

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 THOUGHTS.

The following poetry from the Cottage Testament though
new for the first-day of the week is most excellent when
fully applied to the Sabbath of the Lord.
C. L. GREGORY.]

On the day of rest!—let earth retire
And leave my thoughts eternal God to thee,
My dull heart, this sacred morning be,
Led by thy grace and touched with heavenly fire.

When the Sabbath-bell is heard afar,
His mercy's summons to a feast of love;—
To the house of prayer the suppliants move,
And their wants to him whose sons they are.

As the sculptur'd roof—the long-drawn aisle—
The music's tone, and vain the silken vest;
The worshiper, and he alone, is blest,
Whose rapt soul the Spirit deigns to smile.
To do the Sabbath's joys but dimly show
The bliss of that bright world to which we hope to go.

General Articles.

DARWINISM EXAMINED.

THE evolution or development theory of
accounting for the wonders of the animal
vegetable kingdoms was projected by
one of the old Greek philosophers, but it
has been reserved for Prof. Charles Darwin,
England, to elaborate the theory, put it
in popular dress, and surround it with a
scientific nomenclature.

This philosophy attempts to account for
the existence and varied forms of the ani-
mal and vegetable kingdoms without the
providing hand of an intelligent and de-
signing Creator, by spontaneous creation,
or then perpetual evolution. Mr. Darwin

asserts—for it is nothing but assertion—
that animal life began its career on earth
spontaneously in the organization of an
amoeba, as a sponge, a star fish, muscle, or
nerve, and that both sexes blended in one,
his fatherless, motherless, Godless non-

script—this forefather and foremother of
all flesh—and that all forms of animal life
which have since peopled our globe are
descendants of this one aquatic monstrosity,
developed upwardly and onwardly from
age until we have at last all the
genera, species and varieties of liv-

ing forms; that man is but a developed
fish or oyster; that the evolutions have
gone on from age to age upward, through
insects, crocodiles, quadrupeds, monkeys,
and then into humanity. This panthe-
istic nonsense is the last and most plaus-
ible attempt of infidelity to vote the throne
of the adorable Creator vacant, and to laugh
at the word of God out of countenance. The
most formidable thing about it is, that so
many learned men, claiming to be scientists

accept it, and attempt to give it currency
among the young as sound philosophy.

Prof. Darwin is a gentleman of liberal
tastes, and rare tastes, and opportunities
for scientific research, and if the evolution
theory of the origin of species and of man
is correct, we may expect to find in this
work a scientific and logical defense; but
the careful reader will find throughout as-
sumption upon assumption just where proof
is most needed. Mr. D. does not attack,
directly, the personality of God or divine
revelation; but he moves round in the
circle, ignoring God, and sapping and min-

ing the foundations.

There occur to my mind many, very
many fatal objections to this whole theory,
drawn from the Scripture record and the
testimony of natural history. Let me sug-
gest some of the inseparable objections.

1. There is in Darwinism a want of good
common sense.

I admit that reason alone, *a priori*, is
not a divine umpire, whose suggestions are
final and authoritative. But then truth,
when discovered, always utters good com-
mon sense, and her testimonies are harmo-
nious. But is it good sense to suppose,
without testimony, that nature has had one
marvelous freak by which she, without a
Creator's designing hand, or purpose, with-
out thought, or law, or plan, marshaled
dead, inert matter, into an exquisite or-
ganism, and kindled the spark of life and
set the little heart, a kind of force pump,
throbbing, and then throbbing on through
the ages in a progeny of countless millions?

Such a wonder must have been a mira-
cle, a most germatic, stupendous miracle,
equivalent to all the miracles of successive
creations. Mr. Darwin feels this difficulty,
and calls it "an inexplicable mystery." It
is an inexplicable mystery, and he should
have stopped and solved this problem be-
fore he attempted to promulgate and de-
fend the rest of his enigma.

2. There is another difficulty in Darwin-
ism.

It is not an inductive philosophy, based
on the facts of experience and observation,
but an hypothetical philosophy, invented
to solve a problem. It is spun out of his
teeming brain, as a spider spins her web.
It is hatched by a brooding, scheming,
restless, pantheistical mind, contriving to
get rid of God. Mr. Darwin does not in
his elaborate works, go on to collate facts,
and then deduce from them the testimony
they utter; but he assumes all along, the
fundamental points of his whole theory,
and then builds on them his anomalous
superstructure. He assumes that nature
produced one, and but one, monstrous or-
ganism, containing both sexes in itself, and
that began to propagate living forms un-
like itself. This is the foundation stone of
the whole system, and yet it is an assump-
tion. So he goes on assuming and assum-
ing, that nature has an undesigned, unor-
dained tendency upward, toward humanity
—that "selection," and the "survival of
the fittest" will sweep away all barriers,
and produce all the present varieties and
forms of life. This kind of philosophy is
vain, misleading, and delusive.

3. There is another objection.

The Scripture record places a crown of
honor and dominion on the brow of our
common humanity. God is presented to
us as our Creator and Heavenly Father
and Friend; and the Liberals, who are so
ready to adopt this degrading theory, have
been telling us in many a learned essay of
the paternal character of God, and of the
angelic dignity of our common humanity;
but Darwinism casts us all down from this
elevated platform, and herds us all with
four-footed beasts and creeping things. It
tears the crown from our heads; it treats
us as bastards and not sons, and reveals the
degrading fact that man in his best estate
—even Mr. Darwin—is but a civilized,
dressed up, educated monkey, who has lost
his tail. This may be true, but if so, it
is a degrading, unpleasant truth, that we
should be slow to proclaim.

4. There is another serious difficulty.
Man is endowed with a moral, rational,
and religious nature. He has a conscious-
ness, in all ages and in all lands, of being
a moral agent and accountable to some
higher creating, governing power. He in-
stinctively "feels after God," pants and
cries after him, builds his altar and wor-
ships in some form. All history, all ex-
perience, testify that man has a moral, in-
tellectual and religious nature. But beasts
of no kind or type have this. Monkeys
have no moral or religious nature. They
have no apparent sense of moral right and
wrong. Darwinism sweeps away all relig-
ion. It is not compatible with Pagan, Jew-
ish, Mahommedan, or the Christian relig-
ion. It is not conceivable that learned and
civilized monkeys are, or may be, saints,
and destined to immortal life, while the

rest are mere brutes that perish. If the
theory is true, we are all at best brutes, one
in our natures. The moment we regard
man as but a developed brute, that moment
all kinds of religion logically disappear, as
incompatible and impossible. If man is
only a developed monkey, he is a monkey
still, and there is and can be no religion
for him, which is not as good, true and ad-
missible for all monkeys.

5. Then, again, if animal life began with
aquatics, and there is, in the nature of
things, a tendency to evolutionize upward in-
to other types, forms and species, and to cul-
minate in humanity, it follows, logical-
ly, that, give these lower forms of life time
enough, and they will climb the ladder of
progress and pass into men and leave their
early forms—cradles of life, the aquatics—
all vacant. The starting point is the aquat-
ic, the goal is humanity. Unless new crea-
tions should supply the void, life would
ascend the ladder, and we should have at
last nothing but humanity. But if we look
down after what Mr. Darwin calls millions
of ages into the cradle, we find the aquatics
still in the dirty water. So far as can be
seen and known they are just as low and
just as tenacious of their places, and just as
numerous as in the primitive ages; and
they do not even promise to ascend the
ladder of evolution. Nor are their places
kept good by new creations. This objec-
tion is fatal to the whole theory.

6. Then, again, if Darwinism is true,
monkeys are naturally, gradually, and sure-
ly passing into men—are in fact men of a
lower grade.

Mr. Darwin tells us the time was when
man was clothed in hair, went on all fours,
and had a tail. Men and monkeys then
blend and run into each other. But what
are the facts? The brain capacity of the
lowest types of men is more than treble
that of the highest type of monkeys. One
has an articulate language, a burning con-
science, the instincts of propriety, and a
sense of responsibility to God. The other
can never speak, or write, or know, love
and fear God, or comprehend anything of
moral government. The chasm is deep and
wide; but where are the intermediate links?
If the theory is true, we should see them
everywhere. The animal tribes would be
found everywhere in a transition state.
Cats would be found turning into dogs,
and dogs into goats, and goats into bul-
locks.

We should find monkeys and men blend-
ing and shaking hands over the chasm,—
men would be found in all stages of the
transition—some in fur, and others just put-
ting off their hairy dress, and making at-
tempts at dressing up—some just getting up
from "all fours," and learning to stand and
walk erect, while others would be found
hiding their tails, and still others just los-
ing their tails.

Monkeys would be found just putting on
their hats and putting on airs of humanity,
and putting in their claims to be recognized
as a part of the brotherhood. But when
we look out for these connecting links, they
cannot be found. This broad, deep chasm
has no bridge. The connecting links in
the chain are all gone, and Mr. Darwin has
utterly failed to produce one of them, con-
necting men and monkeys, either in the
living specimens or fossils of the geologic-
al ages. He acknowledges this as a weak
and embarrassing point in his philosophy,
but hopes that the connecting links may
be found in the researches of the future.

7. Then, again, the instincts, the constitu-
tions and appetites of the animal tribes do
and will hold them fast in their various
types, genera, and species. The fish can
never develop into a bird, nor the bird in-
to a fish. Their natures, food, and habits
are radically different. Zoologists and
geologists have divided the animal king-
dom into four different types, as 1. Verte-
brates, 2. Articulates, 3. Mollusca, 4. Ra-
diates. Then there is another division,

viz.; genus, species and variety. Now the
wise and benevolent Creator has thrown up
barriers and placed chasms here that can-
not be passed by what Mr. Darwin calls
"selections" of any kind or any device.
Vertebrates cannot be converted into ar-
ticulates, and articulates cannot be con-
verted into shell fish or sun fish. Varieties
may be changed by climate, soil, culture
and mating, but types, genera, and species,
never. Hybrids and monstrosities may be
produced, but they cannot be retained as a
new species. They become barren, or re-
lapse speedily into original forms.

The geologist, as he turns over the fos-
siferous strata of the earth and examines
the various and wonderful specimens of
minerals that have come and gone during
the long ages of the past, has found no ar-
ticulates that have changed into verte-
brates; no crocodiles or serpents that have
crawled half way over into monkeys, and
no monkeys that have half lapped over in-
to men. All the types, genera, and species
of animals are placed in certain niches and
spheres of the animal economy to subserve
a purpose, and there they are held, by the
Creator's hand, by their natures, habits, appet-
ites and instincts, and the heavens will
fall before they can vacate. Transmutation
can work among the varieties, but here its
surging waves must be confined.

Vain, foolish, and wicked are all the at-
tempts of man to vote the Creator from his
throne by clothing nature with divine attri-
butes, and retiring God. Nature! What is
nature? It is simply God, the invisible, immu-
table and ever-blessed God in his works and
ways. Nature, aside from God, has no
laws, no plans, no purposes, and can have
no adaptations. He is the lawgiver, the ex-
ecutive force of the universe. My heart
says, "Lord, thou hast been our dwelling
place in all generations. Before the mount-
ains were brought forth or ever thou hadst
formed the earth and the world, even from
everlasting to everlasting thou art God.
Thou turnest man to destruction; and say-
est, return, ye children of men; for a thou-
sand years in thy sight are but as yesterday,
when it is past, and as a watch of the
night."—Rev. P. R. Russel.

MORE than once, even in modern times,
the Mediterranean Sea has been the theater
of events that attracted the attention of the
whole world. Nations have played for
heavy stakes upon its waters, and king-
doms have been lost and won upon its
shore. And the future may witness a repe-
tition of similar events. England has mul-
tiplied her fleet within the pillars of Her-
cules, and Russia is about to reinforce her
Mediterranean squadron by some of its
heaviest iron-clad frigates. In the mean-
time, France is not unmindful of her mar-
itime interests in that quarter, and more
than one German war vessel has carried
the flag of the empire into the same local-
ity. These preparations presage some
startling event. After the fall of Sevasto-
pol, Russia was debarred from keeping a
navy in the Black Sea. But no such inter-
diction runs against the Mediterranean,
and there iron-clad may be matched against
iron-clad, and the contest be equalized. In
case England and Russia lock horns in
Central Asia it is important that the west-
ern entrance of the Suez Canal should be
kept open. England has that object in
view, while Russia wishes to be in a posi-
tion to make the most of any change that
will cripple her main antagonist. The sea
eagles perceive the coming struggle, and
they are gathering upon the waters of the
historic Mediterranean.

DECEIT and falsehood, whatever con-
veniences they may for a time promise or
produce, are, in the sum of life, obstacles
to happiness. Those who profit by the
cheat distrust the deceiver; and the act by
which kindness was sought puts an end
to confidence.—Johnson.

THE SPARTA CAMP-MEETING.

BY MRS. E. G. WHITE.

WE arrived at the camp-ground about 7 o'clock Wednesday evening, June 30, 1875. We found the meeting in a very pleasant place. Eleven tents were already up. The most of these tents were unusually large. It was yet early, and a large gathering of our people was expected. Our tent, kindly furnished us by our brethren at Monroe, was soon pitched and furnished, and we were again at home in our cotton house.

Our labors closed in Minnesota Wednesday morning. After riding from 9 A. M. to 7 P. M. we were again upon camp-ground. We took a night's rest in our tent, and Thursday morning at 10 1/2 A. M. our labors commenced. Wednesday, while riding in the cars, we had not the privilege of resting. Eld. Smith, my husband, and myself, were all engaged in writing important matter while the train was moving swiftly onward. Attending camp-meetings every week leaves us no leisure time for rest and recuperation. Notwithstanding our weariness, we have good courage, and God has greatly blessed us with health, for which we feel deeply grateful to our Heavenly Father.

Bro. Smith spoke at the stand at 10 A. M., giving an appropriate discourse.

At 2 P. M. I read the 18th chapter of Matthew. I dwelt especially upon the necessity of humbling ourselves before God, and having our minds withdrawn from self, in sympathy and love for others. Especially should we engage in personal effort for those out of Christ. When self shall be submerged in Christ, then shall we walk in humbleness of mind, simplicity, and unselfishness, doing others good. It requires a thorough conversion to follow Jesus closely, a singleness of purpose, a purity of motive.

