

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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MEETING AND PARTING.

How little we know of each other!
As we meet here awhile and then part;
How little we learn of the sorrows,
The pains, or the joys of each heart.
Our hands fondly clasp at the greeting,
We join them again ere we go,
Yet how little we know of each other,
In this journey of life, here below.

Oh, how little we know of each other!
Of the erring we meet on the way;
Or how often the faint heart has wrestled
With the tempter that leads it astray;
Or the fightings, repentings and failings,
Of the weary ones, struggling for right;
Oh, how little we know as we pass them,
How much we might aid in the fight.

Oh, how little we know of each other!
Though we mingle in life's bustling throng;
Now, a light foot trips joyously past us,
Now, there's music and laughter, and song,
But we see not the wounds deeply hidden,
Nearth the covering so joyous and bright,
Oh, how little we know of each other;
How little we aid in the right.

How little we know of each other!
In this journey of life here below;
We meet for awhile, and then sever,
Yet clasp trembling hands ere we go;
But there is a land o'er the river,
Where no heart-ache or farewell can come,
There—there, we shall know one another!
The Father's dear children, at home.

The Sermon.

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

THE FOUNDATION OF GOD STAND- ETH SURE.

BY ELD. JOHN G. MATTESON.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of the Lord depart from iniquity." 2 Tim. 2:19.

CHRIST died to save his people from their sins. He is our great example. His footsteps are found only in the path of virtue. He bids his disciples follow him. His voice is distinct from all other voices. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand." John 10:27, 28.

The chief object of all Bible truth is to lead men to believe in Christ and follow him, thus preparing them for the kingdom of Heaven. In this direction, the apostle gives us excellent instruction in the chapters from which we have already quoted. Let us further listen attentively to his words.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:1-3. This epistle was written from Rome, when Paul was brought before Nero the second time. The time of his death was near. His noble life would soon be ended. He would be removed from the prison to the scaffold. But these facts did not seem to rest heavily on his mind. His lips uttered no complaints. No lamentations went forth from his pen. The burden that rested upon him was of a different nature. He had offered his life in the service of the gospel, and he desired greatly

that this service should be continued after his death. For this reason, he instructed Timothy carefully, and exhorted him with solemn earnestness before his departure.

The apostle points out three things especially as necessary qualifications for those who should proclaim the gospel. 1. They must be *faithful* men. Where honesty and faithfulness are lacking, learning and ability strive in vain to promote the salvation of our fellow-men. 2. They must be *able to teach* others. No one can succeed in trying to teach unto others that which he never learned himself. But those who understand the truth and have some experience in the way of life can communicate some of this to others who have less. 3. They must *endure hardness*. Those only who will deny self and willingly suffer contempt and loss for the sake of Christ, can labor to advance the cause of truth.

They must also be disentangled from those affairs in life which would hinder the work, like husbandmen who are bending all their ability to the work of bringing forth fruit from their farm, or soldiers who follow and obey their commander implicitly. Verses 4-6.

"Consider what I say; and the Lord give thee understanding in all things." Verse 7. The servant of the Lord should not only be able to express his mind readily, but he needs to have some understanding in all the common affairs of life—a good degree of common sense. No calling is more difficult and responsible than that of a minister of the gospel of Christ. Yet no calling is more honorable if faithfully attended to. "They that be wise [margin, teachers; Danish, They that instruct others] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. Much wisdom from God is needed for this work. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. 2:8-10.

The death and resurrection of Christ is the chief theme of the gospel. This we should always remember. Other truths may be important, but ought never to be used in such a way as to obscure this great truth. Paul proclaimed it. We must also proclaim it, until the coming of the Lord. For this the apostle willingly suffered trouble, and was weighed down with chains as an evil-doer. But he endured all things for the salvation of his fellow-men, that they might obtain eternal glory.

Satan had raged with bitter hatred and persecution against the followers of Christ. When a large portion of the city of Rome was devoured by fire, the emperor Nero accused the Christians of being the cause of this calamity. The combined hatred of wicked men fell upon them. Thousands perished. Some were torn asunder by wild beasts. Others were consumed by fire, and served as torches to illuminate the sensual festivals of the cruel tyrant Nero. Their most active leader, Paul, was meanwhile bound as an evil-doer. The joy of the Christians was mingled with bitter elements. We might feel disposed to think that all these unfortunate circumstances would greatly hinder the advancement of the Christian religion. But the apostle testifies joyfully that "the word of God is not bound."

It is profitable to notice how the gospel was introduced and spread in the world. The founder of the Christian religion was brought up with a poor family. He worked at a humble trade most of his time on earth. He had a greater and more important mission to accomplish than any other public teacher who has appeared in the world.

Yet he used only three years and a half for this wonderful work. The new doctrine should take the place of Judaism and overturn heathenism. It should be proclaimed among all the nations and tribes of the earth, and should continue unto the end of the world. He needed disciples who could receive instruction from him, and be able after his departure to propagate the Christian religion in the world. But he chose for his apostles only poor, unlearned fishermen, and he instructed them only three years and a half.

Moses was forty years in Egypt, and was learned in all its wisdom. After that, he had forty years' experience in the work and hardships of life. And still he had forty years left in which he instructed his disciples. It is not contrary to the common ways of life that such a man should gain many and have a great influence in the world. All other great men have taken a long time to perform a great work. But our Saviour performed the greatest work on earth among religious teachers, yet he did it all in a very short time. His example in this direction is most wonderful and unique. He had no human learning or education, no pecuniary means, no disciples but poor fishermen, and only three years and a half to instruct them and to build the foundation of Christianity.

This leads us to ask, Why did our Saviour choose to use such humble instruments and so short a time? If he was the Son of God, the world was his own. Its learning and riches were all open to him. He might have used fifty or more years to instruct his disciples. Why, then, did he use such means?

Only one reasonable answer can be returned to this question. His work was performed in this peculiar way that all coming generations might understand that *this work is of the Lord*; for no human wisdom or power could have accomplished anything great in such a manner.

After the departure of Christ, the Christian religion was still propagated by weak instruments. The church of Christ did not number many mighty men, not many noble, not many wise men, after the flesh. Soon persecution set in. The kings of the earth and the rulers took counsel together against the Lord and against his anointed. The disciples of Christ had trial of cruel scourgings, yea, of bonds and imprisonments. They were slain with the sword and consumed by fire. The world used the best of its power and wisdom to crush those who were unlearned, and weak, and poor. Infidelity put on the mask of religion to do this the more effectually. Satan roared like a lion, and all his helpers roared with him, and satiated their terrible cruelty in streams of blood. Yet all this could not bind the word of God. It was only proclaimed with still greater power. The Lord suffered all this that the children of men might learn that true Christianity is the work of God, and that to him only belong all the praise and glory.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Verse 19. The foundation of God stands firm, although some may deny the Lord and his truth. And just as men affix a seal to every important document to prove it genuine, and to separate it from other documents, so the Lord has placed a clear and unmistakable seal on the sure foundation of his truth. This seal has two inscriptions. On the part of God is written, The Lord knoweth them that are his, and on the part of man, Let every one that nameth the name of Christ depart from iniquity. Where this seal is lacking, either with a church, or with a single individual, their hope of eternal life is not built upon the sure foundation of God. Real life in Christ and com-

munion with him lead men to depart from iniquity.

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Verses 20, 21.

This is no doubt spoken of the members of the church. Some are true, like gold and silver; others are unfaithful, and cannot endure the fiery trial. Some live for the glory of God, but others are a disgrace, both to the truth and the people of God. When thus both good and bad vessels are together in one house, it is the duty of every Christian to keep himself pure from the corruptions about him. Yet this is no easy matter; for nothing can so easily influence us for evil as to live in the same house with those who depart from Christ. Neither is this the good pleasure of God. Yet it can seldom or never be avoided. Therefore this warning is of great importance, and a gracious promise is added to it. He who will keep himself pure from such people shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.

"Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Verse 22.

Young believers are exposed to many temptations which do not make such deep impressions on those who are older. Yet it is the will of God that they should flee from these, and by the grace of God gain victories over them. It is a great help in this direction to keep company with those who call on the Lord out of a pure heart.

"But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Verses 23-26.

It is not our duty to meddle with all kinds of questions. But it is our duty to avoid *all* unnecessary questions—every thing that begets strife. In this direction, we need to learn from our Saviour, and to always be on our guard, considering what our conversation may lead us into. Not only ministers, but all Christians, should be gentle unto all men, able to endure hardness, ready to give a reason to every man that asks of the hope that is in them, with meekness and fear. We all need to gather knowledge from the word of God and in the way of Christian experience, and ought willingly to communicate of our small store to others who have less. But this must be done with meekness and humility. We need not think that *we* can give repentance unto our fellow-men. But we can labor in hope that "God peradventure will give them repentance to the acknowledging of the truth," after they have been instructed in meekness.

