

and sisters are frequently anxious to visit with the minister and talk about a great many things. They do not realize that he has many to talk with everywhere, and that his time ought to be valuable; hence they feel free to occupy his time in conversation that is not particularly beneficial or necessary. What is our duty in this respect? It seems to me to be very plain. If a man is able to instruct the people he must have some time in which to prepare.

When a minister goes into a family he should go there, not simply to obtain his food, lodging, and accommodations, but he should be very anxious to give some spiritual benefit to the family in return. In order to do this, he should inform himself of their condition, and upon what points they need help the most. A little observation will soon tell him how matters stand. Are the family heartily in the truth? If they are not, if there is any point, particularly, upon which they are in doubt or trial, then he should give such a turn to the conversation as to instruct and teach them upon that point. Does he go into families just inquiring after the truth? They will be anxious above everything to learn, perhaps, with regard to the Sabbath, nature of man, or something like that; or they may have a number of objections in their minds to be removed. Then that is the very thing to talk about. Get out your Bible, open it, and give them just as much truth as you can while with them.

If you are in a family of believers, do they have family prayer? If not, or if all do not take a part, that is an important subject. It should not be neglected. Is it not a shame that a minister will go into families of believers where they have no prayers at all, and still say nothing about it and make no effort to have them establish the family altar? Has he discharged his duty when he has prayed himself? What is he in this family for? Is it not for the very purpose of looking after these things and assisting individuals in them? Are they taking the periodicals? If not, here is a duty to be attended to. The minister can afford to spend one good hour's talk upon that subject. If it does not have effect that time, he should take it up the next time he comes. How about s. b.? Are they doing their duty in this respect? If not, here is another thing to talk about. Do they attend the prayer-meeting? Do they take part when they do go? Are they acquainted with the working of our institutions, and have they taken stock in them according to their ability? If not, here is something else to be looked after, and they should not be simply looked after once a year, but frequently.

Is every member of the family a Christian? If not, a personal talk should be had with each one. Seek an opportunity to talk with each alone if you can. Persons will talk much more freely. They expect you to do this. Many times they would like to talk with you, but hate to introduce a conversation themselves. They feel neglected and slighted if you do not. They lose confidence in your interest for them and for Christ if you do not. A personal conversation this way will frequently reveal feelings of which you were entirely ignorant. It will open the way for you to labor much more effectually in public. Why not act as wisely as a physician? Every patient he visits he questions personally and particularly with regard to all his symptoms and feelings; then he knows what to do for him. Why should we not do so, brethren? I believe our preaching would be much more effectual, and we could preach much more to the point, if we would do this. A direct and personal appeal will often move persons when nothing else will. Particularly should we endeavor to converse with the young.

We must also be careful not to show partiality in visiting among the brethren. Often it is very pleasant to go to the best house, where we will have the most conveniences, and stay there day after day without visiting at all, or, at the most, excuse ourselves by simply making short calls. Of course, if we are simply holding a two days' meeting with a church we cannot visit everybody, nor very many. But when we go into a family we should immediately give such a turn to the conversation as will benefit. We can in a proper manner soon ascertain the exact standing and feelings of the whole family. Then an earnest effort should be made to benefit them in some way. When you have done this, your duty is done. I do not mean by this that we should take no interest in the farm, stock, crops, and other matters of business which are of such great interest to them. It is right and important that we

should show a deep interest in these things; but while we are talking on these matters we can always have the glory of God in view, and impress the minds of our brethren with their duty to him and to the cause. Do as the Lord did. Wherever he went, he always drew some lesson of religious duty from whatever came before his notice. Did he behold a farmer sowing wheat? What a beautiful lesson he drew from it. Did he see fishermen casting a net? What a moral he drew from that. Did he behold the lilies of the field, a grape vine, a shepherd or anything of the kind? He always turned it in some way to call the attention of his companions to their duty to God. Just so should we do on all occasions and everywhere. It is not only in meeting that men should think of God, but on their farms, while about their work, and in their houses.

6. It is the minister's duty to see that the ordinances are attended to, baptism administered and that the general discipline of the church is attended to. Suppose we appoint a Sabbath meeting with a church. Have we done our duty when we have simply preached a sermon or two and conducted a social meeting? No; this is not a tenth part of our duty. We should have our eyes open, and see, not only that we have done our duty, but that the elder, the deacon, the clerk, the s. b. treasurer, and all others are doing their duty. We should watch as those that must give an account. It is looking after these smaller things which makes the efficient minister. It often seems to me that it is downright shiftlessness and laziness, a disposition to get along as easy as possible and shift all the duties that he can avoid, that actuates the minister. That this is the spirit that actuates some of us, when we can pass from church to church with our Sabbath appointments and never attend to a single thing except simply preaching a little, is quite plain to be seen. I know we are very apt to say that it is because we have not the talent and ability; but I believe that in nine cases out of ten the real reason is, not a lack of ability, but a lack of disposition.

I am sorry to say that I have visited many churches in the past few months where they have not had the ordinances for several years, yet ordained ministers have visited these churches time after time. How the Lord can bless such labors I cannot see. It certainly cannot be a lack of ability that hinders them from attending to such duties as these.

7. And finally, brethren, there is one more thought which has made a deep impression upon my mind, to which I will here take the liberty to call your attention. Have you not all noticed, time and again, what good success many of our preachers have when they first go out to preach? The first year or two or three, they have excellent success. Church after church is raised up—one in most every place they go; but after this a change seems to come over them. They labor and labor, and but very little seems to be accomplished. This has been the case with a large list of our preachers whom I can name. What can be the cause of this? There certainly must be some cause. Surely, after preaching three or four years a minister ought to be better informed and have a better experience than when he first began. Naturally we should expect he would have more and more success. Why is it, then, that the reverse is so often the case?

And another thing you cannot have failed to notice; it is not our strongest men, intellectually, who accomplish the most in the work. Very frequently it has been the case, and these cases are being repeated every season, that young men of very small talent and little or no experience go into new fields and accomplish several times more than these older and wiser men. To me the cause is evident. When these young men first start out, with them it is an important thing. They are exceedingly anxious to succeed. They have zeal and consecration to the work. They know that if they do succeed they have got to put forth every energy of their being; hence they go into it with a will. They feel an anxiety and burden for others. When a man feels that way he is sure to move somebody.

But there is another reason, and I think a more potent one, viz., these young men take up the simplest and plainest arguments which lay right upon the surface of the Bible, and which everybody can see at a glance. These they present with confidence and simplicity, and urge and insist upon them over and over. These are always the arguments that move men. Long-spun, fine-haired, carefully prepared, and cautiously handled, deep subjects, in my

humble opinion, never convert anybody. They may gain the admiration of hearers, but they never convict the conscience and stir the heart. Now, brethren, if such arguments are not more effectual than simple ones, why use them? Why not take the shortest and most pointed arguments which will do the most effectual work? This point has impressed my mind very forcibly for the last few years.

The best success I ever had in my life was during the first two or three years of my labors. It was when I could not possibly have given more than thirty or forty lectures. This would have exhausted all that I knew.

In after years, since those simple arguments and scriptural proofs have been laid aside because they seemed to me too simple, and I have substituted in their place more argumentative discourses, I have had much less success. I believe that I shall return to my first mode of laboring. I have listened to the preaching of some of our young men who bring in from seventy-five to one hundred and fifty converts a year, and I notice that their arguments are not the most profound, but they are simple, pointed, stated with the strongest assurance, and everywhere intermingled with appeals for immediate action. The great mass of our hearers are of the common people. They are entirely unacquainted with even the simplest arguments of our faith; and because the proof text or the simple argument is a little stale with us is no reason why it is with them. No, we should endeavor to present it to them every time with just as much assurance, just as much confidence, and just as much freshness, as we did in the first sermon we preached. Brethren, herein lies our success. Abandon this fort and you are a weak man every time.

Do not dwell upon objections too much; there are a great many objections which we pick up here and there that nine-tenths of our hearers know nothing about till we present them ourselves from the stand. But we should endeavor to know what objections are really in the minds of our audience, and take them up and no others; and even these should always be answered in a short and positive way. A long, exhaustive argument on an objection makes that objection seem so much the greater in the minds of your hearers. They think it must be very weighty to deserve so much attention. First be sure yourself that the objection is not a sound one; then the more positiveness with which you assert that it is not, the better it will be for you. A square, positive assertion, put with confidence, will often have more effect than an hour's logical argument. Gain the confidence of your audience by proving your main points clearly and with positive Scripture statements. The rest can be disposed of in short order.

Furthermore, argument alone should not be wholly depended upon. Indeed, this is but a part of the means to be used. Get a man's heart warmed up, his feelings moved, his sympathies aroused, and you can convince him in five minutes of what you cannot, under other circumstances, persuade him of in a week's time. It is wonderful sometimes to see how easy you can convince a man's judgment when you get his heart touched. We must remember this in all our labors. In every argument, in every discourse, and always, mix a good share of tenderness, of exhortation, of appeal to the sympathies and consciences of your hearers. A man's sober, deliberate judgment is but one side of him, and this often the hardest side to approach. When you have tried this a spell, take him somewhere else. You will often find that he will yield quickly, and come to see things very plainly when the plainest argument would not move him at all.

Brethren, I am persuaded that the three special qualifications necessary for the successful minister are, strong faith, burning zeal, and untiring perseverance.

SECRET PRAYER.