Friday, July 2, we had a conference meeting under the tent. After prayer and singing, Bro. Sanborn bore a short testimony. Said he, "I love the precious truth, and the work of preparation necessary to insure eternal life. I have come to this meeting to get a fitting up, a renewal of the grace of God, that I may do his work acceptably. I am seeking the Lord for myself, and I desire to help others to seek him."

A brother says, "I have peace and joy in my soul. I came to camp-meeting to get more of the love of God. I rejoice to see my brethren and sisters rejoicing in the truth and pressing their way to the happiness of Heaven. To those souls who are inquiring concerning our faith, I feel certain that if they really desire light, by which to see the truth and understand it for themselves, they may receive it, and be sanctified through it."

A brother says, "I am thankful for this privilege. I, too, am seeking the Lord. I have received great good since I came to this meeting."

A Swedish sister says, "I am truly renewed since I came here. I feel strong in the faith. Jesus has paid me for coming, in giving me peace and love. I want to be a humble follower of Christ. I want the seal of God upon my forehead."

A brother says, in much brokenness of spirit, "I am rejoiced to see so many of our faith testifying to the goodness of God. I feel the blessing of God in my heart. I want to glorify my Redeemer by doing good to others."

A brother says, "I feel the presence of God in this meeting. I am trying to do my Father's will, and gladly yield to the obligations of his law. I rely upon the merits of the blood of Christ to save me from all sin."

A brother says he has only been permitted to attend two of our yearly gatherings. He is trying to be an overcomer that he may have a part with God's children. He means to live a godly life before the world.

A brother says it is indeed a blessed privilege to enjoy the light of the truth. He has come a great way to attend this meeting, and wants to take home the spirit of his blessed Master.

A brother says it is good for him to be here. He has cause to be thankful that God has spared his life to meet his brethren here. Thank his holy name that he saw fit to show him where he was standing, and to point him to the way of life. Hereafter he will live close to Christ his Saviour.

A brother says that he is truly thankful he is on the Lord's side. It is in doing the will of God we gain strength; he has been blessed just according to his endeavor.

There are blessings in store for each of us; for every sacrifice he has made in doing the will of God, he has realized the smile of his approval. This meeting will be a great blessing to the people assembled here, if they will consecrate themselves to God without reserve. He is thankful for the grace of God he has felt at this meeting; he wants to be meek, and contrite, and lowly of spirit, like his Saviour. He feels himself as nothing before God; in an instant he could blot him from the face of the earth; yet he permits him to live and enjoy the benefits of his mercy. He wants to glorify God and to draw near the blessed Saviour, ever drinking of his love. For twenty-six years he has traveled, and three times he has been around the world. He has beheld many of the wonderful works of God by the land and by the sea. The Lord has delivered him from many dangers on the great waters. He will love God; he will hope in his great mercy; he claims the blessed Jesus for his Saviour.

He would work while the day lasts. The Lord is blessed. His heart is filled with love to overflowing. He has received a great blessing while seeking God, and praying to him in secret. He is determined to take heed to his ways and not fail in zeal and earnestness. "Bless the Lord, O my soul; and all that is within me." "Praise the Lord for his wonderful works to the children of men."

A brother praises God for the promises given him. He has seen the light of precious truth. He has entire confidence in God.

A sister says this is the work of the Lord. She knows it by her own experience. God has been with her, amid trials and temptations; has strengthened her in every instance. She has been led to love God and his holy commandments, and her whole soul blesses his holy name.

An appropriate hymn was then sung:—

"Come to the living waters come,
Obey your Maker's call,
Return ye weary wanderers home,
My grace is free for all."

Our second conference meeting commenced Thursday, at 9 A. M. While the rain was gently falling, we assembled under the canvas. After singing, and several prayers had been offered, we listened with deep interest to many excellent and cheering testimonies.

Bro. Decker said he wished the meeting to commence just where it left off the previous morning. He hoped that the young converts to the truth would be free to bear their testimony. He felt the rich blessing of God in his heart. He had enjoyed such fullness in Jesus that his spirit had been melted. He hoped each one present would be faithful during this meeting, and that its influence would be felt long afterwards. He trusted no one would experience a loss by neglecting duty.

A brother said he felt the power of God upon him. He had been using tobacco for years, had tried to overcome the habit, but had failed to do so. He scarcely knew which way to turn; finally he took his burden to the Lord in prayer. Jesus has said, "My grace is sufficient for you;" he had found these words true; he had overcome, in the name and strength of Jesus. The struggle was hard, but the victory was complete. Now he felt that he was clothed and in his right mind. Old things had passed away and all things had become new. He felt that he was washed clean in the blood of his Redeemer, and that the love of God was in his heart.

A brother said he wanted to become strong in the service of his Master; each day of his life he wanted to feel his approval. Time is short and the probationary period granted us here should be improved to the uttermost. He was sorry not to have set a better example before his associates.

A brother said, "I am old in years, but am a new convert to this faith. I did not coincide with the views held by this people until I had read their publications, comparing their doctrines with the Bible. I investigated the matter closely, with a desire to know the truth for myself; the Lord opened my eyes to the light of his word. I can now appreciate the love of God; I will always obey the truth, and do every thing I can for the cause, if I can at last be an heir of Heaven."

A sister said she felt thankful for the camp-meeting; she wanted the blessing of God, that she might live out the truth.

A brother said he had newly come into the faith; light had entered his heart; he had clearly understood the third angel's message. He was full of praise to God for his goodness; he had received a great blessing upon this camp-ground.

A sister said she had long anticipated this meeting; she had come here for no idle purpose; she was earnestly seeking for entire consecration to the will of God. She desired meekness and lowliness of mind; that she might do her work acceptably to her Maker.

A sister said she had kept the commandments of God for one year and a half. It did her heart good to enjoy the blessings of this meeting. She wanted to be a Christian at home, living right every day before God, that when Jesus comes she may meet him in triumph.

A brother says, "I am thankful for this privilege of tenting on the ground. I feel a good degree of the Spirit in these meetings. I want my heart baptized with the Holy Spirit; I want to obey the precepts of God and faithfully follow out the teaching of the third angel's message, discharging my daily duties, and seeking to aid others in the way of life. I want light from Heaven to shine into my own heart, and from me to be diffused among my associates. I want to love God entirely and unreservedly."

A sister said she rejoiced in the great goodness of the Lord. She loves the truth and the cause of God. His Spirit has been made manifest at this meeting. She had been greatly benefited by it.

A brother said he desired to testify to the goodness of God. This was the first camp-meeting in which he had ever taken a part. He had not enjoyed the peace of God till he came to this meeting. He was sorry his companion could not have been with him. Bless God for the light of the third angel's message; himself and many others would now be in utter darkness, ignorant of the great truth, but God had sent to them his servants, to teach them the great message of mercy; he could now work understandingly and in the strength of Jesus, and walk in uprightness before him.

A sister felt deeply grateful to God for the privilege of this meeting. She had gathered strength here to carry the light before her friends and neighbors. She knew she had neglected duty in many ways. She saw her sins as she had never seen them before. She was glad to feel the Spirit of God here. The truth was precious to her soul; it had led her to be desirous of glorifying Jesus. God was calling her. He had brought her from darkness to light. In one week he had taken from her four of her little children; they had been hurried from her sight; she had parted with them in agony of spirit. This providence had turned her from her infidelity; she was brought to see herself a sinner against the law. Before she could not see Christ, now she was a firm believer in this good faith.

Another sister said she had felt that the power of the Lord was in this meeting. She knew for herself that God is a rewarder of all who diligently seek him.

A brother said this was a good place to be in. He had felt to rejoice while listening to the cheering testimonies given at this meeting. This was indeed a feast to his soul. He wanted to be a witness for Jesus, a living witness for the truth. He wanted a home in Heaven when the redeemed shall return to Zion with joy and everlasting triumph.

A sister said the Lord was surely with us; she had never felt so much of his good Spirit before. She had received help at the Lodi Camp-meeting last year. She had been enabled to draw near to God since that meeting. She had tried, in the fear of the Lord, to submit her will to his; she had found a blessing, and her peace had been like a river. She wanted Jesus and the truth to be uppermost in her mind. She wished to be contented with her lot and to do every duty devolving upon her, that she might at last live with Jesus forever.

A brother says, "I feel that the Lord is good and greatly to be praised. His mercies are as enduring as eternity. If at last we are found to be the children of God, what an honor, what a privilege it will be to meet in that happy gathering above, where there will be no partings, no farewells ever spoken. Praise God for the good and great work he is doing, in bringing out souls into the light of the truth. My prayer is that God will move onward the glorious work."

A sister said she could truly say that it was good for her to be here. The Spirit of the Lord was in the meeting. She wanted to overcome all her defects of character and meet the pure and blessed in the kingdom of glory.

A brother said the Lord had done a

great deal for him, but he had done but very little for the Lord. He had but little experience in this good work. He wanted to walk humbly, and closely follow his Redeemer.

A brother said he felt thankful for this meeting. He had already been richly paid. He had listened with deep interest to the truth here spoken. He saw fault in himself that he had never before perceived, and this was what he wanted, to know his errors that he might correct them before it was too late. He wanted to love God more, and imitate the self-denial of Jesus, to be a perfect overcomer in his name.

A brother said he felt thankful that God was a prayer-hearing and prayer-answering God. He knew that his Spirit was here. He rejoiced in his love. He rejoiced that Jesus lives; he has said, "I will pray for you." He had prayed, "Sanctify them through thy truth; thy word is truth." He rejoiced in the light of the truth. He wanted to lean more completely upon his Redeemer, the source of all his strength and his exceeding great reward. He came fifty-five miles to attend this meeting, and had been many times paid for coming. The preaching that he had heard had put new life into him. He rejoiced in the truth; he wanted a perfect understanding of it, that he might do his duty at home and among his neighbors.

A sister said she thanked her dear Saviour for the light she had received at this meeting. She understood better how to live the life of a Christian. She wanted to keep all the commandments of God, to live in the faith of Jesus.

A brother said he wanted to be an overcomer. He wanted to worship God in spirit and in truth, and live in obedience to all God's commandments. He wanted to be sanctified in obeying the truth. He had been at a great distance from God; besetting sins had separated him from his Redeemer. He wanted to put away from him all these sins. As he has been drawn nearer unto Jesus, he had felt his spirit respond to his efforts. Praise his name!

A sister said she had felt that the blessing of the Saviour was very near her. She was grateful for the privileges of this meeting. She loved the Lord and loved the truth. She must be a devoted follower of the meek and lowly Jesus.

A youth said, "I want to be a child of God; pray for me, pray for our family that we may have a home in Heaven."

An aged brother said, "Beloved, my mother and my brethren, if Jesus' ones are here, then are they my relatives. One said to Jesus, long ago, 'Thy mother and thy brethren desire to speak with thee.' Jesus looked around upon his disciples and said, 'Behold my mother and my brethren.' The Saviour is speaking to us, saying, 'My little ones, keep the Father's commandments: take up the cross and follow me, low where I shall lead.' I entreat you, brethren, to be firmly established in the faith. Agrippa said unto Paul, 'Althou persuadest me to be a Christian, almost will never save any of us. They who not only believe but obey the commandments of God, and rely upon the merits of the blood of Christ, will meet with joy and triumph, when he comes to the clouds of Heaven.'

A sister, weeping, said, "I have brought my children; I want them to give their hearts to Jesus at this meeting. Bro. White, Parents, come, and bring your children with you! I have brought mine with me, and I entreat your prayers that their hearts may be convicted and converted to the truth."

A sister said she was very thankful for this blessed privilege. The Lord is good. He blesses her. She wants to humbly herself under the hand of God, that she may be exalted in due time.

Another sister said she was still strong in the truth, striving, by the grace of God, to overcome her sins and gain eternal life, to be by the loss of all other things.

Still another sister said she was striving to be a Christian. She had no desire to turn back, but wanted to follow her Saviour humbly and fully.

Another sister said, "I am thankful for what my eyes behold and my ears hear at this meeting. The mercies of God are indeed great. I have been sick and near unto death. I looked towards the camp-meeting and prayed, Lord, let me go! Nevertheless, do as thou pleasest with me. I was strengthened by the grace of God, and I endured the journey of seventy-five miles, and gained in strength all the way. I have been out to all the meetings and have

one be greatly blessed. We have heard pre-
 out little truths; they are committed to our
 want trust, and we should profit by them. I
 low hope that I shall be prepared to live more
 for the humbly and be more zealous in the cause
 ically of God. When I hear from those who are
 interest young in the faith, I feel my unworth-
 w fault ness deeply, that I am so poor a follower
 ore pen of Jesus. But the Lord has done great
 nted, things for us, whereof our hearts are glad.
 et the raise his holy name!"

A sister said, "I want to have feeling
 l to lo and faith for others; I want to help my
 enial friends and neighbors, in the right way. I
 is nam have to hear the testimonies of those who
 hat G have recently embraced the truth; I am glad
 iswer for the precious light that has filled my
 as her heart with hope and courage. Since I have
 oed th come with this people, I have been greatly
 pray blessed. The truth that I have heard
 "San from the stand has done me great good.
 word I want my children to be converted: they
 of th keep the Sabbath in form, but not in spirit.
 re co pray for them."

A sister said, "I am the Lord's. I love
 the dear Saviour. I have been blessed at
 his meeting. I want my ways to be right
 before God. I want a part in his king-
 dom."

A sister said, "I have no temptation to
 hold the truth. I came to this meeting to
 gain strength and spirit. Thank God, I
 have been brought out of darkness into
 his marvelous light. The truth is precious
 to my soul."

A sister said, "I feel it is my duty to
 acknowledge that this is a precious privi-
 lege to me. I felt that I must come to
 this meeting to gain instruction in the way
 of life. I cannot be left behind. I must
 have an interest in the resurrection. I want
 my name recorded in the book of life."

A sister said, "I am glad to find a peo-
 ple who are keeping the commandments,
 in faith. I want to be one with them and
 meet the Lord in peace."

