

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

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MEETING AND PARTING. How little we know of each other! As we meet here awhile and then part; addre 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, fet how little we know of each other, In this journey of life, here below. b, how little we know of each other!

Of the erring we meet on the way; Whow 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; h, how little we know as we pass them, How much we might aid in the fight.

, how little we know of each other! Though we mingle in life's bustling throng; Now, there's music and laughter, and song, But we see not the wounds deeply hidden; Neath the covering so joyous and bright, Sh, how little we know of each other; How little we aid in the right.

low 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, here—there, we shall know one another! The Father's dear children, at home! - **Se**l. 1.5

The Sermon.

Marge these therefore, before God, and the Lord Jeans Chris thal judge the quick and the dead at his appearing and hi dom; PREACH THE WORD. 2 Tim. 4:1,2.

THE FOUNDATION OF GOD STAND-ETH SURE."

BY ELD. JOHN G. MATTESON.

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

CHRIST died to save his people from irsins. He is our great example. His tsteps are found only in the path of vir He bids his disciples follow him.

voice is distinct from all other voices. ly sheep hear my voice, and I know m, and they follow me. And I give to them eternal life; and they shall er perish; neither shall any man pluck they might obtain eternal glory. en out of my hand." John 10:27, 28 he chief object of all Bible truth is to d men to believe in Christ and follow Farnswor H Dayt Sc, E Ols C Wilk dams 1.0 25, Conr N F Lym 4.00, N Niman 10 J Carrfo J Carrfo m, thus preparing them for the kingdom Heaven. In this direction, the apostle res us excellent instruction in the chapfrom which we have already quoted. t us further listen attentively to his ords. c, L A P 2.00, W ttrell 1. ings that thou hast heard of me among my witnesses, the same commit thou to thful men, who shall be able to teach hers also. Thou therefore endure hardos Newm us, as a good soldier of Jesus Christ." 2 m. 2:1-3. This epistle was written from H L Risone, when Paul was brought before Nero 0, Alles a second time. The time of lits death e second time. The time of his death as near. His noble life would soon be ded. He would be removed from the ison to the scaffold. But these facts did is seem to rest heavily on his mind. His s 2.10. The founder of the Christian religion was .00. s uttered no complaints. No lamenta- brought up with a poor family. He worked ms went forth from his pen. The bur- at a humble trade most of his time on earth. that rested upon him was of a different He had a greater and more important misture. He had offered his life in the serv- sion to accomplish than any other public of the gospel, and he desired greatly teacher who has appeared in the world.

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

The apostle points out three things specially 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 implicit-

ly. 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 evildoer, 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

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 Thou therefore, my son, be strong in fire, and served as torches to illuminate the grace that is in Christ Jesus. And the sensual festivals of the cruel tyrant Nero. Their most active leader, Paul, was mean-while 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.

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 Chris-tian 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 | man that asks of the hope that is in them, m streams of plood un 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 founda-tion of God. Real life in Christ and com-

NUMBER 22.

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 impréssions 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 We all and fear. 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 everv 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

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THE REVIEW AND HERALD.

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 commandment¹ 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 hights 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 deter mined 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 priv-ilege to elaim more blessings from the

The second one I heard from sister White meeting I have attended. I have anwas from the text, 'Except ye be converted, ticipated this blessed privilege for several and become as little children, ye shall not weeks, and have felt great joy in coming enter into the kingdom of Heaven.' This here to meet with the Lord's people. discourse seemed to apply to me. I needed it, and I am trying to improve according to feel thankful for the blessing which has been poured out upon this people. I want its precepts by humbling my heart before to shout glory when I shall see the Lord God." A sister said, "This is a blessed priv-ilege for me. I have been among the lonely ones for fourteen years, trying to do 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 my duty without the encouragement of of the truth. It has been but a little time mingling with the people of God. I have that I have kept the commandments of 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, God. I have not for one moment felt a doubt of the truth." A sister said, "I am thankful that God overcome, and finally wear the crown of imsent the truth to me. I am determined to mortal life." overcome by the grace of God and have a home in the kingdom." Another sister said, "I am truly thankful A sister said, "Praise the Lord! I want for this blessed privilege. One year ago to be a meek follower of my Saviour, and the Lord sent his precious truth to me. know for myself how to perform every praise his name that I ever received this light. I want to be faithful in every duty duty. Jesus loves me. I love the truth. I want, through grace, to overcome all my and receive the reward at last.' Still another sister said, "I feel thankful sins and be right with God and have the crown of life." to God for the light of truth and for his presence here. I feel that my wisdom is A brother said, "I have strayed from my Heavenly Father and earnestly desire to all weakness, but I pray God to make my influence such as will lead others to a return and overcome my evil ways." knowledge of the truth. The Lord has A sister said, "I thank God that I see so blessed me with his Holy Spirit, and my many witnesses for the truth. I love you all. I love the truth. I love my Heavenly heart is made glad by the promise of eter-Father. Praise his holy name! 'Praise al life."

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."

Å 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 discour-aged 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 We know that Jesus loves us and wav. 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

at 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 f us that our daily walk accords with our profession."

A brother said, "I am thankful for the coodness of God; I have received a bless ng on this camp-ground. I have thought t 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 Lord. I can and must step out by faith into a clearer knowledge of the truth and a time to waken out of sleeps. This first deeper love of God." ermon roused me and did my soul good. A brother said, "This is the first camp-

A German brother said, "I am thankful In consequence of this earnest study, I 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 knowl edge 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.] 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 Creck 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 hap piness in the path to immortal life.'

Still another said, "I am thankful 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. 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 Christ has done great things for me. 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 stumblingblock 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 com-

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

LIVING AFTER THE FLESH.

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

While on his circuit visiting from he to house, inquiring into the spiritual fare of his flock and neighbors, he ca upon a certain lady somewhat advanced life and one who had been for years a fessor of religion. He found her sitt by the fire-place smoking her pipe, an ently in trouble and deep study. She been weeping. There were evidences want and a great lack of thrift about house. The family consisted mainly husband, wife, and several nearly in grown boys, all of whom used tobacco. The family were poor; they had alw been poor; and to add to their trouble rich, money-lending, money-grabbing ne bor, who had mortgaged their little fa was about to foreclose said mortgage, cause them suffering. This was the c of her recent weeping. At first, the n ister said but little, but sat in compara silence listening to the woman's tak woes. After she was through he turned her and said, "Well, sister, there is thing about it, your weeping will do good. It will neither soften the hard h of your neighbor, nor will it give you p of mind or supply your needs. Buy yourself and husband and boys would throw away your pipes and tobacco, few years you would save enough to be farm and be out of debt." But the wor in reply said, "You would not deprive of all the comfort we take in this we would you?" As though the Chris could find more comfort in the bowl pipe or the bottom of a tea-cup, than in blessed hope of the gospel and the templation of divine things.