It is the duty of every Christian to pray in secret. Our Saviour enjoined it upon all his followers, by precept, by promise, and by his own blessed example. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. The precept is positive, the promise is certain. In both the singular number is used. Christ here says to each of his followers, "Enter into thy closet." "Pray to thy Father." "Thy Father shall reward thee."

As obedience to the divine precept generally attended with a present blessing, so it is here; for secret prayer sweetly inclines us to a cheerful performance every other religious duty and service; the power of godliness in the soul flourishes, or decays, as the private duty of secret prayer is attended to or neglected. The fact, with the precept, promise, and example of the Saviour, furnishes the Christian with powerful motives for continuing in private prayer, even unto the end, when his Heavenly Father will open reward him.

Look at the Saviour's example of private prayer. How often do we read of sending the multitude away and going into a mountain apart to pray. St. Matthew mentions his rising up a great while before day for that purpose (Mark 1:35), and Luke records one instance of his going into a mountain to pray, and continuing night in prayer to God. (Luke 6:12.) When his heart was full of heaviness, his soul exceeding sorrowful, instead of telling the particulars of the sad tale in ears of his disciples, who loved him, said unto them, "Sit ye here, while I and pray yonder." Matt. 26:36. There unbosomed his soul to his Father, offering up "prayers and supplications with strong crying and tears unto Him who was almighty to save him from death." Heb. 5:7.

Oh, how sweet it is to draw away from the busy throngs of the world, and spend a few short moments in secret prayer! But in all our prayers we should look with the eye of God; the eye of God is then an especial manner upon it. He does not look at the eloquence, the length of prayer, or the number of them, but at the sincerity of the heart. He approves, accepts, and rewards no prayer, but that in which the heart is engaged. It is not the lifting of the voice, the wringing of the hands, the smiting on the breast, that he regards, but the motions of the heart. He rewards with approbation no more than the heart speaks in sincerity.

Every prayer should be offered in the name of Jesus. Through him alone we have access with boldness to the throne of grace. He is our advocate with the Father. When we appear before God in secret the Saviour appears also; for "he ever liveth to make intercessions for us;" and he has assured us that whatsoever we shall ask in his name, he will do it that the Father may be glorified in the Son. John 14:13. And again, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." John 16:23, 24.

"Sweet hour of prayer, sweet hour of prayer, That calls me from a world of care, And bids me at my Father's throne Make all my wants and wishes known."

PERCY T. ODEKIRK.
New Rutland, Ill.

PROGRESSING TOWARD THE MILLENNIUM.

THERE is much said at the present time about the progression of man. It is said that he is a progressive being, and has been progressing in righteousness for the last six thousand years, and soon all will be righteous; and that the temporal millennium is just at hand. Then all nations will beat their swords into plowshares, and their spears into pruninghooks, and shall learn war no more. This is just what the prophet Micah said they would be saying in the last days. Micah 4:1, 2.

But let us look at the progress man has made during the past five or six thousand years. When God made the world, he made it to be inhabited; Isa. 45:18; and he said, "Let us make man in our image, after our likeness; and let them have dominion over . . . all the earth."

"And God saw every thing that he had made, and, behold, it was very good." There was no sin, no sorrow, no strife—all nature smiled with gladness; the hawk and the dove, the wolf and the lamb, and all living creatures were at peace one with another. And man in his pristine glory was in peace with his God, and in perfect harmony with his divine law. But soon we see a change. God's holy law has been broken; man has sinned against his God, has disobeyed his holy command. Sin begins its blighting influence—everything, with man, seems to be changed.

If man has been progressing toward righteousness for 4000 years, what must he have been when he was made? And what kind of a God must he have been to have called him good? Now let us follow man

the next 1800 years. We find him engaged in bloody wars and cruel persecutions until the man of sin is revealed; then 1260 years we see him wearing out the servants of the most high God, until more than fifty million people have been put to death. The man of sin was to have this power till the time of the end; Dan. 11:35; lost that power when the 1260 years expired in 1798. What do we expect from this point till the end? Will all men be converted, and all nations be at peace? Will they "beat their swords into plowshares, and their spears into pruninghooks"? This is what many nations will come and go in the last days. Micah 4:1, 2. We hear them saying on every hand, "The world is growing better; all men will be converted, and wars shall be no more."

The first proposition for a peace society appeared in a tract entitled, "A Solemn Review of the Customs of War," which was offered for sale in Boston on Christ-

mas, 1814. In England, in 1815, a proposition of this kind was published in a periodical work, called the *Philanthropist*.

August, 1815, the New York Peace Society was formed. On the 2d of December of the same year, the Ohio Peace Society was formed. On the 26th of the same month, the Constitution of the Massachusetts Peace Society was signed by

forty-two persons, the Rev. Dr. Osgood being the first subscriber. The Society for Promoting Permanent and Universal Peace was formed in London, on the 14th of July,

1816. Thus four peace societies were formed in ten months, in regions far distant from each other. In 1827, there were about fifty peace societies in the United States. And at the time of the tenth annual report of the London Peace Society, there were forty-nine auxiliaries in Eng-

land. The distribution and sale of tracts in the preceding year, amounted to

750, and the receipts of the Society in subscriptions and donations to more than \$400. About this time, peace societies were started up in Nova Scotia and the Canadas; Hibernian Peace Society was formed in Ireland, and others in France. More than 200 years ago the prophet said that in the last days the nations should say the very things which these peace societies are saying. But when they shall say, "Peace and safety," they are in darkness. The apostle says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4.

In A. D. 1815, a confederation was entered into by the sovereign States of Germany for mutual defense and the prevention of internal wars. The emperors of

Russia and Austria, with the king of Prussia, bound themselves by a solemn com-

mittee called the Holy Alliance, the professed object of which was to preserve peace and maintain the principles of Christianity in their respective dominions. In 1846,

clergies, divines, theologians, ministers, and laymen, representing every prominent, evangelical denomination, sect, creed, and party in Christendom, met in London.

The object was to unite certain Protestant

societies, bring around the reign of peace, etc.

At present time, while these societies are crying, "Peace, is said peace," the din of war is heard almost incessantly in every part of the globe. Since

for the 70s, England has had forty-nine bloody battles; Russia has waged about twenty;

Austria, twelve; and Prussia, eight.

The apostle says, "This know also, that the last days perilous times shall come and shall be full of danger]." 2 Tim. 3:1. When

the nations are saying, "Learn war no more," the Lord will say, "Proclaim ye

this among the Gentiles: Prepare war, make up the mighty men, let all the men

of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears; let the weak

say, 'I am strong.' Joel 3:9, 10.

Now, in the last quarter of the nineteenth century, the world is preparing for deadly conflict upon the grandest scale the inhabitants of the globe ever knew. It is said

that in 1798 the standing army of Europe

would not exceed one-half million; in 1854,

was almost four millions, and it has been increasing ever since. And as we look

over heathendom, and see its vast hordes in military array, the world seems to be a vast camp prepared with engines of death fearfully made. There are massive columbiads and immense cannon, carrying solid

shot weighing from one to two thousand pounds, huge mortars which throw shells

weighing hundreds of pounds a distance of several miles, revolvers and breech-loading guns which can be fired about ten times

per minute, and scores of other instruments of death that men have invented and

learned to make since they began to say that nations should learn war no more.

The storm-cloud of vengeance is gathering fast; the nations are clamoring for blood. In the days of Noah the earth was filled with violence. Gen. 6:11. "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. Soon the last final struggle on earth will begin; soon all will be ended, and strife will be done; soon the time of trouble such as never was since there was a nation will be at hand; then every one that shall be found written in the book of life shall be delivered. Dan. 12:1. Then of one class it will be said, "Here are they that keep the commandments of God and the faith of Jesus." And of another, "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. 14:14, 15.

R. S. WEBBER.

Richmond, Maine.

EDUCATION.

MANY Christians have an idea that an education glues the mind to earthly things, and causes its possessor to seek after fame and worldly honor till he loses sight of Heaven and immortal glory. This I think is a mistake. God has given man certain faculties which are susceptible of infinite improvement, and has spread out before the "children of men" his great book of nature—the whole universe. Nothing can be more evident than that the all-wise Creator designed that man should improve all the powers of his mind, exercise all the members of his body, cultivate all the emotions of his heart, round all his energies into a harmonious whole and become a perfect human being.

Superior natural abilities do not lessen the necessity for education. Genius and stupidity are alike inexcusable if they neglect the means of culture within their reach.

Our happiness in this life is greatly enhanced by an education. The fields of knowledge are wide, rich, and beautiful, and the hills of science, though steep, contain rich treasures and present glorious views of the surrounding country. The cultivated intellect takes pleasure in the minutest atoms of God's creation. Nothing is too small to escape its notice. It holds communion with the great minds of all ages and drinks deep draughts from the fountain of truth.

Combine with intellectual culture a tender conscience, a healthy body, and correct religious and moral sentiments, and man becomes a noble being, and has within himself sources of happiness which the ignorant know not of. Fine feelings and great susceptibility to pain or pleasure always accompany mental culture. This being the case, the beauties of religion are seen more clearly and its comforting realities felt more forcibly by the learned than by the unlearned.

As to the future life, we know not how our happiness there may be affected by the right use of our talents here, but we do know that the purpose of God in creating man, is so vast and sublime that its glories can only be faintly conceived by the most cultivated mind. Let us then improve all our powers, that we may hereafter become glad citizens of the eternal kingdom of God.

ELIZA H. MORTON.