We should not cherish the idea that every one who departs from the way of truth is lost without remedy. The Lord bids us labor for such wherever we find an opportunity, "that they may recover themselves out of the snare of the devil." This encourages us to labor in hope—to sow the incorruptible seed of the gospel beside all waters. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. Then we can leave the increase unto Him who only can open the heavenly fountains and water the seed in his season. Yet we

know that he who "soweth to the Spirit shall of the Spirit reap life everlasting?"

Dear reader, may you learn to build on the sure foundation of God, and be sealed, both "with that Holy Spirit of promise," and with that seal which God himself has placed on the foundation that "standeth sure?" "Let every one that nameth the name of Christ depart from iniquity."

THE SPARTA CAMP-MEETING.

BY MRS. E. G. WHITE.

(Concluded.)

At 8 o'clock A. M. on the Sabbath, prayer and conference meeting commenced.

A brother said, "My course is onward and upward. I have been benefited since I came here. If we have a burden of sins, we may take them to Jesus, and he will give us peace and rest."

A brother said, "I am thankful for this privilege. The Lord is good to me. He strengthens me to do my duty. I realize the goodness of God to me more fully than I have in the past."

A sister said, "I feel unworthy of this privilege. Since I have embraced the truth the Spirit of the Lord has been striving with me, impressing me with the belief that I ought to tell my brethren in Sweden these great truths. I am afraid the Lord will take away his blessing from me if I resist his power and neglect his voice."

A sister said, "I am thankful for this privilege. I feel encouraged when I hear the testimonies of God's commandment-keeping people. I want to keep pace with the truth."

A sister said, "It is a great cross for me to speak here. I love the truth. I have not had one doubt in regard to it since I first embraced it. If our fellowship below is so sweet, what heights of rapture shall we realize when we meet around the great white throne to praise God and the Lamb forever."

A sister said, "I give God the praise for the blessing I have felt at this meeting. I want a deep work of grace in my heart and to live right in the sight of the Lord every day."

A brother said, "The Lord is good. I feel great interest in the work. I do not feel anxious for merely a happy flight of feeling, but I want a solemn sense of the importance of this sacred work."

A sister said, "I feel weak and unworthy; I want to be strong in overcoming every defect in my character. Notwithstanding my weakness and unworthiness, I believe Jesus loves me and will help me to live aright."

A young sister said, "I do feel determined to overcome my sins and meet you on Mount Zion."

A sister said, "I feel thankful for the privilege of this meeting; I want to be an overcomer and share in the certain reward at last. I praise my Heavenly Father for the light of truth. I want to walk humbly before God, doing every duty."

A sister said, "I feel that it is my privilege to claim more blessings from the Lord. I can and must step out by faith into a clearer knowledge of the truth and a deeper love of God."

A brother said, "This is the first camp-meeting I have attended. I have anticipated this blessed privilege for several weeks, and have felt great joy in coming here to meet with the Lord's people. I feel thankful for the blessing which has been poured out upon this people. I want to shout glory when I shall see the Lord coming with power and majesty in the clouds of heaven."

A brother said, "I rejoice in God to-day that he has permitted me to see the light of the truth. It has been but a little time that I have kept the commandments of God. I have not for one moment felt a doubt of the truth."

A sister said, "I am thankful that God sent the truth to me. I am determined to overcome by the grace of God and have a home in the kingdom."

A sister said, "Praise the Lord! I want to be a meek follower of my Saviour, and know for myself how to perform every duty. Jesus loves me. I love the truth. I want, through grace, to overcome all my sins and be right with God and have the crown of life."

A brother said, "I have strayed from my Heavenly Father and earnestly desire to return and overcome my evil ways."

A sister said, "I thank God that I see so many witnesses for the truth. I love you all. I love the truth. I love my Heavenly Father. Praise his holy name! 'Praise

the Lord, O my soul, and forget not all his benefits."

A brother said, "I came to this meeting with the expectation of receiving a great blessing. The second sermon I heard here I felt belonged to me. I could not get rid of the impression. I prayed to the Lord in the grove and found relief. Nothing has delighted me so much as these meetings. The testimonies of my brethren have strengthened me. I feel happy this morning. God has heard and answered my prayers."

A sister said, "I feel truly thankful for the truth. It has done a great work for me."

A sister said, "I feel to praise God, looking unto Jesus who is the author and finisher of our faith. We need a blessed, holy, purifying work at the hands of God. Precious grace is always ready for us when we really desire it to help us in our work."

A brother said, "I feel almost discouraged sometimes, but I am convinced that if I go to God in faith and ask him to help me, he will not refuse. I felt sure this morning of the Spirit of God in my heart. I have not felt so deeply for years. Good angels are around us now. While here at this meeting the current runs smoothly, but when we go home, we again take up our daily labors and we must row against the stream. We must get much of the Spirit of God to carry with us and help us on our way. We know that Jesus loves us and will assist us each day. Watch unto prayer. Every action should be performed with an eye single to the glory of God."

A sister said, "I feel very thankful for the privilege of this meeting. I have not kept the Sabbath long. I have received light upon the health reform for which I praise God."

A sister said, "Praise God this morning for the precious truth! I hope to be ever steadfast, clinging to the unchanging word of God. I want to develop a holy character, and be guided by God's Holy Spirit. I feel that angels are around us. God has blessed us. I love to be with his dear people, refreshed with them by showers of grace."

A brother said, "I can truly say my heart rejoices in God. I have enlisted in a good cause. I trust in my Saviour. Thank God that he has caused me to see the light and beauty of the truth. To-day is the holy Sabbath of the Lord. This the word of God plainly declares. I want to give the world a bright example by living out the truth every day."

A sister said, "We are alone in Kilbourn, but we desire to so watch and exert a right influence that others may take knowledge of us that our daily walk accords with our profession."

A brother said, "I am thankful for the goodness of God; I have received a blessing on this camp-ground. I have thought it was useless for me to try to overcome, but I dared not give up the effort. Now I am determined to serve the Lord, and will watch and pray that I may resist the temptations of the enemy."

A sister said, "The first sermon I heard from Bro. Smith, I felt that now was the time to waken out of sleep. This first sermon roused me and did my soul good. The second one I heard from sister White was from the text, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.' This discourse seemed to apply to me. I needed it, and I am trying to improve according to its precepts by humbling my heart before God."

A sister said, "This is a blessed privilege for me. I have been among the lonely ones for fourteen years, trying to do my duty without the encouragement of mingling with the people of God. I have never heard the truth preached before. I feel to rejoice that at last I have had that blessed privilege. The Lord has blessed me abundantly. I want to do his will, overcome, and finally wear the crown of immortal life."

Another sister said, "I am truly thankful for this blessed privilege. One year ago the Lord sent his precious truth to me. I praise his name that I ever received this light. I want to be faithful in every duty and receive the reward at last."

Still another sister said, "I feel thankful to God for the light of truth and for his presence here. I feel that my wisdom is all weakness, but I pray God to make my influence such as will lead others to a knowledge of the truth. The Lord has blessed me with his Holy Spirit, and my heart is made glad by the promise of eternal life."

A German brother said, "I am thankful for this precious privilege of meeting with the people of God. I want to be a doer of the word and not a hearer only. I feel happy in the love of God, and the knowledge that Jesus pleads even for unworthy me. If I should keep my seat, not offering my testimony here, I feel that I should be denying Christ, and slighting the opportunity to speak of his mercies to me. My brother cannot do my duty for me. I must acknowledge the truth on my own account, and the goodness of God in my behalf. I cannot express my feelings as some can, but God knows my heart and will accept my humble efforts if I do the best I can in his service. A few years ago one hundred Sabbath-keepers met at Battle Creek. To-day I am astonished at the prosperity of the cause. We see around us a multitude taking hold of the truth. I want to work for my countrymen. I want to do something for this glorious cause which God will approve and accept."

A sister said, "I rejoice to see and feel the saving Spirit of God in this meeting. I am glad of this opportunity. My sands of life are running out. I thought I might live till Jesus came in the clouds of heaven. It may be I shall yet live to see that day; for I believe in the soon coming of the Saviour of the world. I have experienced much toil and pain and sorrow in my life, but the blessed hope of a future life has sustained me through all my tribulations. By the grace of God I hope to sing the new song of praise and deliverance over on the other shore."

A brother said, "My mind for some time past has been upon the things of this world; but I feel that this will not do, that I am thereby periling my chance of eternal life, and I am determined to be more zealous in the service of the Lord. I praise God for the great blessing that has been given me at this meeting. I feel that I am unworthy of so great a privilege. Praise the Lord for his mercies unto me!"

Another brother said, "It is encouraging to hear what the Lord is doing for his people. I came out from the scoffing world and embraced this precious truth, and have never had cause to regret so doing; for I have found great peace and happiness in the path to immortal life."

Still another said, "I am thankful to God for his many blessings. I am trying to overcome, that I may meet the saints of God in his everlasting kingdom."

And another said, "I am rejoiced to see so many of God's people obeying his truth. The Lord looks down upon his children and loves them. He cares for his people and will shield them from calamity. Let us work out our salvation with fear and trembling, looking forward to the reward of the faithful."