A sister said, "This is the second camp-
 meeting I have attended; I feel thankful
 that I have received the blessing of God
 since I came here. I give thanks to the
 Lord for sparing the life of my husband.
 This is a heart-searching time. I used to
 think that I was sure of the kingdom, but
 since I have heard the third angel's mes-
 sage, I see of a truth where I was stand-
 ing. I feel as nothing in the sight of the
 Lord. I rejoice that I have the light of
 this message. I feel that I must have
 hope and faith, and rely wholly upon my
 Redeemer, who can save to the uttermost."

(To be Continued.)

TESTIMONY FOR THE SABBATH.

In a work entitled "Infant Baptism,"
 published by the Boston Congregational
 Board, in 1866, the writer labors to prove
 that "infant baptism was sanctioned by
 Christ, practiced by the apostles, and uni-
 versally adopted as a divine ordinance by
 the apostolic churches." For the truth of
 this proposition he says, "We appeal to the
 history of the church." Interspersed with
 his arguments favoring infant baptism, he
 has given us some good testimony in favor
 of the ancient Sabbath of the Lord; by ad-
 mitting that the Scriptures are silent concern-
 ing first-day observance. We are Protest-
 ants, and believe that the Bible is a suffi-
 cient rule of faith and practice, and this is
 why, when our attention was called to the
 fact that "the Scriptures are silent concern-
 ing first-day observance," we were led to
 rest upon the seventh day, that of which
 the Scriptures everywhere say, "The sev-
 enth day is the Sabbath."

After having advanced some fifty pages
 with his argument the writer says, "But
 for all this there are many who will say
 that they have but little confidence in the
 historical argument, for surely if it were
 necessary for us to baptize our children the
 Saviour or his apostles would have told us
 so; and one sentence from the New Testa-
 ment would be of more worth than a vol-
 ume of extracts from the fathers. But we
 tell the objector that he must have confi-
 dence in the historical argument, or give
 up things of more importance than infant
 baptism. Our observance of the first day
 of the week as a Sabbath rests upon this
 argument. We find this day set apart as a
 day of rest and public worship by almost
 every denomination of Christians through-
 out the world, and the observance of it is
 considered by all as obligatory. By whose
 authority has this day been thus set apart?
 Is this institution from Heaven, or is it of
 men? If the answer is, From Heaven, we
 ask, How do you know that? It is in vain
 to quote the fourth commandment; for
 that relates to the seventh day. It is in
 vain to send us to the New Testament; for

the Saviour has left us no precept requiring
 us to keep this day holy, nor is there any
 account of the manner in which the apos-
 tles observed it to be found in their writ-
 ings. How, then, do we know—how can
 we know—the will of Christ in regard to
 this matter? We search the history of the
 church, and we believe its testimony. We
 ask the successive ages, as they pass in
 review before us, from whence they re-
 ceived this institution, and by what author-
 ity the seventh day has been exchanged
 for the first."

Here the writer makes an appeal to his-
 torical evidence, and then says, "This is
 the ground upon which we receive and
 hold fast one of the most important insti-
 tutions that God ever gave to man." Reader,
 are you a Protestant? and is this your
 authority for so important an institution
 as that of the Sabbath? The writer con-
 tinues: "Silence the voice of history, and
 where should we be? We deem it suffi-
 cient to prove that the Christian Sab-
 bath is a divine institution."

"If we give up infant baptism on the
 ground that the uniform testimony of the
 fathers of the church for many hundred
 years after the apostles is not sufficient to
 produce conviction, how shall we answer
 the Seventh-day Baptist, who rejects the
 Christian, and keeps the Jewish, Sabbath?
 . . . There is no express command in the
 New Testament which requires Christians
 to worship God on the Sabbath at all; and
 yet do we ever hear, from Christians at
 least, an objection against the observance
 of the Sabbath or public worship, grounded
 on this silence? No new command in re-
 lation to the Sabbath is necessary; for the
 fourth commandment of the decalogue is
 binding upon the church in all ages."

Such is the testimony in favor of the an-
 cient Sabbath of the Lord from a promi-
 nent and learned man of the Congrega-
 tional denomination. Professor Mahan
 says, "Admissions in favor of truth from
 the ranks of its enemies, constitute the
 highest kind of evidence."

Here are admissions in favor of the Sab-
 bath as strong as Sabbatarians could ask or
 wish; and that, too, from the ranks of
 those who would not make them if the
 Sabbath was the subject under considera-
 tion. Notice the remarks, "It is vain to
 quote the fourth commandment; for that
 relates to the seventh day;" and again,
 "The fourth commandment of the decalogue
 is binding upon the church in all ages."
 What better argument could be adduced in
 favor of the down-trodden Sabbath of the
 Lord?

Reader, remember that God's word is
 truth. It reveals the "words of knowl-
 edge" which are able to make you wise
 unto salvation through faith in Christ.
 The words of man are vanity; his wisdom
 is folly. "Take heed that no man deceive
 you."

CHARLES P. WHITFORD.

THIS GENERATION.

THE present generation has seen the ful-
 fillment of Christ's predictions concerning
 the signs of the end of the world. Within
 the last ninety-six years the signs in the
 sun, moon, and stars have appeared, and
 to-day the hearts of men are fearing that
 something awfully strange will soon hap-
 pen. It is very evident that the present
 is the generation to which Christ referred
 when he was predicting signs of the end,
 and said, "This generation shall not pass
 away, till all be fulfilled." Luke 21:32.
 For, first, those who should see all the
 signs might know "that the kingdom of
 of God is nigh at hand." This kingdom is
 the future kingdom in which the will of
 God is to be done in earth as it is in
 Heaven, and for which he told the disciples
 to pray. Were it the kingdom then at
 hand, because of which they were called to
 repent, they would not have had to wait
 for these signs to know that it was near.

The people living when Christ spoke
 did not see the signs. They were positive-
 ly told that Christ's coming would not take
 place till the man of sin should be revealed,
 which was not done until long after all that
 generation had passed away. Our genera-
 tion is the first one that has ever been on
 earth that could testify that all those signs
 have occurred. This is certain from the
 fact that the things of which Christ spoke
 —famines, pestilences, and earthquakes, in
 many different places, signs in sun, moon,
 and stars—have occurred so far apart that
 it would be impossible for any one genera-
 tion to be eye witness to all of them, and
 hence it would have to be those who wit-

ness the last sign who could see that all
 had been given. And since the present
 generation was eye witness to the last sign,
 and can prove that all the preceding ones
 have had a fulfillment; and since this is
 the first generation that ever could do so,
 it is evident Christ referred to it. The
 phrase, "this generation," no more implies
 the generation living when Christ was
 speaking these words than the phrase "this
 time" (Matt. 24:21) implies the time in
 which he spoke. By the latter he referred
 to a future time when the church should
 have great trouble; and by the former, to
 a future generation that would see the ful-
 fillment of all his predictions.

But some contend that the darkening of
 the sun in 1780 and the following signs
 were not the true ones, because all the
 world did not see them. This no more
 proves that than the fact that all the world
 did not see Jesus proves he was not the
 Messiah.

G. V. KILGORE.

Winterset, Iowa, May 1, 1876.

PONTIFF.

"A high priest, especially one of the sa-
 cred college in ancient Rome which had the
 supreme jurisdiction over all matters of re-
 ligion; at the head of which was the Ponti-
 fex Maximus, pope."—Worcester.

INSTITUTED.

Plutarch's Lives, vol. ii. p. 142: "To
 Numa is attributed the institution of that
 high order of priests called pontifices, over
 which he is said to have presided himself
 the Pontifex Maximus, as the emperors of
 Rome did afterward."

HISTORY.

Gibbon, vol. iii. p. 227: "The office of
 supreme pontiff, which from the time of
 Numa to that of Augustus has always been
 exercised by one of the most eminent of
 the senators, was at length united to the
 imperial dignity." P. 367: "The title, the
 ensigns, the prerogatives of sovereign pon-
 tiff, which had been instituted by Numa
 and assumed by Augustus, were accepted,
 without hesitation, by seven Christian em-
 perors." P. 368, Note: "Gratian was the
 first who refused the pontifical robe." Tyt-
 ler, p. 94: "Even the Christian emperors
 held, like their pagan predecessors, the of-
 fice of Pontifex Maximus, whose authority,
 though weakened in the latter ages, was still
 protected by the laws. Gratian was the
 first who refused that ancient dignity as a
 profanation."

Gibbon, vol. ii. p. 277: "The care of re-
 ligion was the right as well as duty of the
 civil magistrate. Constantine and his suc-
 cessors could not easily persuade them-
 selves that they had forfeited by their con-
 version any branch of the imperial pre-
 rogatives, or that they were incapable of
 giving laws to a religion which they had
 protected and embraced. The emperors
 still continued to exercise a supreme juris-
 diction over ecclesiastical order; and the
 sixteenth book of the Theodosian code re-
 presents, under a variety of titles, the author-
 ity which they assumed in the government
 of the Catholic church."

Augustulus, the last emperor of Rome,
 was conquered by Odoacer, king of the
 Heruli, A. D. 476. Gibbon says, vol. iii. p.
 512, "The unfortunate Augustulus was made
 the instrument of his own disgrace; and he
 signified his resignation to the Senate, and
 that assembly in their last act of obedience
 to a Roman prince still affected the spirit
 of freedom and the forms of the constitu-
 tion. An epistle was addressed, by their
 unanimous decree, to the Emperor Zeno,
 the son-in-law and successor of Leo, who
 had lately been restored after a short re-
 bellion, to the Byzantine throne. They
 solemnly disclaimed the necessity or even
 the wish of continuing any longer the im-
 perial succession in Italy; since in their
 opinion the majesty of a sole monarch is
 sufficient to pervade and to protect, at the
 same time, both the East and the West.
 In their own name and in the name of the
 people, they consented that the seat of uni-
 versal empire should be transferred from
 Rome to Constantinople." Zeno accepted
 it. Gib., vol. iii. p. 513. The office of pon-
 tiff, which was a part of the imperial office,
 was transferred to Zeno, Emperor of the
 East, A. D. 476, and although the pontifical
 authority (as Tytler says, p. 94) was "weak-
 ened in the latter ages, it was still protected
 by the laws," as appears fifty-seven years
 later, when the Emperor Justinian, in A. D.
 533, concedes the supremacy of the pon-
 tificate to old Rome.

Rev. Geo. Croly, 3d edition, p. 133,
 quotes proof from the Justinian code, the
 9th preamble of the Novellæ, and the 31st,

chap. 2, of ecclesiastical titles and privi-
 leges: "As the elder Rome was the found-
 er of the laws, so it was not to be question-
 ed that in her was the supremacy of the
 pontificate. We therefore decree that the
 most holy pope of the elder Rome is the
 first of all the priesthood." I found the
 whole detail of Justinian's grant of suprem-
 acy to the pope formally given.

Croly quotes the letter of Justinian, to the
 pope: "Justinian, pious, fortunate, renown-
 ed, triumphant, emperor, consul, etc., to
 John 2d, the most holy archbishop of our
 city of Rome, and patriarch. Rendering
 honor to the apostolic see, and to your
 holiness (as always was and is our de-
 sire), and as it becomes us, honoring your
 blessedness as a father, we have laid with-
 out delay, before the notice of your holiness,
 all things pertaining to the state
 of the church. Since it has always been
 our earnest study to preserve the unity of
 your holy see, and the state of the holy
 churches of God, which has hitherto ob-
 tained, and will remain, without any inter-
 fering opposition, therefore we hasten to
 subject, and to unite to your holiness, all
 the matters which are presently agitated,
 although clear and undoubted, as according
 to the doctrine of your apostolic see as-
 surely resolved and decided by all priests,
 we have yet deemed it necessary to lay
 them before your holiness. Nor do we suf-
 fer anything which belongs to the state of
 the church, however manifest and undoubt-
 ed, that is agitated, to pass without the
 knowledge of your holiness, who are the
 head of the holy churches. For in all
 things (as has been said or resolved) we
 are prompt to increase the honor and au-
 thority of your see."

Croly says, "The supremacy of the pope
 had, by these mandates and edicts, received
 the fullest sanction that could be given by
 the authority of the master of the Roman
 world." Keith's "Signs of the Times"
 agrees with Croly; and the Dictionary of
 Greek and Roman Antiquities says, "From
 the time of Theodosius, the emperors no
 longer appear [in the robe] in the dignity
 of pontiff; but at last the title was assumed
 by the Christian [so-called] bishop of Rome."

CHARACTER.

Let Philip Schaff tell, quoted by A. H.
 Lewis, p. 121, (P. Schaff, Church History,
 vol. ii. p. 13, "Constantine"): "Down to
 the end of his life he retained the title and
 dignity of Pontifex Maximus, or high priest
 of the heathen hierarchy."

THE CHRISTIAN HIGH PRIEST.

Heb. 7: 22-27: "By so much was Jesus
 made a surety of a better testament. And
 they truly were many priests, because they
 were not suffered to continue by reason of
 death; but this man, because he continueth
 ever, hath an unchangeable priesthood.
 Wherefore he is able also to save them to
 the uttermost that come unto God by him,
 seeing he ever liveth to make intercession
 for them. For such an high priest became
 us, who is holy, harmless, undefiled, sep-
 arate from sinners, and made higher than
 the heavens; who needeth not daily, as
 those high priests, to offer up sacrifice, first
 for his own sins, and then for the people's;
 for this he did once, when he offered up
 himself."—LEMAN ANDRUS, in Sabbath
 Recorder.

NOT YET.—"My son give me thine
 heart."

"Not yet," said the little boy as he was
 busy with his trap and ball; "when I grow
 older I will think about it."

The little boy grew up to be a man.

"Not yet," said the young man, "I am
 now about to enter into trade; when I see
 my business prosper, then I shall have
 more time than now."

Business did prosper.

"Not yet," said the young man of busi-
 ness; "my children must now have my care;
 when they are settled in life, I shall be bet-
 ter able to attend to religion."

He lived to be a gray-haired old man.

"Not yet," still he cried; "I shall soon
 retire from trade, and then I shall have
 nothing to do but to read and pray."

And so he died. He put off to another
 time what should have been done when a
 child. He lived without God, and died
 without hope.