DON'T HALT.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel, that they go forward." But how? The Jewish leader might well cry out, "We have no fleet to bear us over. Go forward! But, Lord, we cannot ford the gulf before us. Go forward!" Wouldst thou have us, Lord, to perish in the bilows? Still the answer comes, "Speak to the children of Israel, that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for halting inquirers. To you comes the command of God, "Go forward!" Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you, not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many times already, and no blessing has yet come." Will you cease to pray, then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening. Go forward.

2. Another is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it. He winces under the slightest word, and *imagines* terrible things in store for himself. Go forward; the sea will open unto you, and so will many a heart, to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

3. A person complains, "I am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, *looking for the cross*.

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is to believe. Then, instead of halting and shivering in an ague fit of indecision, take a bold, decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is to do it. God gives strength to the obedient. He has no promise for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps just so soon as you determine to obey that voice which says to you, "Go forward." The moment of ruin to Lot's wife was the moment in which she halted. A steady pushing on toward Zoar would have saved her life. As soon as an awakened soul stops to parley with temptation, or to cail at some Bible doctrine, or for any other reason, the Spirit of God is grieved. The great majority of unconverted persons in our congregations have—at some time in their lives—been under serious convictions, and *halted*. Death will not halt. Time halts not one instant. Dear friend, if you halt one step this side of Jesus, you must perish outside of Heaven's gate. Do n't halt! or else the same bell which now rings for you a glad invitation will toll the knell of your lost soul.—*Theodore L. Cuyler*.

THE PEACE OF GOD.

"The sun is very hot on this side of the boat," said a portly gentleman, who, with two ladies, was standing on the deck of a large steamboat.

"It is boiling," said one of the ladies, fretfully raising a tiny parasol. "It will ruin my complexion, and on the other end of the boat it is blowing a perfect gale; for my part I don't see any pleasure in it."

"Nor I," said the other. "It is hollow like all other so-called pleasures. I don't believe there is such a thing in the world as happiness. I would be glad to find even peace; but the more you cry, 'Peace, peace,' the more you feel there is no peace."

They were startled by a voice saying, "Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river."

Turning, they saw an old man leaning on a cane; for he was evidently past his threescore and ten years. His garments were coarse and ill-fitting, though they were carefully brushed; and the ladies drew back with a dignified air. The gentleman was about to order the intruder away, but his gaze was fixed afar off on the calm flowing water of the river, and they contented themselves by drawing away.

The lady who had last spoken leaned over the side of the boat, and looked for a time down into the water; then she said:

"That wasn't a bad comparison of the old fellow's about peace flowing as a river. Just think of it; calm, but deep, never-ceasing, never-ending, lost only in an ocean of the same. I would give the world for such a peace as that."

"There is a river the streams whereof shall make glad the city of God." The old man was still gazing at the blue waters,

and perhaps was speaking aloud unconsciously; but an angry exclamation escaped from the lips of the gentleman, and they walked hastily away. Meeting the captain, the gentleman said, "Captain, why did you take that crazy man on board?"

"What crazy man, Mr. Potter? Oh!" as his eyes followed Mr. Potter's, "that is old Father Reid. He is no more crazy than I am. He used to be a wealthy merchant, but failed. He paid his creditors in full, but it left himself penniless. He says it was a blessed day for him; for it led him to seek for rest and peace where alone they may be found. He is the happiest man I ever saw, and I meet a great many men in my trips up and down the river," and the busy captain bowed and passed on.

In the afternoon a thunderstorm arose, the lightnings flashed, the thunder pealed, the water foamed, while the boat shook as if it were a reed at the mercy of the storm. The passengers were terrified, ladies shrieked, and even sturdy men turned pale. Loud and clear above the tumult rose the voice of Father Reid:

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof; . . . God shall help us, and that right early."

The terror-stricken passengers almost felt as though he were a prophet; for even as he spoke the clouds broke, and though the rain fell gently, a beautiful bow spanned the waters.

"Behold!" said Father Reid, "behold the sign of God's promise, and be at peace!" and he quietly slipped out of the cabin, followed by Miss Potter, who grasped his hand, and asked, "Sir, how can I obtain this rest and peace?"

He looked at her with eyes full of love and pity, and said gently, "Jesus said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"I have heard that often before," said she, "but it seems new."

"Yes, it is the old, old story, yet ever new; but it is all you can do. Only trust Him and follow him; then, indeed, the peace of God, which passeth all understanding, shall keep your mind and heart through Jesus Christ."—*Sailor's Magazine*.

REVIVALISTS.

THERE are some noted revivalists who really do more harm than good, in a long run, though they secure the reputation of doing a great work for the church. They reach the passions of men, and leave their judgments uninstructed; so the people are moved by a blind impulse while the emotional enthusiasm surrounds them, after which they relax into dormancy. While the emotional fever is high, many of them are taken into the church, void of devotion, save what is sympathetic, imparted by the sensational fire of others. When the outward sensation subsides their interest abates, and they are left high and dry on the church banks, as monuments of high-water freshets, never produced by the springs of grace, but by the surface water of human excitement; and there they lie for people to stumble over.

These so-called revivalists study every possible method to produce an excitement on a popular scale, knowing that there is only a surface element of vital religion in the whole programme, instead of dealing honestly with Judgment-bound men, in striking for a radical heart-work in the light of revealed truth, which shows men wherein they are lost, what remedy is provided, and what the ultimate redemption will be.

It is one thing to plan and work to produce a short-lived sensation, under the name of "revival," and quite another thing to persuade men to come to God's unchangeable plan, and receive a baptism of divinity that will outlive surface excitement. The secret of the gospel is to get men to believe God and obey him—not to blindly float in the element of surface excitement. Men must "believe the gospel"—then what is it?—*Bible Banner*.

WHEN we are least moved by heavenly love we sympathize least with human infirmities; so, also, when we are fullest of heavenly love we are most compassionate to human misery, and best fitted to cope with the troubles and infirmities that beset us.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."
BATTLE CREEK, MICH., FIFTH-DAY, JUNE 15, 1876.

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

MISSOURI CAMP-MEETING.

THE Missouri Camp-meeting is now past. With the exception of rain on sixth-day, the weather has been cool and fine. The location was very pleasant—on a mound covered with second growth of sufficient size—when it was reached from Kingsville depot by a long and difficult road. Here our friends made a similar mistake in locating their annual camp-meeting to that made by our good people in Kansas. In both cases these meetings were located away from the railroads, in thinly settled parts of the country, and where the carriage roads to them are very bad.

But we were greatly disappointed in the attendance, especially on Sunday, it being much larger than could be reasonably expected. This was very remarkable in Missouri. The audience was very large. Some estimated it as high as two thousand. There were probably fifteen hundred persons present; and these were the very best people in the country. The liberal attendance and good hearing under the circumstances show what might have been accomplished at a proper location on the railroad. We might have reached five or ten thousand people with the voice of truth as easily as fifteen hundred, had the meetings been properly located.

And then these country people are so frequently behind time. In both cases, in leaving the Kansas and Missouri meetings, the time of the departure of the trains was reported by mistake too late, and in both cases we were just in time to see the trains move off and leave us. And in both cases we were detained just twenty-four hours when moments were the finest gold to us. In the last case circumstances were somewhat trying. We had spoken three times on second-day, were laboring with cases too unreasonable to mention until midnight, then in the morning took down our tent and packed our trunks while the good brethren were in prayer-meeting, rushed things together, and off to the depot, when we were too weary to sit up, drove our horses over a rough road three miles, to be just one minute too late. Well, as trying and wrong as these things are, they cannot be helped only in one way; that is, by locating the meetings properly next year, and having a care not to make the tedious travels and arduous labors of those who are worn in battle unnecessarily severe.

There were on the ground seventeen family tents, besides the large congregation tent, and another large tent divided into family rooms, and several covered wagons in which families lived in true emigrant style. Mrs. W. and the writer took "turn about," as the Missourians say, in preaching, and generally had freedom. The labor to move the people was harder in Missouri than in Kansas, yet by earnest appeals a goodly number came forward, the church was much revived, and thirteen were baptized.

One event of the meeting deserves especial attention. We refer to the ordination of Brn. Chaffee and Wood, in which Elders Rogers and Long took part. The occasion was impressive. The Missouri Conference now has four ordained ministers, besides several who receive papers from the Conference to improve their gifts as speakers.

The executive committee, including the president, are taken from the brethren outside of the ministry, and are men of prompt, executive ability. This takes a burden from the ministers, and lets important responsibilities rest where they properly belong.

It is proper that we should here express thanks for the attentions we received on the Missouri Camp-ground. What we have said concerning locating the meeting, and some other things which seemed to follow as a consequence, we note for future benefit. We cannot attend camp-meetings each week at a distance from railroads. And the time has come to let our light shine before the crowds in a manner to favorably impress the public. J. W.

THE SANCTUARY.

Twenty-fourth Paper.—The Earth not the Sanctuary.

HAVING seen that the new covenant must have a sanctuary corresponding to that of the old, and that there must be something now recognized by the Bible as the sanctuary, the next

step in the inquiry is to try to ascertain what this is. And here we are met by a variety of conflicting views which demand examination.

It is claimed by some that this earth is now the sanctuary.

By others, that it takes earth and Heaven together to constitute the sanctuary; the earth being the first apartment, and all Heaven the second.

By a third class it is claimed that the land of Canaan is now the sanctuary.

And a fourth class take the word in a more figurative sense, and apply it to the church.

Is the earth the sanctuary? We reply, No; and the reasons for this answer are at hand.

