

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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SABBATH HYMN.

When he spoke the word, and it was done;
When he gave command, and countless worlds up-
sprung;
When the system moved around its central sun;
When the angels beheld, and songs of rapture sung.
When he planted earth with trees and herbs and flowers,
When every living creature he gave birth;
When he led the human pair in Eden's bowers,
When he gave them dominion over all the earth.

When the days were thus employed, as he thought best,
When all might have been finished in an hour,
When he would consecrate a day of rest,
When he would celebrate his love and power.

When he sacred Sabbath! thus for man designed,
When he separated from the working days,
When from earth's labors he might lift his mind,
When he would duly celebrate his Maker's praise.

When he will the power that spoke the worlds from
naught.
When he hail the goodness that to man is shown!
When he hail the love that man's best good has sought!
When he sing the songs of thanks and praise surround the
throne.

When he fallen man has lost his first estate,
When sin has trampled on the day of rest,
When heavens and earth Jehovah will create;
When he will keep the Sabbath and be blest.
R. F. COTTRILL.

The Watch-Tower.

Do ye not discern the Signs of the Times? Matt. 16:3.

THE LONDON WAR-CLOUDS.

Europe Expected to be soon upon
a War Footing.

London, April 3, Letter in Sunday's *New York*

From my tall tower in Fleet Street, look-
ing with a comprehensive and careful
eye over Europe, I see evidence which
encourages me to hope that affairs are rap-
idly coming to a head, and that ere long
we shall be on a war footing again. My
confidence is strengthened by the private letters
which I have received from your corre-
spondents all over Europe within the last
few days. "It will be well to be prepared
for prompt action," writes your man at Ber-
lin. "The abdication of the Czar seems to
be certain, and it means mischief to Ger-
many. The thunderbolt may strike at any
moment." "Our new government," writes
your next agent at Rome, "can scarcely
long, and the chances are even that in
downfall it will overthrow the monarchy
and set up the red republic, or give place
to a reactionary government, which, backed
by the hitherto suppressed voice of the
masses of the Italian and Roman people,
will restore to the pope his sovereignty,
and send the General Government back to
Rome." And he adds this significant
note: "The adoption of universal
suffrage in Italy would result in a most
overwhelming victory for the Catholic
party." From Paris I am told that the
calm which prevails there is the calm which
precedes the storm, and not all the soft
words of Gambetta, nor his pleadings for
moderation on the part of his non-dominant
party, can prevent the speedy coming of
a convulsion which will end, as the other
convulsions in France have ended, in the es-
tablishment of an empire. From Vienna,
Constantinople and St. Petersburg, come
alar notes of warning—that whatever every-
thing counter reflection—that whatever every-
thing expects does not come to pass, and that
the unexpected which happens. Thus

we may all be deceived, and the Centennial
year of the American Republic may not be
remembered as the date of outbreak of a
general European war

ANOTHER ALARMED CORRESPONDENT.

London Dispatch in Sunday's *New York Herald*.

The oriental specter which has been
abroad during the week has been making
general havoc on the European Bourse.

The attitude of the Herzegovinian insur-
gents causes much alarm in political cir-
cles. General Rodich, Governor of Dal-
matia and Austrian Commissioner, having
failed in mediating between the Turks and
the insurgents, has warned the latter
against expecting any support from Russia,
whereupon the Russian press turns upon
him and angrily construes the warning as
an insult to Russia. The Austrian press
takes the matter up in turn and adds to the
turmoil by attacking Russia.

These growing antagonisms between
these two great powers sufficiently explains
the agitation on the various bourses. And
when we consider by the light of recent
events the fact that the Czar has declared
that whenever Russian interests demand
war with the great powers, he will abdicate
the throne, there is still further cause for
anxiety. Indeed, there now appears to be
a very general fear in London that war is
imminent.

The *Herald* correspondent at Vienna
telegraphs to-night that he has received
reliable advices from Constantinople to the
effect that the Sublime Porte intends, if
driven to extremes, to arm the Mohammedan
population, and declare it their determina-
tion to postpone all payments of interest
on debts until after the restoration of peace.

TURKEY.

THE INSURRECTION IN THE PROVINCES OF
European Turkey is still vigorously main-
tained. The most significant fact which
has recently transpired is the more man-
ifest sympathy of Russia with the insur-
gents, coupled with the rumor that the Czar
proposes to retire or abdicate in favor of
his son, who represents more fully the
strong anti-Turkish sentiment of Russia.
The following extracts from an able Euro-
pean journal will assist in understanding
the Eastern question:—

THE SITUATION IN CONSTANTINOPLE.

It is difficult to believe that a catastro-
phe of some kind can be avoided at Con-
stantinople for many months longer, and
it may take a somewhat unexpected form.
All the accounts from the Bosphorus, cau-
tiously as most of them are worded—the gov-
ernment of Abdul Aziz, like the government
of Louis XVI., being still strong enough
to punish libels—point to an impending
collapse, but the form of that collapse may
still be a surprise. As usual in decaying
States, the immediate cause of the over-
turn will be the want of ready money.
The Sultan's government has for years op-
pressed the provinces till the population is
decaying, the peasantry are ready for re-
volt, and all sense of security, either for
property or for life, has disappeared; but
except on the European frontier, no formid-
able insurrection has broken out.

The personal authority of the Sultan has,
amidst the decay of the empire, rather in-
creased than declined. This occurred also
under the late Caesars, and under the
wretched successors of Philip II. of Spain,
whose orders to the last were supreme with
all subjects not in avowed revolt. So high
now is the authority of the Sultan that it
approaches the divine, and the greatest
men in the empire dare not inform him of
the most dangerous facts, or address him,
save with their arms shielding their eyes
from the too great effulgence of his glory.
The Sultan has probably never seen the
eyes of a Turk fixed, however respectfully,
on his own. Nevertheless, the decay is

creeping visibly inward from the provinces
to the capital, and upward from the people
to the palace.

It has long been the practice to compen-
sate the soldiers for deferred pay by license
to plunder the provincials, and now their
very food, as they march northward, is only
provided by ruinous little loans. The
bondholders have been openly robbed, and
now even the bankers of Galata are told
that they must give up half their claims.
The unstatesmanlike and timid policy of
a half-repudiation has destroyed Turkish
credit without relieving Turkish wants, till,
though every sixpence is exacted that can
be obtained, the treasury is unable to bor-
row abroad at any price, or to sell obliga-
tions sufficient to raise fractions of a mil-
lion. It is believed by grave politicians
that the bankruptcy of an empire which
holds the most fertile portions of Europe and
Asia in direct sovereignty may arise from
the impossibility of raising £800,000. The
power of borrowing little sums even for a
moment is departing. . . . The circle
of devastation is closing in. Constantinople,
in fact, is suffering at last as the provin-
ces have long suffered, and even if the
last fraction of credit is destroyed by the
confiscation of the half-interest, the ma-
chine may stop any day for want of motive-
power. Till the Sultan knows the truth it
may go on, all men obeying even though
unpaid, and the Sultan knows as yet nothing;
but the moment war touches the seraglio,
the moment an order for an iron-clad,
or a palace, or a set of jewels, cannot be
obeyed, the Sultan will know all, and will
probably rush to some extreme of despotic
fury.

It is clear that much of all this is thor-
oughly known to the governing class in
Constantinople, and clear, also, that their
blame for it is all gradually concentrating
itself upon the head of the Sultan himself.
They admit that he is ruining the country.
The mysterious reverence always paid to
the Caliph has never prevented exasperated
Mohammedans from dethroning him. The
Mohammedan mob, always liable to fits of
fury, has lately been burning palaces very
close to the seraglio. The troops in Con-
stantinople may be relied on against insur-
gents, without being trustworthy against
a new Sultan.

The elements of conflagration lie heaped
about in the capital, and it is difficult to be-
lieve that the Pashas, at last affected in
their personal interests, and long aware of
the ruin of their country and their faith,
will not find means of firing them.—*Lon-
don Spectator*.

SIGNIFICANT ITEMS.

ACCORDING to the *Boston Pilot*, there
were in 1825, one Roman Catholic priest in
Maine, one in New Hampshire, and one in
Massachusetts, with eight churches. There
are now in New England, according to
this authority, one Archbishop, five Bish-
ops, 441 priests, 432 churches, and a Cath-
olic population of nearly 7,000,000.

Reader, do you ask the amount levied on
this great city? We reply, \$30,000,000! Of
this, one-quarter is required to pay the in-
terest on the city debt, which is more than
\$100,000,000. Unfortunate New York!
one may exclaim, burdened and robbed,
and every year drifting into a still more
helpless condition. . . . Cheating and rob-
bing is the order of the day. There never
was so much defalcation as this year has
brought to light.—*Martel Concord States-
man*.

My eye was most revolted by the stiff
bronze figure of St. Peter, sitting bolt up-
right, key in hand and foot extended, to re-
ceive the pious homage of the people.
This miserable figure has long been the
particular object of public worship—the lip
service of millions of the devout has re-
peatedly worn away the solid metal, and

the holy saint has been at least thrice re-
toed. The best of the joke to a heretic is,
that it is not St. Peter at all, but an old
and very ugly statue of Jove, enhaloed and
simply grasping a key instead of a bolt.—
Grace Greenwood, Visit to St. Peters.

A theological student may be never so con-
scientious and consecrated, but he chooses
his church on common business principles,
as it is proper he should. The only unwise-
ness is in talking as if he did not. He
never remits a cent of his salary because
he calls his parish a field of labor. When
he leaves that parish for another, he says
God has called him to another field of la-
bor, and the dismissing council says amen;
but all it really amounts to is that people
are tired of him and he of them, his salary is
too small, the house is damp, or the situation
unhealthy; or he wants to live in a city, or
preach his old sermons, or have a wider
scope. God calls him to go just where the
minister thinks, on the whole, he would
rather go.—*Gail Hamilton*.

F. A. BUZZELL.

"WHAT is to become of Turkey?" is the
conundrum that agitates Europe, and
"there seems to be a certainty that the old
prophecy will be fulfilled, and Sultan Ab-
dul Aziz become Abdul as was."—*Det.
News*.

The Sermon.

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

THE CHASTENING OF THE LORD.

ELD. JOHN G. MATTHESON.

TEXT: "My son, despise not thou the chastening of the Lord,
nor faint when thou art rebuked of him." Heb. 12:5.

The Lord chastens his children to educate
them and to prepare them for the eternal king-
dom. Every Christian ought to understand
what this chastening is, and how it can ben-
efit him; for those who are without chastise-
ments are bastards and not sons. Verse 8.

A great "cloud of witnesses" are in-
troduced in the preceding chapter. They lived
for the Lord, and died in faith. They fin-
ished their course with joy, and have the
promise of "a better resurrection," and
a heavenly country. This is written to en-
courage us to follow their example, and to
run our race with patience as they did. In
order to do this, lest we be wearied and
faint, our eye of faith is directed unto Je-
sus. Trusting in him and following in his
footsteps we can overcome; but in no other
way is this possible. Are we called upon
to endure much contradiction of sinners in
Zion? He endured much more. Is our
cross heavy and are we despised for the
truth's sake by those who ought to love us?
Christ bore a cross that was much heavier.
How bitter was his cup when the sins of
the world were laid upon him! And what
terrible shame fell upon him when he be-
came a curse for us and was numbered
with transgressors! Yet he "endured the
cross, despising the shame, and is set down
at the right hand of the throne of God."

"Ye have not yet resisted unto blood,
striving against sin. And ye have for-
gotten the exhortation which speaketh un-
to you as unto children, My son, despise
not thou the chastening of the Lord, nor
faint when thou art rebuked of him; for
whom the Lord loveth he chasteneth, and
scourgeth every son whom he receiveth."
Verses 4-6. The great problem for every
Christian to solve is, to strive against
sin, and to resist unto blood—unto death.
Thousands of noble martyrs have been faith-
ful unto death. We must also purify our
souls in obeying the truth. And the truth
is valuable to us only in proportion as it
purifies us, increasing our faith and love,
teaching us to crucify the flesh with the
lusts and affections thereof, and preparing

us to dwell with Christ in the kingdom of glory.

In order to advance this work the Lord chastises us, and this is a proof of his fatherly love, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." Rev. 3:19. "My son, despise not the chastening of the Lord; neither be weary of his correction. For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. 3:11, 12.

When the Lord corrects us, and thus endeavors to lead us in the way of life, we are immediately exposed to temptation. Satan desires to hinder our growth in grace. He tries to turn our feet away from the narrow path either to the right or to the left. We may be tempted to despise the chastening of the Lord, or, as the original also means, to neglect it or regard it slightly. Then it does not improve the heart, and the object of God is not reached. His chastisement brings forth no fruit of righteousness.