It is not every suffering that makes a
 man a martyr, but suffering for the word
 of God after a right manner; to wit—in
 that holy, humble, meek manner which the
 word of God requires; for what glory is it
 if, when ye be buffeted for your faults, ye
 shall take it patiently?

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 18, 1876.

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

CONFERENCE ADDRESS.

Progress and Wants of the Cause.

LAST week we dwelt largely upon the power and authority given the Christian ministry in the New Testament. We wish this week to speak freely of the dangers and duties of those who connect themselves with the work of the last message.

Ours is a missionary work. This labor whether performed by Christ in his public ministry, by his first ministers who sealed their testimony with their blood, or by holy men of God since that time, has been attended with great sacrifices.

And now, near the close of God's great season of grace, as the last gathering of souls has come, and the opening fields appear before us all white for the reapers, demanding work everywhere with new and enlarged plans of action to advance the cause, thus giving evidence that the period of our labor is brief, sacrifices are called for from the people of God, greater than at any previous time. Men are wanted with the true missionary spirit, to labor in word and doctrine. Men and women are wanted to enter the missionary field with our publications, to converse and pray with the people, and judiciously hand out tracts, and solicit subscriptions to our periodicals, without pay for such services.

Men and women of intellect, refinement, and hearts and hands consecrated to the work of God, are wanted at our publishing houses at Battle Creek, Mich., Oakland, Cal., and in the city of Basel, Switzerland, who shall, by the help of God, learn to labor with that ability and that nicety in the execution of their work equal with the times in which we live, and the holiness and importance of the work of God in the last message.

This work must be done with the spirit of sacrifice. Those who shall be favored with coming so nigh to God as to have a part in publishing the last message to be borne out to the world everywhere, upon the wings of the wind, in mail bags, and otherwise, should give themselves to their calling with such self-sacrifice and devotion as has given character to the history of true missionaries in all past time. And if anything beneath the sun calls for the critical eye, and refined taste, it is the work of publishing the holy truth of God to the world.

The Book says, "Cursed is he that doeth the work of the Lord negligently." And those who connect themselves with the work will call down upon themselves the curse of God as surely for doing his work in an unworkmanlike and slovenly manner. But when these work negligently, slovenly, and selfishly, they are calling down upon their unworthy heads a threefold curse.

Sanctified talent is wanted in all our publishing houses, and in every department of the great cause. There is a want of this talent in active service at present, from the fact that most of our best young men and young women are drawn off to more lucrative employments, and leave the precious work of God to suffer, simply because it does not pay as well as some branches of worldly service. How painful the thought that the Lord has to take up with very much second or third rate talent, because first class cannot afford to be consecrated to the work of God.

READY TO DISTRIBUTE.

As a people we are backsliding from God. The spirit of sacrifice is departing from us. Our wealthy brethren generally lay their plans for interests, and gain, and to increase their wealth, which reach far into the future. Calls are made for means to establish this or that new branch of the work, or to increase facilities to meet the wants of the growing cause; but these brethren generally have, as they say, their "hands tied." Their surplus funds are at interest where they cannot call them in, or they have purchased a farm, or built houses, which they cannot sell. If they would ever heed the words of the apostle, and be "ready to distribute," 1 Tim. 4:17, they would not be found with their hands tied when the Lord would have them open their hands wide to the wants of his cause.

As a steward of the Lord we dare not have our hands tied in this way. When our College building was going up in June, 1874, we were urged to transfer \$6,000 we then had on deposit without interest at the REVIEW Office to Cal-

ifornia, and let it out at twelve per cent interest, which was reasonable for that State. Everything was favorable for such a change. "Green backs" were then worth in gold ninety-two cents on a dollar.

But we knew very well that this money was needed to hasten the College to completion before winter, and we left it at the REVIEW Office without interest eighteen months. California interest on this sum for one and a half years would have been \$993.60. But at the close of the eighteen months green backs had fallen to eighty-six cents in gold, making a loss of \$360 on the \$6,000 paper money. This, added to the amount of interest not secured, and the sum not saved by suffering our hands to be tied, amounted to \$1,353.60.

At the close of the eighteen months our means were wanted for awhile without interest in the lot and New Office building at Oakland, Cal., so after leaving \$1,000 in the College as stock, we transferred our means to California at the heavy discount of fourteen cents on the dollar. And when the brethren at San Francisco, who had undertaken to build the largest S. D. Adventist church in existence, on a lot that cost them \$6,000, needed help, we were able to transfer our means to that, leaving another \$1,000 in stock in the Pacific S. D. A. Publishing Association.

About that time the subject of a respectable house of worship in Oakland, Cal., was agitated. That church is financially weak. And as we can collect our means from the Publishing House, and the San Francisco church, we are putting it into the house of worship at Oakland. And now comes up the urgent call for means to establish the Press in Europe. And we as cheerfully send what remains of our means, after giving \$1,000 each to the churches at San Francisco and Oakland, over the waters to be put into the European Press.

We called for \$1,000 men in favor of the Press in Europe, and offered to be one. We introduced the matter to our General Conference, and urged the measure of raising the necessary sum for that grand object in donations of not less than \$1,000 each. We knew there were more than twenty-five men and women in our ranks who would find a happy relief in unloading this world to the amount of \$1,000 each. And we object to those general, urgent, unqualified calls that wring means from our conscientious poor people. We were loth to give up the plan of raising \$25,000 in donations of \$1,000 each, and day by day we feel the wrong more sensibly.

Our poor people should use their means in home missionary work. There is hardly a brother or sister in our whole communion but has friends, more or less, to whom they should send the SIGNS OF THE TIMES. And it is a living shame to our wealthy brethren that they will hold back in such leading enterprises as the Press in Europe, and leave these poorer ones to press in with their tens, and twenties, which they should use, if they are able to give these sums, in sending the SIGNS to their friends, and the distribution of other worthy publications.

We appeal to twenty-four others, in this matter. Shall we have the pleasure of being one of twenty-five in raising \$25,000 for the European Press? The Lord pays higher interest on money put into his cause than any worldly capitalist can afford to pay. We speak from experience. Now let the \$1,000 men, and \$1,000 women, respond to this suggestion. We are now appealing to those only who have a double, triple, or quadruple competency. More than one hundred such can be found in the ranks of S. D. Adventists in the United States.

We have brought up our children, have given them educational advantages, and have lifted them above the sterner embarrassments of commencing in life. Our duty being done in that direction, we are settling the other little affairs of this world while the cause needs help, and while we can give the matter personal attention. We have always chosen to give personal business personal attention. We have ever been troubled with that feeling, which many others have had, that we could look after our own business better than any one else. And it gives the greatest satisfaction to appropriate it with our own hand, while the cause needs help more than it can at any future time, and while we can have a voice in the uses made of it.

A brother seeing a statement in the REVIEW a few weeks since that on account of letting the College have \$10,000 the Publishing Association was in want of means, offers a large sum at ten per cent. But we had asked the use of money without interest until the College could pay the \$10,000. Now that very brother could put \$10,000 into the cause the next twelve months, and never feel it. And he would in

all probability never need one cent of it if he should live as long on earth as did the Patriarch Methuselah. Should he give \$1,000 a quarter for the next five years, with usual prosperity his family would then have five or ten fold a comfortable competency.

This brother loves the truth; but on the subject of property he is insane. Now we invite him to stand by our side, as a \$1,000 man in our College, in the Pacific Publishing House, and in the European Press. It is the best thing he can do for himself, and for the cause of God. And as we disclaim partiality to this one brother above others similarly situated, we urgently extend the same invitation to all who are burdened, and their minds darkened, with the cares of property, to engage at once in the happy work of administering upon their own estates, and enjoy with us the satisfaction of appropriating with their own hands while the cause needs help as it never can at any future date. J. W.

THE SANCTUARY.

Twentieth Paper.—Destruction of the Temple.

WITH the dedication of Solomon's temple the earthly sanctuary reached the summit of its glory. Its sacred vessels were perfect and complete. It contained the very ark which was made by Moses, under the express direction of Heaven; and that ark contained the very tables of stone, which had been written by Jehovah himself. The temple building was a structure of unsurpassed magnificence and glory, and there was nothing to hinder the Levitical worship from going forward in all its perfection.

It would be pleasant long to contemplate both the temple and the sanctuary in this prosperous condition; but the dark specter of sin with its inevitable train of judgments and calamities, soon appears upon the scene.

The temple was dedicated B. C. 1005. Thirty-four years after this, B. C. 971, Shishak, king of Egypt, having declared war with Rehoboam, took Jerusalem and carried away the treasures of the temple. 1 Kings 14:25, 26; 2 Chron. 12:9. But when the king humbled himself, thus turning from the sins which had brought down the judgments of God upon him, God turned from his wrath against him. Verse 12.

Jehoash commenced the work of repairs B. C. 856. 2 Kings 12:4, 5. Ahaz, king of Judah, becoming involved in war with the kings of Israel and Damascus, robbed the temple to pay Tiglath-pileser, king of Assyria, whom he had summoned to his aid; 2 Chron. 28:21, 22; B. C. 740. Hezekiah, his son, in a measure repaired this loss, but was himself finally compelled to take all the riches of the temple to purchase peace from Sennacherib who had come against him. 2 Kings 18:14-16.

Manasseh, son and successor of Hezekiah, profaned the temple of the Lord, by setting up altars to all the host of heaven, even in the courts of the Lord, 2 Kings 21:4-7, for which God delivered him into the hands of the king of Babylon. He was loaded with chains and carried beyond the Euphrates; 2 Chron. 33:11; B. C. 677. But humbling himself and repenting of his sins, he was sent back to his own dominions, and labored to repair the profanations he had committed upon the house of the Lord. Verses 14-16.

Josiah, king of Judah, labored zealously to repair the edifices of the temple. 2 Kings 22:4-6. He commanded the Levites to put the ark of the Lord, in the sanctuary, in its proper place, and that they should no more bear it about, as they probably had done, during the administrations of the wicked kings who had reigned before him. 2 Chron. 35:3.

But these were only slight profanations and calamities, compared with the storm of destruction, the projected shadow of which was now beginning to darken that devoted land. The nation had sunk to so low a depth of sin, that God could no longer dwell among them. Zephaniah complains that her prophets were light and treacherous persons, that her priests had polluted the sanctuary, and done violence to the law. Zeph. 3:4. By the prophet Ezekiel, 23:38, 39, the Lord lays the same things to their charge, and adds (24:21), Behold I will profane my sanctuary. Therefore

GOD AGAIN FORSAKES HIS SANCTUARY.

It is never without warning that God visits his people in judgment. The long record of his dealings with them presents no exception to this rule. In this case the warning had been given in these words:—

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my

people Israel. And now, because ye have done all these works, saith the Lord, and I spake to you rising up early and speaking, but ye heard not; and I called but ye answered not; therefore will I do unto this house, which I have called by name, wherein ye trust, and my place which I gave to your fathers, as I have done to Shiloh. Jer. 7:12-14; 26:1-7.

What had God done to Shiloh? David answers: "When God heard this, he was wroth, and greatly abhorred Israel, so that he forsook the tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into captivity, and his glory into the enemy's hand. Ps. 78:59-61. To do the same to the temple would be to forsake it, and give it into the hands of the enemy.

The manner in which the people received this warning, set the seal to God's purpose in this respect. "They mocked the messengers of God and despised his words, and mistreated his prophets, until the wrath of the Lord was kindled against his people till there was no remedy. 2 Chron. 36:16.

Nebuchadnezzar, king of Babylon the universal empire, the head of gold of the symbolic image of Dan. 2, was the instrument God selected to carry out his purpose. In year B. C. 606, Jerusalem was taken, the temple plundered, a part of the sacred vessels removed, and placed in the temple of Belus in Babylon. Multitudes of the people were transported to the land of their captors, the sons of the king, and the nobility of the nation made eunuchs and slaves in the palace of the king of Babylon, the whole land was tributary; the king, Jehoiakim, became a vassal to the king of Babylon: and the predicted seventy years' captivity commenced. 2 Chron. 36:6, 7.

The evil behaviour of Jehoiachin, son of Jehoiakim, brought Nebuchadnezzar against Jerusalem the second time, B. C. 599, when he still further ravages on the house of the Lord and its sacred vessels. Verse 10.

And lastly the wicked course of Zedekiah, Jehoiachin's successor on the throne of Judah, drew upon Jerusalem that terrible destruction which for a while blotted it from the face of the earth. Zedekiah foolishly defied the power of the king who had already twice taken Jerusalem. Nebuchadnezzar was thus brought a third time against the doomed city, determined this time to quell forever its rebellious spirit. After a siege of about one year the city fell. All the vessels that could be found in the house of the Lord, were taken out, and all the treasures were secured that could be found in the house in the city. The temple and the walls of the city were then set of fire. The walls, fortifications and towers were overthrown, and every building in the city was leveled to the ground, excepting only the piles of unconsumable rubbish, the site of Jerusalem was as bare as if human foot had ever trod thereon.

As God had done to the sanctuary at Shiloh he had now done to the sanctuary at Jerusalem but with tenfold heavier judgment. In the light of these facts the following references to the sanctuary are easily understood: Ps. 74:3, 76:1; Isa. 63:18; 64:10, 11; Eze. 24:10; Jer. 51:51; Lam. 1:10; 2:7, 20; 4:1.

While Israel were thus dispersed among the nations, and their beautiful sanctuary at Jerusalem lay in ruins, God promised to be to them as a 'little sanctuary, in the countries where they should come. Eze. 11:16. Toward the close of the seventy years' captivity, Daniel prayed thus to God, "Cause thy face to be seen upon thy sanctuary which is desolate." Dan. 9:2, 17.

THE SUNDAY AGITATION.

THE issue on the Sunday question is evidently approaching faster than many are aware, and the indications now are that not the least noticeable result of the great Centennial Exhibition will be to create a wide-spread agitation upon this subject. The commissioners have decided to close the buildings and grounds on Sunday. But the feeling of opposition to this decision is so strong that the subject is not likely to be left to rest in peace. We shall see how long they will be able to stand up against the pressure.