1. Definition of the word. According to Webster, Walker, Cruden, and the Bible, the term, *sanctuary* is defined to mean, "A holy place, a sacred place, a dwelling place for the Most High." Is the earth such a place? or has it been such since sin entered therein to mar and defile it? We know it has not; and this fact alone is sufficient to strangle forever the idea that this earth is the sanctuary.

2. The antitypical nature of the new covenant sanctuary. As we have seen, the sanctuary of the former dispensation was a type of the sanctuary of the present, whatever it may be. Is it now the earth? Then the former sanctuary prefigured it. But in what respect did it represent this earth? Can it for a moment be supposed that Moses when in the mount was shown this earth as a pattern from which he was to erect the sanctuary, and that the nearest resemblance he could make of it was an oblong building ten cubits in width, and three times that number in length? And we might extend the same inquiry to the furniture of the sanctuary. What is there on this earth that answers as the antitype of the ark, the altar of incense, the golden candlestick, and the table of shew bread? But this line of thought need not be pursued further to show the utter absurdity of such a view.

3. The use of the term. The word *sanctuary* occurs 146 times in the Bible, but is not in a single instance applied to the earth. The only texts which any one could imagine to have even a shadow of an application to this earth, are Isa. 60:13; Eze. 37:26-28; Rev. 21:1-3. But these refer, not to the present but to the future, and show simply that this earth renewed is the place where the tabernacle of God will be located hereafter.

4. But finally, if the earth is the sanctuary now, it was just as much the sanctuary in the former dispensation. No change has taken place by which it has become the sanctuary now any more than it must have been then. But Paul says that the tabernacle built by Moses was the sanctuary then; hence the earth was not then the sanctuary, and therefore is not the sanctuary now.

This view being such apparent folly, what shall we say of that view which makes this earth only a part of the sanctuary and looks to Heaven for the rest? It is strange that any person of common intelligence should conceive such an idea, or for a moment endeavor seriously to defend it. The only apology we can make for it is, that its advocates, misled by our common translation, suppose that the Bible calls Heaven the most holy place. But this is no apology; for no one has a right to set himself forth as a religious teacher, who on a point so plain is not acquainted with the correct reading.

The principles already presented on this subject go far toward proving the incorrectness of those views which apply the sanctuary to the land of Canaan or the church. See reasons 1, 2, 3 and 4 above stated. To prove the land of Canaan the sanctuary, appeal is made to Ex. 15:17. But if this text proves that Canaan was ever the sanctuary, it was the sanctuary then, and of that covenant. But here come these good words of Paul again, which declare that the land of Canaan was not the sanctuary then, but that the tabernacle built by Moses was.

This is sufficient to settle this point. But some will not be satisfied without a further notice of a few texts. Let Ex. 15:17, then, be explained by Ps. 78:53, 54, 69. David here speaks of the same events to which Moses referred. Moses gave them as matters of prediction, David, living after their accomplishment, as matters of history. What Moses in the poetical license of his fervent song of triumph speaks of as the inheritance and sanctuary, David says in more explicit terms was the border of the sanctuary, and adds that the sanctuary was something which was built therein.

Good king Jehoshaphat makes the same distinction. 2 Chron. 20:7-9. He speaks of the land which had been given them, and the sanctuary which they had built therein, and then

says that that sanctuary was the *house* (Solomon's temple) before which they stood. There is no mistaking such language, and any confusion in regard to the relation of the sanctuary to the land of Canaan is utterly inexcusable.

Isa. 63:18 refers to the overthrow and treading down of the house of God, the sanctuary of that time, stated in 2 Chron. 36:17-20, and Isa. 60:13 simply speaks of the new earth as the future glorious *place* of the sanctuary.

The land of Canaan was not, and is not, the sanctuary, but simply the place where the typical sanctuary was located.

As regards the church, it is never once called the sanctuary. Ps. 114:4 speaks of Judah as God's *sanctuary*. But this at most would only prove that a portion of the church constitutes the *sanctuary*, not the whole, as Judah was only one of the twelve tribes. But again, when was Judah thus called the *sanctuary*? When Israel went out of Egypt. And what does Paul tell us was then the *sanctuary*? The tabernacle built by Moses. This settles the question again. Why then is Judah called the *sanctuary*? Simply because Mount Zion was located in Judah, and on Mount Zion the *sanctuary* was built.

But if Judah, or the whole church was the *sanctuary* then, it would not be the *sanctuary* now; for the *sanctuary* of that dispensation has given place to the *sanctuary* of the new.

But if the church could be shown to be the *sanctuary* at any time, it could not even then be the *sanctuary* of Dan. 8:13, 14, the only one under discussion, for the church is expressly spoken of in connection with that as the host, or worshipers, related thereto. Here the church and the *sanctuary* are certainly separate and distinct objects.

U. S.

THE COMING EUROPEAN WAR.

FROM an article on this subject in the Chicago *Daily Tribune* of June 6, we take the following. Like others of the many articles now appearing in the papers in regard to the Eastern Question, it speaks of the suddenness with which matters in the East may be brought to a crisis. The "little breeze" of a year ago is now "developed into a tempest." The conflict may be avoided, but "the events of one day may precipitate it." Hence the interest and anxiety with which all the world are watching events in that quarter. How much more so if they could read their startling significance as can the student of prophecy. The *Tribune* says:—

"It is to prevent the absorption of Constantinople by Russia and to seal up the Bosphorus against her that England is now moving her fleets. Russia, while ostensibly remaining quiet and urging a pacific settlement, is in reality engaged in active warfare against Turkey. Servia, Bulgaria, and Roumania swarm with her agents, exciting disaffection among the people. The Servian troops, which are now ranged on the frontier, are officered by Russian generals. She holds the Slavic provinces like hounds at the leash, ready to let them slip at the proper moment. She has already many war vessels in the Black Sea, and has issued orders for the construction of many more. If she can obtain control of the Bosphorus she will not only have an outlet to the Mediterranean, but she will never again relinquish her hold upon it. Once in possession, she threatens Egypt, compels England to hold Alexandria in order to defend the Suez Canal, and threatens not only to cut off England's route to Asia, but to endanger her Asiatic possession. Once in possession of the Bosphorus and locking it up, she holds Asia at her mercy. She will sweep down the Euphrates to the Persian Gulf through Turkey in Asia.

"She already holds Toorkistan, and will drive the weak powers, Persia, Cabool, and Beloochistan, before her like chaff before the wind, thus reaching the borders of Hindostan and threatening British India. All this hangs upon the possession of Constantinople. The little

breeze which began in Herzegovinia a year ago has now developed into a tempest, and the dreaded Eastern question is forced upon England again. Diplomacy may once more ward off the conflict; the events of one day may precipitate it. In case it comes, the map of Europe must be reconstructed. Roumania, Bulgaria, Constantinople, the Bosphorus, all go to Russia; Servia, Bosnia, and Montenegro, to Austria, forming a colossal Pan-Slavonic Empire; Macedonia and Thessaly, to Greece; Northern Austria, to Germany, whose cunning Chancellor sits like a spider in his web, watching the flies buzzing about him. What goes to England? She will take Egypt, if France will allow it. Meanwhile, the Russians will be between her and India. There may be another Crimean war, but this time England will not have France, Italy, and Austria to help her."

WHICH IS IT?

Is the book of Revelation a hidden mystery or a revelation? Is its meaning "concealed under the apostle's words"? or are these words used by the Spirit of God "to show to his servants" that which was to come to pass in future? The following extracts are taken from notes and comments in a family Bible. Stating some views that have been given by opponents on the seals and trumpets of the book of Revelation, the author speaks of chapters 10 and 11 in this way: "On comparing the affair of the book with Dan. 8 and 9, and Eze. 2 and 3, several things appear to be similar in both, but no exposition can be given of their meaning. Then he says:—

"The remainder of the book has been, and continues to be, the source of controversy; questions have been raised upon it that have distracted the Christian world. Into these shall not enter, because we hold it to be impossible that mortal man can explain a mystery concealed under the apostle's words. Now compare this idea of a "mystery concealed" under inexplicable words, of which no exposition can be given of their meaning," the declarations of the Spirit itself concern the nature and design of the book—"The revelation of Jesus Christ, which God gave him, to show unto his servants things which shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of prophecy, and keep those things which are written therein."

What the Spirit of God calls a revelation that is, something revealed, men call an unexplainable mystery; and that which "God gave to show to the servants of Jesus Christ" for events, they hold to be a "mystery concealed," something of which "no exposition can be given of its meaning." If this be so, the reader is not "blessed," for he does not understand and cannot; it is in vain to try. And he is not "keep those things which are written therein," for he does not know what they are. The fearful warning and threatening of ungodly wrath against those who shall worship the beast and his image, and receive his mark, cannot heed, because it is impossible for him to know what is meant by these terms; and the commandments of the message (Rev. 14:9) he cannot keep, not knowing what they are. And he may, with apparent modesty and reverence, conclude, with our author, that, as the commandments of God have been, and still are, a "source of controversy," questions have been raised upon them "that have distracted the Christian world," it is better not to enter into these, it being quite impossible for man to understand what God requires.