Others receive the correction. They are much grieved on account of their mistakes. They despond when convinced of error. Then Satan tries hard to push them over unto the other side—into discouragement and despair. The way of life is like a narrow path with deep ditches on both sides. If we lean too much to the left, the enemy of our souls is quickly ready to push us down into the ditch on that side. And if we try to avoid this, and go too far to the right, he is just as willing to push us into the ditch on the right side. For this reason we should always keep in the middle of the road, and this is no small task. Therefore, we need light and help from God daily. It is wrong to be trifling, and receive the correction of God lightly. But it is also wrong to be discouraged and give up. The golden mean is the way of life.

The word chastening is translated from *paideia*, and means training, instruction, discipline, correction. It is rendered "nurture" in Eph. 6:4, and "correction" in 2 Tim. 3:16. The corresponding verb *paideuo* is translated *chasteneth*, Heb. 12:6; *learned*, Acts 7:22; *taught*, 22:3; *instructing*, 2 Tim. 2:25; *teaching*, Titus 2:12. Moses was learned or trained in all the wisdom of the Egyptians. And Paul was taught or trained according to the perfect manner of the law of the fathers.

This shows clearly that the chastening of the Lord is performed when the Lord instructs and trains his children, as he warns and corrects them by his word, his Spirit, and the kind direction of his providence. He discovers unto us our spiritual poverty—how blind and naked we are. He warns us most earnestly to repent, as in the message to the Laodiceans. We are children, but not good children. Our memory is weak, our comprehension poor. We need frequent instruction and correction.

Sickness, poverty, tribulation, and persecution are not always chastisement. Many are sick and poor who never have been the children of God and never will be. These afflictions are not in themselves the chastening of the Lord. When they befall us there is generally a natural cause. But God suffers them to come upon his children also. If, then, the word and Spirit of God with the affliction instructs and trains us, it may become a chastisement from the Lord. And the affliction may help to make room in our hearts for the voice of God. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." It is left to our own free will whether we will heed the instruction of God, and bend our minds after his fatherly direction, or not. If we do, we will learn from our Saviour who was meek and lowly in heart, and then we shall find rest to our troubled souls.

"When we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. 11:32. The apostles of Christ endured much affliction. They were "chastened, and not killed." 2 Cor. 6:9. Their chastisement came often in the form of prisons and scourgings, yet they were always rejoicing. They suffered themselves to be taught and trained by the Lord in whatever manner he saw fit. Then Jesus came in and supped with them, and they were often inexpressibly happy in the midst of the greatest afflictions.

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:7, 8. We do not desire to deceive ourselves. It would be a terrible fate to find ourselves with the rich man

in the lake of fire on the last day. Therefore we would rather pray: Lord, make us partakers of thy chastisement, that we may be sons and not bastards.

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Verses 9, 10. God is our spiritual Father. He has begotten us again unto a lively hope by the gospel. He will give us everlasting life through his Son. As much as eternal life is more excellent than this short life, so much more excellent is it also to be permitted to call God our Father, instead of having merely an earthly parent. And if we have obeyed our earthly fathers, how much more should we obey God, our spiritual Father, and live—live forever. We should also remember that our earthly fathers were imperfect in their method of training, and often made mistakes, but our spiritual Father in Heaven makes no mistakes when he chastens us. His chastisement is always for our profit and is brought about for this noble object, that we might be partakers of his holiness.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Verse 11. Nothing on earth is so painful as the chastening of the Lord. It breaks the heart. It is difficult for us to see and acknowledge our own sins and mistakes. Confession and reformation are not pleasant to the flesh, yet yield the blessed fruit of righteousness to all those who improve by them. This fruit does not consist in boasting of our knowledge or in a feeling of self-sufficiency, but it consists in a quiet rest in Jesus, the mind being controlled by the Heavenly Shepherd, so that we love to follow Christ. It is seen in a spiritual life and in unselfish labor for the glory of God and the salvation of precious souls.

"Lord, in trouble have they visited thee, they poured out a prayer [Danish: their quiet prayer] when thy chastening was upon them." Isa. 26:16. In joy and prosperity the Lord is easily forgotten, but in trouble we feel more disposed to visit the Lord. It is very precious when the children of God, bowed down with such chastisement, pour out their heartfelt prayers in a quiet place before the Lord.

"Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness; and all the upright in heart shall follow it." Ps. 94:12-15. The chastening of the Lord leads us to learn from his holy law. Those children who as yet do not desire to see or understand the obligations shown by the law of God, have not been sufficiently exercised by the chastening of the Lord. But if they will not despise it, the Lord will give them rest. He will not cast off his people until all the upright in heart learn to follow after his righteousness. This is encouraging for those who are trying to keep the commandments of God and the faith of Jesus.

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:12-14. This encouragement to the weak and fearful of heart is given in connection with the coming of the Lord. The prophet points the feeble ones to the great day of the appearing of the Lord: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:3, 4. Let us put our trust in the living God and wait for his Son from Heaven. Are your hands weak, and do they hang down by your side? Are your knees feeble and your steps faltering in the way of life, so that the lame is in danger of being turned out of the way? Is your heart fearful and your spirit discouraged? Do not give up. Lift up your eye of faith unto Him who shall come in a little while and shall not tarry. God bids you strengthen the weak hands, and confirm the feeble knees. He says unto you, Be of good cheer, fear not. Do you hear the word of the Lord? Can you believe it? Will you

trust in the Lord more than in your own understanding? Then his word shall not return unto him void, but shall accomplish the will of God.

The Lord bids you follow peace with all men, and holiness, without which no man shall see the Lord. This is the express will of God. He will not save you in any other way. But he will and can save you in this very manner. Strive, then, in the name of Jesus, and the Lord will bless you. He will nourish your spiritual life. Your Heavenly Father will deal with you as with sons. He will chasten you and exercise you by his chastening until you bring forth the peaceable fruit of righteousness.

CAMP-MEETING AT EAGLE LAKE.

(Concluded.)

SUNDAY morning June 27, at 8 o'clock, by request I spoke about one hour for the benefit of our Swedish, Danish, and Norwegian, as well as American brethren, in regard to the work the Lord is doing in Europe, in bringing present truth before those of other tongues. It was interpreted to them. This was an encouragement to our brethren and sisters of other tongues, and also to our American brethren. Sunday, at 10 A. M., my husband spoke from the stand with great freedom and power, giving the reasons of our faith. The congregation was very attentive. We hope the good seed sown will spring up and bear fruit to the glory of God.

At 2½ P. M., I spoke to the people about one hour and a half upon Peter's ladder of sanctification consisting of eight rounds. I dwelt upon temperance and the importance of parents' teaching their children self-denial, and self-control, guarding the appetite and taste from indulgence at the expense of mental, moral, and physical strength.

The lessons upon self-control and self-denial are to be received by education, in childhood and youth. The appetite is to be restrained and educated, and this is the responsible work that devolves upon parents. The youth in generations past have been the index to society.

If parents had done their duty in spreading the table with wholesome food, discarding irritating and stimulating substances, and at the same time had taught their children self-control, and educated their characters to develop moral power, we should not now have to handle the lion of intemperance. After habits of indulgence have been formed, and grown with their growth and strengthened with their strength, how hard then for those who have not been properly trained in youth to break up their wrong habits and learn to restrain themselves and their unnatural appetites. How hard to teach such ones and make them feel the necessity of Christian temperance, when they reach maturity. The temperance lessons should commence with the child rocked in the cradle. "The hand that rocks the cradle is the hand that rocks the world."

I was requested by the Swedes and Danes to write out the subject just as I presented it to the people, and have it translated into the different languages. I promised to do this when I had a favorable opportunity. Bro. Smith spoke to the people in the evening.

Monday morning at 5 o'clock a business meeting was held. At 8 o'clock my husband spoke from the stand to the people, in regard to the present condition of the cause. I spoke to the people Monday at 10½ A. M., with great freedom. It seemed to fall to my lot to speak in the afternoon also. The Lord blessed and strengthened me greatly. I spoke above one hour. I felt the special power of God upon me while speaking. Bro. Smith spoke in the evening with his usual clearness. These discourses from Bro. Smith were a feast to many who could appreciate the clear points of argument on our position.

Tuesday morning, June 29, at 8 o'clock, my husband spoke to the people from the stand, upon baptism. He had great freedom and power. I spoke to the people at 10½ o'clock from James 1:22, 25: "But be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The Lord blessed the word spoken. Invitation was then given for any who desired to be children of God, those who were back-

slidden from God, and those who for the first time were convicted that they had been living in transgression of the law of God, to come forward. About forty responded to the call.

Liberty was given to any who wished to relieve their minds by bearing their testimony. An aged sister said she came forward to receive the prayers of the servants of God. She had professed to be a Christian for years, but since these meetings commenced she was convinced that she had been breaking the law of God, and from this she should take her position with this people to keep all of God's commandments. The law of God has convicted her as a sinner. She has felt that the Spirit of God was upon a former occasion to go forward, but did not accept the invitation and let the opportunity pass. She felt that she had done wrong. She was sorry that she had not grasped the law of God. Her good and gracious Heavenly Father, who is plentiful in mercy and loving-kindness, has not left her in her blindness. She wants to be cleansed from all sin. (This sister was a member in good standing in the Methodist church.)

A brother thought he could get no encouragement in coming up to this meeting, but he had received great good, and thanked God for this precious privilege.

A Danish brother said he rejoiced in these truths. He thought the truth was so clear to him would be seen and understood by all of good sense when presented before them, but he was terribly disappointed. Those who did see, would acknowledge the light, and many had not made see the evidences of the truth which were so plain to him.

Bro. L. said, "You may some of you be surprised to see me forward here for prayer among sinners and backsliders." He found scripture which was applicable to his case. Num. 11:1: "And when the people complained, it displeased the Lord, and the Lord heard it, and his anger was kindled; and the fire of the Lord was kindled against them, and consumed them among them, and consumed them in the uttermost parts of the camp. He wants to be fully in union and agreement with his American brethren. He grew up outside of the ranks of Adventists. Circumstances have kept him continually watching and severely testing in regard to the feelings of the American toward his Swedish brethren. When his eye rested upon the above passage in scripture to murmurers, the Spirit of the Lord applied those words to his mind. He felt proved of the Lord for being in the most part of the camp. This was a position for him to gain strength. He wants from this time take his stand among brethren. He would be more reasonable. "May God bless my brethren," said he, "I want to put all my strength in the Lord's work. I rejoice in the Lord that I see a dozen of my countrymen who can scarcely understand a word of English come forward for prayers." It reminded him of the blind men feeling their way to light. In a touching manner he talked in Swedish to those who came forward. The saving Spirit of God was in the meeting, and melting power was felt upon many hearts. Bro. L. continued, "May the Lord bless you all, and grant that we may all be around the throne to praise his name."

A young sister feels that the Lord is near her. She wants to leave the vanity of the world and follow her self-denying Redeemer.

We repaired to the water about three miles distant over a rough road. Eight were buried with Christ in baptism. The baptismal scene was an interesting occasion. Children went into the water so very bravely, with light and peace expressed in their countenance. Surely the blessing of the Lord rested upon candidates, administrators and those who were interested spectators.

In the afternoon I spoke to the people with great freedom. I then invited sinners and backsliders forward for prayers. A large number responded. We gave them all an opportunity to talk out their feelings.