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

THE LAW OF GOD.

In the Catechism of the Wesle Methodists of Canada, compiled by c the Conference, and published in ronto, in 1868, for the use of families schools connected with that body, we f the following questions and answers ative to the law of God which, doubt would be of interest to the readers of Review:-

'What is the law of God?

"The law of God is his will, respect nandr mankind in general, both as to what 4 O1

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menced to keep the Sabbath. I believe in are to do, and to leave undone. 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.

"Where is the law of God to found ?

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

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

"The Scriptures say of the excellency the law of God that 'the law is holy, a the commandment holy, and just, a

good.' (Rom. 7:12.) "Did not Jesus Christ sum up t whole law of God in two great co mandments? "Ď nve br we sh "St

"Jesus Christ summed up the whole la but o of God in these two great commandment fall in namely,--- 'Thou shalt love the Lord # whos * God with all thy heart, and with all the soul, and with all thy mind. This is t yet of James first and great commandment. And t On second is like unto it, Thou shalt love to the fo neighbor as thyself. On these two con "M mandments hang all the law and the property. Matt. 22: 37-40. " E curse.

"Have we not a larger summary come the law of God also in the Scripture "In the Scriptures we have a larger su death " T.

JUNE 1, 1876.]

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hary of the law of God contained in the I b estion m commandments, first written by the nger of God on two tables of stone, and that ven to Moses, but now recorded in the ise th ventieth chapter of the book of Exodus. ed me "Have these ten commandments any

articular name? "The particular name by which these

a commandments are called is the moral w, as in substance containing all the ral duties required of all mankind in e Scriptures; and they are called the ral law also, to distinguish them from elaws given by God to the children of ael respecting the ceremonies of religus worship, and their political duties, hich were chiefly binding upon the Iselites only. "Repeat the ten commandments."

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

"What do you chiefly learn by these mmandments?

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

"What is your duty toward God? "My duty toward God is to believe in im, to fear him, and to love him with all wheart, with all my mind, with all my oul, and with all my strength; to worship , to give him thanks, to put my whole fust in him, to eall upon him, to honor his bly name, his Sabbath, and his word, and serve him truly all the days of my life. "What is your duty toward your eighbor?

"My duty toward my neighbor is to we him as myself, and to do to all men as would they should do unto me; to love, mor, and succor my father and mother: to order myself lowly and reverently all my betters; to hurt nobody by word rdeed; to be true and just in all my dealngs; to bear no malice nor hatred in my eart; to keep my hands from picking and lealing, and my tongue from evil-speaking, ing, and slandering; to keep my body in mperanee, soberness, and chastity; not covet or desire other men's goods; but labor to get my own living, and to so o my duty in that state of life unto which shall please God to eall me.

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

"The other information which the Scriptregives us respecting the law of God is hat these ten commandments are further plained and enforced, and the principles ley contain applied to various duties and

ases, both in the Old and the New Testa-ment. "Where is this further explanation ind enforcement given in particular? "The law of God is further explained nd enforced, and its principles applied to arious duties and uses, particularly in our ord's sermon on the mount, and his disourses at other times, where he explains he extensive meaning of the moral law, nd enjoins its observance upon all his disuples to the end of time. Matt. 5: 18: Think not that I am come to destroy the aw, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto jou, Till heaven and earth pass, one jot or me tittle shall in no wise pass from the s of the We find further on the We find further on this subject as fol-

"What explanations of the ten comspecting mandments do we find in the New Tes-

hat the tament? pardon of sin to those who have transgressed it?

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"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 eurse 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 eurse 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 The Sabbath precept is binding just as much as the other nine. And with Paul we ean 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 eonviction 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 Seripture as given by their pastors, without onee searching for the evidences of its truthfulness. Is this wise? Of course you have unbounded eonfidence 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 evidenees; 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 seriptural 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 saered 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 Jcwish Sabbath and no other. Matt. 12:12. Mr. Smith is of the opinion that Christ or the apostles ehanged 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 | thou, O tower of the flock, the stronghold 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 eoming 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

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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 Seriptures 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 Seriptures. 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 uprigh 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 afflieted. and have found nothing of earth's pleasures in which to delight. But blessed are those who have endured such things for right eousness' 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 eannot be answered for in Heaven God's will is done perfectly. and so it will be on the earth when th wicked are no more. Then "all the earth shall be filled with the glory of the Lord." Num. 14:21. Then "the meek shall in herit the earth; and shall delight them selves in the abundance of peace." Ps. 37:10, 11.

Christ has promised that the meek shall inherit the earth; but this is disputed a the present day by some of his professed followers. They teach that the earth will be burned up-put out of existence; 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 ereated the heavens: God himself that formed the earth and made it, he hath established it he ereated 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

of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall eome to the daughter of Jerusa lem." 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 east; 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 wieked 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 Isaae, 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." new earth will be adorned with beautiful trees and lovely flowers. Even the most desolate places of this earth will then bloom like the ehoicest 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 sacrifiees to pass the few remaining years of their lives in a fairer elime. 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 riehes that God has in store for those that love him? Who is not willing to make saerifiees 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

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Our Lord hath explained the law of God by teaching us that the ten commandments do not only forbid sin in outward d in the actions, but also in the thoughts and purposes nd New of the mind. Matt 5:21, 22: 'It was said by hem of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of encythe judgment. But I say unto you, that lency ownosoever is angry with his brother with-oly, an out a eause shall be in danger of the judgist, and ment,' etc.

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

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

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

ger sun "Does the law of God promise the

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 seripture 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 con-dition; 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 meditates most on divine truth that will gave himself to redeem fallen man, and to prove the ehoicest, wisest, strongest Chris-him the first dominion is promised: "And tian.

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 eannot 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

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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. After that very pleasant and timely meeting was past, then came up nine hundred and ninety-nine important matters relative to the best good of our Publishing work, Missions, College, and the like. never worked more hours in the day. W never labored with as little sleep, or crowded waking hours with mental and physical activity, as during the past eight weeks.

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 aforenamed. God is good. But these words do not express the present state of our mind and heart touching the gracious dealings of the All-wise and Merciful. Should we say that he is supremely good, the point is not reached. And when we say that he is inexpressibly good, we confess that human language can never tell the story of love, mercy, and goodness of God, through Jesus Christ, which the repenting, obedient, and trusting mortal shares. The goodness of God will find full expression only in the songs and hallelujahs of the ransomed and sin less in the eternal ages.