Look at it. High Heaven has sent us a letter, and has pronounced a special blessing upon those who read it and heed its behests. The receiver says he cannot read it, it is impossible to understand it, and therefore he will be to blame if he does not heed its injunctions. If this position is true, of course he is not to blame. But is this the way to treat a communication from God? Did you ever receive a letter from a dear friend, pronounce it impossible to read it, and so not try? I never gave up that way. Our editor forwarded a communication to me which he said he could not read; I did not blame him for not taking time, in midst of his pressing duties, to decipher it; by a determined effort I mastered it. And we not take the time, and make the effort, read the last great prophecy of the book of God, especially as he has pronounced his special blessing upon the effort? Oh, that men professing godliness would cease to insult the Majesty of Heaven, by treating what he has communicated to us for our good, even for eternal salvation, as an incomprehensible mystery!

R. F. COTTRELL

ALABAMA.

[THE following report from Eld. Cann came too late for the Progress Department, we give it here, feeling confident that the readers of the REVIEW will be especially interested in it.]

I left Tennessee May 31, and went to Co. County, Alabama, which is in the central part of the State, near Montgomery. Here I found Bro. Vanzandt, who has lately embraced the Sabbath and the Advent faith. He has been a Methodist minister about fifty years; he was also a member of the State legislature for a long time, and has traveled and preached extensively all over the State.

A few years ago he became especially interested in the soon coming of Christ, which

has freely preached all over the Conference. He has also published and circulated a book upon that subject. He says that one-half the ministers of the Conference are convinced upon that point. Since he has embraced the Lord's Sabbath, he has constantly preached upon it everywhere, even before the State Conference. A large number of ministers are investigating the subject, and some see the truth now. Bro. V. has been earnest and persevering in getting the truth before his brethren. I believe he will see fruits of it soon.

On Sunday we attended a Baptist monthly meeting near there. Two Baptist ministers were in attendance. A funeral sermon had to be preached in the morning. The minister regretted this, as he wanted me to preach all the time; so he spoke short, and I followed with an hour's sermon on the Advent. The house was full and I never had better attention anywhere. Both ministers told me that they were wholly with us on the second advent, and that the people generally in this section are being wakened up upon that subject. In the afternoon I spoke on the signs of the times in another place three miles distant. I had nearly all of my first audience there, with many others. The people seemed to be hungry for the truth and they received it eagerly. I spoke again at night at Bro. Vanzandt's. His house was full. It was a solemn meeting. I was repeatedly and strongly urged to stay and give a course of lectures. But knowing that it was not best to begin what I could not stay to follow up, I had to deny them.

I dined with Bro. Jones, a Baptist minister, who also attended my meetings. He is wholly settled on the second advent, and is now about convinced on the Sabbath. He is a conscientious man and wants to know the truth; hence I expect he will soon keep the Lord's Sabbath. He subscribed for the REVIEW.

I had a long and interesting talk with a county superintendent of schools. He was perfectly delighted with the truth concerning the nature of man, the punishment of the wicked, the saints' inheritance, etc. He said he would do anything to hear lectures upon that doctrine. This is the way I found all with whom I conversed. The people know nothing whatever of our people or of our work. There is little prejudice to meet. But most of the people have lost confidence in the churches and are confused, not knowing where to go for light. I believe the Lord pities them, and is opening the way for them to see the light. There are quite a number of scattered Sabbath observers in the State already, who are all at work. Bro. V. needs more books to circulate, the History of the Sabbath especially.

But the poverty and destitution of the South, at least as far as I have traveled in Tennessee, Alabama, and Georgia, are distressing. At the best, the land is a poor, light soil, and much of it very rough and uneven. It is worth only from twenty-five cents to five dollars per acre—the most of it only a dollar. I judge that not more than one acre in three hundred is cultivated. Plantation after plantation once cultivated now lies barren. Little of the wheat will yield over three or four bushels to the acre, and other crops accordingly. But this is due in a measure to the wretched manner in which farming is done in the South.

Except in the villages, I did not see a single window or a pane of glass, either in a dwelling house, school-house, or meeting-house! Carpets, cook stoves, etc., are scarcely known. The people live almost exclusively on pork, coffee, and corn bread. Fruit and vegetables are scarcely used at all. Yet almost all kinds of fruit, berries, and vegetables will grow in abundance.

Nearly all the people see that they are making a mistake in this, and say that they must change. I am satisfied that it would not be hard to make a change in this respect with those who embrace the truth. Water is abundant and most excellent, and the air is pure and healthful.

Every man with whom I talked is glad that slavery is no more. All see that it has ruined their country. It has kept down public schools and compelled the great mass to grow up in ignorance. Even now, in the country, they have central parochial schools to amount to any thing. All are anxious for Northern men to come among them and show them how to farm, how to have schools, etc.

The churches, except in the cities, contribute almost nothing at all to the support of preaching. Preachers labor for nothing and support themselves, or nearly so. This custom, together with the poverty of the people, must be con-

sidered before we send men here to labor. But I am satisfied that there are many honest souls here, and that the present truth is destined soon to make a mighty stir in the South.

D. M. CANRIGHT.

Washington City, D. C., June 7.

SACRIFICE.

SACRIFICE implies a loss, a voluntary surrender of something, or some act of self-denial, or of suffering or of obedience, either to render service to God or to benefit our fellow-men; or to bring ourselves into conformity to the law of God, by denial of the dictates of the carnal mind in behalf of goodness and virtue.

The spirit of sacrifice implies a constant willingness to render sacrifice to God of whatever we may possess which may be of benefit to his cause in the great work of salvation, and to deny ourselves the indulgence of any thing which may in any wise hinder the progress of the work of God in our own hearts or in the minds of others.

The best illustration we can point out to show what the spirit of sacrifice is, in all its manifestations, may be viewed by all in the life and death of our Lord Jesus Christ; for others he suffered poverty, fatigue, dishonor and reproach, ignominy and death. Our Lord gave us this example, not to make a display for idle talk, or to satisfy an arbitrary pride, or to form or establish a useless precedent for his followers, that they might be weighed down by certain rules, or subjected to suffering unnecessarily, or to being tempted for the diversion of higher intelligences.

Had man not fallen from his first estate, no call would have been made for sacrifice or self-denial; but man has fallen very low, yet not so low but Christ offers to reinstate him again higher than before, on conditions reasonable and just in view of natural and moral law. To do this, our Lord has undertaken a vast work, extending through thousands of years—a work in itself vast in its reach, and laborious and painful in its workings and its minute details, rendered so by the perverse nature of the heart of man.

Man, to fit himself for this salvation, must understand its workings or he could not appreciate it, and in order to do this he must sacrifice.

J. CLARKE.

PRAY FOR US.

If the apostle Paul needed the prayers of his brethren, how much more the servants of God in these last days. Dear brethren in Ohio, I know you are interested in the success of the truth and the salvation of souls in our Conference. Let your prayers, as so many sharp sickles, go with those that go out to labor for souls. To the place of secret prayer, brethren and sisters, in behalf of those brethren that labor with tents this summer. Let children and youth pray, let all pray for the special blessing of God to rest upon each tent's company.

Several of these brethren are inexperienced, and feel greatly their weakness. This is the way they should feel. May every soul of them fully realize that their ability to accomplish permanent good depends upon their being co-workers with Jesus and holy angels. We hope they may have precious seasons in seeking God alone and together. But they need your prayers, brethren; do not forget them even for a single day.

H. A. ST. JOHN.

NEW TENTS.

HAVING laid the subject of purchasing a new sixty-foot tent before two district T. & M. quarterly meetings, and also our State quarterly meeting at Berkshire, and found the united voice of the brethren to be in favor of having a new tent, we now feel free to present the subject to our brethren and sisters throughout our entire Conference.

I know the times are hard to raise money. But the work of the Lord must not stop. It has too many friends to stop here. And "a friend in need is a friend indeed." Pledges already made for the tent, though not as large in some cases as we could reasonably have expected, give us courage.

We have the terms of Martin and Sons, tent manufacturers of Boston, for their best 12 oz. duck roof, with lighter wall, which all think we had better take. One of these tents, all ready to pitch, with freight added, will cost not far from three hundred and fifty dollars. Only about one-third of that sum is pledged yet. But the new tent must come in time for our soon-coming camp-meeting, and, if necessary, we shall

call again on some who have pledged lightly, considering their ability, and also on some of the rich brethren who have not felt able to help in this enterprise.

We shall call up this subject in districts No. 2 and 3, and raise what we can. And we invite our brethren and friends in Dist. No. 5 to make their pledges at once to the director, Bro. D. Wilcox, Jamaica, Vt. We further invite the scattered brethren and sisters who have not yet had a chance to pledge, to send their pledges to the director in their district, or send to my address, Irasburgh, Vt.

Pledges should be paid at once, if convenient; if not, please pay at the camp-meeting. Yet if absolutely necessary, we will accept of pledges to be paid later. And when the time of our annual gathering shall come, if the Lord shall favor us with the tent, may we not beseechingly look unto the General Conference Committee to send us help to give a course of lectures?

Of small tents for family use I would say, If any of our brethren wish to purchase such for the next camp-meeting, they would do well to correspond with Bro. Lewis Bean, Bordoville, Vt., who is ready to manufacture such tents as you may wish at reasonable prices. Let preparations for the camp-meeting be made in season, and as extensive as needful to honor Him who giveth us all blessings.

A. S. HUTCHINS.

TO THE MEMBERS OF DIST. NO. 6, VT. T. & M. SOCIETY.

DEAR BRETHREN AND SISTERS: My heart is stirred within me, and I feel that we must arouse and be in earnest, exercising faith and never doubting God's word. We must not rest satisfied with the present figures on our reports or with present attainments in grace, but be more zealous to overcome and reach out after others. Let us be diligent to scatter seeds of truth. The third angel's message is indeed to this dark world a shining light. Oh, who will walk in its light, and be saved by its truths?