One man arose and said that probably there was not a person on the ground who had passed through so great trials as him. He was in the Indian massacre. He received several balls in his person. He saw his family massacred. He would not deliver the people with the relation of his experience. He wants to set out now at this meeting to serve God, and do the best he can to save his own soul. If Job and Daniel were in the land, they could only deliver their own souls. They could not save souls of others. A brother says he is an unworthy sub-

aligion. Ma... of Go... Lamb of... the cold s... given a... neighbo... wants to... the lov... from th... He sai... entist ca... at thi... to him... bitter in... ons. He... regard to... med. H... children... that he... clearly a... not see... but ho... faith. He w... brother... all pr... surren... another l... this since... to th... received... became... that... Lord. I... more t... path. H... himself v... offered h... while h... and the... to obtain... brother... sm, and... people. brother... had just... ly. Th... acted hi... the truth... Dane st... christian li... g to be... many... backslider... wants t... she may... thors th... She l... adventist... brother... ng-glass... was a... in his h... not wa... he was... led to l... young s... will wat... her cr... firm a... god. brother... rised to... made a... time, jo... those c... mesota... er cold... he shou... n doing... the Spirit... ate all t... duty to... His wi... seek Go... w and d... June 30... and. A... ing of t... meeting... Smith... ther... imonies... sister... es that... se who... ts to tr... gain t... for w... given i... tion in t... A broth... d to hin... He h... ed for a... se meet... God, as... us bless... A broth... attitude t... He l...

who for religion. He has been a Baptist in pro-
 ey had on. Many years he had loved the
 law of of God. He had pointed sinners to
 y respon Lamb of God, but had long been down
 to wish the cold streams of Babylon. He had
 their given a right example to his friends
 e came neighbors. He is not without trials.
 he serv wants to be a Christian. He does not
 be a Ch from the courts of Heaven he once
 eeting said he was glad he came to the
 she had entist camp-meeting. He had received
 om this at this meeting that were entirely
 i this pe to him. He has had something hard
 nents. bitter in his heart against Mrs. White's
 as a sim ons. He had said many wrong things
 n was regard to her for which he is now
 forward. med. He believes in the prayers of
 d let the children of God. He requests them to
 e had clearly that he may think and act right, and
 had to clearly all things as we see them. He
 good not see all points as this people see
 is plenty, but hopes to be fully with us yet in
 has not faith.
 wants to brother says he finds himself far be-
 sister wa He wants to confess his wickedness
 e Metho are all present. He wants to make an
 e surren der to God.
 get no Another brother says it is only a few
 his mee ths since he has been enlightened in
 , and th rd to the truth by reading a REVIEW.
 ge. received the SIGNS of THE TIMES also;
 rejoiced became convicted through reading these
 truth w ers that Saturday was the Sabbath of
 seen and Lord. He felt that he must have some-
 hen pre more than merely the light upon the
 , would path. He wanted to know some things
 ny he d himself which had never been told him.
 of the offered his first prayer forty miles from
 e of yo the while in camp. He sought the Lord
 e for pra and there, and had come to this meet-
 . He ing to obtain further light and to follow it.
 s applic brother received the ordinance of
 d when had just spoken had stated his case
 d the ly. THE VOICE OF TRUTH had first
 Lord's anger ricted him. He saw that this people
 them the truth.
 f the ca Dane stated that her mother had lived
 on and christian life and instructed her. She was
 en. He ing to be a Christian also. She had
 of Adv backslider and wants to start out anew.
 t him wants the prayers of God's servants,
 rely tem she may have grace to labor for her
 Ameri thors that they may be brought to the
 When n. She has learned many good things
 age in re adventists.
 he Lord brother finds that by gazing into the
 in the of ing-glass as sister White mentioned,
 was a w he was a lack. He had not the love of
 h. He in his heart as he should have it. He
 among not want to forget what manner of
 reason was. He wanted to see his defects
 said he ealed to him in the law of God.
 n the g young sister says she will not let her
 at I see gn go. She wants to get to Heaven.
 can sca will watch and pray that no one may
 lish com her crown. She is determined to
 ded him ad firm and consecrate her life wholly
 ay to Je to God.
 in Swed brother says no doubt many will be
 The sea rised to see him rise for prayers. He
 meeting; made a profession of religion for a
 many he time, joined the Baptist church, united
 Lord h those of our faith in Illinois, came to
 ay all u her cold. He had backslidden and felt
 name." it he should be doing more than he was
 Lord is in doing. He had resisted the strivings
 the van the Spirit of God. He wanted to con-
 self-deny nate all to the will of Christ. If it was
 t three m His wife had taken her seat with him
 Eight seek God that they might the better
 tism. and do his will from the heart.
 ng occas June 30. Last morning upon the camp
 very call and. Assembled under the tent at the
 ing in ounding of the bell about five o'clock.
 ing of a meeting opened with singing and prayer.
 ministrat Smith made some appropriate re-
 spectab s, then others followed with their
 the peo imonies.
 ited sim sister realizes her weakness, but re-
 prayers. sses that she has a Saviour to help
 gave th who put their trust in him. She
 eir feeli wants to train her children aright that they
 at proba gain the kingdom at last. She thanks
 nd who for what he has done for her. He
 as him given her husband unto her as a com-
 He recei ion in this good way.
 He saw A brother rejoices in the goodness of
 not det to him since he has been to this meet-
 experi He has not felt his acceptance with
 his mee for a time, as he desired; but since
 he can se meetings he has enjoyed the blessing
 Daniel w God, and he wants to retain this pre-
 eliver th blessing under all circumstances.
 ave son A brother says he never felt greater
 thly subj titude to God than he does this morn-
 He has a most earnest desire to fol-

low him and be better prepared to live in
 his kingdom. He was much affected.
 A brother rejoices for the blessing he
 has received at this meeting. He does not
 want to be forgetful of the words of truth,
 warning, and encouragement heard since
 coming here.
 Another brother says he has been blessed
 in attending this camp-meeting. He feels
 that the Spirit of God and of Heaven has
 come nigh unto us. He desires to go
 home and live better for the time to come
 than he has done, that rays of light may
 pass from him to others, that they may
 know that he has been learning of Jesus.
 Unless he makes quick steps he fears that
 the message will get ahead of him, and
 he be left behind.
 A sister says she is resolved to go to
 Mount Zion, lay all on the altar, and strive
 earnestly to do her Master's bidding.
 A brother says he is glad that God has
 put into his heart a desire to be a soldier of
 the cross, and bear that cross cheerfully
 till he shall exchange it for a crown.
 A Danish sister says she is thankful for
 the instruction she has received at this
 meeting. She wants to carry out the things
 she has heard. In all the departments of
 life she wants to gather with Christ. If
 we lose the influence of these meetings it
 will be to us a great loss.
 A sister feels that she has been greatly
 privileged in attending these meetings.
 She has been much discouraged. It seemed
 to her that she should never overcome, that
 with her the war was nearly ended. She has
 thought she could never obey the truth, her
 will had not been sufficient to enable
 her to do so. But she feels more hope-
 ful, and is now willing to take hold anew
 and strive to overcome, and in every de-
 partment of her life seek to work right to
 the point, let her surroundings and circum-
 stances be as they may. She wants to
 live right before the Lord. She requests
 her brethren and sisters to tell her frankly
 when they see her out of the way, and she
 will receive it kindly and love them better
 for it. She desires to remember what she
 has heard, and the good words of instruction
 she has received at this meeting, and put
 them into practice when she returns home.
 A brother came up here to get a blessing.
 He had been sick, and was obliged to leave
 the ground. He had the privilege of the
 last day's meeting. The Lord has blessed
 him; although he is afflicted, he will put
 his trust in God, and will praise him while
 he lives.
 A brother says he has not kept his seat be-
 cause he had nothing to say or had not an
 interest in the work. "My heart, with you,
 loves God." He has many things to over-
 come, and he has been strengthened, and
 encouraged.
 A sister says she is determined to keep
 the law of God, and to love the truth.
 Another sister says she thanks God for
 this great privilege. She means to profit
 by it. The Lord is willing to show us our
 faults as fast as we are willing to put them
 away and overcome them. She exhorted
 her brethren to faithfulness, to do nothing
 to bring a reproach upon the precious
 cause of God.
 A brother thanks God for the privilege
 of being here and having a part in the
 good cause. He loves the people of God
 more than he ever has before. He has
 more confidence in this work than he has
 ever had.
 One brother has been only a few months
 in the truth. He has enjoyed at this camp-
 meeting a feast of fat things. While the
 great looking-glass has been held up be-
 fore him, he has seen the imperfections in
 his character. He feels that he must be in
 earnest to remove the spots and stains, or
 he can never enter the pure kingdom of
 Heaven.
 A sister says she is grateful for the in-
 structions received, and will improve upon
 what she has heard.
 A sister says she is thankful for this
 privilege. The light given has shown her
 her sins. She wants to do the will of God
 daily and overcome every wrong in her
 life and gather with Christ.
 A sister says she has received good in-
 struction at this meeting. She could not, be-
 cause of ill-health, get to the meeting
 until yesterday morning; but she has been
 richly paid by what she has received, and
 wants her heart and hand in the truth and
 work of God, growing stronger every day.
 A Swedish brother is thankful for the
 privilege of speaking a few words. He
 feels very happy. He has enjoyed the
 blessing of God. If he had missed this
 camp-meeting it would have been a great
 loss to him. He has had to leave his
 father and friends. He has had an ex-

perience in leaving parents for the truth
 and Christ's sake. He hopes to see them
 yet turning to the truth. "Let us instruct
 our children in the way of life, that they may
 not be led astray by heresy, but be saved
 with the people of God. Let us, my Swed-
 ish brethren, be united with the people of
 God, that none of us be led astray from the
 fold. How sorry should we be if any
 should fail to meet us there, when the
 obedient shall receive their reward."
 A brother says he has more confidence
 in the message to-day than ever before.
 He has gained strength on the camp-ground.
 At this meeting, he has gained an ex-
 perience worth having.
 A sister has been led, at the meeting, to
 feel the necessity of having a greater con-
 secration to God.
 A sister said she had had a precious season
 of the grace of God. She wanted a share
 in the kingdom with the redeemed.
 Another sister spoke in behalf of a sister
 who was baptized in Wasioja. She is now
 in Canada, and has written a letter saying
 she has passed through great trials, but she
 can now rejoice in God because her husband
 has taken the truth. She is very poor, but
 she sent twenty-five cents of British money
 to aid in publishing these truths she so
 highly prizes. She said in her own be-
 half that the truth she has heard at this
 meeting will be a savor of life unto life to
 her and her family. She hoped they would
 be a united family in the kingdom of God.
 A sister said she is thankful to God for
 this privilege and the instruction she had
 received, and was determined to follow on
 to know the Lord.
 A brother had a very great desire to gain
 spiritual strength. He had been cheered
 and strengthened greatly at these meet-
 ings.
 A brother said he was thankful that he
 had received the blessing he so much de-
 sired at this meeting.
 A sister had been seeking to follow the
 Saviour. She received the ordinance of
 baptism yesterday. After coming out of
 the water she was greatly blessed.
 A sister said the Lord has richly blessed
 her. Yesterday as she came out of the
 water a gleam of light from Heaven shone
 upon her. If clouds gather henceforth
 upon her soul she will strive to remember
 the sun shining beyond the cloud. She
 thanks God for the blessed results of this
 meeting.
 A brother said he had been much blessed
 at this meeting. His faith was increased
 and he had been greatly strengthened.
 Another brother thanked God for what
 he had done for his soul in this meeting.
 He was determined to live nearer to Jesus
 and serve him better. He wanted to over-
 come all his besetments. When the truth
 came to him at first, it found him going
 the downward road. He saw that he was
 a transgressor of God's law, and he had
 been trying to turn from his sins and choose
 the path that leads heavenward.
 A sister spoke in behalf of our aged
 sister Gibson, who could not come to the
 meeting. She is eighty years old, and this
 is the first camp-meeting she has missed of
 those held in the State. She wept because
 she was not strong enough to come to the
 meeting. She loves the truth. She de-
 sired the prayers of her brethren and
 sisters who attended the meeting.
 A brother had at this meeting received
 encouragement to press on and be faithful
 in setting a right example.
 A brother said he had enjoyed this meet-
 ing. He desired to live nearer to God.
 He had recently started to serve him.
 A brother said his heart had been filled
 with gratitude to God for his blessing re-
 ceived at this meeting. He was determined
 to buckle on the armor anew and not lay
 it off until his Master bade him.
 A sister said she had love for Jesus.
 She thanked God for all things, even for
 poverty, for this was among the all things
 which shall work together for good to them
 that love God.
 A sister said she could say as never be-
 fore, "My Lord and my God." Jesus
 wanted to save her. The Lord wanted to
 save her, and angels of God wanted to
 save her, and why should she be unbeliev-
 ing?
 A brother had looked forward with great
 expectations to this meeting. He had en-
 joyed it very much. For some reason a
 cloud had disturbed his mind for the last
 two days. He had felt like Peter that
 Satan desired to sift him as wheat. He
 wanted to enter into the kingdom of God.
 He wanted to go forth better prepared to
 work for God. He left his companion to
 go forth to his field of labor.
 A brother Spicer said he had not yet

been ground down to rigid discipline. God
 had tried him, that he might see his way
 clear to work for him. He wanted to be
 in earnest, lest the message get ahead of
 him. Two hundred years ago the Lord
 planted Sabbath-keepers in America. They
 prospered for awhile, then seemed to hesi-
 tate. God raised up a people to carry on
 the work. We see what we do at this time.
 Blessings have been taken away from those
 who have proved themselves unworthy of
 them and given to others who would be
 more faithful to their trust. If we are not
 faithful to the message before us the bless-
 ing will be removed from us and given to
 others. We feel like saying to you who
 are attending this meeting, We feel like
 pressing forward and entreat of you to be
 faithful, be true, do not turn back. The
 promise is to those who endure unto the
 end.
 My husband responded and presented
 the case of Bro. and Sr. Spicer, that they
 become members of the Conference. A
 rising vote was taken, not a dissenting
 voice.
 So closed our last meeting on the ground.