The following paragraphs are worthy of notice. The first from the *Christian Intelligencer*, the second from *The Methodist*, of May 13, 1876. If, as the *Methodist* states, the religious people of this country have made such an issue of the question that multitudes would not attend the great Centennial Exhibition at all, if it should be opened on Sunday, it shows how deep is the current of feeling that already exists on the

question, and gives an indication of what we may expect as the agitation shall increase. The *Christian Intelligencer* says:—
 "We are happy to state that there was the most distinct and positive avowal by leading men in the discussion, of the necessity of respecting and observing our American Christian Sabbath, according to the commandment of God, the laws of men, and the prevailing usage of our moral and Christian communities. The high moral tone of debate and the unanimity with which the final decision was arrived at, are the more significant because nearly all of the commissioners were present, each one representing a State of the Union, and expressing in unequivocal terms the national sentiment on the subject of Sabbath observance."
 The *Methodist* says:—
 "The anti-Sunday people are still fretting about the Centennial. They now urge that the enterprise will go to bankruptcy if closed on Sunday. The argument is a curious one. During the preparation, 150,000 people have been on the grounds during Sunday. These people would all go every Sunday during the exhibition and pay the admission fee. The managers are not fools, we suppose, and that logic will surely pass muster with them. We conjecture that about 150,000 people may be kept out by Sunday closing; this is a high figure. On the other hand, the anti-Sunday folks may as well understand that if that test is to be applied there is another side to it. As many people would stay away altogether from a National Exhibition open on Sundays. The religious people of this country have made an issue on this question, and will not be trifled with."

To Correspondents.

"Will any of the redeemed know a greater degree of happiness than others?"
 We will answer this by an illustration. Suppose a number of glass goblets of different sizes, but all filled with some liquid to the very brim. Query: Do any of these have a greater degree of fullness than others? Daniel, in chapter 12: 13 and Paul in 1 Cor. 15: 41, seem plainly to teach differences in position, in exaltation and glory, among the redeemed in the heavenly world. But each will have that measure of enjoyment which will meet the full capacity of his being. Every one will enjoy just as much as he is capable of enjoying.

"How many of the seven days of the week are observed by different nations as days of rest and worship? Can you give the days so observed, and tell what nations observe them?"

ANSWER. We noticed a few weeks ago a paragraph going the rounds of the papers, which asserted that every day in the week was observed by different nations as the Sabbath, as follows:—

Christian nations generally,	Sunday.
Greeks,	Monday.
Persians,	Tuesday.
Assyrians,	Wednesday.
Egyptians,	Thursday.
Turks, Arabs, & Mahomedan nations,	Friday.
Jews, & S. D. Baptists,	Saturday.

How true this may be respecting the second, third, fourth and fifth days, we are unable to say.

J. K. B.: 2 Cor. 3, has no reference whatever to the abolition of the ten commandments. The apostle is speaking of ministrations, not of laws. The former ministration was glorious, but the glory of it has passed away in the greater glory of the present ministration. The expression in verse 7, "ministration of death written and engraven in stones," is elliptical. It means, ministration of, or the ministry then connected with, that which was engraven on stones. See Bloomfield, Alford, and Olshausen.

J. P. KNOWLTON: See exposition of Dan. 12: 2, in *Thoughts on Daniel*, pp. 350-353.

J. M. F.: If a person can devote to the cause more than a tenth of his income, provision is made for such contributions, in free will offerings, thank offerings, &c., and he can devote them to such branches of the Lord's work as he chooses.

W. L.: We think there are many in the different denominations trying to live up to the best light they have. They will become guilty, when the light is brought to them, they regret it.

M. J. R.: In the new earth state, the former things shall not be remembered nor come into mind to cause pain or distress; but there are many scriptures which indicate that the commandment which the saints are able to realize between that state and this, is one of the causes of the great joy they then experience. See Isa. 64: 6, 10; 65: 17-25; Rev. 21, &c. We think Matt. 24: 19, refers to the destruction of Jerusalem. Just when the 6000 years from the foundation of the world, is a point that cannot be determined.

ANSWERED BY LETTER: J. B. Benbow, W. B. Bedgood, Wm. A. Richardson, E. H. Root, A. T. Jones, S. C. Perry, M. Affolter, C. K. Drury, A. Walter, C. W. Stone, I. Olive, P. R. De Ford, C. Felch.

Correspondents will please take notice, that we wish both their name and address. We cannot undertake to answer anonymous communications, and we sometimes prefer to answer by letter, which we cannot do without the address. This will explain to some why they hear nothing from their communications. U. S.

ORDER OF CONFERENCE BUSINESS.

WITHIN a few months the annual sessions of all our State Conferences will be held, mostly, if not exclusively, in connection with the camp-meetings in the various States. While these meetings are important, and should receive their due share of attention from the brethren, it is desirable that as little time should be consumed in them as possible. In this way they will be more efficient and of greater interest. Hence we venture a few suggestions on the point.

1. Much time may be saved by a little previous preparation of business matters by the officers of the Conference. After the opening of the meeting by prayer, the first thing is the organization of the Conference. To effect this the delegates pass in to the Conference committee their credentials. If they would do this before the meeting, the officers could examine them, and the delegates would be ready to take their seats at once, and proceed to business. Frequently much time can be saved in this way.

2. The reception of new churches into the Conference. Those who have applications to present should be all prepared to make the necessary statements to the Conference to guide them in their action, and let this part of the work be accomplished without delay.

3. After the reading of the minutes of the previous session, committees are to be formed. These should be appointed at this early stage of the meeting to give them all the time possible in which to work. The committees usually appointed are as follows: 1. On Nominations, 2. On Resolution, 3. On Auditing. The first two committees usually consist of three individuals, the last of six; and as it is almost invariably left with the Chair to appoint the committees, he should have his committee list all made out beforehand, ready to appoint immediately, in case it should be left to him to do so.

The committees being appointed, it is the usual practice to adjourn and the committees can then enter upon their work. The first business of the next session, or any session after committees have been appointed, till their discharge, is to listen to the reports of the committee.

4. And lastly, all members of the Conference should bestow much previous thought on what is likely to come up, or should come up, at the Conference, and so be prepared to express matured opinions, or take prompt and well considered action on all anticipated movements. The business of a Conference, well transacted, however small, means work—work for officers, work for committees, work for the members. And all should make it a point to do at once all duties laid upon them and to see that everything is put forward with promptness and despatch. U. S.

THE OHIO CAMP-MEETING.

THIS meeting will be held near the city of Norwalk, Huron Co., O., Aug. 10-14. We have taken some pains, and spent considerable time, in looking for a suitable place for this important meeting. We trust the Lord has directed, and that such a place is secured at last. Norwalk is a city of about six thousand inhabitants, and on the line of the Lake Shore & Michigan Southern R. R. The camp-ground is about one mile from the depot, on the farm of Mr. S. Rogers. We think it a very fine location, dry, and well shaded. Besides, the water privileges could hardly be better, there being an abundance of good water right on the ground for man and beast, and also for baptism. Many citizens are interested in the meeting, and we expect their liberality will very much lighten the expense to our Conference, in fitting the ground, and sustaining the meeting.

As this is not the final notice of the meeting, I will only add that I feel a deep interest in this annual convocation. I want my brethren to begin now to get ready to go. We want to see a larger turnout than ever before on a like occasion in Ohio. Why not? Our time to

work grows shorter, and our message waxes louder and still louder. Do not be afraid of a little money for tents. More tents, more family tents, "To your tents, O Israel!"

H. A. ST. JOHN.

WHY.

"THE brethren are calling for me to come here, and go there, hold a few meetings, organize, baptize, etc. And many of these calls seem really necessary and urgent, and they stir my very soul, and cause me to feel intensely. But I wish to say here, to all whom it may concern, that for the past month I have been afflicted with sore eyes, which has rendered it impracticable for me to read or write but little, or to hold meetings. I was engaged in a series of meetings four miles from home, when this affliction came upon me, and I was compelled after about one week to give up the meeting. I have tried, however, to keep the interest (as some are quite anxious to hear), by holding one meeting on Sunday in daylight. But last Sunday the Brn. Guilford filled my appointment, as I was unable to go. Of course I know not how much longer I may be thus afflicted, but hope it may be sanctified to my good. Be patient, brethren, and pray for me, and pray the Lord of the harvest to send forth more laborers.

Oh, that God may endow the young men who may labor in his cause in Ohio this season, with heavenly wisdom, that they may soon become efficient laborers in the harvest field. Fields are opening up all around. Calls are urgent, but there is hardly any one to respond. Lord, use me, use me, is my prayer.

H. A. ST. JOHN.

Clyde, O., May 11, 1876.

THE "CONFERENCE ADDRESS."

To me this address has been most interesting and encouraging. It is cheering to hear how God is causing the truth to be introduced and take effect in the various nations of the earth, as well as in almost every State of our own country, calling the humble poor, the pious of all creeds, learned men, ministers, and professors of universities, to embrace the down-trodden truth of God, and unite with us in proclaiming it. It is the Lord's doing, and it is marvelous in our eyes! When I look back to the state of the cause twenty-five years ago when I embraced it, think of the little handful of those who then believed that the time had come to preach this last most solemn and important message, and compare that with the present, see the increasing evidences of the truth of our position, as well as accumulating numbers, strength, and facilities, I can but feel grateful to God that he gave me to see and embrace this cause in its feebleness, and that, though so unworthy, he has kept me still and suffered me to have a place with his people, and is answering my earnest prayer that I may still have some part in his work.

And the state of our College is not the least interesting feature of the work. And the success of the efforts of the Boarding Club, in furnishing good, healthful board at so moderate a price, is not the least recommendation of this institution. A health reformer who is obliged to take his chances with various people, from place to place, can hardly refrain from coveting the advantages of the healthful and regular diet of the students of this school. I will not envy, but congratulate them upon their advantages. And may God still bless abundantly our school, and those who labor for its success. Blessed be God for what he is doing!

R. F. COTTRELL.

To the Members of the Vt. T. & M. Society, Dist. No. 2.

DEAR BRETHREN AND SISTERS: Our next quarterly meeting is appointed to be held at the house of Bro. H. W. Barrows, in Irasburgh, May 27, 28. The season being late, some will, I fear, feel to excuse themselves from attending. But this must not be the case, as important business will come before the meeting. If we cannot see that "God has gone out before us," and that he calls on all to take part in this work, we have great reason to be alarmed about ourselves.

We need to draw very near to God, that he may draw near to us. And when we have the love of God burning in our hearts, we shall feel it a privilege to do what we can to induce our fellow-men to love him, and to show their love for him by keeping all of his commandments. We are not our own. A very great price has been paid to redeem us.

The wants of the cause are being faithfully set forth. As good servants, let us take hold of

this work in earnest, remembering that very soon "Every man shall receive his own reward according to his own labor. For we are laborers together with God."

Each member is earnestly requested to send his report to me immediately. Do not delay, but do it now.

C. F. WORTHEN, Director. West Charleston, Vt.

A TURKISH OUTBREAK, Which Will Render Foreign Interference Necessary.

LONDON, May 10.—The following dispatch has been received here from the foreign governments having consuls at Salonica in regard to the recent riot in that city, whereby the French and German consuls were brutally murdered, and the American and Italian consuls grossly insulted and their lives endangered:—

"While at the railway station the attention of the American consul was called to a young and beautiful Christian girl surrounded by a crowd of Mussulmans, and who was calling for assistance and protection. The Mussulmans were trying to forcibly conduct her to a mosque. The American consul interfered, taking her under his protection, and at once set about finding out to what nationality she belonged. In the meantime, word had been separately dispatched to the French and German consuls informing them that a Christian girl of their nationality had been forcibly taken to the mosque. On this information they at once went to the latter place, where a large mob had congregated. No sooner had they reached it than they were fallen upon by the infuriated Mussulmans and brutally beaten to death.

"The Porte has sent the following contradictory statement to the Ottoman ambassador at London: 'A number of Mohammedans had congregated at the Salonica railway station for the purpose of meeting a convert to their faith, as is their custom, and conducting her to the residence of the governor-general. When the train arrived the United States consul, with about 150 persons, was in attendance, and as soon as the convert stepped from the cars they rushed up to her, tore off her veil and mantle, and forcibly conducted her to the residence of a Christian. The exasperated Mohammedans appealed to the governor and demanded that the girl should be brought to his residence. He learned that the consuls of France and Germany had entered the mosque, around which there was an excited multitude, and at once went to their assistance, with the intention of securing their withdrawal from the mosque and quieting the people. When he reached there the mob was beyond his control. Bars were wrenched from the gratings, and the consuls were struck down and beaten to death before his eyes, although he attempted to save them by interposing his own person. The mob was subsequently dispersed by the troops, and the guilty parties arrested.'

"Various other conflicting dispatches have been received. One is that the American consul conducted the young lady to his consulate, which was immediately besieged, and that the French and German consuls, each learning of his danger, went to his assistance, and on the way were attacked and murdered, the American consul being saved by troops sent to his assistance by the governor, at the request of the Italian consul. Another dispatch says that the Turkish troops refused to move when requested to quell the riot by the Italian consul. Still another telegram states that the French and German consuls were dragged from the streets into the mosque and there sabred before the arrival of the governor, but previous to the assault on the German consul he was compelled to sign an order on the American consul for the release of the convert.

"It is thought in Berlin that these difficulties will prove fatal to Turkey, as the interference of the great powers of Europe for the protection of Christians is unavoidable, as the Porte is powerless in the matter. The German government is reported to have consented to an offer from the Porte to give satisfaction for the Salonica outrage, providing the conditions are immediately complied with.

"The German corvette Medusa, and Russian, Austrian, French, British and Italian men-of-war have been ordered to the scene of the troubles immediately."

Accounts of the outbreak and excitement at Salonica differ widely. It is evident, however, that a breach has begun between the Christians and the Mussulmans that will render foreign interference necessary. Naval vessels of five or six different governments have already been ordered to Salonica. The officers of these vessels will act in unison, and any further outrage on any representation of a foreign government will probably be followed by a prompt and effectual bombardment of the city, without waiting for special orders.

SECURE

THE winds blow hard. What then? He holds them in the hollow of His hand; The furious blasts will sink when His command Bids them be calm again.

The night is dark. What then? To Him the darkness is as bright as day; At His command the shades will flee away, And all be light again.

The wave is deep. What then? For Israel's host the waters upright stood; And He whose power controlled that raging flood Still succors helpless men.