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. How solemn was the hour when Elder U. Smith, before a full house, dedicated the roll containing the confessions, pledges, and the names, with the gold pen, and the ink fountain, which had been used to draw the articles, and with which each name had been signed, to be laid up as a memorial !

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. We love to have full confidence in fellow-laborers and friends. And when forced to let go that confidence it is hard to confide again. But under the circumstances it would be cruel to question the faithfulness and integrity of our people at Battle Creek in the absence of the clearest evidences of unfaithfulness. 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. And at the time of the great revival in September, Eld. Smith, Prof. Brownsberger, Dr. Kellogg, Mrs. W., and the writer entered into a solemn covenant before God to stand together for the right. We had retired to a grove a few miles from the city to enjoy a season of prayer. The Lord met us there. For want of time and tools to engrave the covenant upon the grand oak, we cut five notches in the sapling to mark the place where the covenant was made by the five.

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. As proof of this we cite the disappointments and failures of most of those who have come from the different States as helpers in the cause.

The past eight weeks we have labored most pleasantly with Eld. Smith. He has worked excessively hard since the close of last campmeeting 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 He manages the HEALTH REFORMER point. 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. The doctor has an extensive and important field of usefulness, and with the blessing of God will be both happy and successful.

Prof. Brownsberger is very happy and hopeful in his work. Prof. Bell and the lady teachrs 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-meet ing 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 campmeetings, and have time to use the pen. More next week. J. W.

CONFIDENCE.

TEAT 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.

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 faultfinder, 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 that 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.

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salem. Two tribes only, as tribes, Judah Benjamin, acknowledged the heavenly to and availed themselves of the opportunity fered. The majority of the other tribes to remain in their iniquity, and to abide st the land of the heathen. But some of all tribes joined themselves to the returning pany, so that all Israel was represented, an the tribes were perpetuated in Judea after captivity. Hence the idea sometimes adva that there are ten lost tribes which are to b stored at some time in the future, is a fig of the imagination.

Forty-two thousand, three hundred and persons, enough to people quite a respec city, returned under the proclamation of Cr to the site of Jerusalem, to rebuild the hou the Lord. And the sacred vessels which ers give been taken away were also restored. Fifty years after the complete destruction of the temple the foundation of the second was laid Zerubbabel. 'The prophets, Haggai and Za riah encouraged the builders. Ez. 5 :1 ; 6 Hindered fifteen years through the influence the Samaritans, and others, it was at length ished and dedicated in the sixth year of Da Hystaspes, B. c. 515, twenty-one years after commencement.

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

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

What had become of the ark? Upon this qu Extern tion there has been expended much conjectiv ration e," sa That it was not carried to Babylon is general ld str admitted; as, if it had been, it would have be brought back with the other sacred treasu it was which had been carried thither. Ez. 1:8-1 gold, s It is supposed by some that it was hid awaya cted su the be preserved by Jeremiah. To sustain this vi reference is made to the book of Maccaba being which contains the following account of the m m the ter :a dista

Jeremy the prophet "being warned of Go ow; fo gold, Thus y commanded the tabernacle and the ark to with him, as he went forth into the mounts where Moses climbed up, and saw the heritage God. And when Jeremy came thither he four divine an hollow cave, wherein he laid the taberna nctuar crifice inted and the ark, and the altar of incense, and stopped the door. And some of those that h not find it. Which when Jeremy perceived, then we blamed them, saying, As for this place it shares their be unknown until the time that God gather h lowed him came to mark the way, but they con ve fro neir in people again together, and receive them un mercy." 2 Mac. 2:4-7. And from this latit om hin our ho expression some have inferred that it is to'l discovered and brought forth again before the end.

irit a "Most of the Jews will have it," says Pri ad bec deaux, "that king Josiah being foretold b nd as Huldah the prophetess, that the temple, speedil otster after his death, would be destroyed, caused the nich h ark to be put in a vault under ground, whice decla Solomon, foreseeing this destruction, had cause imple of purpose to be built for the preserving of it one s For proof they produce 2 Chron. 35:3. But In the Prideaux argues that "these words import provided by the prideaux argues that "these words import provided by the prideaux argues that "these words import provided by the prideaux argues that "these words import provided by the prideaux argues that "these words import provided by the prideaux argues that "these words import prideaux argues that "the prideaux argues that "these words import prideaux argues that "the prideaux argues that the prideaux argue orldly more than that Manasseh or Ammon having rewhen a moved the ark from where it ought to have stood nd the Josiah commanded it again to be restored to it of proper place." ent in These are, perhaps, but little more than converte th jectures. And while there seems to be an im oane probability that God would permit any work of A fe his own hands, like the writing on the tables the decalogue, to be destroyed by the hands of wicked men, there does not appear any positive fus proof that the ark and its contents were not de the ter stroyed with the temple, as were, probably, the plind s shew-bread table and the golden candlestick. The want of the ark was, however, supplied is on as to the outward form ; for an ark was made of ailded the same shape and dimensions as the first, and prang placed in its appropriate position in the second poor temple (Lightfoot on the Temple, c. 15, s. 4) Fuins. but it contained no tables of the law, there was p. 70, no appearance of the divine glory over it, and day of

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T

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

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

THE SANCTUARY.

J. W.

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

The Urim and Thummim. These were the and fi therein, whose ever would might return to Jeru- third object specified as wanting in the second Sta

mon's

no oracular answers were given from it.

[0. 22.] JUNE 1, 1876.]

mple. What were they? Prideaux concludes Judah a only tok rtunity (ribes ch bide still e of all f rning co ted, and a after s advance re to be a figmentical and ambiguous, but always clear and d and six respectat ı of Cyri he house which h Fifty to sgiven by Urim and Thummim were always rand manifest, and their truth ever certain infallible. As to the use which was made the Urim and Thummim, it was to ask counof the fa was laid and Zach of God in difficult and momentous cases re-:1:6:1ifluence

it well be supposed, became, during this length fit of Dari rs after e respect nised th o it, in th sire of a