IF WRONGS COULD SPEAK.

If stolen money, like laying hens, could
 caekle, what a racket there would be in
 some men's pockets and premises. If stol-
 en goods, like chonticleer, could only crow,
 how many persons would be broken of
 their rest and kept awake by night. If the
 hire of laborers—kept back by fraud—
 could talk, like Balaam's beast, what bray-
 ing would din some employers' ears. If
 the wrongs of the widow and the orphan
 could speak, how many unjust ones would
 be continually troubled by the ringing of
 voices in their ears, saying, "Give us our
 rights." If some lordly mansions—reared
 by ill-gotten gain—could articulate, many
 a stone would cry out of the wall, and
 many a brick and beam from the timber
 would answer it: "Woe to him that pro-
 cureth wicked gain for his house, that he
 may establish his nest on high."
 If all things unfairly gotten and wrongly
 detained could be set free and remanded to
 their right owners, what a wonderful ex-
 odus would there be from house to house,
 from person to person, from purse to purse,
 from capital to labor, from labor to capital.
 If some individual, going from house to
 house, could enter the parlors and chambers
 —plain and princely—whose furniture was
 bought with other men's money, and could
 set the several articles in motion—each in
 the direction of its rightful owner—what a
 movement there would be among the mir-
 rors, what a rattling of silver-plate, knives,
 forks, and spoons; what a hustling of
 chairs and tipping of tables; and would
 not many a bed take up itself, and walk?
 If evil spirits, at the present day, could
 enter into the various forms of property
 gotten by fraud—something besides swine
 would rush into the sea! Many a fat
 fancy horse—in the carriage or under the
 saddle—would make its way rapidly down
 "the steep," and choke rider and all, in
 the depths.
 "As the partridge sitteth on eggs and
 hatcheth them not, so he that getteth
 riches, and not by right, shall leave them
 in the midst of his days, and at his end
 shall be a fool." It is a great thing to
 have a conscience void of offense toward
 God and men; a great thing to be able to
 say: "I have wronged no one—corrupted
 no one—defrauded no one."—Sel.

MOODY ON CHURCH FAIRS.

I AM a sworn enemy to them, I never
 knew one yet but the devil got in before
 we got through. Just conceive for a mo-
 ment Paul going down to Corinth to open
 a fair. God's people have money enough;
 they do n't want to go into the world to get
 it. There was a time when the church was
 trying to get out of the world, but now the
 world has come into the church.
 A young lady is put behind a table to
 draw young people by her beauty. I do n't
 know when I was more mortified than by
 an advertisement of a church fair in the
 West, where it was said that any young
 man could come in and take a kiss from
 the handsomest woman at the fair for
 twenty-five cents. I hope the time is come
 when we shall be rid of these abomina-
 tions. If we cannot get churches without
 fairs, let us get along without churches.
 It would be a good deal better to preach
 in the streets than to get a church put up
 in that way.

SILENCE is the fittest reply to folly.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 11, 1876.

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

CONFERENCE ADDRESS.

Progress and Wants of the Cause.

THE work of the ministry must take the lead of all human agencies employed in the cause of Christ. At an early period in his ministry Christ chose twelve men to be with him, to learn of him both by private instructions and public teachings, to behold his miracles, and witness his death, burial, resurrection, and ascension, that they might be proper witnesses of these events in fulfilling the high commission from their Master, in these words, "Go ye into all the world and preach the gospel to every creature."

And when the apostle would represent the comparative importance of the gifts in the Christian church he makes the following statement: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. And again he preserves nearly the same order in addressing the church at Ephesus: "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." Eph. 4:11. Here the work of those sent to preach the gospel ranks first in importance.

Christ's ministers are his representatives, to speak in his name and to act in his stead. Paul expresses the dignity, magnitude, holy character, and fearful responsibilities of the ministry in these words: "Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. No minister can fully realize such a position without a deep experience in the things of the Spirit of God. He must first, realize in himself the strongest Scripture expressions of the baptism of the Holy Spirit. In contrast with the endowments of the real ambassadors of Christ thousands take the name of Reverend or Elder who are as destitute of the Holy Spirit, and as insensible of the fearful responsibilities of the ministry, as the inanimate walls of their churches. Would God that all our ministers could read their experiences from the book of Acts. If the ministers of the first Christian churches were not a measure of the will of Christ during the Christian age to its very close, then where is the rule by which to measure the ministry of the nineteenth century? It is not to be found in the New Testament. And may God pity an apostate ministry, an apostate church, and a world lying in wickedness, destitute of that gospel which Christ committed to his first ministers.

But we cling to the original commission with all its toils, crosses, blessings, and power with God and with the people. "All power is given unto me in Heaven and in earth," said Christ to the eleven, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20. The work of an evangelist is laborious and often very disagreeable. It is marked all the way with hardships and privations. But there are two redeeming features in the sad picture which make it really desirable to the man of God who feels in his inmost soul, "Woe is me if I preach not the gospel."

1. The connective, therefore. In the commission, Christ first states that all power in Heaven and in earth is invested in himself. He there delegates a certain degree of that power to his first ministers, and commands, Go ye therefore, and teach all nations. Why willingly, cheerfully, and even joyfully go out everywhere preaching the word to hearts as hard as steel, and deprive themselves of nearly all of life regarded by men of the world as worth having? Because their all-powerful Master sends them and leaves with them the gracious assurance:—

2. Lo, I am with you always to the end of the Christian age. Christ being ever with the gospel minister to give him strength in time of need, he can do all things embraced in the high and holy commission. But "without me," says Christ, "ye can do nothing."

At an earlier period Christ sent out his twelve disciples, and "gave them power against unclean

spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Matt. 10:1. If it be said that this power was to attend the twelve for a limited mission only and restricted to the Jews, then we reply, that in the unrestricted commission to the eleven, to teach all nations, which was to extend to the end of the world, the same power and authority are given to the Christian ministry. At that last interview with the eleven, as Christ was about to ascend to Heaven, he said to them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:15-20.

This power was to attend not only the eleven but those who should believe the gospel they preached, and be baptized. Where is the proof in all the New Testament that these signs were given for a limited period, and that preaching the gospel, believing, and being baptized was to go on long centuries without manifestation of them? It does not meet the case to say that these signs do not follow the masses of professing believers. The history of the church shows that such manifestations have existed more or less in all the centuries of the church since Christ gave the commission to the eleven. The manifestations of the gifts of the Holy Spirit have been no more scarce since the ascension than the religion taught and exemplified by the Son of God has been. And when the church shall come back to the full measure of Christian duty as given by Christ, she will find all the blessings with which he clothed his first ministers and their converts.

We plead for the religion set forth in the New Testament. With that religion is connected the work of the Holy Spirit and the manifestation of the gifts from the first record of the ministry and miracles of Christ reaching throughout the epistles. The gospel of the Son of God and the attending blessings and power of the Holy Spirit are the same in the days of Paul, Peter, and James that they were when Christ ascended up to Heaven in the presence of the eleven, or when he sent out the twelve, and afterward the seventy, on their first limited mission.

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of Judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves." Matt. 10:5-16.

As we read the foregoing we are deeply impressed with the great fact that Christ clothes his ministers with authority and power equal to the importance of their work. Those who receive the worthy ambassadors for Christ are blest; but those who reject them call upon themselves the wrath of God more intolerable than that which rested upon the land of Sodom and Gomorrah.

And the gospel of the Son of God gives such men claims on the charities of the very communities in which they labor. This fact of general application is illustrated by a principle for all time in the words, "The workman is worthy of his meat." This is true in the nineteenth century, was true when the commission was given to the eleven, also when the seventy were sent out, and when spoken to the twelve as they

were about to start out on their restricted mission.

In Luke 10:7, this illustration of the claims of the ministry on those to whom they minister is expressed in the words, "The laborer is worthy of his hire." And Christ would have his ministers test the worthiness of the people to receive their labors by their action in receiving them, and hearing their words. "The laborer is worthy of his hire." The carrying out of these principles by the evangelist brings him into relations with the people beneficial to both himself and them. He needs their hospitality, and they need his social labors. And never can the young disciple be so favorably impressed with his duty to sustain the cause of God as when the Spirit of the Lord is opening his heart to the great plan of salvation through Jesus Christ?

But the course of some of our ministers illy compares with these plain statements of Christ. They will pitch their tent in a village or city, and at their opening discourse will tell the people that they have not come for their money, or to be a burden upon them, and that they are sent there by their Conference which fully supports them. May be they will commence a sort of house-keeping in a corner of the tent, on crackers and fruit, and cultivate a dread of mingling with the people socially. Many are impressed with the truths spoken, and yearn in their very hearts to entertain the ministers, become acquainted with them, and minister to their wants; but those remarks in the introductory discourse completely closed up their way, and the people receive the idea that they have nothing to do only to hear the gospel. But the tug of war comes when the subject of Systematic Benevolence is urged upon the believers who have come out under false impressions.

The teaching of Christ on this subject were for the best good of both the preachers and the people throughout the entire Christian age. It brings them in that relation beneficial to both, where they may feel mutual obligations. In this relation the people will be led to cultivate the spirit of hospitality, and the minister will cultivate those social qualities in which lies his principle power to accomplish good. When he enters a town he should at an early period in his labors visit the ministers of the place, visit the schools, and become acquainted with the leading men in and out of the churches. He should with a humble dignity becoming his mission go in and out before the people, and so deport himself in all his social interviews as a man sent of God, having claims upon the attention, and hospitality of the people, as to give the impression that the last message to lost sinners is in his mind at least, the great question of the times. Those who cannot do this, and will not cultivate a love to mingle with the more intelligent, should never enter a village or city, but should seek their level in a more retired portion of the great field.

But the gospel does bring the true minister of Christ in close and tender relations with the people. It gives him claims on the sympathy, tender care, and hospitality of the people which but few realize. Peter would know what would be his portion, and what would be that of his fellow disciples, and says, "Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:28-30.

From the very nature of things it is not possible for any man to literally have a hundred mothers, brothers and sisters. Neither can we suppose for a moment that this promise of the Lord gives the minister a title to a hundred farms or a hundred houses. But the gospel does give the true minister claims on the people, and does plant the evangelist in a hundred families where he finds fathers, mothers, brethren, sisters, and houses, to meet his present wants, and sustain a relation higher, holier, and more tender than any earthly relationship.

J. W.

THE SANCTUARY.

Nineteenth Paper.—The Temple.

THE intimate connection of the temple with its prototype, the tabernacle, is shown in the general arrangement and furniture of the building. Like the tabernacle it had its holy, and most holy, place. But these in all their dimensions, length, breadth, and height, were exactly double those of the tabernacle. Thus the most

holy place was 20 cubits each way, instead of the holy place 20 by 40 cubits, instead of 10 by 20.

Besides these apartments there was a porch of 10 cubits at the entrance, and surrounding chambers for the use of the priests, various courts and covered porches surrounding the whole. Altogether it covered a large area, and presented an imposing and magnificent appearance. Rising from its commanding position like a mountain of marble and gold, it stood before the world a monument of splendor, gorgeous and wonderful than men had ever looked upon before. The carving of the work of the house with figures of cherubim; the laying of it with pure gold within, and the doors of olive trees adorned with gold work, and overlaid with gold fitted with carvings with other innumerable and ornate ornaments and embellishments, were accomplished at an expense, says Dr. Clarke, it is impossible to estimate.

Two gigantic cherubim, of olive wood, laid with gold, each 10 cubits high, were placed for the most holy place, and partition on either side of the spot upon which the ark was to rest. "And they stretched forth the wings of the cherubim, so that the wing of one touched the one wall, and the wing of the other cherub touched the other wall, and their wings touched one another in the midst of the house."

Many of the vessels of the sanctuary were also enlarged and multiplied for their service. Ten golden candlesticks shed light in the holy place, and ten tables of the consecrated bread which was placed on Sabbath before the Lord. 2 Chron. 4:7.

At the expiration of seven years and four months from the commencement of the building was completed, though the dedication did not take place till the following year, the twelfth of Solomon's reign. Having all prepared for this joyful occasion, Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the house of Israel, that they might bring up the ark of the covenant of the Lord, out of the house of David, to its new abode. 1 Kings 8:1-2. King Solomon, and all the congregation of Israel, that were assembled unto him, were before him before the ark, sacrificing sheep, oxen, and bullocks, that could not be told nor numbered for multitude. What a procession was that!