"God requires that all should be self-sacrificing workers. Every part of the truth has a practical application to our daily lives. Blessed are they that hear the word of the Lord and keep it. Hearing is not enough; we must act; we must do."

In the missionary cause there is a chance to act and to act now. Is there not some poor soul, starving for the bread of life, who may be reached by words of love and good cheer? Let us look about with our eyes wide open, and sympathies enlisted. Let us arouse and be active, and, by the aid of the Spirit, fruit to the glory of God will be the result. Let us labor on, watching for souls as they that must give an account of time spent or misspent, trusting in God for help, strength and wisdom; for soon the harvest will be past.

M. A. GREEN.

SCIENCE AND SCRIPTURE.

SCIENCE is being used of late to the detriment of Scripture—or, rather, that which passes current as science. It is said that science disproves the Bible account of creation. Geology is distorted to conflict with the Bible. In a recent number of the *Atlantic Monthly*, Mr. Twain, in a jovial manner, thus refers to this method of computing the past from what we see of the present; and his conclusions are as reliable as the arguments used to invalidate the Bible:

"The Mississippi between Cairo and New Orleans was 1,215 miles long 176 years ago. It was 1,180 after the cut-off of 1722. It was 1,040 after the American Bend cut-off (some sixteen or seventeen years ago). It has lost 67 miles since. Consequently its length is only 973 miles at present. Now, if I wanted to be one of those ponderous scientific people, and 'let on' to prove what had occurred in the remote past by what had occurred in a given time in the recent past, or what will occur in the far future by what has occurred in late years, what an opportunity there is here!

"Geology never had such a chance, nor such exact data to argue from. Nor 'development of species,' either! Glacial epochs are great things, but they are vague—vague. Please observe: In the space of 176 years the lower Mississippi has shortened itself 242 miles. That is an average of a trifle over one mile and a third per year. Therefore, any calm person who is not blind or idiotic, can see that in the old Oolitic Silurian period, just a million years ago next November, the lower Mississippi river was upward of 1,300,000 miles long, and stuck out over the gulf of Mexico like a fishing rod.

"And by the same token any person can see that 742 years from now the lower Mississippi

will be only a mile and three-quarters long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under a single mayor and a mutual board of aldermen. There is something fascinating about science. One gets such wholesome returns of conjecture out of such a trifling investment of fact!"—Sel.

SELF-DEPENDENCE.

No alliance with others can ever diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains, and warmed by the same sun as many others, obeys its own law of growth, preserves its own physical structure, and produces its own peculiar fruit, so each person, though in the closest communion and intercourse with others, and surrounded by similar influences, must be himself, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties.

There is too much dependence placed upon co-operation for security from evil, and too little reliance upon personal watchfulness and exertion. There are some who seem to feel in great measure released from obligation if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own.

We would by no means disparage the effect of influence, or discourage in the slightest degree the generous assistance which we all owe to one another, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred, and while we gladly welcome whatever is good from all sources, it can only be as food which must be digested before it can truly nourish us. Material benefits may be conferred by simple gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not thought power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do to others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel, and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child, it is not half so important to instill large amounts of information as to set his mind to work, to bring out his mental powers, to stimulate his thoughts and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, and men incline to lean upon each other, the best lesson to enforce is, that virtue, to exist at all, must be strictly individual. That which cannot stand alone, but depends on props and supports, which needs the constant spur of fear, and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation. A well-developed body ever excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest, and unassuming, yet firm in conscious integrity of purpose and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.—Sel.

A PLACE is prepared for each one of us; a place fitted to our distinct character; a separate work fitted to develop that character into perfection, and in the doing of which we shall have the continual delight of feeling that we are growing; a place not only for us, but for all our peculiar powers. Our ideals shall become more beautiful, and minister continually to fresh inspiration, so that stagnation will be impossible. Feelings for which we found no food here shall then be satisfied with work, and exercised by action to exquisite perfection. Faint possibilities of our nature, which came and went before us here like swallows on the wing, shall then be grasped and made realities. The outlines of life shall be filled up, the rough statue of life shall be finished.—Sel.

WORRIES eat the life away. They gnaw and bite wrinkles into the face, and bring gray hairs on the head, and half the time they are not only absolutely needless, but absurd. Why can we not wait until the draught of sorrow is forced to our lips, and not sup needlessly at the cup of gall and wormwood?

YOUR MISSION.

HARK! the voice of Jesus crying,
Who will go and work to-day?
Fields are white, and harvest waiting;
Who will bear the sheaves away?
Loudly now the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
Here am I; send me, send me!

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight.

If you cannot be the watchman
Standing high on Zion's wall,
Pointing out the way to Heaven,
Offering life and peace to all,
With your prayers and with your bounties
You can do what Heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let His work your pleasure be;
Answer quickly when he calleth,
Here am I; send me, send me!

—Rev. Daniel March.

Progress of the Cause.

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

EAST TENNESSEE.

MONDAY, May 22, I started for East Tennessee. I came via Nashville to McMinnville. This was the nearest point on the railroad to the place where Bro. Soule is laboring in Bledsoe County, about one hundred miles east of Nashville. It was nearly sixty miles up and over the Cumberland mountains, the worst road I ever saw, Colorado not excepted. In Tennessee I should judge that the cows lay out the roads, and then the roads take care of themselves! There was no public conveyance, so I hired a team, and in company with Bro. Richardson worked hard to reach the place of meeting before the Sabbath. But Sabbath morning we had nine miles to go. This we went on foot.

Bro. Soule, of Michigan, had been lecturing here about six weeks, with a good interest. I found a company of about twenty keeping the Sabbath and having Sabbath meetings. They are some of the most intelligent persons of that neighborhood; three are school-teachers, two are Sunday-school superintendents, one a Baptist deacon, etc. Just now they are passing through the usual persecution from their former brethren; but they are unmoved by it. We find bigotry and bitter hatred to the truth and the law of God here the same as elsewhere. Religion is in a very sad condition here, worse even than at the North. Hence honest souls are prepared for the truth. They have lost confidence in many of their teachers and in the popular churches. They seem to be hungry for the true word of God.

Where Bro. S. has been working, there are many more who are about convinced of the truth and are on the point of deciding. They turned out well and gave me a good hearing. Some came ten miles. This is on the top of the Cumberland mountains, in a dense, endless forest. On the road I saw scarcely a house; yet hundreds came out to meeting, and nearly all on foot. The reason is that they pay no attention to roads here; but every man builds by the best spring on his land, let that be where it may.

I find that the whole country around is stirred about this new doctrine, and hundreds are wanting to hear. There are more calls for lectures in different places than can be filled for many months. Bro. Soule will remain here and carry on the work. Bro. Richardson will also remain and assist him. If these brethren stand in the counsel of God and work with energy, I shall expect that there will be scores of Sabbath-keepers here in a few months.

In view of the situation, I thought it best to ordain Bro. Soule, so that he might baptize, organize churches, etc. So at our last meeting, in the midst of his own children in the faith, he was solemnly set apart to the sacred work of the gospel.

I preached to the people four times with good freedom and a deep interest. Many urged me to remain longer; but we could not now hold night meetings, and for a singular reason, viz., fear of poisonous snakes! They are so thick on the mountains and so

venomous that the people will not go out after dark. This is not so, however, in the valleys.

So far as trouble in society is concerned, or opposition to Northern men, with a very few rare exceptions, there is no more of it than there is in Michigan. A man is just as safe, and the people are just as ready to hear him, as at the North. Indeed, I judge that the people would turn out more generally and receive the truth more readily here than there. Nor does it require as much talent to labor here, as the people are far behind in education and general information. The great mass of them are also very much poorer than at the North, though in the valleys there is more wealth.

The prevailing mode of living is anything but inviting, especially to a health reformer. Corn bread, pork, and coffee, are about all a man will see week after week. With very few exceptions, no fruit, no sauce, no vegetables, are seen on the table. And yet this is a land of fruit. Wild and tame fruits grow readily and in great abundance. Vegetables of all kinds can be easily raised. Why people neglect these real luxuries of life when they can be had with so little labor is hard to understand. From what I conversed with those who have embraced the truth here, I believe they will readily see the advantages of a better way of living and soon adopt it.

Am now on my way to Alabama.

D. M. CANRIGHT.

May 30, 1876.

OHIO TENT NO. 1.

THIS tent was pitched in Sabina, Clinton Co., Ohio, and meetings began Thursday evening, May 25. About one hundred were present the first evening, two hundred the second, and three hundred the third; Sunday A. M. and P. M., about three hundred and fifty at each meeting. Sunday night the tent was full; interest, attention, and prospect good. This is the last we have heard. May the Lord give them much success.

H. A. ST. JOHN.

Clyde, Ohio, June 6, 1876.

TOPPKINS CO., N. Y.

THIS is a field entirely new in the preaching of the last message. Invited here by Bro. Andrew E. King, who had embraced the Sabbath by reading. Have just begun meetings. The prospect, as in most places, not very flattering; but the work is the Lord's, and he can give the increase. Feel my insufficiency, and ardently desire the help of God in the discharge of duty. Address, East Newfield, Tompkins Co., N. Y.

R. F. COTRELL.

BROWN CO., MINN.

THE work is onward. Have been laboring about two weeks and a half among the Danes in Brown Co., Minn. Held twenty-five meetings. The word was willingly received, and souls turned from their idols to serve the living and true God, and to wait for his Son from Heaven.