A sister said, "I love God. He has done great things for me. Christ has made known to me my duty. Two years ago I felt that I ought to change my course and strive to subdue my stubborn heart, but I would not yield to obey the truth till one year ago when I began to live a Christian life. The prayers offered in my behalf were answered. Thank God, I could be hard and stubborn no longer. I had been long enough a sad stumbling-block in my husband's way, but I trust now to help and comfort him."

A brother said, "Thank God for his blessing which rejoices my heart. The good testimonies borne here have strengthened and encouraged me. Praise God for his love and favor! Four years ago I commenced to keep the Sabbath. I believe in the soon-coming of my Saviour. I do not want to look backward, but forward toward immortal life. Between thirty and forty years ago my mother began to keep the fourth commandment, and has kept it ever since that time and will keep it while she lives."

A sister said, "I want to overcome every sin in myself and try by my conversation and example to lead sinners to God."

A brother said, "I thank God for this privilege. I am rejoicing in the pardoning grace of God. I have been pleading with the Lord in the grove, and I have been greatly blessed. I have tried to serve God for thirty-five years, but I have been careless in reading his word, and have not seen the Sabbath and kept it. To shun the appearance of evil I have kept Sunday as the Lord's day. In regard to the Sabbath of the fourth commandment, I thought with Paul, 'Wherefore the law is holy, and the commandment holy, and just, and good.' I commenced to search the word of God, to see for myself the evidences upon the Sabbath, not for the purpose of opposing any doctrine or faith, but to gather the facts.

In consequence of this earnest study, I came settled upon the Sabbath question and now I keep the commandments of God, and my soul is happy. I feel that I have gained a great victory, and I praise the Lord for his grace that has permitted me to see and understand the truth."

LIVING AFTER THE FLESH.

A CERTAIN well-informed, intelligent minister of the gospel, while preaching a course from the words, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1), related in substance the following anecdote.

While on his circuit visiting from house to house, inquiring into the spiritual welfare of his flock and neighbors, he called upon a certain lady somewhat advanced in life and one who had been for years a professor of religion. He found her sitting by the fire-place smoking her pipe, apparently in trouble and deep study. She had been weeping. There were evidences of want and a great lack of thrift about the house. The family consisted mainly of husband, wife, and several nearly grown boys, all of whom used tobacco.

The family were poor; they had always been poor; and to add to their troubles, a rich, money-lending, money-grabbing neighbor, who had mortgaged their little farm, was about to foreclose said mortgage, and cause them suffering. This was the cause of her recent weeping. At first, the minister said but little, but sat in comparative silence listening to the woman's tale of woes. After she was through he turned to her and said, "Well, sister, there is something about it, your weeping will do good. It will neither soften the hard heart of your neighbor, nor will it give you peace of mind or supply your needs. But yourself and husband and boys would do better to throw away your pipes and tobacco, in a few years you would save enough to buy a farm and be out of debt." But the woman in reply said, "You would not deprive of all the comfort we take in this world would you?" As though the Christ could find more comfort in the bowl of a pipe or the bottom of a tea-cup, than in the blessed hope of the gospel and the contemplation of divine things.

And it is a matter to be greatly feared that many who profess religion and have fair outside and a form of godliness, are living more after the flesh than walk after the Spirit. The lust of the eyes, the lust of the flesh, and the pride of life, so bewitching and enchanting, and apparently so harmless, that we soon fall in love with the world, lose our spirituality, and are seeking enjoyment in the things of this life more than in those things that pertain to another life. E. GOODRICH, Edinboro, Pa.

THE LAW OF GOD.

IN the Catechism of the Wesleyan Methodists of Canada, compiled by one of the Conference, and published in Toronto, in 1868, for the use of families and schools connected with that body, we find the following questions and answers relative to the law of God which, doubtless would be of interest to the readers of the REVIEW:—

"What is the law of God?"

"The law of God is his will, respecting mankind in general, both as to what they are to do, and to leave undone."

"Where is the law of God to be found?"

"The law of God is to be found in the Holy Scriptures of the Old and New Testaments."

"What is said of the excellency of this law in the Scriptures?"

"The Scriptures say of the excellency of the law of God that 'the law is holy, and the commandment holy, and just, and good.' (Rom. 7:12.)"

"Did not Jesus Christ sum up the whole law of God in two great commandments?"

"Jesus Christ summed up the whole law of God in these two great commandments, namely,—'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Matt. 22:37-40."

"Have we not a larger summary of the law of God also in the Scriptures?"

"In the Scriptures we have a larger sum-

I be... ary of the law of God contained in the ten commandments, first written by the finger of God on two tables of stone, and given to Moses, but now reeorded in the twentieth chapter of the book of Exodus.

"Have these ten commandments any particular name?"

"The particular name by which these ten commandments are called is the moral law, as in substance containing all the moral duties required of all mankind in the Scriptures; and they are called the moral law also, to distinguish them from the laws given by God to the children of Israel respecting the ceremonies of religious worship, and their political duties, which were chiefly binding upon the Israelites only.

"Repeat the ten commandments."

"Here they are repeated verbatim as they are found in Ex. 20: 3-17.

"What do you chiefly learn by these commandments?"

"By these commandments I chiefly learn two things; my duty toward God, and my duty toward my neighbor.

"What is your duty toward God?"

"My duty toward God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name, his Sabbath, and his word, and to serve him truly all the days of my life.

"What is your duty toward your neighbor?"

"My duty toward my neighbor is to love him as myself, and to do to all men as would they should do unto me; to love, honor, and suecor my father and mother; to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; not to covet or desire other men's goods; but to labor to get my own living, and to so do my duty in that state of life unto which I shall please God to call me.

"What other information does the Scripture give us respecting the law of God?"

"The other information which the Scripture gives us respecting the law of God is that these ten commandments are further explained and enforced, and the principles they contain applied to various duties and cases, both in the Old and the New Testament.

"Where is this further explanation and enforcement given in particular?"

"The law of God is further explained and enforced, and its principles applied to various duties and uses, particularly in our Lord's sermon on the mount, and his discourses at other times, where he explains the extensive meaning of the moral law, and enjoins its observance upon all his disciples to the end of time. Matt. 5: 18:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

"We find further on this subject as follows:—

"What explanations of the ten commandments do we find in the New Testament?"

"Our Lord hath explained the law of God by teaching us that the ten commandments do not only forbid sin in outward actions, but also in the thoughts and purposes of the mind. Matt. 5:21, 22: 'It was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment,' etc.

"Does not St. James teach us that if we break but one of the commandments, we shall fall into condemnation?"

"St. James teaches us that if we break but one of the commandments, we shall fall into condemnation; for he says that 'whosoever shall keep the whole law, and yet offend in one point, he is guilty of all!' James 2: 10."

"On the transgression of the law we find the following:—

"What doth every sin deserve?"

"Every sin deserveth God's wrath and curse, both in this life and that which is to come. Rom. 6:23: 'The wages of sin is death.'

"Does the law of God promise the

pardon of sin to those who have transgressed it?"

"The law of God does not promise the pardon of sin to those who have transgressed it; for pardon is promised only in the gospel, through faith in our Lord Jesus Christ.

"Then all who do not repent of their sins, and believe in Christ, as before explained, must remain forever under the curse and vengeance of this just and holy law.

"All those who do not repent of their sins, and believe in Christ with that faith whereby we receive him, and rest upon him alone for salvation, as he is offered to us in the gospel, must remain under the curse and vengeance of God's holy law; for 'he that believeth not shall be damned.' (Mark 16:16.) . . . If I could repent, and keep the law of God for the future, present obedience cannot atone for my past sins, every one of which lays me under the curse of the law. . . . Trusting in the merits of Christ, as a helpless, guilty, and undone sinner, I shall obtain the remission of my sins. And being regenerated by the Holy Spirit, I shall be enabled, by his help, thenceforward to please God and keep his commandments; 'for what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Rom. 8:3, 4."

This kind of reasoning does not sound like abolishing, or doing away, the moral law of ten commandments, or any part of it. The Sabbath precept is binding just as much as the other nine. And with Paul we can say, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

A. C. BOURDEAU.

THAT IS MY OPINION.

CERTAINLY; we admit that, but opinion is a very weak basis upon which to rest your hopes of eternal life. What is opinion? Webster defines it thus: "A conviction of the truth of some statement, founded on a low degree of probable evidence." Are you quite sure that your convictions of the truth of certain statements, made in reference to the holy word of God, are not founded on a very low degree of evidence? Now it is a fact that multitudes of professing Christians possess a belief which is founded upon a mass of opinions, many of which are absolutely unsupported by the Bible. Many are in the habit of accepting the interpretation of Scripture as given by their pastors, without once searching for the evidences of its truthfulness. Is this wise? Of course you have unbounded confidence in your spiritual adviser, that he would not knowingly lead you wrong; but suppose he should unintentionally teach error, and you should accept it for the truth. Would you not suffer for it, when the Bible is so near at hand, and so easily understood with the Spirit for your interpreter?