3mple ? 🕽 first hou the sam upon th of the d ry of th is. The ; namely was upo e. 3. Th e from th

this ques onjecture generall have been

l, which ideclare, not in anger, but in sorrow, that the d caused mple should be thrown down, so that not one

the words meant "only the divine virtue power given to the breastplate in its conse-tion of obtaining an oracular answer from d whenever counsel was asked of him by the i priest with it on, in such manner as his addid direct; and that the names Urim and ummim were given hereto, only to denote clearness and perfection which these oracuanswers always carried with them ; for these vers were not, like the heathen oracles, enighifest; not such as did ever fall short of peron, either of fullness in the answer, or cer-ty in the truth of it. And hence it is that Septuagint translate Urim and Thummim by words delosin kai aletheian, i. e., manifestaand truth, because all these oracular an-

ng to the whole state of Israel."-Connexion,

in many respects sadly in need of repairs. emupon Herod the Great, to ingratiate himinto the favor of the Jews, conceived the idea muilding it throughout. The old temple was ed down to its foundation, and the building the new one commenced B. c. 19. It was temple to which the Jews referred when

said to the Saviour at his first passover in said to the Savidi at his hist passo of in spring of A. D. 28, "Forty and six years was temple in building." John 2:20. It had completed the year before, A. D. 27, the year in which Christ commenced his public ustry. To this temple, according to the prophof Haggai, the Desire of all nations had now Happy would it have been for the Jews if, wing the time of their visitation, they had wed him as their Lord, and owned his mis-

atternally, this building was at once the adation and envy of the world. "Its appeara," says Josephus, "had everything that distrike the mind and astonish the sight; away and ited such a dazzling effulgence, that the eye this vier the beholder was obliged to turn away from Maccabee heing no more able to sustain its radio f the mate in the splendor of the l of God w; for where it was not decorated with plates rk to gradd, it was extremely white and glistening." adistance like a huge mountain covered with mountain Thus we are brought to the time of our Sav-neritage of That covenant which had its ordinances heritage of a That covenant which had its ordinances the found divine service in connection with "a worldly abernade divine service in connection with "a worldly abernade divergence of the sanctuary that foll meters are about to be offered. The Lord was hey could aged in his solemn mission of love to man. beived, he have gathered them, to enlight-e it shall their blindness, heal their backslidings, and ather his is from destruction. But they would not, em unter in incorrigible resistance at length wrung his latter in him the mournful lamentation, "Behold is to be a house is left unto you desolate." Matt. efore the 37, 38. Yes, their beautiful house, the writ and presence of God driven therefrom, ays Pri, declare, not in anger. but in some

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.

THE REVIEW

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 honied 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. CANBIGHT. Memphis, Tenn.

AND HERALD.

this. Sheel 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 grayheaded 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 Lebanón, saying, Since thou art láid 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, sheel, 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 yè 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, horoughly furnished unto all good 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 my self, 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. Quanity 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?

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 Asiatie 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 aith of the Mussulman teaches him that Para dise 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.

a caused mple should be thrown down, so that not one g of it." one should be left upon another.
But In the purpose of God, the services of this port no oldly sanctuary were now at an end. And aving return amid the startling scenes, the darkness ve stood, at the earthquake, that attended the crucifixed to its nof the Son of God, unseen hands violently matin twain the magnificent vail that hung behan connect the holy of holies, its services came really an immune end; for they were no longer of any virtue. Work of A few short years sufficed to bring the literal fillment of our Lord's prediction. The armies hands of Rome environed Jerusalem. The city fell. positive this desired to spare so gorgeous a trophy as a not desta temple, but a Roman soldier, impelled by a ably, the find spirit of infatuation, or perhaps by a distick. The impulse, climbing upon the shoulders of supplied scomrade, thrust a blazing firebrand into the made of added lattice of the porch. The flames at once rst, and prang up. No power could then save it. It second in lay a melted, shattered, hissing mass of , s. 4) ; Juins. And the date of this destruction, in A. nere was 170, falls upon the same month, and the same it, and by of the month, as the destruction of Solo-

ere the and fifty-eight years before.

HELL.

THE term hell, in every instance of its occurrence in the common version of the Old Testa-' ment, 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 sheel, 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. second Standing here at the conclusion of its earthly But there could be no reasonable objection to their pleasure. The Christian should eat,

Many who profess to love the Lord appear to live simply to eat, drink, dress, sleep, and take 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 worshiping the Lord, Who once in heathen darkness bowed; And to myself I said, "How noble is the work of those 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 ; "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 offtimes 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 cut the way for you."

I woke, and lo! 't was 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 doubt less 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 Bro. Osborn has sacrificed much and laheld. Bro. Osborn had just received his borcd hard to accomplish what has been new tent, which we pitched in a beautiful done. He is a faithful man, and should grove of large shade trees, on the farm of have the full confidence and support of the Bro. Barr, five miles from town. About brethren and sisters. 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-kcepers. They are very much warded. 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 brethren. meeting; nearly every one took part. It did my heart good to hear them tell of April 24, I started for Minnesota. Held their love for the present truth. Almost all of them were Southern people; some of Freeborn Co. about a week and a half. This them had been slaveholders and rebels labor was timely, and the Lord helped and during the war, with strong feelings against the Northern people. But now they have some of the better way, and others have laid all these things aside. We found also commenced to obey the truth. Bro. them just as warm-hearted, confiding, and Hans Rasmussen was chosen and ordained true as our Northern people. So far as I clder. Some of these brethren have made can see, they are as ready to hear us and hard times for themselves in the past, but

learn the truth from us as though we were Southerners.

There is some feeling yct, 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 agree that the way is now fully open for that work, if persons can be found to do it.

Wc filled up all the time Sabbath speak ing on various practical duties. At 5 P. M. I spoke to the unconverted and to those desiring baptism. There was much feel ing, 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 audi ence 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 at tention. Eld. Osborn spoke in the after-noon. 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 funcral.

After this we attended to the various du ties 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 for ward 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. Hc now goes out with the new tent. Bro. R. G. Garrett. a Baptist minister, has heartily embraced the message. We hope hc 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.

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

This week I have labored with the Danish brethren in Steele Co. These werc 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 day-time. The Spirit of God had free course as well as the truth, and all seemed to wake up. Ninc 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 Sabbathkeepers 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 JOHN G. MATTESON. meeting. Meriden, Minn., May 16, 1876.

MICHIGAN.

WE are happy to learn through Bro. Fris bie, 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 Opposition was raised, but it rest-day. proved fruitless. Eld. J. B. Logan, for merly 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 Together, we spoke about some aid. 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 the victory over them the second time.

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receiving them ought to require of the BEP such letters or request them to stand a side till they develop a suitable charac Тнь to be received. None should receive Cenne ters who leave their residence while in de on their s. B. fund. Where we reside the place to hold our church members (whenever practicable), and there ethto By should sacrifice and labor for the furthere S ance of the good cause. Eid

G. W. COLCORD

NORTH-EASTERN MISSOURI.

LABORED in Greensburg and vicinity fr April 26 to May 14, giving in all, ninet April 20 to May 14, giving in all, ninet discourses. Congregations were general large, and interest good. The people has a desire to hear. By the careful and ju cious efforts of Bro. H. Wren, the press truth was introduced into this part of t State, and some of the best minds have braced it—persons of good moral and ligious influence though concerdly account ligious influence, though generally poor this world's goods.