They also brought up the tabernacle, the original tabernacle was left at Gibeon eight years before; and it is generally supposed that David had erected a new one for himself when he brought it to his city. Which of these was brought into the temple? Some say both; but Dr. Clarke suggests what seems more probable view that the original tabernacle was brought up from Gibeon, to be preserved in the temple as a relic, and the temporary one erected by David was destroyed.

What was in the ark? 1 Kings 8:9, explicitly that there was nothing there save the tables of stone. Paul is supposed to refer to Heb. 9:4, that it contained also the golden table of manna and Aaron's rod. That these were originally laid up before the testimony is evident from Ex. 16:33, 34; Num. 17:10. We find no record that they were put into the ark with the tables of the law. Paul, in 1 Cor. 10:9, speaks of the tabernacle, which is the holiest of all; and the word where used in verse 4, is simply the relative pronoun, "which," which may refer to the tabernacle antecedent, instead of the ark. With this Paul's language would simply affirm that the most holy, or second apartment, were the golden censer, the pot of manna, Aaron's rod, the ark, and the tables of the covenant mentioned separately from the ark by way of emphasis.

The passage from Hebrews then becomes similar to that in 1 Kings 8:21, which says, "And I have set there a place for the tabernacle of the covenant of the Lord, which made with our fathers, when he brought you out of the land of Egypt." In this passage the word, wherein, refers, as in Hebrew, to the place, not to the ark. In the ark was the covenant which he commanded, the ten commandments, but not the covenant which he made with the children of Israel, which was a mutual agreement between himself and them. It was written in a book, and placed in the side of the ark. Deut. 31:26.

And this leads us to consider what is meant by this expression, "In the side of the ark." Prideaux has explained it so fully in his "Catholic History," Vol. i. p. 152, that we can do no more than to give his words:—

"As to the book, or volume of the law, it had

instead of being put *mitzaid* i. e. on the side of the ark, those who interpret that word of the inside, place it within the ark, and those who interpret it of the outside, place it on the outside of it in a case or coffer made on purpose for it, and laid on the right side; meaning by the right side, that end of it which was on the right hand. And the last seem to be in the right as to this matter; for, first, The same word, *mitzaid*, is made use of, where it is said, that the Philistines sent back the ark with an offering of jewels of gold put in a coffer *by the side of it*. And there it is certain that word must be understood of the outside, and not of the inside. Secondly, the ark was not of capacity enough to hold the volume of the whole law of Moses, with the other things placed therein. Thirdly, The end of laying up the original volume of the law in the temple was, that it might be reserved there as the authentic copy, by which all others were to be corrected and set right; and, therefore, to answer this end, it must have been placed so as that access might be had thereto on all occasions requiring it; which could not have been done, if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed. And, fourthly, When Hilkiah, the high-priest, in the time of Josiah, found the copy of the law in the temple, there is nothing said of the ark; neither is it there spoken of, as taken from thence, but as found elsewhere in the temple. And, therefore, putting all this together, it seems plain that the volume of the law was not laid within the ark, but had a particular coffer or repository of its own, in which it was placed on the side of it. And the word *mitzaid*, which answers to the Latin *a latere*, cannot truly bear any other meaning in the Hebrew language. And therefore the Chaldee paraphrase, which goes under the name of Jonathan Ben Uzziel, in paraphrasing on these words of Deuteronomy—"Take this book of the law, and put it in the side of the ark of the covenant," renders it thus, "Take the book of the law, and place it in a case or coffer, on the right side of the ark of the covenant of the Lord your God." The ark was brought into its position in the most holy place between the wings of the cherubim, and thus again became connected with the sanctuary after a separation of 136 years. God approved of all that had been done, to suitably prepare for his worship as adapted to that time, and as he had taken possession of the first tabernacle, Ex. 40:34, so now he takes possession of this: "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." 1 Kings 8:10, 11.

That was a day of joy in Israel. The thousands of offerings consuming upon the altars, the clouds of incense that rose above the temple, the sounds of the instruments of music, and the voice of the singers, the inimitable prayer of Solomon, the wisest of men, the glory of the new temple, the vast concourse of people, and above all, the crowning visitation of the shekinah, or visible glory of God, as he took possession of his dwelling, all conspired to render this

not avoided, we should recollect to allow ten days for the sixteenth and seventeenth centuries, eleven for the eighteenth, and two or three for the nineteenth.

A. S. HUTCHINS.

THE RELIGIOUS AMENDMENT.

THE position of those who insist upon Christianizing our government is truly marvelous. Their organ, the *Christian Statesman*, sees the corruption, the utter rottenness, of government officers and political parties, and also that in the history of the past such corruption as now exists here has been the certain prelude to national overthrow; and yet a firm hope is cherished that amid this teeming corruption we are suddenly to arise to the eminence of a truly Christian government, an eminence that has never been attained by any earthly government during the more than eighteen hundred years of the preaching of the gospel of Jesus Christ.

Such a transformation would be marvelous in the extreme. The faith and hope they entertain is bold indeed. It looks for wonders; wonders not exceeded by a resurrection of the dead. *This*, God has promised; but the other, never. The hope of the resurrection is sure; because it rests in the promise and the power of God, the God who spoke the universe from naught. But how men can expect that out of the mass of civil and political rottenness which they see existing, purity is suddenly to arise, and that from the prevailing iniquity and infidelity a pure, moral, and truly Christian, government is about to come forth, and all this without a single promise of God to that effect, is a thing too wonderful to be expressed in words; "expressive silence" itself can only faintly point the amazement due to so bold a hope.

And it is not only contrary to all appearance, and without a promise of God, but in direct opposition to what God has said of the latter days of the dispensation. "The Spirit speaketh expressly, that in the latter days some shall depart from the faith;" "evil men and seducers shall wax worse and worse;" "in the last days perilous times shall come;" and "when they shall say, Peace and safety, sudden destruction shall come upon them." Said Jesus, "Because iniquity shall abound the love of many shall wax cold; but he that shall endure unto the end the same shall be saved;" and, "as it was in the days of Noah, so shall it be also in the days of the Son of man."

The religious amendment which they demand has no other hope of success but by securing the suffrage of one or another of the corrupt political parties. When it shall be clearly seen that this "Christian party in politics" holds the balance of power, the most corrupt and degraded politicians will not scruple to espouse their cause, in order to their own advancement, and aid in the glorious work of fabricating what the world never saw, a government truly Christian. Then the fabled millennium of "peace and safety" will have begun. Out of the rotten materials of a degenerate republic, out of iniquity and infidelity, the true spiritual reign of righteousness and peace, the kingdom of God on the earth, is to be built! And this by the suffrages of a corrupt people, and contrary to the word of the living God! Did men of sane mind ever entertain a hope so preposterous?

R. F. COTTRELL.

FAMILY DEVOTIONS.

THERE is no duty enjoined on the Christian which carries in its performance a more potent influence for good than that of family devotion. Not only is the actual participant benefited, but there is a solemnity attending family worship when properly conducted that extends to all who may compose the family circle, causing them to pause and reflect upon the goodness and mercy of God.

Especially is this the case with unconverted children. "All the duties of religion," says Dr. Dwight, "are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent; none so powerfully awaken the reverence of the child; none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place."

We believe it to be the duty of every parent who professes to love God to see that family devotions are kept up. Says the psalmist: "Evening, and morning, and at noon will I pray, and cry aloud; and he shall hear my voice." The prayers of Cornelius came up before God for a memorial, and God highly favored him for his faithfulness in calling upon him with all his house, by sending a special message telling him what he ought to do. May not God

remember us also by our prayers, and send the truth into the hearts of our children and friends?

Especially should the mother pray with and for the children. Next to the divine efficiency, her influence is all-pervading, and most powerful. The characters she traces upon the heart of her child are deep and indelible, as though written with a pen of steel. She may have passed away, yet they remember her prayers. Her influence is still visible to enforce those early lessons, and mold the mind into durable form. "One thing" said a young man converted from infidelity in relating his experience, "I could never get over; that was, the pious example and conversation of my mother. When I had fortified myself against the truth by the aid of Hume, and Voltaire, yet, whenever I thought of my mother, I had the secret conviction which nothing could remove, that there was a reality in religion."

There is a latent power connected with the devotions at the family altar, which will reveal itself at some time. Though the family may have been broken up, and scattered, yet, as the memories of home throng the mind, the morning and evening prayer circles will be lived over again, and early impressions for good will be revived, which may result in true penitence and reform. Then let every family have its altar of prayer.

J. O. CORLISS.

A MOTHER'S DYING CHARGE.

[THE dying charge of the wife of Alexander Campbell to her family contains so many good admonitions to the young, and breathes such a noble spirit of reform, I send it to the REVIEW for publication.

S. OSBORN.]

"I say to you, then, with all the affection of a mother, and now about to leave you, I entreat you as you love me and your own lives, study and meditate upon the words and actions of the Lord Jesus Christ. Remember how kindly he has spoken to and of little children, and that there is no good thing which he will withhold from them who love him and walk uprightly.

"With regard to your father, I need only I trust tell you that in obeying him you obey God; for God has commanded you to honor him, and in honoring your father you honor Him who bade you do so. As to your conversation with one another, when it is not upon the ordinary duties of life, let it be on subjects of importance, improving to your minds. I beseech you to avoid that light, foolish, and vain conversation about dress and fashion so common among females. Neither let the subject of apparel fill your hearts nor dwell upon your tongues. You never heard me do so. Let your apparel be sober, clean, and modest, but everything vain and fantastic avoid. . . . I have often told you and instanced to you when in health the vain pursuits and unprofitable vanities of some females who have spent the prime of life in the servile pursuits of fashion. . . . And what and where are they now? Let these be as beacons to you. I therefore entreat you neither to think of, nor talk of, nor pursue, these subjects. Strive only to approve yourselves to God and to commend yourselves to the discerning, the intelligent, the pious. Seek their society; consult their taste, and make yourselves worthy of their esteem.

"But there is one thing which is necessary to all goodness, which is essential to all virtue, godliness, and happiness—I mean necessary to the daily and constant exhibition of every Christian accomplishment, and that is to keep in mind the words that Hagar uttered in her solitude, 'Thou God seest me.' You must know and feel, my dear children, that my affection for you and my desires for your present and future happiness cannot be surpassed by any human being. The God that made me your mother has with his own finger planted this in my breast, and his Holy Spirit has written it upon my heart. Love you, I must; feel for you, I must; and I once more say unto you, Remember these words and not the words only but the truth contained in them, 'Thou God seest me.' This will be a guard against a thousand follies and against every temptation. . . . I have already, and upon various occasions, suggested to you other instructions which I need not, as indeed I cannot, now repeat. . . . That we may all meet together in the heavenly kingdom is my last prayer for you, and as you desire it, remember the words of Him who is the way, the truth, and the life."

He that seeks nothing but the will of God will always find what he seeks.

He that sows courtesy reaps kindness.

THE MOST IMPOSING RELIGIOUS SERVICE EVER PERFORMED IN THIS WORLD, EITHER BEFORE OR SINCE THAT TIME.*

Twenty-two thousand oxen and one hundred and twenty thousand sheep, constituted Solomon's peace offering. Besides this there were his meat offerings, his burnt offerings, and his drink-offerings, besides the offerings of the assembled multitudes. Fourteen days the King and all Israel kept a feast unto the Lord, and when the people returned to their homes, blessing the King, and glad of heart for all the goodness of the Lord.

During Israel's sojourn in the wilderness, the tabernacle, as we have seen, was fifty-six times called the sanctuary. From its entrance into the holy land, till its incorporation into the temple, it is nineteen times more called the sanctuary in the following passages:—

Josh. 24:26; 1 Chron 9:29; 22:19; 24:5; 28:10; 2 Chron. 20:8; Ps. 20:2; 28:2; margin; 29:2; margin; 63:2; 68:24; 73:17; 77:13; 78:54, 69; 96:6, 9, margin; 134:2; 150:1.

U. S.

LOST TIME.

AMONG objections often met against the Sabbath of the fourth commandment is this: "Time has been lost and we cannot tell when the seventh day comes; therefore, that day cannot be binding." When shown that the Sabbath was known and kept according to the commandment in the days of the apostles, then we are told time was lost in the change from Old Style to New Style. Many appear to make themselves feel perfectly secure while shielded with this excuse. We marvel how men professing godliness, claiming to love and obey the teach-

*So Philip Smith calls it in his History of the World, Vol. p. 173.

COME, LABOR ON!

COME, labor on! Who dares stand idle on the harvest plain, While all around him waves the golden grain, And to each servant does the Master say, "Go, work to-day"?