He knoweth all; the end Is clear as the beginning to His eye. [by; Then walk in peace, secure though storms roll He knoweth all, O friend!

Progress of the Cause.

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

CHAUTAQUA CO., N. Y.

MEETINGS commenced here with a fair audience, but they soon fell off, leaving but a very few. Have labored some four weeks. One candid, reliable, Christian man has embraced the Sabbath, and several others are interested; I believe they will come along. Have an assurance that the labor will not be lost.

R. F. COTTRELL.

NORTH PACIFIC MISSION.

WE have just passed through our second quarterly meeting for 1876. It was one that has been a blessing to the cause here. It was well attended by the brethren from the different parts of the valley, and all seemed to take an interest in helping on the cause.

We have a T. & M. Society organized as far as can be now, with some twenty-two members. Some good has already been done, but from this quarterly meeting on they will be prepared to extend the work a great deal. There are a few who stand out opposed to this work, but they may all work in after awhile. Money is so hard to get that it cripples this and other branches of the work very much.

During the past winter we have been laboring to strengthen the work and get it in shape to leave this spring. We have succeeded well so far. We have formed an organization at Milton, Oregon, of seventeen members, and we are about to form another organization at Dayton, W. T. We start for that place to-morrow for that purpose.

We are laying plans to soon commence work in the Willamette Valley. We shall hope for greater success to crown our efforts there than here.

In our work in Dayton and vicinity the past two months, some fifteen have embraced the truth. If these come forward and join the church, as we think the most of them will, there will be enough for quite a little company.

We shall hope for health and strength to still continue our work in the cause of the Lord as the way may open before us. —I. D. VAN HORN, in SIGNS Apr. 8, 1876.

MISSOURI.

I HAVE just closed a series of meetings near Lebeck, in St. Clair Co., which I continued nearly five weeks. The interest continued good to the close. The Disciple and Methodist preachers of the place united their efforts on Sunday, April 30, in two lengthy discourses to persuade the people that the law of God was abolished at the crucifixion of Christ, and thus they do away with the holy Sabbath of the Lord. The Lord gave me great freedom in reviewing their positions and their folly was made manifest. Truly the Lord will cause the wrath of man to praise him. Their effort against the truth served a good purpose more fully establishing those that believe, and giving us many warm friends. There were two in the place keeping the Sabbath when I went there. I baptized seven and left thirteen pledged to keep the commandments of God and the faith of Jesus. Others are investigating, and we believe will soon take a decided stand for God's holy law. May they all live faithfully is my humble prayer. J. G. WOOD. Nevada City, Mo., May 4, 1876.

TESTIMONY FROM THE SWEDES.

THE following is translated for the REVIEW from a communication written by our

Swedish brethren in Lake City, Minn.:

"We would first lift up our hearts in joy and gratitude to God for the precious promises he has given us in his word and that we are permitted to see and feel the fulfillment of these promises. He has said, 'Call upon me in the day of trouble; I will deliver thee,' and we can say, that he has done this, and we will not forget to praise him therefor.

"We would then express our heartfelt gratitude to our American brethren for all the care and toil they have expended for our good. It was a great joy to our hearts to read Bro. Butler's testimony in our Swedish paper, the HAROLD. We feel very grateful to him therefor; we wish to know the truth, for the truth shall make us free. Keep on, brethren, your work is not in vain nor fruitless. We believe in and watch for the soon coming of our Lord and Master, when he will say to those who have been faithful in his service, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

ILL. T. & M. SOCIETY.

THE Ill. T. & M. Society held a quarterly meeting at the Marsh school-house, near Aledo, Mercer Co., Ill., April 16, 1876. The opening exercises were conducted by the President, Eld. G. W. Colcord, after which the report of the previous meeting was read and accepted. Report of labor for closing quarter was as follows:—

No. of families visited, 312; No. of letters written, 436; No. of new subscribers for REVIEW, 32; INSTRUCTOR, 51; REFORMER, 16; SIGNS, 27; total, 126. Subscriptions renewed, REVIEW, 5; INSTRUCTOR, 1. Pages of periodicals and pamphlets loaned and given away, 132,120; value, about \$140.06.

Money rec'd for memberships, \$15.00 On donations, 86.85 " book sales, 11.55 Widow & orphan's fund, 58.14

Table with 3 columns: Dist. No., Membership, Reports. Total \$171.54

The members were questioned respecting their duties as laid down in the Constitution, and were drilled upon them, by Eld. Colcord; and remarks were made by the members in regard to work for the approaching quarter. Then letters were read, showing how missionary work was exciting interest in new fields, thereby causing calls for ministerial labor in every direction. After this they were cautioned not to give up a field because it was apparently burned over, as there was always something to do, no matter how much labor had been expended. Much interest was manifested in the meeting.

Adjourned to call of the Chair. G. W. COLCORD, Pres. F. M. T. SIMONSON, Sec.

THE RESURRECTION.

"AND I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 4, 5.

The subject brought to view in the above language is thought by some to be not only mysterious, but uninteresting. We should not forget that the resurrection is and has been the hope of the church. It is a subject upon which the Puritanic fathers did not forbear to speak. Charnock did not hesitate to preach the millennial reign, new heavens, and new earth. Richard Baxter made a barbed arrow of the coming of the Lord, and thrust it into the very consciences of sinners.

Two modes of understanding this text have been proposed. Albert Barnes says the resurrection here brought to view is a resurrection of principles. Would any man believe that to be its meaning unless he had some unscriptural doctrine to defend? Scripture is often read by men who are thinking what it ought to say instead of what it does say. How plain it appears that this is a resurrection of men. The

rest of the dead lived not again. Does this mean a resurrection of dead principles? the rest of dead doctrines? No; it means men.

I once heard a minister preach that the resurrection here meant to be born again, to be regenerated, and so have a resurrection from dead works by the resurrection of Christ. But how can this metaphorical interpretation agree with the literal fact that the rest of the dead live not again till the thousand years are finished? For if the first resurrection spoken of here is a metaphorical, or spiritual, or typical resurrection, then the next verse where it speaks of the resurrection must mean a spiritual, metaphorical and mystical resurrection too. It will not do to affirm one part of this text to be literal and the other spiritual. A figurative text has plain indications that it is so intended, and when a literal passage occurs in a typical one there is always language attached showing it to be such, so that you cannot, with common sense, make a typical meaning out of it.

If Scripture has any determinate meaning, there are two resurrections here brought to view; one of saints, the other of sinners. It is taught that the trump of God will raise all men at the same moment, such is not the testimony of the Bible. That the saints are to be raised first is not only reasonable but scriptural. Paul declares, 1 Cor. 15: 20-23: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming." There are about two thousand years between the resurrection of Christ the firstfruits, and that of those who are his at his coming. Why not then a thousand years between the two resurrections? This is a resurrection of those who are Christ's and of them only. We would scarcely know the wicked are to be raised from the teaching of this passage were it not for the general statement, "All shall be made alive."

Again, 1 Thess. 4: 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or have a preference over] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," etc.

Not a word is said about the resurrection of the wicked. Mark, the dead in Christ shall rise. What did Paul mean when he said, "If by any means I might attain unto the resurrection of the dead [or out from among the dead]." Nearly all Christians believe all will be raised from the grave. Then what was Paul's desire? It was a superior resurrection, namely, the first; for of those who have part in this it is said that they are blessed and holy. The Sadducees proposed a question to Christ in relation to men and women in the future state. Jesus replied, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." They "are the children of God, being the children of the resurrection." Luke 20: 35, 36. Here we find there is some worthiness necessary in order to have part in this resurrection. I think this is plain. For certain kind acts, Jesus says, "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. I would not urge this as positive proof that there are two resurrections, but there is to be a resurrection of the just and unjust. He might have said, Thou shalt be recompensed at the general resurrection. There was no need of saying the resurrection of the just if the two are to happen at the same time.

In John 6: 39-42, Jesus speaks four times of his own people, and says he will raise them up at the last day. Now, is there any significance in this promise unless there is a special resurrection for God's people? Paul in Hebrews speaks of those who suffered, not accepting deliverance (what for?) that they might obtain a better resurrection. One is a resurrection of splendor; the other, of gloom and horror, to show that the Lord has put a difference between them that fear him and them that fear him not. In Rev. 20: 6, it is said of those who have part in

the first resurrection, "On such the second death hath no power." The saints had been guilty of sin, but their sins have been placed on the scapegoat's head. They shall be a second death, but over the faithful it has no power; because when the prince of this world comes against us, we can say as Christ did, "He hath nothing in me."

"They shall reign with him a thousand years." Here is another point over which a vigorous contention is kept up. It was formerly believed that the seventh thousand years of the world's history would be a Sabbath. As there are six days of toil, there is a Sabbath; so there are to be six thousand years of toil, followed by a Sabbath of thousand years. I don't know of a Scripture evidence for that or against it. The Lord will come, but to now attempt to set the day is worse than useless. The book of Revelation needs another expounder besides those who have loaded our libraries with books trying to show that the books of Daniel and Revelation are sealed and not to be understood. In the text itself we find the promise to the good that they shall reign with Christ a thousand years.

There are some passages which cannot have a fullness of meaning if this be true. We notice Ps. 37: 10, 11: "For a little while, and the wicked shall not be. . . . But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." It is said this means the meek man shall enjoy more here, but more peace here, more goods, etc. This to say the least, is a lean meaning. Let this peace be during the reign of Christ, and we can rejoice in it. If this meaning now, why does Paul say, "If in this life only we have hope in Christ, we are of men most miserable."

But is this promise peculiar to the Old Testament? Hear Christ: "Blessed are the meek; for they shall inherit the earth. How, where, when? Now? No, not the apostles' times. What did the meek inherit then? Faggot, flames, and dungeons. Paul tells it best. They were afflicted, tormented; they wandered in caves and dens, and were clad in sheep skins. If the meek are to inherit the earth, it is in the future. The new song of the redeemed, Rev. 9: 10, is, "And we shall reign on the earth." Oh! that blessed old Book is full of promises showing that those who sow tears shall reap in joy.

I have noticed throughout the New Testament that when the apostles would inculcate patience or holiness, or awaken hope, they generally pointed to the advent of Christ. Hear them: "Let your moderation be known unto all men. [Why?] The Lord is at hand." Again, "Be patient, brethren, for the coming of the Lord draweth nigh." We may do wrong in making too much of this, but a greater wrong is making too little of it.

O reader, let us take these promises as a window through which to look when the house is dark and full of misery. There is nothing here for the impenitent. The field of earth will yield a mighty harvest. Every place where man has dwelt shall see the dead alive again; but the main thing is, you, reader, will be there. If ungodly, you will live again as you are. It will be terrible to be raised again view the horror of your condition. What will be the sinner's doom? Hide oh! hide us, will be the cry. Let us escape the second by having part in the first resurrection. D. DOWNER.

IN SINCERITY AND IN TRUTH.

"FEAR the Lord and serve him in sincerity and in truth." Josh. 24: 14. Many try to serve the Lord in sincerity and claim that this service is acceptable since they are sincere; but it is evident that a person may be sincere in believing a lie. It is quite probable that those who would say to our Saviour in the day of final reckoning, "Lord, Lord, have we not prophesied in thy name?" and to whom he will say, "I never knew you," were sincere. But if they had served the Lord in sincerity and in truth, the Saviour would not have spoken thus to them. No doubt the class were believers in the "Makes-No-Difference Theory." Those who advocate this theory will do well to read the following from Mr. Moody:—

"There is a class of men who say it does not make any difference what men believe if they are only sincere. I have men say to me every day, 'Why, Mr. Moody, you don't pretend to say it makes any difference what a man believes, so long as he

And, my friends, I do not believe a greater lie ever came out of the pit of hell than this. It makes all the difference in the world whether we believe a lie or not, and this is all the devil wants. He will be quite satisfied if he can delude you in this way. I think the most earnest men I ever read of were those noisy people on Mount Carmel. They could be heard for miles off; for they made the mount tremble with their shouting. They were terribly in earnest, but they were all wrong and perished in their sin. A man was once asked what he believed, and he replied: 'Oh, I believe just what my church believes,' and being asked what his church believed, he replied: 'Just what I believe;' and that is about as near as hundreds can come to telling what they believe.

'Now we must know in whom we believe. Jesus tells us to have faith in God, and that will carry us through all the darkness, and affliction, and trouble, and trial, that may come upon us. But if we put our faith in churches, and dogmas, and ministers, we shall come into darkness and trouble before we get through our pilgrim journey. But if our faith is in God, the light will shine brighter and brighter across our path, until we are ushered into the gates of glory. A great many are putting their faith in good men—a minister or an elder, and making them their models. And if these deviate a little from the path, they think they may deviate a little more, and the result is that they drift away from God's standard. If you had a child whom you wished to make a good writer, you would place before him as perfect a copy as you could find. And if you, as a Christian, are seeking for an example, you must have Christ alone.'

WM. PENNIMAN.

LOVE FOR THE TRUTH.

TRUTH is precious, and should be sought after as for hid treasure. Every honest man wants the truth, no matter what the cost of it may be; and he wants to obey it, no matter what sacrifices may be necessary. The truly regenerate soul loves the truth, because it is the truth; he loves to obey it, because it is God's will. He exclaims with the psalmist, "I delight to do thy will, O Lord."

There is not a doubt but S. D. Adventists are in possession of very great and important truths, which, in God's providence, are being proclaimed to nations, kindreds, and tongues. Persons are constantly accepting this truth, and, while many have been made to rejoice because they have been brought to see the light of truth, we fear there are others who accept of the theory of the truth, who have failed to receive with it that love for it that they should. The apostle Paul, in 2 Thess. 2, in speaking of the last days, intimates that souls will perish because they "received not a love of the truth," as though souls might assent to, accept of, the truth, and yet not receive a love for it. Are there not such poor souls as these? And must they not become regenerated if saved? The truly regenerated soul loves the truth. Must we not, then, as we accept of the truth also possess and cultivate a love for it?

The truth is precious and worthy to be loved, worthy to be held up and sustained by all who embrace it. Shall we not cultivate a greater love, and more ardent zeal for it? Shall we not hold it up, and live it out at all times, and under all circumstances?