Organized a church, sixteen signing covenant. Eleven were baptized, and so others are keeping the Sabbath. In duced to them the idea of s. s., which the were ready to adopt, and appear willing 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 the that came out to obey the truth still fi None have given up, and I rejoice to some progress in the right direction hope to see the work of reform go forward until all shall see the importance of leavi off the use of those things which are in rions.

Truly I feel that the Lord has raised some good souls to be witnesses for truth herc, and I hope to see still oth become interested, and take hold to ob his commands. The roads have been we bad, but are now improving. Some just beginning to work their farms. If very cold and backward here this sprin J. B. GOODRICH

May 16, 1876.

MICHIGAN.

MATTAWAN.

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

KENDALL.

Held meeting with the brethren h May 8. There have been trials exist here since the organization of this chu two years ago, mainly because of the inc sistent course of some who had profess the truth for upwards of twenty years, found them in a discouraged conditions, B. was almost wholly discontinued. meeting was quite satisfactory. There a disposition manifested on the part those present to go forward unitedly. organized s. B., and every one took a pa Our meeting closed with a hopeful state feeling. I hope these brothren will lea from the past, and not let the enemy

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D. M. CANRIGHT. Mammoth Cave, Ky., May 23.

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

zeai, 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." In-stead 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. plcdge unpaid! Comparatively, it is a small matter where we pay our financial vows; but to rob God in tithes and offer-influence among them that will gath ings is fearful!

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

DOUGLAS.

Held six meetings with the friends truth at this place, May 12-15. Our maings were of an encouraging nature. The has been a scattering influence at this pla for nearly twenty years; but a few ha and 86,95 Mo held to the truth, hoping for better time The Methodists kindly granted us the u of their house of worship, and took their appointment to accommodate The house was well filled Sunday morning and crowded in the evening with as atten ive a congregation as it has ever been n privilege to address. Organized a chur of eleven members. Bro. Wm. W. Bu nett was ordained elder; and s. B. was a ranged, amounting to \$150.00.

The director of Dist. No. 4 was with m ORG at this meeting, and a T. & M. Society w organized, all but one becoming member If these brothren walk in the light the Sund man. secre others into the truth.

H. M. KENYON. Allegan, Mich., May 18, 1876.

SEPORT OF THE KY. AND TENN. e of the CONFERENCE. stand of charac

THE S. D. Adventists of Kentucky and eceive le nnessee met at Bro. David Barr's in Elizaile in de thtown, Hardin Co., Ky., at 9 A. M., May > reside 1876. Prayer by Eld. Canright. embersh

By a unanimous vote a Conference for there States of Kentucky and Tennesee was ie furthe ganized.

Eld. D. M. Canright was elected chair-OLCORD. m, and R. G. Garrett, secretary.

S. Milton and J. A. Garrett were appoint-)URI. a committee to nominate officers for the inference. A Constitution similar to that cinity fro other States was adopted. l, ninete

Letters were presented, and delegates) general represent from the following churches: eople ha gefield Junction, Tenn.; Ridge, Tenn.; wder Mills, Ky.; Elizabethtown, Ky.; and ju he prese ingville, Ky.; No. of churches, 5, memart of t whip, 53; s. s. pledged per year, \$343,00. Appointed Eld. D. M. Canright and P. s have e al and Williams Committee on Resolutions. lly poor

SECOND SESSION.

igning fi Second session opened May 21, 10 A. M.; l, and son yer by Eld. Osborn. Report of last meet-g read. Received report of Nominating h. Int which the amittee. willing

The following officers were elected: Pres ent, S. Osborn; Secretary, Bettie Coombs; ressurer, David Barr; Conference Com-ROGERS ittee, S. Osborn, P. A. Williams, J. S. lilton.

THIRD SESSION.

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Third session convened May 21, 5, P prayer by Eld. Canright. Report of find the still fire oming session read.

Voted, To give Bro. S. Osborn credenpice to 🕯 s and license to R. G. Garrett. rection. to forward

The following resolutions were then issed :

Resolved, That we hereby express our h are inj attude for what the General Conference sdone in sending us a tent, means, help, s raised u d advice, to aid in the work of present ses for h still other th in this part of the field.

Resolved, That we hereby request to be mitted into the General Conference at d to obe been ver Some a rms. It next annual session.

Resolved, That if it be agreeable to the meral Conference, we do invite Eld his spring to. I. Butler to come and labor in this ODRICH. inference this season.

> Resolved, That we appreciate the sacrims made and labors performed by Bro born in building up the work in this mference, and we hereby pledge our ves to stand by him, and support him in work with our prayers, our hearty co eration, and our means.

Resolved, That the pledges made for ers; other purchase of the tent be appropriated to s baptize ning the tent this season, and that the d ordaine bscribers are requested to pay in fifty per nt of their subscriptions immediately.

Resolved, That we endorse the plan of stematic Benevolence as taught by S. D. dventists; that we will carry it out ourthren he lres; and that we urge all within the ls existin unds of this Conference, whether memhis churd rs of churches or scattered believers, to mediately carry out this plan, as the Conthe inco professe years. mance is in much need of the means.

S. OSBORN, Pres. condition BETTIE COOMBS, Sec. ued. On

There we

WARTERLY REPORT OF MO. T. & M. SOCIETY.

ook a par ful state of ONLY three of the five districts reported. will lear owing the following results:enemy gé

No. of families visited, 91; No. of letters time.

for a T. & M. Society, he having first fully set forth the object and duties of the same. Brn. A. Swaden, Jas. Cornell, and J. E. Rust, were appointed as said committee.

The committee, after consultation, recommended Bro. A. B. Rust for director, and Bro. E. G. Rust for secretary and librarian. On vote, they were unanimously elected.

Thirty-two members were received into the Society on the receipt of the usual inition fee, \$1.00.

Donations to the amount of \$69.00 were pledged by the brethren and sisters with manimous good feeling.

First quarterly meeting was appointed for the first Sabbath and Sunday in July.

Adjourned. D. M. CANRIGHT, Chairman. E. G. RUST, Sec.

HO FOR THE MUSTER!

ONE of the most encouraging features of our tract work is the promptness of our brethren and sisters in responding to the quarterly calls, where the people of God meet for the transaction of business pertaining to their eternal welfare, and to devise ways and means to advance the cause of God, preparatory to the coming of Christ. It is at these quarterly meetings that we obtain a knowledge of the workings of the T. & M. Society, which has heretofore been acknowledged as an auxiliary toward sounding the proclamation of the third angel. Time and means spent in attending these gatherings are well and profitably spent. We want to go with a willing heart and a superabundant liberality. Ex. 35:5-7; 2 Cor. 8:2. 3.