Come, labor on! Claim the high calling angels cannot share— To young and old the gospel gladness bear; Redeem the time; its hours too swiftly fly, The night draws nigh.

Come, labor on! The laborers are few, the field is wide, New stations must be filled, and blanks supplied; From voices distant far, or near at home, The call is, "Come!"

Come, labor on! The enemy is watching night and day To sow the tares, to snatch the seed away; While we in sleep our duty have forgot, He slumbers not.

Come, labor on! Away with gloomy doubts and faithless fear; No arms so weak but may do service here; By feeblest agents can our God fulfill His righteous will.

Come, labor on! No time for rest till glows the western sky, While the long shadows o'er our pathway lie, And a glad sound comes with the setting sun, "Servants, well done!"

Come, labor on! The toil is pleasant, the reward is sure; Blessed are those who to the end endure— How full their joy, how deep their rest shall be, O Lord, with thee.

—Sel.

Progress of the Cause.

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

NEW YORK.

SINCE my last report I have visited Sweden twice. A few have proved themselves stony-ground hearers, but the rest are firm and growing. They have regular meetings and Sabbath-school established, and the interest seems to be extending to other neighborhoods around them.

Bro. and Sr. Prentiss of Broekport have taken a lively interest in the success of these efforts, and invited me to speak at their house, which I did. About thirty of their neighbors gathered in on a short notice. The Baptist minister there also expressed a desire to have me preach in his church, and the last time I was in the place, Bro. P. having informed him of my coming, he called on me and very courteously invited me to do so, saying as he left, "Take all the liberty you wish; talk as long as you have a mind to, and say what you please. We probably need some things you have to say to us." His conduct was all of the same character, and was the more gratifying from the fact that he is acquainted with our peculiarities as a people.

I also visited two sisters in Weedsport, one of whom has been keeping the Sabbath for some years; but the other, a very refined and intelligent widow lady with two fine children, aged respectively nineteen and seventeen, has but recently taken her stand upon it. Both embraced it by reading; one has heard but little preaching upon the present truth, and the other not any. They joined the Tract Society and made a donation to the cause, and are anxious to have meetings.

Have just received a letter from a gentleman in Pennsylvania inclosing five dollars, with a promise to send that amount or more every quarter, stating that he takes the REVIEW and SIGNS, and is a little interested in our cause, and inviting a preacher to call on him. S. B. WHITNEY. Frankfort, N. Y., April 30, 1876.

SEBASTOPOL, MICH.

CLOSED my labors at this place April 24. Here is where Bro. Robert Sawyer held a Sabbath-school several years ago, which stirred up quite an interest among the people to read our publications, and several embraced the truth as the result. This series of meetings has established such more fully, and several others have taken their position with us, among whom is Eld. John Sloan, who has preached for the Christian denomination for upwards of twenty years. He has taken a decided stand for the truth, and as soon as circumstances will admit he will devote his time to the presentation of the truths of the third angel's message. Opposition has been very strong, both in a public and private manner. One opposition sermon of three

hours' length resulted in favor of the truth with the candid portion of the community. It is hoped that our brethren at Potterville will look after the interest here, as there is quite a strong influence in favor of the truth. H. M. KENYON. Allegan, April 27, 1876.

WISCONSIN.

DURING this Conference year I have visited twenty-four churches in the Wisconsin Conference, and have stirred them up to duty and diligence in the cause. Systematic Benevolence in some places has been increased, but in consequence of the frost killing the corn in some localities, and the chintz-bug injuring the wheat in others, and the pressure of money matters, many of the people are poor. It is possible in some places to urge the matter so hard that some pledge beyond their means. Quite an amount of money was raised on their Tract and Missionary Society pledges.

I also visited some isolated ones, who have been brought out through tract and missionary labor. Some of them are very intelligent, humble, and devoted souls. I have baptized fifteen. There are others that expect to go forward when practicable.

I have been laboring of late at Liberty Pole. Gave seventeen discourses. The result is that the church is strengthened and encouraged, four have embraced the truth, and others I think will do so. To God be all the glory. I have just closed my labors at the Sand Prairie church, it being a quarterly meeting occasion. Four united with the church; three by letter and one by baptism—twelve additions this Conference year.

The cheering reports from all parts of the field are very encouraging, progression being apparent almost everywhere. It would seem that the third angel's message is swelling into the loud cry. May God help me to keep even pace with it, so that when called to give up my commission my work may be well done. JOHN ATKINSON.

KNOX CO., MO.

At the earnest solicitation of Bro. Wren, of this place, I came here the 19th ult. Have been engaged since in lecturing and explaining our position on present truth to the people. The work has been introduced here by Bro. Wren who after hearing a few discourses by Bro. Cook in Kansas came to this place, still pursued the investigation of our position, embraced it, and has been engaged in lecturing and circulating reading matter till the interest has been quite general in this portion of the country, and I find about a dozen keeping the Sabbath and desiring organization. Hope I shall be able to help them some, as I can remain but a short time. Thus the Lord is opening the way for his work in North-eastern Missouri also. Brethren, let us be diligent. J. H. ROGERS. Greensburg, Mo., May 2, 1876.

INDIANAPOLIS, IND.

HAVING poor health, and being somewhat embarrassed in my financial affairs, I concluded to abandon preaching for a time, and to accept a position as teacher in a public school until I could extricate myself from debt. Meanwhile I have circulated thousands of pages of tracts and improved several opportunities to bring the matter before the people, yet never by a course of lectures; none having been given on the Sabbath as yet in this city. The fruits are beginning to appear. An excellent family have embraced the truth, mainly through reading matter furnished them by my mother.

I presume the first Sabbath meeting ever held in the city by Christians was held last Sabbath. There were eight present, five of them adults, and the Lord was with us. This is encouraging to us; for only a few months ago no Sabbath-keepers were found in the city, and we consider this meeting the nucleus of a prosperous S. D. A. church.

I shall begin my public labors in behalf of the truth as soon as my school closes. This is a city of 110,000 inhabitants, and we fully realize the effort which must be put forth on our part to deliver the third angel's message. ARTHUR W. BARTLETT. 1066 N. Illinois Street.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

INSPIRATION AND THE LANGUAGES.

THE Holy Scriptures were written by inspiration—holy men of old wrote them as they were moved upon by the Holy Spirit. While it is very probable that the Hebrew tongue existed before the books of the Old Testament commenced to be written, it is very evident that the inspired writers, the prophets, greatly improved that language, breathed into it a new life, and thus they were, under God, the fathers of the Hebrew tongue. The same may be said of the Greek language, in which the books of the New Testament were written, and of the writers of the gospel.

The decalogue, or the moral law engraved on tables of stone by the finger of God, and the pentateuch, or the five books of Moses, are the most ancient writings in the world. God was the creator of the Hebrew tongue. Written language was doubtless of divine origin. The Creator of the universe set the first copy when he wrote the ten commandments, which are the great foundation and center of the Holy Scriptures.

The Bible has been translated into nearly three hundred languages. And it is remarkable how the inspired word of God has greatly improved, elevated, and sanctified the languages into which it has been translated, by unfolding its rich treasures, and pouring into them a large variety of new terms, breathing into them a new life, and subliming them with the energies of a celestial flame. Inspiration has effected much in transforming the languages, even through the preachers of the gospel. This is well illustrated in the following item relative to "Calvin and the French language," taken from the Montreal Witness:—

"It is remarkable, surely, that the two great reformers of Europe should have been each the creator of the language of his native country. Calvin was the father of the French tongue, as Luther was the father of the German. There had been a language in these countries, doubtless, since the days of their first savage inhabitants, a 'French' and a 'German' before there was a Calvin or a Luther. Calvin found French, as Luther had found German, a coarse, meager speech—of narrow compass, of small adaptability, and the vehicle of only low ideas. He breathed into it a new life. A vastly wider compass, and an infinitely finer flexibility, did he give it. And, moreover, he elevated and sanctified it by pouring into it the treasures of the gospel, thereby enriching it with a multitude of new terms, and subliming it with the energies of a celestial fire. This transformation in the tongue of France the reformer achieved by the new thinking and feeling he taught his countrymen; for a language is simply the outcome of the life of the people by whom it is spoken.

"That Calvin was the father of French Protestantism, is, of course, admitted by all; but we less often hear it acknowledged that he was the father of French literature. Yet this service, surely a great one, ought not to be passed over in silence. It is hard to say how much the illustrious statesmen and philosophers, the brilliant historians and poets, who came after him, owed to him. They found in the language, which he had so largely helped to make fit for their use, a suitable vehicle for the talent and genius by which they made themselves and their country famous. Their wit, their sublimity, and their wisdom would have been smothered in the opaque, undramatic, poverty-stricken, and inharmonious phraseology to which they would have been forced to consign them. There is no more powerful instrumentality for fashioning language than the gospel."

Truly, the Bible is the inspired word of God—the revealed will of God to man, and should be the man of our counsel, our rule of faith and practice.

"Holy Bible! book divine! Precious treasure, thou art mine!"

A. C. BOURDEAU.

CANVASSING.

OF late it has been suggested that we send our late REVIEWS, SIGNS, HEALTH REFORMERS, YOUTH'S INSTRUCTORS, tracts, &c., to our absent friends and acquaintances, each generally accompanied by a letter or postal card, introducing the subject, and presenting the paper sent in a proper light.

This plan seems to us a very good way for many of us who are confined at home. We can take as many copies of our good papers as we feel disposed to send for, and

then with a supply of postal cards, wrapping paper, mucilage, &c., we can with very small outlay, send these winged messengers over the land and the sea to all our acquaintances.

Then we can write to our friends to give us names of those whose minds are susceptible; and we can keep as large a list as please, by getting our neighbors to give the names of their friends; then as our weeklies furnish us forty-six or forty-eight copies per year, and our monthlies two copies yearly, we can with sample copies reach very many, especially if we take number of our papers for this purpose.

Here is A who takes one copy; he sends one every week, with a line, or postal card, making forty or fifty papers and letters per year, to as many different persons if he chooses. B takes five copies; he sends two hundred papers, and to as many persons if it is best; and C if he takes ten copies, can reach ten times as many as can.

This is certainly an easy and a very cheap way of doing good; so that no one can be wholly excusable for inactivity; if all unite in this work, who cannot see the cause more directly in some better way, a great work will be done. It is not dross, but it is a high and holy pleasure to be a co-worker with God in the salvation of men. JOS. CLARKE

HUMILITY.

If any people should be filled with heavenly grace it is that people who are looking for the speedy coming of the Lord—that people whom God has condescended to visit, reprove, rebuke, and lead the influence of his Holy Spirit into the light of the third angel's message. "Hath showed thee, O man, what is good; what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. "God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

Says our Saviour, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29. How much we have to humble us, and keep us low before the Lord, if we look to the rock whence we were hewn, and to the hole of the whence we were digged; if we look back on the days of our unregeneracy spent in sin and folly, and reflect on our ingratitude, inactivity, and numerous imperfections manifested since the Lord has called us to his grace. Let us look to Gethsemane and Calvary, and feel humbled as we consider ourselves the cause of the Redeemer's agonies and bitter death. Or if we look forward to the triumphant march into the city of the great King, with God's seal on our foreheads, palms in our hands, crowns upon our heads, eternal salvation granted or provided by free grace for such poor, vile, and unworthy creatures, let it be cause for humility.

Each and every one of these views enough to lay us in the dust before the Lord. We ought to be humble, for God is humble. Though the Lord be high, he hath respect unto the lowly. Humility is a characteristic of saints. Ps. 34:9. The humble are heard of God; Ps. 9:10:17; they enjoy the presence of God; Job 29:15; they are delivered by God; Job 22:29; they are lifted up by God; James 4:10; they are exalted by God; Luke 14:11; 14. Paul in his epistle to the Colossians says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," &c. Col. 3:12-14. As Peter adds, "Be clothed with humility 1 Pet. 5:5. The doctrines of the Bible are humbling; for they make man nothing, as Jesus all in all. Grace is naturally humbling, so that if we have much grace we shall have great humility. God loves humility. Saints admire humility. Heaven is the home of humility, and solid happiness springs from humility.

Dear reader, let us encourage humbleness of ourselves; and while we walk humbly with God, let us wear the garments of humility before our fellow-men, and even bear in mind the words of the great apostle: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Phil. 2:3; Gal. 5:26; Jas. 3:14.

M. WOOD.

SELF.—Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a fair likeness of his face.—Whately.

THE DESTRUCTION OF PHARAOH.

