an Adventist, and he has lived a consistent life. Funeral discourse by Eld. Warner, Christian minister, from Job 14: 14. D. W. ELDRIDGE.

DIED, of gangrene, in Lapeer, Mich., April 10, 1876, Catherine V., wife of George Stringer, aged 55 years and 10 months. Sister S. embraced the third angel's message about eighteen years ago under the labors of Eld. Cornell, and has maintained her profession ever since. She was formerly a member of the Presbyterian church. She was a great sufferer for over three months, and longed to rest. A husband and six children mourn their loss, but not as those who have no hope. R. J. LAWRENCE.

BRO. AND SR. ROBERT CARR, of Braddyville, Iowa, send the sad intelligence of the death of three more of their children, making four they have lost this winter. Lois R. died March 20, aged 21 years, 10 months, and 23 days; Olive L., March 14, aged 8 years and 7 months; Ellen G., March 22, aged 3 years and 7 months. Disease, diphtheria and lung fever. This afflicted family sorrow, but not as those that have no hope. Lois was among the first to embrace the truth when it was first preached at Randolph, Catt. Co., N. Y., being then only about 13 years of age. She was baptized by Bro. Carrington in 1871. She has ever loved the truth and tried to live it out. She rests in hope. R. F. CORTELL.

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MASSACHUSETTS.

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NEW YORK.

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PENNSYLVANIA.

Table with 4 columns: Post Office, Name, Pledged, Paid. Lists Pennsylvania post offices.

OHIO.

Table with 4 columns: Post Office, Name, Pledged, Paid. Lists various Ohio post offices and their pledged/paid amounts.

MICHIGAN.

Table with 4 columns: Post Office, Name, Pledged, Paid. Lists various Michigan post offices and their pledged/paid amounts.

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Table listing names and amounts for various locations including Otsego, Orleans, Otisco, Olivet, Oakland, Oceana Co., Parma, Plainwell, Palo, Ransom Centr., Quincy, Rives, Rochester, Shelby, St John, St Charles, Spring Lake, Salem, Springport, Shadwick, S Saginaw, Troy, Three Rivers, Tompkins, Transient, Tuscola, Union City, Vassar, Vicksburg, West Windsor, Wayland, Waverly, Wright, West Windsor, Watsonville, Watrousville, Worth, and Wawaka.

Table listing names and amounts for various locations including Carahooft, Carahooft, Overholtzer, Richards, Sharp, Lloyd, Covert, Covert, Covert, Kirtley, Bungle, Mann, Niccum, Seaward, Vickery, Kook, Bennett, Baker, Rust, Burbridge, Beach, Burbridge, Evens, Hunt, Mills, Colcord, Vincent, Price, Carlstedt, King, Newton, Bute, Bates, Davis, Hopkins, Davis, Sawyer, Gilman, Sloane, McConnell's Grove, Nettingham, Foreman, Andrews, Bostwick, Marsh, Winston, Wells, Dukis, Wells, John, Price, Simonson, Townsend, Perry, Hobbs, Hobbs, Hobbs, Hobbs, McKerwan, McKerwan, Morrill, King, Ballenger, Ballenger, Stevens, Stephens, Pepper, Altbott, Myers, Myers, Ashbaugh, Holcomb, Hayes, Olsen, Olsen, Bickle, Seras, Southwick, Johnson, Bickle, Maiteson, Sprague, Nelson, Farmer, Wixon, Chesebro, Palmer, Bredon, Bredon, Olsen, Downer, Zytoske, Hunter, Rhodes, Sanborn, Loudon, Burdick, Osborn, Tenney, Patton, Jordan, Rankin, Rankin, Rankin, Stephen, Brewer, Ross, Rouse, Sheldon, Thompson, Thompson, Nelson, Baker, Nelson, Bryant, Burlingham, Cole, Charbonneau, Cassman, Cassman, Jespersen, Cory, Pratt, Deveraux, Gillet, Haden, Kerr, Kerr, Klase, Kundert, Stillwell, Merrill, Tubbs, Thurston, Olive, McMillen, Atkinson, Truman, Love, Crandall, Bartholf, Smith, Swett, Peterson, Dayton, Smith, Hill, Chafee, Chafee, Dickens, Brant, Hanson, Olsen, Pedersen, Larsen, Vankirk, Cossentine, Ells, Wright, Winchell, Ward, Howard, Basby, Raddue, Smith, Rowley, Schram, Schram, Schram, Alway, Chute, Kearns, Erb, Erb, Erb, Erb, Erb, Akins, Akins, Smith, Pease, Paul, Paul, Paul, Darling, Barnes, Yeo, Armstrong, Fleming, Rasmussen, Samson, Owens, Owens, Pugh, Pugh, Estas, Estas, Fulton, Fulton, Green, Junett, McCart, House, Redout, Rivers, House, Cox, McCart, Hill, Putnam, Smith, Sanford, Church, Coon, Church, Church, Grant, Grant, Harlow, Larsen, Bailey, Coon, Jensen, Church, Irish, Merrick, Merrick, Brown, McAlpin, Campbell, Emery, Molton, Campbell, Rosenthrall, Christian, Phelps, Phelps, Phelps, Phelps, Lamb, Harris, Kern, Lamb, Lamb.