The Lutheran minister requested that we should have a Bible-reading, presenting Scripture texts on the following subjects: baptism, the Lord's supper, justification by faith, the immortality of the soul, and the condition of the soul after death. This was granted and a written contract made, stating that nothing must be presented on either side but plain Bible texts treating on these subjects. Then we were permitted to make a few remarks concerning their application. People crowded the room and flocked around the windows on the appointed day.

The opponent commenced to read some texts about children believing, etc. We presented none but such as spoke directly on the subject, and held him to his own suggestions and agreement. He felt some astonished, said he had not much to say, and acknowledged that he could not find any texts in the Bible that said anything about infant baptism. He did not use more than about half of his time. Found only one text that said anything about the soul seemingly in his favor; and when we asked him to read with us from the Scriptures another day concerning the law and the Sabbath, he said that he would read no more in this way.

Sixteen precious souls were added to the church, twelve candidates were buried with Christ in baptism. This church now numbers forty-one members. Systematic Benevolence was raised about \$100. They have pledged \$179 to the Conference for the coming year.

Stopped on our journey to the station and held one meeting with the American brethren at Golden Gate. They seem to love the truth, and try to go on with the message.

I am now on my way to the Iowa Camp-meeting, with chariots running like the lightnings, hoping soon to meet the dear servants of God to gather new strength for the battle.

JOHN G. MATTESEN.

June 5, 1876.

TO THE BRETHREN IN KENTUCKY AND TENNESSEE.

DEAR BRETHREN AND SISTERS: God has been gracious to you in sending you the present truth with its solemn warnings. I am satisfied that you love this truth, and many times have been made to rejoice in it. Having been with you from the beginning, and understanding to some extent your feelings, wants, and duties, suffer me to present, through the REVIEW, a word of admonition and exhortation.

And first let me speak of feelings. The political differences that have heretofore created such strife between the North and the South have, to a great extent, given way; but time will determine whether these feelings are really being rooted out, or only smothered. Many of our brethren have had strong Southern principles. They are as honest and sincere as any one; but unless we crucify these feelings entirely, and regard our Northern brethren as our true friends and Christian brethren, in times of trial and temptation these old differences will take root again and grow up, will separate us from God and his people, and drown our souls in perdition.

As it regards the interest that our Northern brethren have for the South, and their love for us, I need only remark: They have not stood still and simply prayed for us. They have given us the best evidence of their fidelity by donating to us \$292 to purchase a tent to be used in these States, and by sending us one of their ablest counselors to attend our first Conference. It is also probable that they will send Bro. Geo. I. Butler to labor in this Conference this season.

They ask no remuneration from us. Our Conference is weak, and we need help, and they have shown that they are friends indeed by helping us in our time of need. This should satisfy us that they have no feeling against us. They have shown by their works that they believe this message is one—a world-wide message;—whether, east, west, north or south it is the same. O my brethren, let us ever act in full union and harmony with them. One more word under this head. The atmosphere of the North seems to give life and activity to the people, while that of the South seems to produce lassitude and inactivity. Here is where we should press a little. "Be zealous and repent," says the True Witness. Rev. 3:19.

OUR WANTS AND DUTIES.

Our people have well-organized, systematic plans to work upon. The object is to bring every efficient, available means to bear in sending this great truth to the world. There are no isolated, individual enterprises connected with it. The property of the various associations is held as joint-stock by the members. The officers are elected annually by the stockholders to fill places in various departments of this enterprise, and their salaries are fixed, so there is no chance for individual speculation. All investments, donations, or appropriations, made to these associations, therefore, are used for the advancement of the cause in its various departments. You will see calls made from time to time through the REVIEW for means to aid in the different departments of this great work.

To do our duty when these calls are made, we want an unselfish, sacrificing spirit. We should realize that we are a part of this body as long as we are members, and it is our duty to respond to these calls according to our ability. It is very easy to see that if we hold back, and do not do our duty in this respect, the burden must fall more heavily on others, which is not fair. We profess to believe in the near coming of the blessed Lord. He will gather none to himself except those that have made a covenant with him by sacrifice. Ps. 50: 3-6. Weigh this well! I have a few copies of the "Earnest Appeal by the General Conference Committee on the Dangers and Duties of Our Times," which I can send to any who want to be fully apprised of these dangers and duties. Price 10 cts.

And here is our home mission. The cause is weak and languishing for want of means and zealous workers. Who will put

their shoulders to the wheel? Who will come up to the help of the Lord against the mighty? The fires of the day of God will soon destroy all worldly treasures. Oh! do not let us have any of our earthly possessions left here to be consumed in that great conflagration. Let us do good with them, little by little, as we can spare the means, and lay up treasure in the building of Heaven.

We organized a T. & M. Society at the Conference. Bro. J. S. Milton, of Bardstown, is director for Kentucky, and sister Mary A. Remly, of Edgefield Junction Tenn., is director for that State. We hope they will soon be able to be out in the field and do their duty. Brethren and sisters be ready with your means to take hold of the T. & M. work when the directors come around. Hundreds of souls are perishing or will perish, all around us. Let us save what we can by sending out the silent messengers.

S. OSBORN.
Hodgenville, La Rue Co., Ky., June 5, 1876.

MEETINGS IN DALLAS, What the Texas Papers Say of Them.

THE Dallas Herald, in an article headed, "The Grove Meetings," speaks of the meetings recently held there by Eld. Canright as follows:

"Eld. Canright arrived as expected on Friday evening, in time to fill his appointment at 8 p. m. He spoke to a small congregation for one hour on the evidences of the soon coming of Christ. He spoke again next morning at 10:30 o'clock on the rise and progress of the Seventh-day Adventist denomination. The speaker stated that the work of this body commenced in a very humble manner in 1845, and had slowly gained ground till they now numbered upwards of five hundred churches in America and Europe, with something over twenty thousand members.

"He also spoke of the missionary and publishing work among this people, stating that it had grown in a very remarkable manner. He said that in 1847 they commenced publishing a very small weekly paper in Rochester, New York, calling it *The Present Truth*; but its patronage was small, and they carried all the mail matter to the post-office in a carpet-bag. In 1861 the Office was removed to Battle Creek, Michigan, and a publishing company organized. He stated further that at the present time they were publishing two weekly papers and four monthlies, and were publishing tracts, papers, and books in the Danish, Swedish, French, German, and Spanish languages, and that instead of a carpet-bag full of mail matter per week, they were now sending out three hundred bushels weekly.

"In the afternoon he spoke upon baptism, church organization, etc. After he got through, a goodly number expressed a desire for baptism, and this morning at 9 o'clock the ordinance will be administered by the Elder at Long Lake.

"He will address the people this morning at 10:30 o'clock, and again at 3 and 5 p. m. He goes from here to Alabama, where one hundred have recently embraced the peculiar views of this people."

The Daily Commercial adds:—

"The recent meetings of Eld. D. M. Canright in the cause of the Seventh-day Adventist people were of a very encouraging character. The Elder worked very hard while here, day and night, having only a limited time to stay, and very much to do. He organized and established a church here of about thirty members, had the ordinance of baptism on two occasions at Long Lake, baptizing some seventeen new converts to the faith, celebrated the ordinances of the Lord's house, organized a tract and missionary society of thirty-two members, which made donations of over \$100 for the purchase of books and tracts to distribute among the people.

"Their plan of supporting their cause is entirely different from all other denominations. They have what they are pleased to call Systematic Benevolence, each member pledging to pay weekly as the Lord prospers him, thus entirely obviating the necessity of public collections, which are so obnoxious to people generally. Nearly \$300 were pledged in a few minutes. A church clerk was elected and a deacon ordained, and it was decided to keep their hall on Swiss Avenue, East Dallas, just east of the Union depot, as the place for holding their Sabbath, or Saturday, meetings and Bible-class, commencing at 10:30 a. m. every Saturday morning. The public were cordially invited to attend for the investigation of the Bible."

FROM D. LAWRENCE,
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IMPRESSIONS AT BATTLE CREEK—
THE COLLEGE.

A few days' leisure gives opportunity to visit the various institutions and departments of interest here, connected with this people. Just across the street from the Health Institute are the College grounds, a beautiful square, neatly laid out with cement walks, diversely arching around fresh lawns and flowers. Here is an abundance of shade trees, many of them fruit trees, which, upon this beautiful May day, are covered with a charming mantle of roseate bloom, breathing out such a flood of fragrance as makes one query whether Eden could have been more delightful. But we must not forget that right here before us stands the temple dedicated to the pursuit of knowledge. It is, indeed, a fine-looking building, constructed of brick, three stories high above basement, neat and tasteful in design, and finished in the best possible style, both within and without. Besides ample halls and stair-ways, it has a chapel hall and recitation rooms, sufficient to accommodate two hundred or more students. About half that number are now in attendance, and many more are expected the coming year.

We observed a general air of respect for order, and a diligence and zeal on the part of teachers and students, which showed that education is here appreciated as a necessary agent in carrying on the noble work and mission of this people. May these means of knowledge be truly sanctified to the Master's service, and every noble effort here bring forth a hundred-fold in the future.