"Prove all things; hold fast that which is good," implies that many things will be taught as being the word of God which it will not do to accept as truth. Opinions are formed upon very slight evidences; the longer they are held the stronger they become, and they not infrequently ripen into stolid belief. Then you do well to dig down to the foundations of your belief, and see whether it is composed of the sand of mere opinion, or the rock of abundant scriptural evidence.

Mr. Jones says, "It is my opinion that it makes no difference which day I keep as the Sabbath, if I observe one out of the seven. We are commanded to keep the seventh day, and do I not keep the right one, counting from Monday as the first day?" Every one should know that Sunday is the first day, and not Monday. The Bible teaches the observance of a definite day, and that the only one considered as sacred is the day upon which the Lord rested from the labor of creation. The original word for Sabbath is rest, and the commandment, "Remember the Sabbath day," is equivalent to the expression, "Remember the rest-day."

That Saturday is the Sabbath can be proved by referring to the words of Christ, where he acknowledged the so-called Jewish Sabbath and no other. Matt. 12:12.

Mr. Smith is of the opinion that Christ or the apostles changed the Sabbath from Saturday to Sunday; but not one word to that effect is found in the Bible.

Mr. Brown's opinion of Christ's second

advent is, that as there is no knowing the definite time of that event, we are not to know that his approach is near; therefore I need not pay any particular attention to that subject. But we are to know of his near coming by certain infallible signs which have occurred; viz., the darkening of the sun in 1780; the falling of the stars in 1833; signs upon the earth in regard to the movements of nations; storms and tempests; fires and earthquakes; increase of crime; scoffers saying, "Where is the promise of his coming?" and many others which are fulfilled, and are being fulfilled. If Mr. B. will carefully and prayerfully read Matt. 24, he will be convinced that he is resting his faith merely upon opinion.

But I leave this matter with you. Perhaps your case is not similar to any of those mentioned; if it is, I beseech you, as you value your soul's welfare, to search the Scriptures and see if these things are so. It is to the shame of the Christian people of to-day that they are so ignorant of the Scriptures. Remember that because we love you, we would have you come to a knowledge of the truth and rest your hopes on the unchanging rock of truth, but not upon the sands of opinion.

A. W. B.

THE SAINTS' INHERITANCE.

"BLESSED are the meek; for they shall inherit the earth." Matt. 5:5.

In the beginning God made the earth and placed man upon it. Man was upright and had dominion over this earth and all that it contained. But by sin he lost that dominion and brought death into the world. Since his fall, our earth has been peopled with those who have not known God. The few of each generation that have known him have been persecuted and afflicted, and have found nothing of earth's pleasures in which to delight. But blessed are those who have endured such things for righteousness' sake; for there will be a time when they will enjoy the pleasures of the earth made new. Christ will save all that come to him. And such he commands to pray, "Thy kingdom come. Thy will be done in earth, as it is in Heaven." When this prayer is answered the righteous will be the only inhabitants of the globe. The wicked do not do the will of God, but are against him. As long as they remain on the earth that prayer cannot be answered; for in Heaven God's will is done perfectly, and so it will be on the earth when the wicked are no more. Then "all the earth shall be filled with the glory of the Lord." Num. 14:21. Then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:10, 11.

Christ has promised that the meek shall inherit the earth; but this is disputed at the present day by some of his professed followers. They teach that the earth will be burned up—put out of existenee; and that the saints will inhabit a spiritual or immaterial Heaven above to all eternity. But the Bible contradicts this. It says, "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:17, 18.

Should the earth be destroyed and no more be inhabited, then the creation of it was a vain work; for its inhabitants so far have not filled it with God's glory. Nor will they before the time that these professed followers of Christ say it is to be burned up. See Matt. 13:24-30, 36-42. Peter tells us the works that are in the world shall be burned up. But these works are the things that Christ died to destroy (1 John 3:8), which are the works of the devil. Had he said the earth should be burned up, he would then have contradicted the scripture which declares that "the earth abideth forever."

Now the word "forever" signifies eternity, when applied to things that God has established. Therefore, this earth will exist eternally;—but not in its present condition; for it is not now as it was when God formed it to be inhabited. Then the garden of Eden was here; sin was not known, death had not been heard of, man enjoyed the presence of God and of angels. Had he remained loyal to his Creator, this glorious state would have been his to enjoy forever. But he sinned; death followed; and had redemption never been devised he would have been eternally lost. But Christ gave himself to redeem fallen man, and to him the first dominion is promised: "And

thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

After Christ comes with all his holy angels, and after he has separated the righteous from the wicked, he will bid the good inherit the kingdom prepared for them from the foundation of the world. Matt. 25:31-34. Of course this inheritance will be given to the saints after "all things that offend and them which do iniquity" have been gathered out of his kingdom, which will not be done till after the thousand years of Revelation 20. For when the thousand years are expired Satan, the great offender, and all the wicked, will be on the earth. They will go up on the breadth of the earth, and compass the camp of the saints and the beloved city. Rev. 20:7-9. Then fire will come down from God and devour them. This is the same fire that Christ speaks of in Matt. 13:42, into which all that do iniquity shall be cast; and "then shall the righteous shine forth as the sun in the kingdom of their Father." Then they will inherit the kingdom prepared from the foundation of the world, which is this earth.

That glorious city that Abraham looked for will then be on the earth. Around it the wicked will have received their just reward. They will have seen the glorified saints in the kingdom. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28.

When the wicked and all the heathen "shall be as though they had not been," the will of the Lord will be done in the earth as it is in Heaven. Then will "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," sing, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The new earth will be adorned with beautiful trees and lovely flowers. Even the most desolate places of this earth will then bloom like the choicest gardens. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.

When people hear of a good country they sometimes sell their homes and go long distances and make great sacrifices to pass the few remaining years of their lives in a fairer clime. In view of this glorious new earth the prophet says, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." Who does not feel strengthened when thinking of the riches that God has in store for those that love him? Who is not willing to make sacrifices for the kingdom, to live in such a country as the Bible says the new earth will be? Although the Bible gives us such glowing descriptions of the city of God and of the earth made new, yet "we see as through a glass darkly." "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, . . . what He hath prepared for him that waiteth for Him."

G. V. KILGORE.

Ladora, Iowa.

THE law is a mirror showing our derangement, but not setting it right; like a perfect plumbline revealing the crookedness of the wall, but not making it straight; like a lamp on a dark night showing the obstacles and dangers of the way, but not removing them. The mirror, plumbline, lamp, neither create nor remove the evils. The law cannot remove our sin, but only shows the existence of sin.—MacIntosh.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 1, 1876.

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

EIGHT WEEKS AT BATTLE CREEK.

We reached Battle Creek, from California, in time to make some preparation for the extra session of the General Conference which commenced March 31.

And now that we are pleasantly located in a "Sleeper" on the Chicago and Quincy road, outward bound for the first of the season's camp-meetings, in the enjoyment of health, and happy in the love and work of God, we look back with great pleasure upon the period aforementioned.

Battle Creek is the place of great importance to our cause and people. And what makes it the point of the deepest interest to us at the present time is the fact that after twenty years of battling for the right on this old ground, during which we have received wounds, and have also experienced victories, there is no point in the whole field where we enjoy greater freedom than at Battle Creek.

There is a covenant between us and that church, which to us is as solemn and sacred as any that has been made between men since time began. The events of the memorable visit made to Battle Creek from Colorado by Mrs. W. and the writer, nearly three years since, called out from representative men in that church statements of want of co-operation in the past, and pledges for the future, which were subscribed to by more than two hundred persons.

That roll, that pen, and that ink-fountain are tastefully deposited in a mahogany box of appropriate dimensions, and fastened to the speaker's stand in front of the large Bible. When in the house of God, addressing the audience, that covenant is literally between us and the people. But to know, whether with that people, or separated from them, that this covenant is in our hearts, both theirs and ours, affords us in our advanced position on our pilgrimage, greater happiness than anything else in this life can.

The council held at Battle Creek before representatives from the Michigan churches last August resulted well. That gave good opportunity to bring out the real facts in the case, and gave confidence and stability to the cause and work at Battle Creek.

It is not expected that all our readers will comprehend the wants of the situation at Battle Creek, and see the necessity of fortifying so

fully against disorganizing and distracting spirits, while it is expected that the friends of disorder will protest against such proceedings. Our people generally in the several States have no idea of the difficulties of the position at Battle Creek, and the amount of care and labor taken by those whose hearts are in the work.

The past eight weeks we have labored most pleasantly with Eld. Smith. He has worked excessively hard since the close of last camp-meeting season, and needs the rest, and change which the labors of camp life will give. We shall be very happy to meet him at the Iowa meeting.

Doctor Kellogg labors hard and to the point. He manages the HEALTH REFORMER ably and well, and he is producing new pamphlets on the great temperance theme, and others of inestimable worth. We were obliged to part with him the first of May to represent our publishing work at the Centennial, and to spend the summer in the preparation of still other works on the health question.

Prof. Brownsberger is very happy and hopeful in his work. Prof. Bell and the lady teachers in our school are true fellow-helpers, and all unite in words of commendation of the ability and deportment of the students generally. Our College is destined to be an unparalleled success.