J. M. GALLEMORE.
Salisbury, Mo.

THE COMING ONE.

SACRED history contains a touching record of the birth of a stranger in Judea. One destitute of earthly riches, "despised and rejected of men," and doomed to a life of sorrow and woe. Scalding tears blind our eyes as we read of his humiliation, self-sacrifice, and painful death upon the cross; but our weeping is turned into joy when we read of his resurrection, ascension to Heaven, and the glorious promise of his return to earth in kingly splendor.

Be comforted, O inhabitants of earth! There is glory yet to be revealed. Poor and despised one, the owner of the gold and the silver, and the "cattle upon a thousand hills" is coming. He will make those rich who for his sake have become poor.

Tried and tempted one, the Master is coming to remove all temptation and sin. Weary and tossed one, the King is coming to give you rest. Deformed and sick one, there is a physician coming who will make

the "lame man to leap as a hart, and the tongue of the dumb sing." He will open the blind eyes and unstop the deaf ears.

Mourning and weeping one, a comforter is coming who will give the "garment of praise for the spirit of heaviness," heal broken hearts, and remove the cause of human woe.

If our hearts were right in the sight of God and our garments free from sin we should long for the summons to go forth, "Awake and sing, ye that dwell in the dust." Our song and our prayer would be, Jesus, Saviour, King, reveal thyself in beauty and take thy people home. Hail! all hail, bright morn of coming glory. Our souls yearn for thee, and our homesick hearts cry out for the living God. Come, Lord Jesus, and come quickly.

ELIZA H. MORTON.
Allen's Corner, Me.

I APPEAR TO BE USELESS.

MANY good people live to very little purpose. They do very little good; and when they die, very few miss them. They are aware of this; but they are not properly affected with it, or influenced by it; for if they were, they would soon commence a new course. It was but the other day that a believer, in conversation, said, "Well, I appear to be useless." And there was too much truth in this. He had light, but he did not let it shine. He had salt, but he did not try to season others with it. He was living too much to himself, looking pretty much on his own things, and not on the things of others.

I will suppose that, for a few moments, I am speaking to such an one. I hear him confess, "I am useless." Then, I say, it is your own fault, for you need not be useless. No matter what station you fill, in what place you dwell, or how small your talents may be, you need not be useless. There is work that you can do. There are souls that you may benefit. There is good seed, and you may sow it. There is good news, and you may spread it. You may speak of Jesus and for Jesus, and speak with effect, too. When a laboring man is out of employment, he goes from place to place, and inquires in every direction for a situation, nor does he rest until he obtains one; and why? Because he really wishes to be employed. And if he cannot get what he wishes, he will, for a time at least, take what he can get. Just so; if you really wish to be employed for Jesus—if you wish to be useful—if you desire to do good in your day and generation, you will look for opportunities, and look out in every direction, and if the kind of service you wish does not offer, you will take what does. Yes; yes, you may be useful if you wish. You may do good, and perhaps great good. You may comfort the feeble-minded, you may strengthen the weak, you may make the widow's heart sing for joy, you may save souls from death.

Do you wish to be useful? Then make up your mind that you can be. Having done so, go to the Lord as to a father, and pray heartily for three things: For confidence, not in yourself, or in your abilities, but confidence in God's word of promise; in God himself, who works with his people, and through his people, and in your call to work for God. Then pray for power, the power of the Holy Ghost. It is by this we conquer, by this we are made truly useful. I can do nothing effectually of myself, but I can do anything, I can do everything, through the power of the Holy Spirit. And then ask for courage; you need this to look your foes in the face, to meet the difficulties that you will meet with in your way, and to persevere in your attempts until you have accomplished your work. Confidence will prepare you to commence your work, power will enable you to do your work, and courage will fit you to persevere with your work until it is finished. From God you may receive these three grand requisites to usefulness; and, therefore, if you wish to be useful, seek them at once—seek them in faith—seek them with importunity—and so seeking you will receive them.

Having applied to the Lord to prepare you to do his will, begin the work at once; do not wait until you feel confident, strong, and courageous, but begin to do something; for God meets us in our work, and answers our prayers while we are at work; yea, sometimes by means of our work.

When you attempt to do good, expect that success will crown your efforts. Our success is much more in proportion to our expectations than we are in the habit of thinking. If we work because God commands us, then God will be with us, and if God be with us, we shall, sooner or later,

be successful. Persevere; do not be disheartened or yield to discouragement. The seed that is buried deep and hidden long often produces the most vigorous and fruitful plant. Be not weary in well doing, for in due season ye shall reap if ye faint not. Be patient, and wait like the husbandman, for the rain, sun, wind, and proper season for reaping. The fruit of patient, persevering working for God, may appear, and often does appear, after the laborer has gone to his rest. The apostle reminded the Corinthians that they knew that their labor was not in vain in the Lord. Does not this say, Expect success—persevere in your work—and patiently wait the Lord's time, who will ultimately give you to reap in joy.

To conclude; leave off complaining; say no more, "I am useless," but make up your mind that you may be useful, that you will be useful; seek grace from the Lord to qualify you to be useful, and his blessing to render you useful; then go to work in order to be useful; and, finally, expect to be useful, persevere, persuaded that you cannot labor in vain, and patiently wait on the Lord, until he crowns your poor efforts with success.

If an unconverted sinner reads these lines, faithfulness requires me to say to him, that not only is he useless, but he is positively injurious. Every day, every hour, he is doing mischief, rendering a wrong impression, and encouraging his fellow-sinners in their unbelief and rebellion against God. O my fellow sinners, let me beseech you to come to Jesus, who lovingly calls you, is waiting for you, and will willingly save you! You have been a curse, but you may be a blessing. You are God's enemy, but you may be his friend; for, after all you have done against him, he still beseeches you to be reconciled unto him, and pledges his word, that in the Judgment he will not place your trespasses to your account. Believe, then. Oh, believe in Jesus, and God and your soul will be friends forever!

Rev. James Smith.

NOAH'S CARPENTERS.

"WHAT became of Noah's carpenters?" asked Dr. Spencer, of Brooklyn. He had just stopped the librarian of his Sunday-school, as they were passing on the street. This question followed their greeting. The librarian was a young man who had grown up in Dr. Spencer's congregation, but had never united with the church. He was very active in all work that was not especially religious; and was really of great assistance to his pastor, but he had thus far neglected his own soul.

Dr. Spencer knew him very well, and with that ready wit, which appears on every page of the "Pastor's Sketches," he shot this question into his heart. The young man looked up into the doctor's face, then smiled, and then answered slowly: "I suppose, sir, that they were drowned." "That's all," said Dr. Spencer, "good by," and so they parted. The question, however, was remembered. It made its own application. The young man began to realize his position and danger. He became anxious, and very soon he sought and found the Saviour.

We suppose that Noah must have had carpenters to help him build the ark. There is no evidence that the ark was miraculously built. On the contrary, Noah was a long time at the work; for during this time he became a preacher of righteousness to his generation. Yet, although men saw him build the ark, and heard his warnings of the flood, and even worked with him in providing a refuge, they were all drowned when the waters came, only Noah and his family, eight souls, escaped.

Have we any of Noah's carpenters in our congregations now? I think so. There is that man who served so effectively on the building committee of our new church. He made the first suggestion that we should have a new church. He gave the largest subscription. He brought his own architect to see the ground, and had him prepare the plans. He has worked most industriously, and for what? Why! to provide a house in which sinners may hear of Christ's salvation. And yet this man, one of our most useful citizens, has never learned to call Christ his Saviour. He is not in the ark. If the flood should come now, he would be lost. Surely he looks like one of Noah's carpenters.

That trustee who takes such good care of the church finances resembles Noah's carpenters. He is a good friend to the ministry, and especially to his own pastor. A debt has been unknown for years. He keeps everything snug. And he does it by

close attention and hard work. Yet, at the communion season his seat is vacant. He is not a Christian. His moral character is blameless. He is as amiable as the young ruler of the New Testament; but he lacks the one thing needful. He is still a lost man, although so useful to the church.

That philanthropist who gives his money so liberally to every Christian work looks like Noah's carpenters. He is building an ark; others, even heathen men and women, are securing a blessing which he refuses to accept himself, and he is giving it to them. They will enter the kingdom of Heaven, and he may be rejected. He has never learned the name which is the only password of entrance. He will perish if he does not accept of the salvation which Christ offers.

But will not God regard the work these good men are doing? Can they not hope to be saved, because they are working on the ark? Is it possible that they will be lost when they have done so much for Christ? Let our Lord himself answer a question so important: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Noah's carpenters still abound. Every pastor has the assistance of one or more of them. How is it with you, dear reader? Remember that you may have many warnings and reject them all. You may work upon an ark, and be drowned in the flood; you may save others and be yourself a castaway. Secure your own salvation by securing an interest in Christ. Trust only in him. He is the ark in which you may be saved.—Rev. H. M. BOOTH, in Christian Weekly.

We should add to this article a postscript, to the effect that Noah's carpenters do not all leave their seats vacant on communion Sunday. He is a Noah's carpenter who renders his service for wages, not for love; he is not one who renders it for love, not for wages. And the great day will reveal, we trust, some love-workers outside the church; we fear, some wage-workers within it.—Eds. Christian Weekly.

"He was wounded for our transgressions; ours, not his own. If Jesus had been only a man, if he had even done wrong once, that word could not be used. It was all 'ours' that caused the death of Christ."

Obituary Notices.

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

DIED, in Napa City, Cal., April 27, 1876, Nora P. B. Myers, aged 15 years and 7 months. Sister Nora was converted to the truth in March, 1874, under the labors of Bro. E. R. Jones, in Athens, Calhoun Co., Michigan. She was baptized at the camp-meeting in Battle Creek in August of that year. Soon after that meeting, the family removed to California, partly on account of the state of her health, which had been very poor for several years. She seemed steadily to improve until the last camp-meeting in Marin Co., Cal., when she over-exerted herself in climbing the hills which surround the camp-ground, and took cold, from which time she declined until her death. She was zealous for the truth, and conscientious in observing the Sabbath. She suffered very much at times, but when her pains were most severe, she would fall into a peaceful, quiet frame under the influence of prayer. She bore all with patience, and often praised God in the midst of her sufferings. We laid her in the grave, feeling that she needed rest, and consoled by the blessed hope of soon seeing her, when the Lifegiver appears, free from all the ills of mortal life. J. H. WAGGONER.

HATTIE MAY, daughter of Belle and Hall A. Cook, died at Waldo, Marion Co., Ohio, September 3, 1875, aged three years, seven months, and thirteen days. She died of bilious intermittent fever, from which she suffered patiently for about three weeks. Soon afterward she peacefully breathed her last. Her mother lives in the hope of meeting her in the city of God. Funeral discourse at Salem, Nebraska, by the writer. G. V. KILGORE.

DIED, of rheumatism of the heart, April 28, 1876, near Ithaca, Gratiot Co., Mich., Sarah, wife of Wesley Greenlee, aged 58 years. Sister Greenlee has been a member of the Ithaca church ever since its organization, some eleven years or more ago. She was found in the line of duty, whenever possible, always doing cheerfully whatever was required of her. We miss her in the church; her family miss her loving care; but if overcomers, we expect to meet her at the resurrection of the just. Funeral discourse by Bro. Squire from Job 14: 14: "If a man die shall he live again?"

The Lord, descending from on high,
The archangel's trump will sound,
And all the faithful dead arise,
From out the opening ground.
R. F. PHIPPENY.

DIED, in Dryden, Lapeer Co., Mich., April 28, 1876, the infant daughter of C. and A. Withey, aged ten months. The parents feel deeply their loss; but they sorrow not even as others which have no hope. Words of comfort from 1 Thess. 4: 18, by the writer. N. M. KILGORE.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 18, 1876.

CAMP-MEETINGS FOR 1876.

Table listing camp-meetings for 1876 by state and date: KANSAS, Melvern, May 25-29; MISSOURI, Holden, June 1-5; IOWA, Marshalltown, June 8-12; WISCONSIN, Sparta, June 15-19; MINNESOTA, Eagle Lake, June 22-26; WISCONSIN, Ripon, June 29 to July 3; MICHIGAN, Battle Creek, Aug. 3-7; OHIO, Norwalk, Huron Co., Oct. 10-14; VERMONT, Essex Junction, Oct. 17-21; NEW ENGLAND, S. Lancaster, Oct. 24-28; MAINE, Richmond, Aug. 31 to Sept. 4; NEW YORK, Rome, Sept. 7-11; INDIANA, Bunker Hill, Sept. 14-18; ILLINOIS, Waldron, Sept. 21-25; SOUTHERN IOWA, Oct. 5-9.

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 others to join us in raising \$10,000.

Table of donors and amounts: James White \$100, E. H. Root \$100, John Morrison \$100, Wm. Ings \$100, Geo. I. Butler \$100, C. Comings & wife \$100, Newel Grant \$100, E. W. Whitney \$100, August Rasmussen \$100, R. G. Lockwood \$100, An Iowa Brother \$100, W. H. Hall \$100, Emily Leighton \$100, Betsey Landon \$100, S. A. McPherson \$100, S. N. Haskell \$100, "A friend in N. E." \$100, C. K. Farnsworth \$100, "W. P. A. M." \$100, M. Wood \$100.

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. The promise was given that a sketch of his remarkable and thrilling experience, as prisoner of the inquisition, officer in the army of Garibaldi, traveler in the eastern countries, etc., would soon be published.

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. It is entitled, Thrilling Life Sketches, and the reader will find it all that its name implies. It is a work of such interest that none will want to lay it down till the book is finished.

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. Price of the book, which contains a life-like portrait of the author, post-paid, \$1.25.

Notice.

THE REVIEW SUPPLEMENT, recently issued, purporting to contain the names of all who have pledged to our College, the amount pledged, and the amount paid, is received. In the list for Ohio we discover many mistakes. We do not wish to see this list come out in the first number of THE BATTLE CREEK COLLEGE in this condition. We propose the following remedy. Let every person whose name, pledge, amount paid, or post-office address is incorrect, write it down correctly on a slip of paper, and put it into the hands of the director of his district. Let each director take pains to get a correct list for his district and forward the same to the State secretary of T. & M. Society. Then let the secretary send to the Office a correct list for the whole State. Let there be promptness on the part of every one concerned.