Time is hastening; the rays of light must penetrate the gross darkness which shuts out the truth from many an honest heart, and we must understand the best possible mode of operating against our wily foe. At these meetings we obtain a knowledge of the tract work, which can be obtained in no other way. Let us avail ourselves of these privileges, and get a bet-ter fitting up for the general muster to come off in a few days.

The Lord is witnessing to every step taken for the advancement of his truth upon the earth. It is a noble work in which to be engaged. The nearer we draw to the closing scenes of probation the greater interest will be manifested among the people of God. They will exhibit a vehement desire to acquaint themselves with this missionary work so essential in disseminating light and truth, in tearing down the enemy's strongholds, and in clearing away prejudice, thus opening the way for the servants of God when entering new fields with their cloth meeting-house.

Come, brethren and sisters, to this quarterly gathering. We expect a feast of fat things. We expect to meet the Lord there; also his servants, Elds. Haskell and Robinson, to feed us with that spiritual food for which our souls are starving. Nearly two weeks are left for prayer, by which to make a preparation of heart for this meeting. There is ample time for us to exchange our old looking-glasses for new ones. If upon their polished surface, they bear record of much labor they will be the more readily received by our secretary, sister E. Palmer, 5 Wadleigh place, Boston, Mass., who will in due time forward a new Brethren and sisters, fail not to atone. tend the T. & M. meeting of June 4, 1876.

the Society in such a manner that whenever the President or directors wish to know whether any district is failing to do its part in the sever-al branches of the work, the exact standing of each district, and of the entire State, can be told in every interest connected with the Tract

Society." Section 3: "It shall be the duty of each Director, (8) To see that there is forwarded to the General Treasurer quarterly whatever funds may have been received in his district, and report the same to the Secretary." Section 4 : "The duty of the District Secre

tary shall be (1) To keep a debit and credit account with each church in the district, and a record of all business done with that church that relates to the Tract and Missionary work; (3) To keep an account of the standing of his district with the Tract Society of the Conference."

An observance of these requirements of the Constitution on the part of the different officers of the Society, would correct many unpleasant things existing among us, which must be re-moved, or disorder and confusion will be the result, and the worthy object of our organiza-tion be largely lost. If we intend, as an organ-ized body, organized for the purpose of united and harmonious action in spreading the last warning notes of mercy, to follow the order and system prescribed by the Constitution, every officer should most certainly make himself familiar with the duties and requirements of his po-sition. He should know his relation to other officers, and the general working of the cause. He should know just what is expected of him. and should promptly and correctly do duty and when this is done by each officer and all the members of the Society, then will every branch of the great work move like clock-work.

All the books and accounts should be correctly kept. The Secretary is dependent upon the reports forwarded him in keeping his books. Now if these are but poorly prepared, or unin-telligibly expressed, he is not only embarrassed. but unable to make intelligible records.

If financial reports are given in a mixed and confused manner, or are made by "guess so, or from a leaky memory, these things must ap pear on the Secretary's book, unless he has the time and patience to write again and again for an explanation. Furthermore, no district can have an intelligible financial basis with the State if the business is not done correctly with the Secretary ; and here is just where several of our districts stand. A recent examination of the Secretary's book reveals the fact that while some of the districts have a financial standing from which we can at once read their indebted ness to the State, or the indebtedness of the State to them, it is utterly impossible to determine the standing of other districts. This is by no means the fault wholly of the present board of Directors; but with your help, brethren, we will have matters different. We can form a basis which may in the future be guarded and kept by observing the requirements of the Constitution.

Our Secretary, T. H. Purdon, is a good ac-countant; but he has lying before him reports which he cannot understand sufficiently well to enter upon his books. This should not be so. And though I have already said more than I intended to, allow me to make the following suggestions as to financial reports :-

1. The Director of each district should, at the end of each quarter, forward to the General Treasurer the T. & M. funds in his possession, defining clearly what these funds are for.

2. Do not fail to report the same to the Sec retary yourself, whether you send the money directly to the Treasurer, or by the hand of the President, or some other one. Don't trust this to some other person. Be sure to state the amount to a cent, and whether it is for member-ship, donations, or for some other enterprise connected with this work.

3. In connection with this, report to the Secretary the amount of books bought of the President for your district for the quarter just past. And if you have a bill of these books from him, as you always should have, please follow his fig-ures unless you know them to be incorrect; and even then the better way would be to first har-monize the matter with him, otherwise, your re-

port and his together will confuse the Secretary. I found on the Secretary's book, by order of the Director, a charge against one of our dis-

trict; (8) To keep a record of all the doings of tures, hoping also that others might be benfited by it. Bro. C. L. Boyd came imediately, but did not receive a very good reception, but by his firm trust in God he was not easily baffled. By his godly walk, conversation, and doctrine, he won the esteem of all. As a result twenty-one have signed the covenant to keep God's holy law and the faith of Jesus. I have hitherto been connected with the first-day Adventists, and I believe that they yet hold some grand truths; these I still hold dear, but I find by a careful investigation that there is still a clinging to that power 'who opposeth and exalteth himself above all that is called God, or that is worshiped.' We must bring back what the papal power has tried to take away, that is, the law of God. Obedience to the commandments of God and faith in the purifying blood of Jesus Christ for the remission of past sins makes a perfect and glorious plan of salvation. May God speed the last message to a Judgment-bound world."

> Sister Mary J. Casselman, of Jackson Co., Mich., says:-

"I cannot forbear expressing my heartfelt gratitude to those who write for our excellent paper as well as to Him who has given them the talent thus to do. Truly we are living in a time when there is great light given us. I believe the Lord is pouring out his Spirit upon his servants, and giving them to understand his precious truth in such a manner that those who read may gain knowledge and strength. Those articles on the subject of the sanctuary how they have enlightened my mind! We have no meetings here; but when I think of the light we have my heart goes out after our friends and neighbors that do not have this truth. I desire some part in the work of the last warning message to the world; for I know that all must do something.'

THE LAW.

LAW is in the nature of God from all eternity, and is the instrument of his government. It was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite blocks of Sinai; it was spoken in gentle and attractive tones by our Lord in the sermon on the mount, and it is written by God's own Spirit as a new commandment on the hearts of God's people. It goes with a man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey. That law has been broken, but it is still binding. When Moses came down from the mount with the two tables, he threw them from him and broke them when he witnessed the wickedness of the children of Israel. But he had just to re-ascend to the mount and have them written again by God's own finger, which thing may be unto us for an allegory. Man has broken God's law; but that law retains all it claims, and ever renews them. The law is embodied in the gospel. Christ came not to destroy the law, but to fulfill. The gospel, wherever it goes, carries within it the law fulfilled by Christ, the law still binding on his followers.-Sel.