Mrs. W. meets us at the Kansas Camp-meeting the 26th, which doubtless adds to the inspiration of the journey. We have just left Kansas City, and are now speeding onward to Topeka, en route for the camp-ground, where we expect to have our good tent pitched and in readiness for lodgings to-night, the 25th.

Time and space would fail to speak of the pleasant interviews with students at Battle Creek, of renewed acquaintance with Eld. Spicer and family, recently from Minnesota—who are giving themselves fully to the work—of the many social seasons with dear friends; and though mentioned last, not by any means the least, in the absence of the careful hand of Mrs. W., the lunch outfit by several, of good bread, raspberry turnovers, buns, northern spy apples, oranges, and nuts. We are forcibly reminded of the kindness of these good hygienic friends twice each day at least. Doubtless Paul would associate such acts from the sisterhood with being helped on his way after a godly sort.

By incessant application to matters pertaining to our missions, school, and the publishing work, to the neglect of writing for our papers, we were able to leave them in good condition. Bro. H. W. Kellogg fills a place of care-taking at the Office. And, probably we shall not soon spend as much time at Battle Creek as we have this spring. The work is extending. General duties become more numerous and urgent. We hope to attend most of the camp-meetings, and have time to use the pen. More next week.

CONFIDENCE.

That which gives our cause efficiency and power more than any other thing is the union and confidence enjoyed. It is not so bad to suffer impositions and abuses from being too confiding, as to become jealous of every one and sour over the wrongs of others, whether real or imaginary. This is especially wrong and sinful when manifested to tried friends in the cause, in the absence of the clearest evidences on which to base doubts. It is the duty of the servants of God to press together. Satan will suggest doubts in the minds of the brethren and sisters, and inspire feelings hard to control. He must be resisted by a constant effort to put the most favorable construction on the words and actions of others. Satan will suggest the worst construction. He will even fire the mind and heart to give expression to the most unfavorable construction of even the sincere words and acts of those of the brotherhood.

No one loves to be blamed, unless it be the fool. It is more than most people can bear to be blamed for their faults. But when sincere people, who are in the fear of God seeking to do right, have their words and actions criticised, and the worst construction possible put upon them by the suggestions of Satan, it is then that good people's hearts are deeply wounded. If wrongs exist in the minds of the brethren, whether real or imaginary, our churches and Conferences are open for investigation. And

there is a proper way to meet all these matters of wrong.

But those persons who will sour and grow really bitter under the suggestions of Satan, and find fault with their brethren in a back-biting style, and create doubts, and cause distractions, are no more worthy of membership with those who keep the commandments of God and the faith of Jesus than Satan himself. These become railers in the full sense of the word, and should have the benefits of the most thorough discipline of the church. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. 5:11.

The time is not far distant when the fault-finder, wherever he may disturb the peace of our people, will be asked, Have you taken the measures stated by Christ in such matters? Or, Have you called for an investigation of these things? And if he answers in the negative, all God-fearing, peace-making people will refuse to keep company with him; because in the strongest sense of the word such an one will be regarded as a railer. The cause will never be safe from the influence of apostates and impostures until that point shall be reached. It is a matter of devout thanksgiving to God that as a people we are fast approximating to a state of scriptural discipline and confidence.

No one can form any idea of the sad results of want of proper confidence in the work in the past, only those who have passed the fiery ordeal, and have had their spirits wounded, and their hearts rent, by the cruel rule of Satan in this matter. God would have had a strong people in the city of Rochester, N. Y., but for this. There were men of ability and wealth in and near that city when the Spirit of God indicated that the Press should be located there in 1852. But on account of their unfaithfulness, and even the cruelty of some, the Spirit of God as plainly indicated that the Press should be moved, because of the frown of God upon his professed people. The Rochester church has since been blotted out, mostly by deaths, so that the last home where a teacher of the present truth could find free refreshment in that great city was closed up when our esteemed sister, widow Lamson, moved to Olcott last winter.

When the Press was moved from Rochester to Battle Creek, it was done by the decision of a handful of brethren from Michigan and Indiana, who met in a room sixteen by fourteen feet (according to measurement we took May 14, 1876), and that room was not half full. These precious souls were confiding, kind, and liberal. God blessed them and their work of faith. The testimony of those who had the burden of the work was anxiously sought for in all parts of Michigan where churches were raised up. The cause grew rapidly and firmly. And from 1858 to 1872, one-third of our strength as a denomination was in the little Peninsular State.

And in Michigan our ablest ministers have been raised up, and from Michigan the field has been supplied from Maine to California, from Minnesota to Texas. For the past fifteen years Michigan has had two-thirds of her ministerial talent out of the State, and yet our cause has grown faster and firmer in this State than in any other. The State of New York might have had this great blessing. And God is now testing California. Who can ponder these things without calling to mind the bitter curse upon the inhabitants of Meroz, because they came not up to the help of the Lord against the mighty; and how even the harlot Rahab has the honor of being enrolled among the heroes of faith for confidingly assisting the servants of God? We can conceive of hardly a higher crime than man can commit against his fellows than for the professed follower of Jesus Christ to give himself up to a spirit of fault-finding, murmuring, and railing against worthy members of the brotherhood, in the absence of the clearest evidence in the case.

THE SANCTUARY.

Twenty-second Paper.—The Sanctuary Rebuilt.

WHEN the seventy years of Israel's captivity were expired, and the land of Judea had lain desolate and thus enjoyed her sabbaths of which the wickedness of the people had deprived it, the Lord, in fulfillment of his word, stirred up the spirit of Cyrus, king of Persia, to make a proclamation throughout all the kingdom, that of all the people of the God of Heaven dwelling therein, whosoever would might return to Jeru-

salem. Two tribes only, as tribes, Judah and Benjamin, acknowledged the heavenly power and availed themselves of the opportunity offered. The majority of the other tribes refused to remain in their iniquity, and to abide still in the land of the heathen. But some of all the tribes joined themselves to the returning company, so that all Israel was represented, and the tribes were perpetuated in Judea after their captivity. Hence the idea sometimes advanced that there are ten lost tribes which are to be restored at some time in the future, is a figment of the imagination.

Forty-two thousand, three hundred and thirty persons, enough to people quite a respectable city, returned under the proclamation of Cyrus to the site of Jerusalem, to rebuild the house of the Lord. And the sacred vessels which had been taken away were also restored. Fifty years after the complete destruction of the first temple the foundation of the second was laid by Zerubbabel. The prophets, Haggai and Zechariah encouraged the builders. Ez. 5:1; 6:10. Hindered fifteen years through the influence of the Samaritans, and others, it was at length finished and dedicated in the sixth year of Darius Hystaspes, B. C. 515, twenty-one years after its commencement.

Though this temple was not, in some respects equal to the first, yet the Lord promised that the glory should be greater, because to it, in the fullness of time, should come the Desire of nations. Hag. 2.

What was wanting in the second temple? It was not with respect to size that the first had surpassed the latter; for this was of the same dimensions as the former, being built upon the same foundations. But those marks of the vine favor which were the main glory of the first temple, were wholly wanting in this. The Jews reckon up in five particulars; namely: 1. The Ark, and the Mercy-seat which was upon it. 2. The Shekinah, or divine presence. 3. The Urim and Thummim. 4. The holy fire from the altar. 5. The spirit of prophecy.

What had become of the ark? Upon this question there has been expended much conjecture. That it was not carried to Babylon is generally admitted; as, if it had been, it would have been brought back with the other sacred treasures which had been carried thither. Ez. 1:8-10. It is supposed by some that it was hid away and preserved by Jeremiah. To sustain this view reference is made to the book of Maccabees, which contains the following account of the matter:—

Jeremy the prophet "being warned of God commanded the tabernacle and the ark to go with him, as he went forth into the mountains where Moses climbed up, and saw the heritage of God. And when Jeremy came thither he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for this place it shall be unknown until the time that God gather his people again together, and receive them unto mercy." 2 Mac. 2:4-7. And from this latter expression some have inferred that it is to be discovered and brought forth again before the end.

"Most of the Jews will have it," says Prideaux, "that king Josiah being foretold by Huldah the prophetess, that the temple, speedily after his death, would be destroyed, caused the ark to be put in a vault under ground, which Solomon, foreseeing this destruction, had caused of purpose to be built for the preserving of it. For proof they produce 2 Chron. 35:3. But Prideaux argues that "these words import more than that Manasseh or Ammon having removed the ark from where it ought to have stood Josiah commanded it again to be restored to its proper place."

These are, perhaps, but little more than conjectures. And while there seems to be an improbability that God would permit any work of his own hands, like the writing on the tables of the decalogue, to be destroyed by the hands of wicked men, there does not appear any positive proof that the ark and its contents were not destroyed with the temple, as were, probably, the shew-bread table and the golden candlestick.

The want of the ark was, however, supplied as to the outward form; for an ark was made of the same shape and dimensions as the first, and placed in its appropriate position in the second temple (Lightfoot on the Temple, c. 15, s. 4); but it contained no tables of the law, there was no appearance of the divine glory over it, and no oracular answers were given from it.