Lo, the myriads of Egypt went forth to devour, With their king in his swift-rolling chariot of power; And the horsemen and warriors that bowed to his rod Lay black on the path of the armies of God. From his seat, decked in purple, the monarch espied The foe that his scepter had mocked and defied, And he sprang on the prey like the hound on the deer, While the cheek of the Hebrew grew pallid with fear. Stand still, cried the prophet, nor pale at his ire, Our God will look out from his pillar of fire, And the blast of his nostrils shall scatter the foe, Till they sink in the depths of the waters below. Rush on in thine anger, rash king, to thy doom, Till that pillar shall wrap thee in midnight and gloom, Till the dark, seething billows shall hiss at thy pride, And tell how a monarch in madness once died. It was night, and the legions of Pharaoh's proud host Stood up with their banners, with might and in boast; It was morning, and lo! all their vaunting was o'er; For the glory of Egypt lay dashed on the shore. Sing ye to the Lord, who the battle hath won, His power shall be sounded wide under the sun; The horse and his rider are drowned in the sea, The tyrant is vanquished, the captives are free. For the ear of Jehovah rolled on in its wrath, And the hand that would stay it lay crushed in its path; Not with spear of the mighty, nor edge of the sword, For thine was the victory, O arm of the Lord. So perish thy foes, O Jehovah and King; So reign till the stars of the morning all sing; Till Sin, Death, and Hell, are forever unknown, And creation restored is Immanuel's throne. —D. T. Taylor.

SCIENTIFIC TIME-SETTERS.

THESE men are looking for those things which shall come upon the earth. The following article, headed "Day of Judgment," taken from the New York Mercury, and also published in the St. Louis Globe-Democrat of March 17, shows that Adventists are not the only ones who can see the signs of the earth's overthrow. These philosophical writers take a common-sense view of the signs in the earth, sun, etc., believing that they show the end is near; yet the folly of attempting to set the time is just as apparent from a scientific stand-point as it is from a biblical one; for the correct rendering of Matt. 24:36, "But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father." This reading is endorsed by some of the ablest critics of the age. WM. PENNIMAN. "The heavens above, the earth beneath, the waters under the earth, and the atmosphere which envelops our planet, have recently exhibited such portentous phenomena as to fill the minds of all Christendom with wonder and apprehension. Men of profound research, like Victor Herault, De la Rue, Carrington, and others, who have struggled assiduously to wring the secret of our world's destiny from Nature, are no longer treated as mere distempered visionaries. Those cosmical changes that the telescope and the spectrum reveal in the heavens, and the terrible meteorological demonstrations that dotted our coast-line with shipwrecks, lead us, by solemn steps, back into the Infinite. There is not an astronomer or scientist worth the name living to-day but accepts the statement that 'both the earth and its inhabitants have passed the prime of their development,' as a self-evident fact. They predicate this condition as respects the earth just as confidently as we popularly assert a man of sixty is past his physical prime. "The subject of the death of the earth may not be a pleasant one; but some of the foremost minds of the age have said death may occur to the earth at any moment, just as to the individual who has entered upon 'second childhood and mere oblivion.' It may be by a slow process of natural decay, or it may be sudden. The fact that the globe has entered into its death period, it will be remembered, we have nothing whatever to do with the intellectual development of man. The earthquake, the volcano, the thunderbolt, and the hurricane spread havoc and destruction irrespective of man's wishes or man's prayers, and the globe's final convulsion, we are assured, will overtake us 'as a thief in the night.' 'Then we which are alive,' says St. Paul, 1 Thess. 4:17, 'and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' This does not seem much like a peaceful millennium! In the same belief Bishop Heber writes:—

"The Lord shall come! The earth shall quake! The mountains to their center shake; And withering from the vault of night The stars shall pale their feeble light."

"Respecting the date of the final convulsion that will, in the twinkling of an eye, wind up the human life of our planet, some extraordinary evidence has recently been discovered on the banks of the Nile, in the ancient land of the Pharaohs. . . . Without entering into the scientific minutiae of the examinations, it may be briefly stated that by analogical reasoning he [Prof. Leverrier] interpreted the characters beneath a certain group of figures, whose appearance betokened paroxysmal terror, to signify 469. Beneath this number was the cuneiform 4 accompanied by another symbol, which the professor interprets to signify the sign of multiplication, inasmuch as it bears a close resemblance to the Persian symbol of 'into' as at present used in the Shah's dominions. Whether this position be well taken or not we have, of course, no means of ascertaining; but the result is sufficiently startling. Four times 469 make 1876—the present year of grace, while the human figures in paroxysmal attitudes seem to exemplify the overpowering dread that shall fall upon mankind in 'that great and terrible day,' impelling them 'to call upon the rocks to fall upon them and to the hills to cover them.' This interpretation by the famous Russian savant is, of course, entirely arbitrary, and may be accepted by the candid, unprejudiced reader for what it is worth."

Of the signs in the sun Prof. Leverrier remarks:—

"It seems to me, if I have approximately estimated the gigantic force of this solar disturbance, that we may expect a series of fierce tornadoes to sweep over and devastate certain portions of the earth's surface in the immediate future." How accurate this vaticination has proved, our experience during the present month sufficiently demonstrates.

"An Austrian scientist, commenting on Prof. Leverrier's observations, remarks: 'Whether this extraordinary solar action is due to the motions of Mercury, Venus, and Jupiter, as De la Rue supposes, or to an organic change in the sun's constitution, does not at present appear. The spots near the sun's equator are undoubtedly cavities, but whether they are holes piercing the actual body of the orb is another question. It might almost seem that under the cloudy surface of the sun there is an ocean of liquid, and slags are formed at present in this ocean, and there is a blowing out of matter which gives rise to the extraordinary penumbral phenomena witnessed by Prof. Leverrier. There is undoubtedly an immense underfeed from the outside toward the center, but whether by a rush downward from the center of the focii of disturbance can not be determined."

"The present action, at all events, has had the effect of showering upon the earth a large additional increment of solar heat. So far the effect has not been objectionable, but in the immediate future the consequences may prove disastrous. The sun has emitted an enormous amount of extra heat, and this emission may jeopardize his very existence, as well as the stability of the system he controls. By comparing, as it were, his own vitality, his reciprocal action upon our globe will be materially diminished. The restraint hitherto exercised upon the molten ocean that surges within our planet has been chiefly solar, and if this influence has been lessened, as there are too many grounds to believe, a series of terrific earthquakes in regions hitherto comparatively free from them may inaugurate a final and comprehensive convulsion."

"An eminent mathematician in this city was recently asked what were the probabilities of the coincidence above alluded to being accidental. After a long and intricate calculation, into which the differential and integral calculus largely entered, he announced the result in the following terms: 'The interpretation of prophecy places the end of the world in 1876; the inductions of science place the end of the world at no great distance of time; the interpretation of the Egyptian hieroglyphics, which have correctly exhibited the mathematical laws of the solar system long anterior to their discovery by man, prefigure a terrible calamity to the human race in 1876; the chances, then, against this coincidence being accidental are about four millions to one.'"

"PREACH THE WORD."

JOHN BROWN, author of a concordance, wrote on 2 Tim. 4:1-6:—

"Since, therefore, you are so much surrounded by enemies, and so richly furnished with the infinitely excellent and useful oracles of God, and the gifts and graces of his Spirit, I solemnly charge you, as in the immediate presence of the all-seeing God and heart-searching Saviour, and as you will answer to him, when he shall appear in all the glories of his divine . . . dignity to judge the world, preach the inspired truths of God with the utmost earnestness, diligence, and perseverance, on the Lord's day or other occasions, in times of peace and of persecutions, in public or in private, as often as ye have opportunity; and in a free, open, and faithful declaration of the whole counsel of God—with all meekness, patience, constancy, and perseverance—apply them, as occasion offers, for counseling, exhorting, and encouraging believers to go on in the way of righteousness."

"For, as already some Jews, so hereafter many pretended Christians, being through their own pride, lusts, passions, and pre-

judices, provoked at and enraged against the wholesome, pure, unmixed doctrines of the gospel, will not endure to hear them, but will seek out and multiply to themselves such false teachers as will tickle their ears with new and unscriptural notions, agreeable to their vitiated taste; and through their love of novelties, to gratify their curiosity and corrupt inclinations, will turn a deaf ear to the truths of the gospel, and eagerly listen to, and favorably embrace, every vain, empty, or senseless story, to amuse themselves and keep their consciences easy. Be therefore on your guard against such persons and their errors, and take every opportunity to confute them, and establish the truth in opposition to them; watch against all temptation, over your own spirit and conduct, and for the souls committed to your care, in every circumstance. Bear, with meekness and patience, whatever tribulations your adversaries bring upon you; and notwithstanding all their attempts to dishearten and silence you, go on in the name and strength of the Lord, thoroughly performing all the parts of your ministry with fidelity, care, and diligence, to the edification of believers, and the conviction of gainsayers."

"For, as for me, I am on the point of pouring out my blood, as a martyr for Christ, and in confirmation of the doctrines which I have preached."

I think this so good, that I have taken the trouble to copy it for the REVIEW from the notes of an old Scotch Bible, and send it to you. J. B. FRISBIE.

THE JEWS.

THE history of the Jews is worthy of careful study and reflection. The lessons contained in its pages are full of instruction and warning to generations that should live afterward. But most impressive of all seems that portion of it connected with our Saviour. How wonderful that the King of glory could condescend to come to earth and take upon himself the form of a man, and suffer all the ignominy and the cruel death which was his lot to bear! Was there ever so favored a people as were the Jews in having the Messiah in their midst? And yet the greater portion of them refused to obey him. Had they taken heed to his warnings, they might have escaped the terrible judgments that befell them.

It was not strange that Christ should weep over their city, as his mind looked forward to the time when bloodshed and carnage would overtake them. He would fain have gathered them to himself "even as a hen gathereth her chickens under her wings," but they "would not." History states that fearful signs appeared previous to the destruction of Jerusalem. "A star, shaped like a sword, hung over Jerusalem for a whole year." "At the ninth hour of the night, during the feast of tabernacles, a light as bright as noon shone for half an hour on the temple, and places adjacent." "About the same time, the eastern gate of the temple, all of solid brass, and which twenty men could scarce shut, though fastened with strong bolts opened of its own accord and could scarce be got shut again." "Before sunset, armies were seen in the air as if fighting and besieging cities." Other remarkable events also occurred.

Oh, what a fearful time for this doomed people! God has ever given warning of impending judgments, that a way of escape might be provided for the righteous. It would seem that with all the blazing light of prophecy in regard to the Messiah there could be no room for doubting that he was really the Son of God. And yet, of all the vast throng who listened to his gracious words, and beheld the mighty miracles that he wrought, how few consented to be his faithful followers. Oh! why are the hearts of men so hardened? Why is it that the most solemn warnings fall unheeded upon the ears of the great mass of the people? It is because men love darkness rather than light because their deeds are evil. Their carnal hearts are enmity against God. The Jews had a form of godliness, but they denied its power as manifested in Christ. They said he cast out devils through Beelzebub the prince of devils.

Is there not a great similarity between nominal professors of the present age and the rebellious Jews? The signs that proclaim the second advent of Christ have been fulfilled before their eyes, and yet they say, "Where is the promise of his coming?" They are crying, Peace and safety, and sudden destruction will come upon them, and they shall not escape.

But though the fearful judgments of God are hanging over a doomed world, and soon to fall upon the shelterless heads of the wicked, sweet mercy has not yet ceased her notes of warning. A little time yet remains for sinners to repent and be saved. Oh, can we to whom God has intrusted his last message of warning, be indifferent? Can we sit down at ease, feeling that there will be time enough by and by to work in the Master's cause? "To day if ye will hear his voice, harden not your hearts." It is a time of fearful danger, and many will be self-deceived.

How sad the thought that any will let the cares of this life come between them and God, and so lose their immortal crown. God grant that his refining fire may purify our hearts and free us from all sin, that we may escape the judgments allotted to the wicked, and be admitted to the mansions which our Saviour is preparing for those who are looking for and loving his appearing. A. S. NASON.

Ipswich, Mass.

MEN are never so easily deceived as while they are endeavoring to deceive others.

Obituary Notices.

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

DIED, in Plainfield, Wis., April 16, 1876, my dear companion, P. S. Thurston. He was sick five months, during which time not an impatient word escaped his lips. He only regretted that he had done so little for the Lord, and desired to live only to share in the closing work of this last message. At times he suffered great pain; the most severe of all was caused by the bursting of an abscess followed by a shock of paralysis one week before his death. He never spoke after, but seemed sensible until about twelve hours before his death. Oh, what a lonely home is ours! May the Lord sustain and comfort us in this hour of affliction. Bro. Cady spoke words of comfort from 1 Thess. 4:13-17. R. M. THURSTON.