Øbituary Aotices.

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

DIED, at Iowa Center, Story Co., Iowa, May 15, 1876, of consumption, our dearly beloved sister, Maggie A., only daughter of Milton and Nancy Reynolds, aged nineteen years and twenty-eight days. Sister Maggie was converted, and united with the M. E. church, at the age of fifteen. When the tent was pitched at Iowa Center last summer, the tent was pitched at Iowa Center last summer, she with her mother, was among the first to ac-cept the truths of the third angel's message. Dur-ing her Christian experience she endeavored to honor her profession by a godly walk and conver-sation. Her parents and an only brother are left to mourn their loss; but they sorrow not as others who have no hope. She sleeps in Jesus, and rests in hope of a "happy home" in that land where the inhabitants shall not say, I am sick. A funeral discourse by the writer from John 11:35, to a large and attentive audience in the M. E. church. R. M. KILGORE. R. M. KILGORE.

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friends int to friends on trial: REVIEWS, 72; In-Our meet nucrons, 35; REFORMERS, 12; SiGNS OF re. There TIMES, 4; No. of periodicals distrib-this place red, 405; almanacs, 113. Pages of tracts few hav ad pamphlets loaned and given away, tter times, 953; books furnished libraries, 23. us the use Money rec'd for l took uj \$36.00 membership, iodate us By donation, 8:40 y morning From book sales, 2.50as attent From new subscribers, 5.50r been m Total, J. H. Rogers, Pres. l a churc \$52.40 W. But WM. EVANS, Sec. B. was an s with merganization of T. & M. Society ociety wa IN DALLAS, TEXAS. member light that ELD. D. M. CANRIGHT, being present, pon them ELD. D. M. CANRIGHT, being present, not be aunday, May 14, 1876, was chosen chair-not be at the Dust into a constant of the set of ill gather . E. G. Rust was appointed to act as ecretary pro tem. The chairman was requested to appoint committee for the nomination of officers keep a debit and credit account with each dis-ENYON.

No. of families visited, or, from subscribers we expect to will be used and the subscribers district quarterly meeting ever held in New marker, Structor, 8; REFORMER, England. If you want God's blessing, M. Wood. seek for it. M. WOOD.

VT. T. & M. SOCIETY.

I DESIRE to call the attention of the officers of our Tract and Missionary Society to some duties which, agreeably to the Constitution of the Society, are binding upon us. ARTICLE V., Section 1, reads: "It shall be the duty of the President (1) To see that there is a uniformity of action throughout the antire

is a uniformity of action throughout the entire Conference; (2) To see that each Director car-ries out the duties of his office in his district." Section 2: "It shall be the duty of the Secretary (2) To keep an account of the money received from each district, and the number of pages of tracts and pamphlets, and the number of books furnished to the same, and the value of the whole; (3) He shall notify the Director of any district that may have drawn the amount of books to which it is outside to page of books to which it is entitled, so that he may raise more money from that district; (5) To keep a summary of all reports received from the several districts, and the amount of money re-ceived in response to calls, crediting it to the respective districts, whether it be for member-

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tricts $27\frac{1}{4}$ times as large as my report to the director. He concluding my figures incorrect, and wishing all to be made right, gave direc-tions as he did. Please let us save the Secre-tary all the unnecessary burdens we can.

4. It is hardly necessary here to say that each director, if a good accountant, will have a suitable book in which he will enter all monies paid with date of payment, and how sent, and what the money was for. He will also keep a full account of all financial matters in his district.

"Cursed is he that doeth the work of the Lord negligently." Order, system, and prompt-ness, should characterize the servants of the Lord in doing his work. Such may cheerfully toil on in the great work of the Master, while patiently waiting to hear him say, "Well done, thou good and faithful servant.'

A. S. HUTCHINS,

WHAT THEY SAY.

BRO. JACOB W. BRAY writes from Hamilton Co,. Neb.:-

"I became interested in present truth by reading some publications, and wishing to get more light, I wrote to the REVIEW for some one to come and give a course of lec-

DIED, of lung fever, at Waterloo, Wis., April 24, 1876, Phebe Ann, youngest daughter of sister Phebe I. Walker, aged one year and seven months. Discourse by the writer from Matt. 2: 18. B. MC CORMICK.

DIED, of hemorrhage of the bowels, at Deering Maine, April 26, 1876, Charley R., son of Joseph and Kate V. Temple, aged eleven months and fourteen days. We mourn our loss, but not without hope; for when the Lifegiver comes, by the saving grace of God, we hope to meet him where sickness and death can never come. Funeral services at Richmond, Me., by Eld. N. Preble, F. W. Bap-tist, from Job 14:1, 2. JOSEPH & KATE V. TEMPLE.

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THE REVIEW AND HERALD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 1, 1876.

CAMP-MEETINGS FOR 1876.

MISSOURI, Holden,	June	1-5
Iowa, Marshalltown,		8 - 12
WISCONSIN, Sparta,	"'	15 - 19
MINNESOTA, Eagle Lake,	"	20 - 26
WISCONSIN, Ripon, Jun	e 29 to	July 3
OHIO, Norwalk,	Aug.	3-7
MICHIGAN, Lansing,	<u>د</u> د .	10-14
VERMONT, Essex Junction,	"	17 - 21
NEW ENGLAND, S. Lancaster	, "	24 - 28
MAINE, Richmond, Ang.	31 to	Sept. 4
NEW YORK, Rome,	Sept.	7-11
INDIANA, Bunker Hill,	"	14-18
ILLINOIS, Waldron,	"	21 - 25

Jar Eld. Jas. White left Battle Creek, Tuesday, May 23, for the Kansas and other Western Camp-meetings.

Job Some changes were made last week in appointments of camp-meetings, which all may not have noticed. The dates of the Michigan and Ohio meetings have been exchanged, Ohio to be held Aug. 3-7, and the Michigan meeting, at Lansing instead of Battle Creek, Aug. 10-14. The Southern Iowa meeting is omitted.

me The place of the Michigan Camp-meeting has been changed from Battle Creek to Lansing, a more central location, with the idea of having but one meeting in the State this season. The mammoth tent 80x120, recommended by the last General Conference, has been ordered.

Iowa Moving.

THIS State seems to be favorable to the reccmmendation of the last General Conference to have a supply of printed matter on hand for free distribution at the camp-meetings. The President of that Conference has just ordered about half a ton of tracts for distribution at the Iowa meeting.

New Work.