The Urim and Thummim. These were the third object specified as wanting in the second

Judah temple. What were they? Prideaux concludes only to the words meant "only the divine virtue of power given to the breastplate in its consecration of obtaining an oracular answer from the Urim and Thummim, whenever counsel was asked of him by the priest with it on, in such manner as his did direct; and that the names Urim and Thummim were given hereto, only to denote the clearness and perfection which these oracles always carried with them; for these were not, like the heathen oracles, enigmatical and ambiguous, but always clear and manifest; not such as did ever fall short of perfection, either of fullness in the answer, or certainty in the truth of it. And hence it is that the Septuagint translate Urim and Thummim by the words *delosin kai aletheian*, i. e., manifest and truth, because all these oracular answers given by Urim and Thummim were always clear and manifest, and their truth ever certain and infallible. As to the use which was made of the Urim and Thummim, it was to ask counsel of God in difficult and momentous cases relative to the whole state of Israel."—*Connexion*, length of p. 156.

Five hundred years elapse. The temple, as it will be supposed, became, during this time, in many respects sadly in need of repairs. Herod the Great, to ingratiate himself into the favor of the Jews, conceived the idea of rebuilding it throughout. The old temple was pulled down to its foundation, and the building of the new one commenced B. C. 19. It was a temple to which the Jews referred when they said to the Saviour at his first passover in the spring of A. D. 28, "Forty and six years was this temple in building." John 2:20. It had been completed the year before, A. D. 27, the year in which Christ commenced his public ministry. To this temple, according to the prophecy of Haggai, the Desire of all nations had now come. Happy would it have been for the Jews if, during the time of their visitation, they had received him as their Lord, and owned his mis-

ternally, this building was at once the admiration and envy of the world. "Its appearance," says Josephus, "had everything that could strike the mind and astonish the sight; it was on every side covered with solid plates of gold, so that when the sun rose upon it, it re-awakened such a dazzling effulgence, that the eye of the beholder was obliged to turn away from being no more able to sustain its radiance in the splendor of the sun." "It appeared at a distance like a huge mountain covered with gold; for where it was not decorated with plates of gold, it was extremely white and glistening." Thus we are brought to the time of our Saviour. That covenant which had its ordinances in divine service in connection with "a worldly sanctuary," was drawing to a close. The great sacrifice to which the offerings of the sanctuary had been about to be offered. The Lord was engaged in his solemn mission of love to man. When would he have gathered them, to enlighten their blindness, heal their backslidings, and save them from destruction. But they would not. Their incorrigible resistance at length wrung from him the mournful lamentation, "Behold your house is left unto you desolate." Matt. 23:37, 38. Yes, their beautiful house, the abode and presence of God driven therefrom, had become only a tomb of darkness and death. As Christ departed with sad and lingering footsteps from the temple, the fearful doom which he saw awaiting that people obliged him to declare, not in anger, but in sorrow, that the temple should be thrown down, so that not one stone should be left upon another.

In the purpose of God, the services of this worldly sanctuary were now at an end. And when amid the startling scenes, the darkness and the earthquake, that attended the crucifixion of the Son of God, unseen hands violently rent in twain the magnificent veil that hung before the holy of holies, its services came really to an end; for they were no longer of any virtue. A few short years sufficed to bring the literal fulfillment of our Lord's prediction. The armies of Rome environed Jerusalem. The city fell. Thus desired to spare so gorgeous a trophy as the temple, but a Roman soldier, impelled by a blind spirit of infatuation, or perhaps by a divine impulse, climbing upon the shoulders of his comrade, thrust a blazing firebrand into the lattice of the porch. The flames at once sprang up. No power could then save it. It lay a melted, shattered, hissing mass of ruins. And the date of this destruction, in A. D. 70, falls upon the same month, and the same day of the month, as the destruction of Solomon's temple by Nebuchadnezzar, six hundred and fifty-eight years before.

history, it remains to inquire why this arrangement was ever instituted. What was the object of this earthly sanctuary and the services connected therewith? U. S.

CHARITY RUN WILD.

In one of his recent meetings in N. Y. city, Mr. Moody is reported to have said that "if there was anything during all these meetings he had to be thankful for it was the utter want of any feeling of sectarianism. Baptist, Methodist, Congregationalists, Presbyterians, Episcopalians, all sects met at these meetings on one common footing, the love of the Lord Jesus Christ, and, therefore, as Christians, and he hoped it would always be so. 'I hope,' said Mr. Moody, 'I will see the day when the Roman Catholics will join with us, for they are as good Christians as any among us, and that all who stand by that blessed Name will advance in solid column against the works of the world, the flesh, and the devil.'"

He has a very poor conception of the spirit of Roman Catholicism who does not know that it is a cardinal principle with them never to unite with anything that is not a complete concession to themselves; and we know that the characteristic doctrines and the corruptions of that church are from the pit of darkness. Yet men in the homed phrases of the pseudo-union which they are seeking, will talk of uniting with that church. This is one of the items which clearly show the tendency of these times. U. S.

A QUESTION UPON S. B.

FRANK TERRY, Mo.: You refer to my statement that the Lord requires one-tenth of all our income. Having paid this to the Lord's treasury, the other nine-tenths belong to us to use for our own benefit. Then you suppose that a man raises one thousand bushels of corn. One hundred he gives to the Lord, and nine hundred belong to himself. With this nine hundred bushels he buys a field of forty acres which he rents for \$120 per year. You conclude that, according to my statement, he would be under no obligation to give any of this \$120 to the Lord, and that he might go on that way till he need not pay even a one-thousandth of his income to the Lord.

This conclusion is not right. Each year the Lord requires one-tenth of all our income from whatever source. That field of forty acres each year has to be warmed by the Lord's sun, and watered with the Lord's rain. If he gives you increase from that field, one-tenth is the Lord's. If you work it yourself, the Lord must give you strength and wisdom with which to do it. Shall you render nothing to God for all this? No doctrine of the Bible is more plainly taught than this; viz., that one-tenth of all our income each year, whether from the produce of the land, the fruit of the tree, the increase of our cattle, or the labor of our hands, is to be given to the Lord.

While most of our people profess to believe this fully, not one in a hundred of them practice it. Many a man who raises from his farm, and earns in various ways, from \$300 to \$600 a year, quiets his conscience by giving from \$10 to \$20 per year. Every year he is withholding from \$10 to \$50 which do not belong to him. Then when he meets with losses, misfortunes, sickness, etc., he is ready to murmur at Providence and wonder why these things should come upon the righteous. It is time that we looked after this matter a little closer.

D. M. CANRIGHT.

Memphis, Tenn.

HELL.

THE term hell, in every instance of its occurrence in the common version of the Old Testament, is rendered from *sheol* in the Hebrew, to which the Greek *hades* corresponds. It is used to designate the place and state of all the dead, whether righteous or wicked, and is frequently translated *grave*, and properly too, as that is the usual receptacle of the silent sleepers who have gone down to the dust in fulfillment of the sentence, "Dust thou art, and unto dust shalt thou return." But the popular use of the word hell, as meaning the place of the punishment of the wicked, leads many of the common readers of the Bible astray in the reading of the Old Testament and all those instances in the New Testament where *hades* is the word in the original.

Should we render *sheol*, in every instance of its occurrence in the Old Testament, by one uniform word, and let that word be hell, the reading of many a text would seem strange indeed. But there could be no reasonable objection to

this. *Sheol* is used to convey one idea to the mind, and might be rendered uniformly by the same term. We will quote a few texts where this Hebrew word occurs, giving the word hell as its representative.

The language of the pious Jacob, who prevailed with God would be, "I will go down into hell unto my son mourning." And David's charge to Solomon concerning certain gray-headed sinners, such as had "shed the blood of war," in time of peace, would be, "Let not his hoar head go down to hell in peace." "But his hoar head bring thou down to hell with blood." Again, we should read in Psalms, "For in death there is no remembrance of thee; in hell who shall give thee thanks?" And we would find the wise man exhorting all to the improvement of their time in good works, from the fact that "there is no work, nor device, nor knowledge, nor wisdom, in hell, whither thou goest." According to this testimony all, the good and the bad, excepting those translated, are destined to one place, and that place is one in which no work, nor device, nor knowledge, nor wisdom, exists. This is positively affirmed; and as the Scriptures do not contradict themselves, it is certain that any representation of life, knowledge and activity among the inhabitants of that "land of darkness," is a figure of speech by which unconscious and inanimate things are represented as living, acting, and speaking. The following are examples: "Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" Isa. 14:8-10. "The strong and the mighty shall speak to him out of the midst of hell," &c. See Eze. 32:18-32. The parable of the rich man and Lazarus is another example. These things were never spoken or written to induce the belief that the dead in *sheol* or *hades* were conscious and capable of conversing and acting; for this would be a contradiction of the positive assertion that there is no knowledge or work there. The trees of the wood, the timbers in a house built by dishonest gain, the hire of the laborer kept back by fraud, and the blood of the martyrs, are made to speak in the same way that the dead are made to converse; Isa. 14:8; Hab. 2:12; Jas. 5:4; Rev. 6:10; and all this for the purpose only of bringing true thoughts of future retribution vividly before the mind. And it would be no more absurd to hold that all these are literal facts, than to hold that the dead in *hades*, *sheol*, *hell*, or the grave, are conscious, and capable of conversation and action. R. F. COTTRELL.