DIED, at Union Ridge, Woodbury Co., Iowa, April 16, 1876, Flora May, only daughter of J. W. and Ann Hovey, aged 9 years, 6 months, and 24 days. Her sickness was very short, lasting only five days. She suffered greatly, but without murmuring or complaining. Flora was beloved by all who knew her. The bereaved parents have the sympathy of the entire community. The funeral services were conducted by Rev. Mr. Harvey. Text, Isa. 40:7: "The flower fadeth," &c. HARRY PITT.

DIED, of consumption, April 18, 1876, near Belvidere, Monona Co., Iowa, sister Lenora Hathaway, wife of Charles Hathaway, aged 48 years, 5 months, and 22 days. She embraced the third angel's message with her husband three years ago, and united with the Belvidere church. She died in the triumphs of faith. She leaves a companion, seven children, and a large circle of friends to mourn their loss. Funeral service by the writer. Text, Rev. 14:13. J. BARTLETT.

DIED, of consumption, in Solon, Kent Co., Mich., April 8, 1876, Addie Guy, aged 14 years, 1 month, and 6 days. Her end was such that we have reason to believe she will have part in the first resurrection. Funeral service by a Methodist minister, from John 11:15, 26. WM. & M. M. MINISEE.

FELL asleep in Jesus, in Jefferson, Hillsdale Co., Mich., April 12, 1876, sister Mary E. Wallace, in the twenty-ninth year of her age. She was loved and esteemed by all who knew her. She suffered long, and bore her sufferings with Christian fortitude. We have laid her away to wait till the Life-giver comes. We believe he will bring her with him in the morning of the resurrection. She embraced the advent faith under the labors of H. A. St. John one year ago, and was strong in the belief of the third angel's message. Sermon by Eld. Myers, Baptist, from Heb. 4:15. P. BLACK.

DIED, March 30, 1876, in Warren Co., Iowa, at the residence of M. F. Clark, sister Mary F. Lloyd, aged 46 years, 4 months, and 23 days. After six days of extreme suffering from pneumonia she calmly fell asleep in Jesus. The greater portion of her life was devoted to his service, and fifteen years ago she embraced present truth. Her greatest burden has ever seemed to be for the salvation of her dear children. May they meet her with joy in the first resurrection. Funeral discourse by Eld. Deal, Christian minister, from Rev. 14:12. S. O. JAMES.

FELL asleep in Jesus, at the residence of his daughter in Hillsdale Co., Mich., April 8, 1876, our dear brother, Wm. Heacock, aged 64 years. At the age of 18, he was convicted of sin and gave his heart to God. For more than forty years he was a pillar in the M. E. church, much of the time a class-leader, and ever a faithful laborer. One year ago last November, he began to keep the Sabbath of the Lord and to rejoice in the precious truths of the third angel's message, in which he grew stronger till the day of his death. He was faithful in the discharge of every duty, and as superintendent of the Sabbath-school he was zealous and in earnest. At his funeral, the Methodist house in Osceo, in which the services were conducted by Eld. Myers, F. W. Baptist, was crowded to overflowing. AMASA BLUNT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 11, 1876.

CAMP-MEETINGS FOR 1876.

Table listing camp-meetings for 1876 across various states including Kansas, Missouri, Iowa, Wisconsin, Minnesota, Michigan, Ohio, Vermont, New England, Maine, New York, Indiana, Illinois, and Southern Iowa.

The Promised Book.

In the report of the camp-meeting at Battle Creek, last August, published in REVIEW, Vol. 46, No. 8, reference was made to the presence of Bro. Francesco Urgos, an Italian of noble family, who had recently embraced the truth under the labors of Bro. Bourdeau in Illinois.

We are happy to announce that the book is now ready. Bro. Urgos is totally blind and has been in Battle Creek the past winter while his book has been going through the press, to whom every line has been carefully read.

Those who purchase this book will not only lay out their money well for themselves; but they will assist a blind brother who wishes to do something to help his Italian countrymen to see the truth.

The Mormons.

To M. E. C., of Missouri: Since the days of Christ there have been very many false movements, like that of Mormonism, which have come up and flourished for a generation or so and then disappeared.

Where is the proof that the Mormons have wrought the miracles of which they boast so much? There is none, whatever, except their own oft-repeated assertion. My acquaintance with them has taught me that there is no reliance whatever to be put upon these stories.

Notice.

AFTER some delay the place of the Missouri Camp-meeting and Conference has been decided upon. It is to be three miles north of Kingsville in Johnson Co., and eight miles north-west of Holden, on the land of Bro. J. H. Hobbs.

European Press.

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

Table listing names and donation amounts for the European Press fund, including James White, John Morrison, Geo. I. Butler, and others.

To the Church Clerks and S. B. Treasurers of the Iowa & Neb. Conf.

THE meeting of our Conference is just at hand. If you need blanks of any kind for reports to Conference, you will please give me your address at once.

Notice.

To members of Dist. No. 2, Iowa & Neb. T. & M. Society, I would say: Let every member send his report to me by May 25, as there will be no quarterly meeting in this district before camp-meeting.

Notice.

HAVING no communication with the people of God on the Sabbath, we would be pleased to have any brother or sister who is passing through our place, stop and spend the Sabbath or any other day in the week.

Vermont, Attention!

THE T. & M. meeting for Dist. No. 1, previously appointed to be held May 14th, is hereby withdrawn. We now appoint it to be held at Berkshire in connection with the State quarterly meeting the first Sunday in June.

Appointments.

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

Important Meetings.

PROVIDENCE permitting, Bro. Bean and myself will hold meetings at East Richford, Vt., May 31 and June 1. The especial object of these meetings will be to help the church.

The Kentucky Conference.

THE Conference for Kentucky will be held at Bro. D. Barr's, five miles from Elizabethtown, Hardin Co., Ky., May 19-21, 1876.

Missouri Conference.

THE first session of the Missouri Conference of S. D. Adventists will be held in connection with the camp-meeting near Holden and Kingsville, Johnson Co., Mo., June 1-5.

J. H. ROGERS, J. F. KLOSTERMYER, J. G. WOOD, Mo. Conf. Com.

THE Mo. T. & M. Society will hold its first annual session in connection with the camp-meeting near Holden, June 1-5, 1876.

J. H. ROGERS, Pres.

Vt. T. & M. quarterly meetings will be held as follows:—

Dist. No. 4, Bristol, May 13, 14, 1876. Dist. " 6, Roxbury, " 20, 21, at the house of Bro. H. W. Barrows.

Let it be borne in mind at each quarterly meeting for this quarter, that pledges for the benefit of the T. & M. Society should be paid as far as possible, and that our fund should be increased by donations.

A. S. HUTCHINS, Pres.

QUARTERLY meeting of the N. Y. and Pa. T. & M. Society, District No. 1, will be held at North Parma, Monroe Co., N. Y., May 20, 21.

W. H. EGGLESTON, Director.

THE Minn. T. & M. Society will hold a general quarterly meeting at Kingston, June 10, 11, 1876. Now let every district in our Conference hold their district quarterly meeting, May 27, 28.

HARRISON GRANT, Pres.

WATROUSVILLE, Mich., May 13; Elmwood, the following week.

R. J. LAWRENCE.

PROVIDENCE permitting, I will meet with the church at Mt. Pleasant, Iowa, Sabbath and Sunday, May 27, 28. As the members of this church are much scattered, I take this means to notify them, much desiring all to be present.

GEO. I. BUTLER.

GENERAL meeting for Dist. No. 13, Wis. T. & M. Society will be held with the church at Windfall, Sabbath and first-day, May 27 and 28, 1876.

S. S. SMITH, Director.

THE next quarterly meeting of the Vermont T. & M. Society will be held at Berkshire, June 3, 4, 1876. We hope to see as many of the directors at this meeting as possible.

A. S. HUTCHINS, Pres.

DIST. No. 4, N. Y. & Pa. T. & M. Society, will hold its next quarterly meeting at Norfolk, St. Law. Co., N. Y., May 27, 28, 1876.

A. H. HALL, Director.

Quarterly Meetings in Minn.

Table listing quarterly meetings in Minnesota for Golden Gate, Agency, Round Grove, Hutchinson, Monticello, Blue Earth City, Concord, Pine Island & Greenwood, Prairie, at Greenwood, Stewartville, Grand Meadow, Otranto, Mapleton, Koronis, Burbank, Grove Lake, River Falls, Round Prairie, Kingston, Janesville, Mankato, Lake Ellen, Rock Elm Center, Lake City, Maiden Rock, Litchfield, and other locations.

THE Maine T. & M. Society of Dist. No. 2, will hold its next quarterly meeting at Allen's Corner, Deering, Me., June 10, 11.

G. W. VARNEY, Director.

THE next quarterly meeting of Dist. No. 2, Mich., will be at Pottersville, May 13, 1876. T.

& M. meeting the 14th. Eld. J. Byington expected to meet with us. Hope to see a general gathering at this meeting and a prompt and full report of all the labor of the past quarter.

R. SAWYER, Director.

No providence preventing, I will meet with the church at Springport, Jackson Co., Mich. Sabbath and Sunday, May 20, 21.

E. R. JONES.

QUARTERLY meeting for Dist. No. 11, N. Y. & Pa. T. & M. Society, will be held at Esopus, Otto, May 27, 28.

S. THURSTON, Director.

S. D. ADVENTISTS will hold meetings every Sabbath at No. 73 South Union St., Rochester, N. Y., at 10:30 a. m.; also Wednesday evening at 7:30.

WM. B. DAVIS.

Business Department.

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

THE P. O. address of I. D. Van Horn is wife, till further notice, will be Oregon City, Oregon.

THE P. O. address of O. M. Olds is Lyon Clinton Co., Iowa.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors.

\$2.00. EACH. T A Owen 49-17, Mrs J E Brown 49-17, Mrs E J Bump 49-17, Mrs L W Jones 49-17, Thomas Woods 49-17, James Hackett 50-1, E B G Kill 49-17, Margaret Veeder 49-20, Ellis Clark 49-18, A Wales 49-17, Charles Downs 49-14, H Harlow 49-17, Wm Brown 49-15, Franklin J Eaton 49-17, Mrs French 49-18, G W Bard 49-16, M C Fatic 49-17, H C Mitchell 49-17, M J Keefer 49-17, C E Oushing 17, Zacariah Beaman 49-17, Joseph Clarke 50-16, M A Rust 49-17, S W Gardner 49-16, J I Bostwick 49-17, L S Hopkins 49-15, Erastus Mack 49-17, Frank Squire 49-18, Mrs Charlotte Adams 49-12.

\$1.00. EACH. Zeno Howe 49-1, B F Merritt 49-1, J W Acton 48-12, John Mason 48-17, Chas S Cowe 48-17, Mrs Florence Passmore 48-26, Nina Gregg 48-26, Mrs Mollie Donaldson 48-26, Mary Ann Kelly 48-26, Daniel Taylor 48-17, Francois Depas 48-14, M Kellogg 48-16, E A Luce 48-17, Harvey Luce 48-26, M Bunker 48-26, Adam Lauck 48-17, Samuel C De 48-17, Mrs Hannah M Rogers 48-26, Reuben Ford 48-17, Elizabeth Ellsworth 48-17, Joseph Loyd 48-26, R M ick 48-26, Caroline Brown 48-26, C E Buck 48-14, M Tiby 48-17, Timothy Hurriman 48-17, B B Bixby 48-17, Mrs Janet Thomas 49-17, Joseph Hannah 49-17, O Rumber 48-26, Mrs A M Rathbun 48-19, John Wig 48-17, Isaac Fox 48-26, J Sonson 48-26, J Brown 48-17, J G Benton 48-18, Wm A Towle 48-18, D T Shirem 48-19, Nancy J Hileman 48-26, A A Hutchins 48-17, Thomas Armitage 48-17, Chas H Higgins 48-17, S Ben 49-1, Mrs Barrett Johnson 49-18, Mrs Travers H don 49-18, Henry Litzey 49-18, John Blair 48-10, J Patterson 48-26.

MISCELLANEOUS. A T Cash 50c 48-10, J H Millie 50c 47-15, Richard Hughes 50c 48-10, Gardner P Wh ford 50c 48-13, J P Drummond 50c 48-10, James M 1.50 49-17, Mrs F M Bragg 1.50 49-14, W L Bishop 49-17, Mrs H Hall 8.50 50-26, M O Sutherland 2 50-1, Newton Stice 1.50 49-17.

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Francois Depas (s b) \$5.00, S J Hunt 5.00, C C Whit man (s b) 10.65.

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Mich. T. & M. Society.

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Educational Aid Fund.

A H Wentworth \$2.50.