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Table with columns for location, name, pledged, and paid. Includes entries for Rochester, Stewartsville, Sumter, Silver Lake, Steel Center, Tenhassen, Wykoff, Winnebago, Wells, Wasioja, and Wasaoja.

IOWA.

Table with columns for location, name, pledged, and paid. Includes entries for Anamosa, Ainsworth, Brighton, Cherokee, Coleman, Caloma, Crawfordville, Dacatur City, Elgin, Fairfield, Fayette, Friderick, Gilbert, Hook's Point, Harper, Indianola, Knoxville, Kellogg, Leon, Laporte City, Lisbon, Monroe, Martinsburg, New London, Otranto, Osceola, Onawa, Pilot Grove, Pella, Palestine, Peru, and Richmond.

Table with columns for location, name, pledged, and paid. Includes entries for Richmond, Sigourney, State Center, Springville, Schronberg, Sibley, Tama City, Tollerand, Tipton, Unity, Waukon, Washington, West Union, Wasonville, Winterset, Woodburn, and Wanata.

KANSAS.

Table with columns for location, name, pledged, and paid. Includes entries for Clinton, Centerville, Elk Falls, Eldorado, Ft Scott, Mound City, Palermo, and Palermo.

NEBRASKA.

Table with columns for location, name, pledged, and paid. Includes entries for Decatur, Fremont, and Hooper.

MONTANA TERRITORY.

Table with columns for location, name, pledged, and paid. Includes entry for Watson.

MISSOURI.

Table with columns for location, name, pledged, and paid. Includes entries for Hannibal, Civil Bend, and Rockville.

TEXAS.

Table with columns for location, name, pledged, and paid. Includes entry for Dallas.

Table for PROVINCE OF QUEBEC with columns for Post Office, Name, Pledged, and Paid. Includes entries for Compton and Melbourn.

Table for NEW BRUNSWICK with columns for Post Office, Name, Pledged, and Paid. Includes entry for Woodstock.

Table for STATE UNKNOWN with columns for Post Office, Name, Pledged, and Paid. Includes entries for Fort Marion and Luana.

Study Beneficial to Health.—The London Globe editorially presents the following: "True study is an eminently leisurely process, the great condition of success in it being deliberation, and though it always sufficiently interests the student to keep his faculties lively, it seldom excites him to any dangerous degree. Hence I believe that genuine study is much less injurious to health than is often supposed—certainly much less injurious than many things that are scarcely reputed injurious at all. The processes of genuine and well-directed study positively save the brain by their rational and orderly sequences, by the safe advance from step to step. Study of this kind is like a well-built staircase, by which you can climb to a great height with a minimum of fatigue, never lifting the body more than a few inches at a time. But as there might be such a thing as racing up a staircase, so when we study against time, there is a strain in the more speed, however good may be the system we are following. There may also be a strain on the faculties in the direction of them toward a kind of study which is not adapted to our natural gifts. If we learn what nature qualified us to learn, and learn it step by step, without hurry, we incur a minimum of cerebral fatigue and gain a maximum of acquirement. Study of this kind gently stimulates and does not fatigue, unless prolonged for an unreasonable length of time. It is positively favorable to health, because it is favorable to cheerfulness; it makes life pleasanter and more interesting, and so far from being injurious to the nervous system, gives it tone and vigor, just as manly exercises give tone and vigor to the muscular system. There can be no doubt that men were intended to bear intellectual labor without injury to their health; we are constituted to think and learn, just as a fish is constituted to swim or a bird to fly.—Sel.

A World of Suicides.—Prof. Faraday has given it as his opinion that all who die before they are a hundred years old may be justly charged with self-murder; that Providence, having originally intended man to live a century, would allow him to live a century did he not kill himself by eating unwholesome food, allowing himself to be annoyed by trifles, giving license to passion, and exposing himself to accident. The French savan, Flourin, advanced the theory that the duration of life is measured by the time of growth. When the epiphyses of the bones are united, the body grows no more, and it is at twenty years that this union is effected in man. The natural termination of life is five removes from the several points. Man, being twenty years in growing, lives, or should live, five times twenty years; the camel is eight years in growing, and lives five times eight years; the horse is five years in growing, and lives twenty-five years, and so on with other animals.—Sel.

Neglected Sciences.—There is an incessant clatter about modes of education—how best to teach American boys the classics or science or the rules of trade—but when are they taught reticence, decent, grave reserve of thought and speech, self-control; in short, that which makes an ordinary man greater than him who wins many battles? We have our jokes upon the cautious-tongued, canny Scotchman, and the taciturn Quaker, but they could teach us lessons which would increase our self-respect and enable us to cut a more decent figure in the eyes of the world.—N. Y. Tribune.

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