THE GUIDE.

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Again, says Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Very many professed Christians ignore these words of inspiration, and regard these plain Bible declarations as non-essentials. But the great apostle informs us that these words of Holy Writ are for our reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

According to Paul's testimony, the texts above quoted, instead of being of no importance are of the utmost significance especially to those looking for the coming of the Lord. Every Christian should keep his body under control. So did Paul. "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself, should be a castaway." The animal appetites must not rule. Many who are not gluttons eat too much, and many who are not drunkards, drink too much. They eat simply for enjoyment, without regard to principle or health. Quantity and quality are wholly disregarded. And they drink for the same purpose. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let every Christian take this inspired rule to his table and it will preserve him from yielding to many a temptation. Let him ask, How can I glorify my heavenly Father in partaking of this food, or this drink?

Many who profess to love the Lord appear to live simply to eat, drink, dress, sleep, and take their pleasure. The Christian should eat,

drink, and dress to live, and do all this in that manner which will honor God most. What a preservative would this text have been to many professors who have fallen little by little, until they have backslidden from God.

Dear brother, and dear sister, let me entreat you to keep this text constantly before your eye, write it upon your mind, stamp it upon your heart. If tempted by careless professors to smoke or chew tobacco, drink a glass of the Indians' fire-water, tea, coffee, or other stimulating drink, ask yourself, Can I do this to the glory of God? Will it glorify God, and benefit me to indulge in it? Ought I to be led by these dead professors? Should we not let our light shine here, bear our testimony for the Lord and his cause, and show that we do walk by the precepts of our God and appreciate the light and counsel of his Holy Spirit?

M. WOOD.

THE CRISIS IN TURKEY.

THE intelligence daily received from Turkey justifies the gravest apprehension for the immediate future. The military movements and the diplomatic negotiations are entirely lost sight of in the more serious complications at Salonica and Constantinople. The danger that now threatens is a rising of the Mussulman mob against the Christians, and an outbreak of a religious war more fanatical, and therefore more bloody and merciless, than any that has stained the recent history of the world. From the possibilities attendant upon such a rising, and the massacres that must be perpetrated before it would be possible to crush the mob, the mind shrinks back in horror. In the outrage at Salonica we have an illustration of what a Mussulman mob can do under slight provocation, and of the indifference or weakness of the authorities. Bloodthirstiness is a passion which grows by what it feeds on, and the affair at Salonica has evidently stimulated rather than repressed the hostility to the Christians. If the foreign war vessels which now blockade that port were to be withdrawn, or the vigilance of the foreign consuls and ministers to be for a moment relaxed, there is not the slightest doubt that there would be a fresh outbreak, much more extended and disastrous.

The situation in Constantinople is even more serious. There the *Softas*—a term applied to all persons attached to the Mosques—appear to be masters of the situation. They are reported as marching about the streets to the number of ten thousand, uttering revolutionary cries. The Sultan, so far from being able to control or repress this mob, was besieged by them in his palace, and after an hour's clamor yielded to them abjectly and dismissed the Grand Vizier at their request. This illustrates at once the gathering strength of the unruly population, and the cowardice and helplessness of the Porte. Both Turks and Christians are buying weapons in readiness for the conflict which is so plainly impending. Even in Asiatic Turkey there are indications of a similar condition of affairs. At Beyrout and Damascus there have been several cases of assault or murder by the Moslems, and hostility to the Christians has manifested itself in so many ways that the French have found it necessary to send a man-of-war thither to protect them.

When all these circumstances are taken into consideration, it will be apparent that the next few weeks will be weeks of uncertainty and anxiety, possibly of tumult and bloodshed. The faith of the Mussulman teaches him that Paradise is the reward of all who die fighting for Islam; and the Moslem mob would look upon a massacre of Christians as a holy enterprise, insuring an entrance into Heaven to all who might engage in it. Of course foreign intervention would make short sharp work of the participants in such a rising, and the result would be the final elimination of the Sick Man from European politics. But it is to be feared that such intervention could not come soon enough to prevent a terrible collision with bloody results. What with the dangers to be apprehended from this source, and liable to develop at a moment's notice, and with the complications sure to attend the settlement of Turkish affairs by the great powers, each of which is jealous of the other, the situation of affairs at present is exceedingly dark and threatening.—*Boston Journal of May 20.*

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

TRUE MISSION WORK.

I READ one day, in thoughtful mood, Of mission work abroad— Of multitudes of precious ones, Now worshipping the Lord, Who once in heathen darkness bowed; And to myself I said, "How noble is the work of those By whom these souls were led— A noble and unselfish work To leave their friends behind, And go to tell in heathen lands Christ's love for human kind."

But then, I thought, alas, how few Can thus go far away, And for these poor benighted ones Turn darkness into day! Is there no other work, O Christ, Which I may do for thee And one day hear thy welcome words, "Ye did it unto me?" Then to my mind swift came the thought That other hearts had done, Perhaps, as great and noble work In mission fields at home. But then, thought I, this, too, requires Means, talent, time, and tact, Which, we, poor, weak and timid ones, Alas! most sadly lack.

My heart grew heavy, and I said, "To me no talent's given; I'm quite a useless worm on earth; Shall I be thus in Heaven?" Then suddenly around me shone A radiance wondrous bright, And by my side an angel stood, All clothed with heavenly light; With reverence meek I bowed my head: I heard a sweet voice say, "Dear heart, you seek to do God's will, But do not know the way; The words you spoke a moment since Most surely were not true; Perhaps the gifts that men call great Have not been given you, But God looks ever at the heart; He weighs the motives too, And oftentimes takes the weakest ones His noblest work to do. All work for Christ is mission-work, Whatever it may be; Our Father's ways are not like man's, There's work, dear one, for thee; A word, a prayer, a tear or smile Some stony heart may break; For sometimes these are wondrous powers, When used for Jesus' sake; Perchance thy task may be at home, To sweeten toil and care, To cheer the hearts of wearied ones, Their joys and sorrows share. Control thy thoughts, thy words, thy deeds, And let thy heart each hour Be 'locked up with the key of prayer,' Safe from the tempter's power; For hast thou never seen, my child, A heart that's filled with grace Bear often Christ's most precious love, Reflected in the face? Be ever ready when he calls; Seek not great things to do; But watch and pray, and let your God Mark out the way for you."

I woke, and lo! 'twas but a dream No angel guest was near; But still the words that I had heard Were ringing in my ear; And unto me that vision seemed A message from the Lord; To teach me that each Christian act Is mission-work for God.

—Religious Intelligencer.

Progress of the Cause.

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

THE KENTUCKY AND TENNESSEE CONFERENCE.

FROM Dallas, Texas, I came via Little Rock, Ark., and Memphis, Tenn., to Elizabethtown, Ky., where the Conference was held. Bro. Osborn had just received his new tent, which we pitched in a beautiful grove of large shade trees, on the farm of Bro. Barr, five miles from town. About thirty-five brethren and sisters came in from different parts of Kentucky and Tennessee. There are now five churches in these two States, and about one hundred Sabbath-keepers. They are very much scattered for so few.

After preaching an hour Friday afternoon, May 19, we proceeded to organize the Conference. All were agreed and in harmony in all the work. Quite a number of the neighbors came in at evening and paid good attention. Sabbath morning, at 5:30, they had a good season of prayer. At 8:30, we enjoyed an excellent social meeting; nearly every one took part. It did my heart good to hear them tell of their love for the present truth. Almost all of them were Southern people; some of them had been slaveholders and rebels during the war, with strong feelings against the Northern people. But now they have laid all these things aside. We found them just as warm-hearted, confiding, and true as our Northern people. So far as I can see, they are as ready to hear us and

learn the truth from us as though we were Southerners.

There is some feeling yet, more than there should be I think, against granting equal rights to the colored people. Still, this is wearing off. There are three colored people here who keep the Sabbath, and they are members of the church with the others. These feel anxious to have a mission started among the colored people. All agreed that the way is now fully open for that work, if persons can be found to do it.

We filled up all the time Sabbath speaking on various practical duties. At 5 p. m., I spoke to the unconverted and to those desiring baptism. There was much feeling, and ten came forward; some, for baptism; and others, embracing every unconverted person in the audience, to seek the Lord for the first time. Among the latter was Bro. Osborn's daughter, which greatly rejoiced her parents.

Sunday forenoon, we had a large audience from the surrounding country and village. Scores of these came on horseback—a prevailing custom in the South. We had perfect order and the best of attention. Eld. Osborn spoke in the afternoon. It rained some, which thinned the numbers considerably; yet many remained. Then we went to a beautiful place on the river and baptized six believers. There were two hundred present, and all were as quiet and orderly as at a funeral.