H. A. ST. JOHN.

May 11, 1876.

Notice.

BRETHREN and sisters from Albany and Avon are earnestly requested to attend the meeting at Monroe, Wis., June 3. Blank reports will be furnished to the members, and with these reports we would suggest that all return a personal donation of 25 cts. and upward, as the Lord has prospered them. "The Lord loveth the cheerful giver." It is not the amount we give, but the love that prompts the gift that will bring down the blessing of Heaven upon us. The names of all the members of the district will be

read. Now, brethren and sisters, do not let the words, "No report" be pronounced after any of your names at this meeting.

E. O. HAMMOND.

Notice.

THE Central R. R. of Iowa, will grant to those who desire to attend the Iowa and Nebraska Camp-meeting, at Marshalltown, Iowa, a reduction of fare by purchasing full fare at any point on their road coming, and one-fifth to return, by receiving a certificate from the Executive Committee on the camp-ground.

R. M. KILGORE.

CORRECTION: In my report in REVIEW, No. 18, May 4, it is said, The Chittenango Falls church numbers thirteen adult members. When I left there were eighteen adult members. I have hopes this number has since been increased.

CHAS. B. REYNOLDS.

Secular Brevities.

A SABBATH-KEEPING family wanted to work a farm. For information, address, GEORGE HENDRY, York Center, Steuben Co., Indiana.

We will sell our fruit farm of 141 acres; 70 acres in cultivation, remainder good oak, beech, and hard maple timber; 1,000 fruit trees, 1/2 acre grapes, all of best varieties—good springs. It is situated 16 miles north-west of Locust Grove church and three miles west of Colesburg depot. Reason for selling, wish to go to the Health Institute. Any one wishing to purchase will call on, or address,

MRS. M. L. WILLIAMS,

Colesburg, Hardin Co., Ky.

Appointments.

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

Wisconsin Camp-meetings.

THERE will be two camp-meetings in this State; one at Sparta, June 15-19; the other at Ripon, June 29 to July 3. Ample preparations will be made at each of these meetings. Provisions, hay, and grain, will be furnished on the ground at reasonable rates.

O. A. OLSEN, for Committee.

Wisconsin T. & M. Society.

THE next annual meeting of the Wisconsin T. & M. Society will be held in connection with the camp-meeting at Sparta, June 15-19. Every district should hold its quarterly meeting two or three weeks before the annual meeting, and send a report to the State secretary, E. R. Gillet, Monroe, Green Co., Wis. Let every director be at his post. O. A. OLSEN, Pres.

Wis. Conference.

THE next annual meeting of the Wisconsin Conference will be held in connection with the camp-meeting at Sparta, June 15-19. We hope that every church will be represented by delegates. Let the elders and clerks see that proper reports are made out for the Conference. Let special attention be paid to your s. b. pledges. Pay up past pledges, and have them properly arranged for the coming year.

O. A. OLSEN, } Wis.
GEO. C. TENNEY, } Conf.
O. H. PRATT, } Com.

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. We earnestly invite all the members of this church to be present at 10 A. M. the first day of the meeting. As you desire help, dear brethren, come to these meetings. A. S. HUTCHINS.

QUARTERLY meeting of Dist. No. 9, Iowa & Neb. T. & M. Society, at Hook's Point, Iowa, May 27, 28, 1876. Let all the members of this district bring in their reports.

W. B. EVERHART, Director.

QUARTERLY meeting at Mt. Hope, Grant Co., Wis., May 27 and 28, 1876. Meeting will commence Sabbath at 10 1/2 A. M. Brethren and sisters from Sand Prairie and Waterloo are cordially invited. Will Bro. Atkinson meet with us?

W. PROCTOR.

THE next quarterly meeting of the Iowa T. & M. Society, Dist. No. 5, at Sandyville, May 27, 28, 1876. Wm. MORRISON, Director.

THE Maine T. & M. Society of Dist. No. 2, will hold its next quarterly meeting at Allen's Corner, Deering, Me., June 10, 11. Let every member of this Society send in a report to G. W. Varney, Morrill's Corner, Me. I wish the librarians to send their reports of the Almanacs disposed of. G. W. VARNEY, Director.

QUARTERLY meeting of Wis. T. & M. Society, Dist. No. 8, at Mackford, May 27, 28, 1876. As this will be the last meeting of the kind before Conference we hope that all unpaid pledges will be handed in at this time. Send in your reports in season, and come prepared to stay till the close of the meeting. We intend to re-arrange our s. b. for the coming year, and make this gathering one of unusual interest.

RUFUS BAKER, Director.

THE quarterly meeting of Dist. No. 9, Wis. T. & M. Society, will be held June 4, 1876, at the Hundred Mile Grove church. We want the members of this district to send in their reports as early as the last week in May, to N. M. Jordon, Lodi, Columbia Co., Wis.

N. M. JORDON, Director.

I WILL meet with the church at Leon, Wis., May 27 and 28. Meetings will commence Sabbath evening. Will Bro. A. Johnson meet me here?

H. W. DECKER.

QUARTERLY meeting of Dist. No. 2, Wis. T. & M. Society, at Monroe, evening after the Sabbath of June 3, 1876.

E. O. HAMMOND, Director.

MEETING of Wis. T. & M. Society, Dist. No. 1, will be held in connection with the quarterly meeting of the Johnstown Center, Little Prairie, and Oakland churches, at Oakland, June 3 and 4, 1876. We hope for a good representation. Send in your reports in season.

A. OLSEN, Director.

QUARTERLY meeting of Wis. T. & M. Society, Dist. No. 5, June 3, 4, 1876, at Liberty Pole. Meeting to commence Sabbath morning, at 9 o'clock. Let every member be in attendance. Bring in your reports. Let us strive to make this a profitable meeting.

E. C. OSBORN, Director.

PROVIDENCE permitting, I will hold meetings in Mich., at the following places: Spring Arbor, May 20, 1876; Napoleon, " 27, "

Jackson (monthly meeting will be held in the Christian meeting-house) June 3.

Baptism will be attended to, and a general attendance of brethren and others is desired. Meetings will commence at 10 1/2 o'clock A. M. Green school-house, six miles north-west of Big Rapids, Mecosta Co., Sabbath, June, 10. Deerfield, " 17. Cedar Springs, " 24.

J. B. FRISBIE.

I WILL meet with the friends at West Liberty, Sabbath, May 24.

E. P. DANIELS.

QUARTERLY meeting at Kingston, Minn., June 10, 11, 1876. The Minn. T. & M. Society will hold a general quarterly meeting at the same time and place. The new house which is now nearly completed will be dedicated on that occasion, also the ordinance of baptism will be administered. Elds. Grant, Curtis, and Ellis, are expected. A cordial invitation is extended to all Sabbath-keepers, and all others interested in the truth.

W. H. HALL, Clerk.

Quarterly Meetings in Minn.

Table listing quarterly meetings in Minnesota: ROUND GROVE, May 20, 21; HUTCHINSON, " 20, 21; MONTICELLO, " 27, 28; BLUE EARTH CITY, " 27, 28; CONCORD, at Dodge Center, " 27, 28; STEWARTVILLE, " 20, 21; GRAND MEADOW, " 22; MAPLETON, " 20, 21; KORONIS, " 20, 21; BURBANK, in the evening " 23; GROVE LAKE, " 27, 28; RIVER FALLS, " 27, 28; ROUND PRAIRIE, June 3, 4; KINGSTON, " 10, 11; JANESVILLE, " 17, 18; MANKATO, " 10, 11; LAKE ELLEN, " 3, 4; ROCK ELM CENTER, " 3, 4; LAKE CITY, at Plumb Creek, " 6; MAIDEN ROCK, " 10, 11; LITCHFIELD, " 3, 4; Some one of our ministers will attend all of the above meetings. HARRISON GRANT.

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. This will give each director two weeks in which to make his report to the State secretary. Brethren and sisters, be prompt. Send in your reports, that your director may know all that has been done in his district up to that time. HARRISON GRANT, Pres.

Vt. T. & M. quarterly meetings will be held as follows: Dist. No. 6, Roxbury, May 20, 21, 1876. Dist. " 2, Irasburgh, " 27, 28, 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. We are in need of means to purchase books with.

A. S. HUTCHINS, Pres.

Dist. No. 4, N. Y. & Pa. T. & M. Society, will hold its next quarterly meeting at Norfolk, Law Co., N. Y., May 27, 28, 1876. Hope the brethren of all the churches will see that all their reports of tract and missionary labor are sent at this meeting. We hope for a general attendance of all in the district.

A. H. HALL, 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. At this time, in connection with other business of important character, we must take into consideration the purchase of a new sixty-foot tent. The old one is unfit to rely upon for use at a soon-coming camp-meeting, as it must be taken down 20 feet if used any more.

A. S. HUTCHINS, Pres.

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. Let each member see that his blank report is filled out and returned.

S. S. SMITH, Director.

PROVIDENCE permitting, I will meet with the church at Mt. Pleasant, Iowa, Sabbath and Sunday, May 27, 28. As the members of the church are much scattered, I take this meeting to notify them, much desiring all to be present. We want to re-arrange our s. b. pledges before the coming Conference, and transact other important business. Probably there will be communion services also. If any cannot come, then send in their pledges for the coming Conference year. GEO. I. BUTLER.

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. We request that every Society in the district be represented at this meeting, and request librarians to make a thorough effort to have full report from their respective churches at this time for this meeting.

W. H. EGGLESTON, Director.

Business Department.

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

RECEIPTS.

For Review and Herald.

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

\$2.00 Each. James Elwell 49-19, M E Harris 49-19, F D Snyder 49-18, Daniel House 49-20, T B Cow 47-14, D W Barr 49-20, Joseph Swisher 49-18, M Reed 49-18, A Crowhart 49-18, Chas Thomas 49-18, Amos Amburn 49-18, D C Hunter 49-18, R H Matt 49-18, R Davis 49-18, Joseph Shields 48-24, A G S 49-18, M Banks 49-18, Alonzo Sherman 49-18, Rose Jero 49-18, M B Phillips 49-18, Mrs Hannah 49-18, Geo Lowree 49-18, W E Graham 49-18, Lewis 49-6, Mrs M L Davis 49-20, T J Cross 49-14, Green Smith 49-19, C L Davis 49-19, Julia A Davis 12, Mrs Eliza Althouse 49 20, Fred D Spencer 49, Mrs D Sterling 49-18, Thomas Williams 49-19.

\$1.00 Each. Mrs H Bartlett 49-4, Peter Stone 49-4, Ann Taylor 48-18, J W Alexander 48-18, Mary G 49-4, Ellen Jessup 48-18, O V Pratt 48-10, H Harper 48-18, Mrs O L Taft 48-19, D A Linder 48-19, Mrs Sallie J Mann 49-4, Mrs A J Whitson 48-14, Clarke 48-17, Mrs B Long 48-18, S A Howard 48-18, Sarah Parr 49-18, E Sprague 49-4, S M Rouse 48-18, T Sherman 48-18, N A Heath 48-18, G L Keern 48-18, Mrs Hiram Fuller 49-5, R B McCabe 49-4, Edw Osborn 49-4, Augustus High 48-18, J H Hood 48-18, R Bather 48-18, John K Leach 48-19.

MISCELLANEOUS. Sarah E Chaplin 50c 48-4, John Johnson \$1.50 49-18, H H Brunsteter 30c 48-20, Cowdry 1.50 49-19, D D Burgess 1.50 49-7, Lucius Winslow 25c 48-9, Mrs Thankful Sperry 1.50 49-14, G Anderson 1.50 49-19, Chas Cook 2.20 49-26.

Books Sent by Mail.

James Ertzenberger \$1.32, Louis Kyellberg 2.50, Hanson 25c, J H Coffman 50c, Miss M Brooks 1.00, P Johnson 1.00, H Morse 40c, D Hildreth 10c, Moore 25c, H Drobing 1.20, H Threlfall 1.25, O Mith 50c, H D Clark 62c, W S Daily 1.50, A C Hudson 50c, S Finch 4.25, D Downer 25c, Mrs H Craw 50c, B L Kingston 50c, L G Smith 80c, M J Sloan 50c, F R Richmond 1.25, John Roberts 84c, Wm Wilson 10c, Peter E 1.40, Emma J Dean 10c, W E Dawson 2.75, H M Harrison 1.25, W J Goodwin 14.00, Asa Burrows 25c, Hemon Thompson 50c, John Ely 2.48, Mrs H L Cook 1.00, Elsie Gates 1.00, W A Cole 50c, E A Randall 10c, F Mellis 25c, O P Hayes 10c, J W Carlett 15c, James Hunt 25c, Don Knowlton 75c, Ida Curtiss 60c, Richard Jones 60c, Geo Mathewson 3.00, S H Sanders 2.00, Esther Olson 1.40, Wm Evans 25c, J B Everett 40c.

Books Sent by Express.

J S Wicks \$8.75, J W Saunders 4.00, T B Snow 4.00, Harrison Grant 4.00, J H Hobbs 4.00, H Nicola 4.00.

S. D. A. E. Society.

Addie E Welch \$5.00, Wm Dawson 10.00, David Kinsely 5.00, Albert Stone 2.00, E D Wilch 5.00, Samuel Fulton 10.00, H Hilliard 50.00, Adolphus Smith 5.00, C C Doren 25.00.

Mich. Conf. Fund.

Cedar Springs \$14.00, Colon 2.00, Charlotte 37.15, Jay 7.00, J H Jaquith 25.00, Elmwood per Iora Lawrence 18.00, Alaidon 85.00.

Mich. T. & M. Society.

Dist No 3 (Colon) \$2.45, Dist No 7 20.00.

Pacific Mission.

David Kinsely \$11.50, Mrs J Sweet 2.00.

Swiss Mission.

O V Pratt \$5.00, H Dawson 1.00, Mrs J Sweet 2.00.

Cash Rec'd on Account.

E R Gillet \$2.75, J N Loughborough 40.00, Minn T. & M Society 95.00.

Educational Aid Fund.

E Lobdell \$5.00.