THE Two Laws by D. M. Canright. This takes up both sides of the argument on this question. It examines all the texts bearing upon the subject, and triumphantly vindicates the distinction between the moral and ceremonial laws. It is the most complete work ever issued from this Office on this point, 104 pp. Price, 15 cts.

Word for the Sabbath.

Some have called for this work (Poem on the Sabbath question) in paper covers. They are now ready. Glazed paper, with title page in colors. Price, 20 cts.

Life of Joseph Bates.

A FEW copies of this work have unexpectedly come into our hands. If those who have ordered and could not be supplied, will renew their orders soon they can be filled.

To Correspondents.

ANSWERED BY LETTER: J. P. Jasperson, H. W. Decker, D. Wilcox, W. White, W. H. Mills, S. D. Smith, E. G. Rust, W. B. Hill, S. S. Hayden, K. H. Elliot, C. H. Shute, A. Van-

CORRECTION: The work done by Dist. No. 6, Ill. T. & M. Society, for the last quarter, was included in the report printed in Review No. 21; but the number of those who gave in reports from that district we failed to get. No one is to blame, only some things were necessarily done in too much haste. There seems to be interest in that district in the T. &. M. work.

F. M. T. SIMONSON, Sec.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand.

Minnesota Conference.

THE Minnesota Conference will hold its next annual meeting in connection with our camp meeting to be held at Eagle Lake, June 20, 1876.We hope that every church will be represented by delegates. Let all the officers of our churches see that proper reports are made out for the Conference, s. B. paid up as far as possible, and pledges properly arranged for the

coming year. HARRISON GRANT, \ Minn. Conf. I. Z. LAMB, \ Committee.

THE third State quarterly meeting of the N. Y. and Pa. T. & M. Society will be held at Kirk-ville, N. Y., June 17, 18, 1876. We urge a general attendance of the directors, as there is important business that should be considered at this meeting. B. L. WHITNEY.

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Quarterly	Meetings in	Minn.
KINGSTON.	June	10, 11.
Janesville,	" "	17, 18.
Mankato,	"	10, 11.

Lake Ellen,	"	3, 4.
Rock Elm Center,	"	3, 4.
Lake City, at Plum	b	<i>,</i>
Creek,	"	6.
Maiden Rock,	61	10, 11.
Litchfield,	" "	3, 4.
Some one of our 1	ministers will	attend all of
he above meetings.	HARRIS	ON GRANT.

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

THERE will be a two days' meeting at Pierre-pont, St. Law. Co., N. Y., (Dist. No. 4), the second Sabbath and Sunday in June. We hope to have a general attendance from sister churches. Expect some minister from abroad. There will be opportunity for baptism. A. H. HALL, Director.

THE next quarterly meeting of the New England Tract and Missionary Society will be held at Washington, N. H., June 10-13. Meeting at will commence Friday evening and close Tuesday morning. Will those coming govern them-selves accordingly?

There are important Conference matters to be considered at this meeting in connection with the tract work. We hope that this may be a time of humbling ourselves before God and seeking him, that he may graciously smile upon and bless efforts put forth for the spread of the truth, especially in this Conference. There will also be a review of some of the main pillars of our faith at this meeting. Directors will hold their district quarterly meetings in season to report to the general quarterly meeting. S. N. HASKELL, Pres.

THE Maine T. & M. Society of Dist. No. 2, will hold its next quarterly meeting at Allen's Corner, Deering, Me., June 10, 11. Let every member of this Society send in a report to G. W. Varney, Morrill's Corner, Me. I wish the librarians to send their reports of the Almanacs disposed of. G. W. VARNEY, Director. THE Minn. T. & M. Society will hold a general quarterly meeting at Kingston, June 10, 11, 1876. Now let every district in our Conference hold their district quarterly meeting, May 27, 28. This will give each director two weeks in which to make his report to the State secretary. Brethren and sisters, be prompt. Send in your reports, that your director may know all that has been done in his district up to that time. HARRISON GRANT, Pres. MONTHLY meeting in Mattawan, Mich., June 3 and 4. Will the church at Kendall meet with us? Hope to see a general attendance of the scattered ones. W. S. DAILEY, MEETING in Leonidas, Mich., at the Hunt school-house, half past ten o'clock, Sabbath, June 3. Baptism will be administered. Will brethren in Colon meet with us ? J. BYINGTON. 100 QUARTERLY meeting of the Troy church, at Bro. H. Sponsler's, Sabbath and first-day, June 3, 4, 1876. All the friends of the cause who can, are invited to meet with us. The friends desire the presence of Bro. St. John. JOHN SPRINKLE, Clerk. -Longfellow

QUARTERLY meeting of the T. & M. Society of Texas, at Dallas, first Sabbath and Sunday in July. Brethren, this is the first meeting of the kind that has ever been held in this State, and let us all seek the Lord with all the heart, and come up to this meeting prepared to work for him. Hope all of our brethren in the State will

be at this meeting, as it will be a very important A. B. RUST, Director. one.

DIST. No. 9, N. Y. & Pa. T. & M. Society will hold its next quarterly meeting with the church at Catlin, Chemung Co., N. Y., June 10, 11, 1876. Hope to see a good representation from sister churches.

J. W. RAYMOND, Director.

QUARTERLY meeting of the N. Y. & Pa. T. & M. Society, Dist. No. 2, in connection with the monthly meeting at Roosevelt, Oswego Co., N. Y., June 10, 11, 1876. The librarian of each church is requested to be sure to give in his report the number of members belonging to the Society from his church and the number report-Should be glad to see all at the meeting. DANIEL BOWE, Director. ing.

I WILL meet with the friends at Bro. L. Lane's, near Devereaux, Mich., Sabbath, June 10, 1876. B. F. LEWIS.

MEETINGS in Wellsville, school district No. 12, June 17, 18. A general invitation is extended to brethren and sisters in Steuben, Tioga, Potter, and Cattaraugus Counties. All who attend these meetings are earnestly requested to remain until Monday morning.

John Lindsey, S. A. H. LINDSEY.

MONTHLY meeting at Monterey, Allegan Co., Mich., June 4, 1876. J. L. RUMERY.

QUARTERLY meeting of the Sibley church at the school-house near Bro. Harvey Luce's, in O'Brien Co., Iowa, June 10, 11, 1876. I hope that all the friends of the cause in that part of the field will be present at this meeting. HARRISON GRANT.

Business Department.

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

My P. O. address is Deckman, Dallas Co., exas, A. B. Rust. Texas,

RECEIPTS

For Review and Herald. Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money re-ceived pays—which should correspond with the Numbers on the Pasters. If money for the paper is not in due time acknowl-edged immediate notice of the omission should be given.

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