After this we attended to the various duties of the Conference, organized a T. & M. Society, etc. Instead of holding a public meeting Sunday evening, I spoke to our people upon s. b. This was very much needed. Unfortunately for the people and cause here, and for his own efficiency, Bro. Osborn, like some others of our preachers, has been too tender and backward in teaching the brethren their duty to the cause financially. This is a great mistake. It cripples his labors and leaves his people weak from lack of real labor and sacrifice in the work. He sees this now, and so do the brethren and sisters.

After plainly stating the facts, they unanimously voted to fully adopt the plan of s. b. as set forth in the Bible and held by our people. They asked to commence there to reform; so those present made their pledges, amounting to \$307 per year. The entire pledge of both States before was only \$140. We hope that those not at the Conference will now come up to their duty in the same manner; that is, give to the Lord one-tenth of what they make or raise. The cause in this Conference is young and weak. If it is to go forward and prosper, every friend of the truth must make sacrifices to aid it now. Help is probably needed now more than it will be at any time in the future. Let the scattered ones send in their pledges and their means to the State treasurer, David Barr, Elizabethtown, Ky.

There are several intelligent, zealous, and earnest workers here who will stand by Bro. Osborn in the work. He now goes out with the new tent. Bro. R. G. Garrett, a Baptist minister, has heartily embraced the message. We hope he will soon be able to go out and teach it to others. The Conference gave him a license.

A tent can be run here nearly a month earlier than in Michigan. I see no reason why the people will not receive the truth in these States as readily as in the North. Bro. Osborn has sacrificed much and labored hard to accomplish what has been done. He is a faithful man, and should have the full confidence and support of the brethren and sisters.

D. M. CANRIGHT.

Mammoth Cave, Ky., May 23.

P. S. Friends will please write me at Battle Creek, and their letters will be forwarded.

D. M. C.

STEELE CO., MINN.

IN Allamakee Co., Iowa, I labored three weeks among the Swedes. They were in need of help, and God blessed our feeble efforts. Many outsiders attended the meetings, and some received the truth. Bro. Swedberg was ordained elder among these brethren.

April 24, I started for Minnesota. Held meetings among the Danish brethren in Freeborn Co. about a week and a half. This labor was timely, and the Lord helped and blessed our efforts. The brethren learned some of the better way, and others have also commenced to obey the truth. Bro. Hans Rasmussen was chosen and ordained elder. Some of these brethren have made hard times for themselves in the past, but

there is now some prospect of better days in the future.

This week I have labored with the Danish brethren in Steele Co. These were more noble than those in Freeborn Co., in that they had settled their own difficulties, and lived in harmony together. They were also very punctual; for at the appointed hour all were ready to commence meeting. They tried to gather with Christ. We held eleven meetings—mostly in the daytime. The Spirit of God had free course as well as the truth, and all seemed to wake up. Nine precious souls were buried with Christ in baptism, and six others have taken hold of the truth and are keeping the Sabbath. Some had commenced before I came; others started at these meetings. The church now numbers twenty-three members, and there are thirty-one Sabbath-keepers who meet together to worship. Bro. C. Nelson is their elder.

I am now on my way to Brown Co., where I intend to labor till the Iowa Camp-meeting.

JOHN G. MATTESON.

Meriden, Minn., May 16, 1876.

MICHIGAN.

WE are happy to learn through Bro. Frisbie, of a good work accomplished by Bro. Daniels in Spring Arbor. Twenty-eight have commenced the observance of the Sabbath, and eleven have handed in their names for baptism.

ILLINOIS.

FEB. 8 to April 3, labored in Southern Illinois. In Wayne County, visited several families. Bro. G. F. Shonk and myself preached eleven times; held three social meetings, immersed three; and one sister and her daughter commenced to observe the Sabbath. The class-leader of the M. E. church in Jeffersonville had decided to keep the fourth command; but his minister, not "doing" nor "teaching" the same (Matt. 5:19) advised him to wait. Read Acts 24:25. We still hope for him.

Scattered brethren and sisters, read this: Four years since Bro. and Sr. Herald came from Ohio to Jefferson County, Illinois. They said but little, but tried to live the present truth before their neighbors. The following is the result: An interest was created in the minds of the inhabitants with reference to the Sabbath day. The question came before the Sunday-school, and several decided to observe the Lord's rest-day. Opposition was raised, but it proved fruitless. Eld. J. B. Logan, formerly of the M. E. church, but who had lately taken his stand in defense of the Sabbath, engaged in a discussion with a Disciple minister, and our friends were confirmed.

By invitation, Bro. Shonk and myself went to Bro. Herald's vicinity to render some aid. Together, we spoke about sixty-five times in two school-districts. Held several Sabbath, social and business meetings, baptized twelve, and organized a church of fifteen members. Bro. Wm. Herald was chosen leader, and Bro. Jas. H. Richards, church clerk. For the present their s. b. pledge is \$78.00 per year. We also organized a Sabbath-school, and sold about twenty dollars' worth of books. The majority of our brethren and sisters joined the Tract Society. Although this little church at Webber Grove is financially poor, yet, if they will maintain their first zeal, I shall hope for their success.

April 6, came to Woodburn and stopped over one Sabbath. Held several meetings, and at one of these we celebrated our dear Saviour's death. Received in pledges and cash \$20.00 on our State T. & M. Society debt. Systematic Benevolence was renewed. They paid to the treasury, by my hand, \$27.85. Oh! that all the friends of the cause in Illinois would perform their whole duty respecting giving. Paul says, "Let all things be done . . . in order." Instead of "order," I have found the following: Some pay their s. b. into the New England Conference treasury; one brother holds his membership in N. Y., lives in Illinois, and pays his "Systematic" at Battle Creek. Some live in Illinois, but hold their membership in Wisconsin and pay their s. b. into that treasury. But what is worst of all, we find cases where brethren and sisters have left our Conference with a large s. b. pledge unpaid! Comparatively, it is a small matter where we pay our financial vows; but to rob God in tithes and offerings is fearful!

Emigrating brethren and sisters should take letters of commendation; and churches

receiving them ought to require of the such letters or request them to stand on side till they develop a suitable character to be received. None should receive letters who leave their residence while in debt on their s. b. fund. Where we reside, the place to hold our church members (whenever practicable), and there should sacrifice and labor for the furtherance of the good cause.

G. W. COLCORD.

NORTH-EASTERN MISSOURI.

LABORED in Greensburg and vicinity from April 26 to May 14, giving in all, ninety discourses. Congregations were generally large, and interest good. The people had a desire to hear. By the careful and judicious efforts of Bro. H. Wren, the present truth was introduced into this part of the State, and some of the best minds have embraced it—persons of good moral and religious influence, though generally poor in this world's goods.

Organized a church, sixteen signing covenant. Eleven were baptized, and some others are keeping the Sabbath. Introduced to them the idea of s. b., which they were ready to adopt, and appear willing to assist in the work all they can.

J. H. ROGERS.

Hamilton, Mo., May 19.

LINNEUS, AROOSTOOK CO., ME.

ON returning to this place, I find that that came out to obey the truth still firm. None have given up, and I rejoice to see some progress in the right direction. I hope to see the work of reform go forward until all shall see the importance of leaving off the use of those things which are injurious.

Truly I feel that the Lord has raised some good souls to be witnesses for the truth here, and I hope to see still others become interested, and take hold of his commands. The roads have been very bad, but are now improving. Some are just beginning to work their farms. It is very cold and backward here this spring.

J. B. GOODRICH.

May 16, 1876.

MICHIGAN.

MATTAWAN.

I MET with the brethren at this place May 6, 7; held five meetings with them, organized a church of six members; others will join them soon. One was baptized. Bro. W. S. Dailey was chosen and ordained elder. Systematic Benevolence was ranged, amounting to \$41.60.

KENDALL.

Held meeting with the brethren here May 8. There have been trials existing here since the organization of this church two years ago, mainly because of the inconsistent course of some who had professed the truth for upwards of twenty years. I found them in a discouraged condition. s. b. was almost wholly discontinued. Our meeting was quite satisfactory. There was a disposition manifested on the part of those present to go forward unitedly. I organized s. b., and every one took a part. Our meeting closed with a hopeful state feeling. I hope these brethren will learn from the past, and not let the enemy get the victory over them the second time.

DOUGLAS.

Held six meetings with the friends of the truth at this place, May 12-15. Our meetings were of an encouraging nature. There has been a scattering influence at this place for nearly twenty years; but a few have held to the truth, hoping for better times. The Methodists kindly granted us the use of their house of worship, and took of their appointment to accommodate us. The house was well filled Sunday morning and crowded in the evening with as attentive a congregation as it has ever been my privilege to address. Organized a church of eleven members. Bro. Wm. W. Nett was ordained elder; and s. b. was ranged, amounting to \$150.00.

The director of Dist. No. 4 was with me at this meeting, and a T. & M. Society was organized, all but one becoming members. If these brethren walk in the light that God has so graciously let shine upon them, I see no reason why there may not be an influence among them that will gather others into the truth.

H. M. KENYON.

Allegan, Mich., May 18, 1876.