So great is our interest in the prosperity of this cause, that we must urge upon the attention of all our youth the importance of using every available means of securing a good education. Would that all our people might be duly interested in this department of Christian labor. The instructions of the school-room, if properly directed, are not inferior in value to those of any weekly meeting-place or calling. It is here that the youthful mind is committed to the mechanician who is to mold, strengthen, and prepare for active life. Here the rising generation is to be educated and prepared for the responsibilities of society, both in church and State. Here the physical man should be developed in harmony and strength, prepared for the arduous duties of busy and active life. Here the intellect should be awakened, unfolded, matured, and qualified for the duties of the citizen, the patriot, statesman, and the Christian; and here the moral principles should receive a proper, fixed character—a controlling and directing power. Here those emotions are to be awakened, those sentiments inspired, and those principles inculcated, which shall ever lead aright, prompting to a love of true and noble deeds. Too much care, however, cannot be exercised in rendering the influence of the school-room such as shall accomplish all these noble purposes of education—in selecting such text-books, employing such teachers, and securing such abilities as shall develop aright the intellect, strengthen the judgment, control the will, refine the taste, and purify the heart. Hence the schools of our land as well as the churches have a very important mission to accomplish. Let, then, the noblest talents, the purest motives, well-directed, and self-sacrificing devotion, be consecrated to both of these important interests.

S. M. S.

LETTERS.

FROM an interesting letter from sister P. Lawrence, an aged and infirm sister, living in Barnstable Co., Mass., we take the following:

"I read a piece in the REVIEW of March [on Systematic Benevolence]. The first part of the piece I did not read, as I had opportunity to send the paper to a distant friend, but there is enough in this paper to give light and glory. I never saw such beauty in all God's requirements before—only one-tenth of our increase. When I read this article by Eld. Canright, I felt as though God had opened the windows in Heaven and let a heavenly light come down."

"I have been praying for all the fullness of God. I am sure God will fulfill every promise, and he that hungereth and thirsteth for righteousness shall be filled. I have not been to a meeting for many a year—have heard no advent preaching, so Sabbath I spend alone. I feel that I am a great sinner, such as Jesus came to save. His blood cleanseth from all sin, though as scarlet; in him I trust."

Bro. W. A. Raymond, Calhoun Co., Mich., after speaking of sufferings by the way, says:—

"Then comes the everlasting reward—eternal life. Oh! we never can realize what God has done for us and is still doing until made like him. I am glad we are almost home—glad Jesus is soon coming. I would add the following lines, as they express my feelings:—

"This groaning earth is too dark and drear
For the saints' eternal home,
But the city from Heaven will soon appear;
We know that the moment is drawing near
When she in her glory shall come;
Her gates of pearl we soon shall see,
And her music we soon shall hear;
Joyous and bright our home shall be,
And we'll walk in the shadow of life's fair tree,
With our Saviour forever near.

"We'll gladly exchange a world like this,
Where death triumphant reigns,
For a beautiful home in that land of bliss,
Where all is happiness, joy, and peace,
And nothing can enter that pains.
There is no more sorrow and no more night;
For the darkness shall flee away;
The crucified Lamb is its glorious light,
And the saints shall walk with him in white
In that happy, unending day.

"Oh! there the loved of earth will meet
Whom death has sundered here,
The prophets and patriarchs there we'll greet,
And all shall worship at Jesus' feet,
No more separation to fear.
Thought trials and griefs await us here,
The conflict will shortly be o'er.
This glorious hope our hearts shall cheer;
For we know that the Saviour will soon appear,
And then we shall grieve no more."

MEDITATIONS.

In order to be proper representatives of the truth, we must live it. But in addition to this, God desires his people to have a missionary spirit. If any one is destitute of this spirit, you can consider it evidence that he is not walking with God. Why? Because Christ was a missionary, and we must imitate him.

We ought to seek opportunities for calling the attention of our fellow-beings to the truth; and whenever we can do so, we should awaken a spirit of inquiry in the minds of others, that they may read and search for themselves. In this way we may help to swell the number of those who shall be saved in the kingdom of God.

When a president of the United States is to be elected, how the opposing parties try to outnumber one another. Both parties try in every way to make a complete success. If men will work so to secure a worldly object, ought we not to have some enthusiasm for a higher, a nobler,—a heavenly one?

It is an honor to be engaged in so glorious a work. When we shall look northward and southward, eastward and westward, upon the land that was promised to Abraham and see the saints that were brought through our feeble instrumentality to behold the beauties of the new earth, our hearts will doubtless thrill with joy, peace, and glory that any have been saved through the feeble work that God enabled us to perform in behalf of our fellow creatures.

J. F. BAHLER.

HAVE FAITH IN GOD.

THE Saviour said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:20. Precious promises from the lips of our Saviour! The Bible contains many promises to the faithful, and yet we seem to be afraid to trust Jesus. Now if we live near to God, so that we can have him in all our thoughts, and live with an eye single to his glory, we may feel that he is more than all that can be against us. His promises will be fulfilled. But we must act; we must move out and show our faith by our works.

Christ says we cannot serve God and Mammon. This reaching after the things of this world to a certain extent shows our lack of faith in God, who has said that a sparrow shall not fall to the ground without his notice; and he adds, "Are ye not of more value than many sparrows?" Matt. 10:31. Now Christ would here admonish us not to fear, but have faith in him, and show to the world around that we believe what we profess. God means what he says, and if we will move out on his promises he will be a present help in every time of need; for he says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." We must show our faith by our works; that is, move out on

his promises and believe he will grant our petitions. He is more willing to give good gifts to his children than earthly parents are to give good gifts to their children.

Dear reader, how can we doubt when we have so many glorious promises left on record for our encouragement? May the reader and writer have that faith that takes no denial, and move out in the fear of the Lord till the last battle is fought and victory won.

E. BROWN.

OBEDIENCE.

OBEDIENCE when correctly considered signifies conformity to law and compliance with it. This presupposes a lawgiver, one whose right and prerogative it is to command, and such is the great Creator of heaven and earth. Do we need any labored arguments in proof of this self-evident fact—"The heavens declare the glory of God and the firmament sheweth his handiwork?"

"The law of the Lord is perfect, converting the soul." It is this testimony that leads to Christ, the great sin-atoning Sacrifice. We acknowledge that the Constitution of the United States has claims upon us, and confess our obligation to yield obedience to it, unless it comes in conflict with the higher law.

We then turn to the law of God written by the divine finger upon tables of stone, under the most solemn circumstances, and amid scenes of surpassing grandeur. We confess that that law is holy, just and good, that it is spiritual, eternal and unchangeable. Obedience to every precept of that divine code is enjoined, and each precept must remain in full force so long as man is a subject of law.

"If ye love me, keep my commandments." Again, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Where, then, is the opposition to this perfect law of liberty that is holy, just and good? It is in the *carnal mind* that is enmity to this law, not being subject to it. Of what indignity is the professed teacher in Israel guilty who can call that law, written by the divine finger, an old, antiquated, musty code—a yoke of bondage, etc.

Perfect obedience is due to the great Lawgiver, the Sovereign of Heaven and earth. There would be no difficulty nor contention were it not for the *seventh-day Sabbath*, the Sabbath of the Lord our God; to get rid of this, and to justify their observance of another day, and for another purpose, violence must be done to the plainest and most unequivocal teachings of inspiration. But the whole duty of man is to fear God and keep his commandments.

THOS. J. CROSS.

JESUS.

"Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

What a precious name is the name of Jesus—how sweet and soothing and joyous! To how many weary hearts it affords refreshment and rest. It means Saviour, and Jesus saves his people from their sins. They are guilty; but he saves them from guilt. They are unholy; but he saves them from the power of indwelling iniquity. They are by nature liable to the punishment of eternal death; but he saves them from all the woeful consequences of the fall.

Jesus can save you from the *guilt of sin*. That guilt exposes you to the wrath and curse of God. Because of it you are in danger of all the miseries of everlasting death. Whither can you flee for security?

There is but one shelter for the soul—Jesus Christ. Repair to him; put your trust in him; secure by faith a saving interest in him. In that case, all is well; the stains of guilt are washed away in his atoning blood; you are accepted of God; he regards you with complacency; you are his forever. "You have read," says Chalmers, "of certain venomous animals which expire the moment they have deposited their sting and its mortal poison in the body of their victim; and thus there ensues a double death—the death of the sufferer, and the death also of the assailant. And certain it is that on the cross of our Saviour just such an event as this occurred. There did Christ pour out his soul under the weight and agony of the exactions that were laid on him by the law; but there also did the law expend all its power as a judge and an avenger over those who believe in the Saviour."

Jesus saves from the *dominion of sin*. Perfection is not to be reached on earth.

In the ripest saint there are manifold frailties. The Spirit lusteth against the flesh, and the flesh against the Spirit. The atmosphere of earth is tainted, and all who breathe it are impure. But truly believe in the Lord Jesus Christ, and the power of sin will be broken within you. You will be no longer a slave, but free. Through the grace imparted to you, you will be enabled to struggle successfully with temptation, and to run the race set before you—not that you will ever be what you will long to be while you remain in this world; but you will be in a measure holy now, and there will await you in a great and glorious eternity complete and stainless purity.

"The gospel," says one, "runs in two golden streams—pardon of sin, and purity of walking." They run undividedly all along in one channel, yet without confusion one with the other, as it is reported of some great rivers that run together between the same banks, and yet retain distinct colors. These streams that make glad the city of God never part one from another; if they be divided, they cease to be.

Jesus saves from all *the dread consequences of sin*. What a dark and terrible future is before the sinner! You cannot conceive its misery. To be a castaway from God, and happiness, and Heaven,—such is the doom hanging over the sinner. But Christ is the deliverer from the wrath to come. Give yourself up heartily to him, and you will have no cause to dread the realities of the unseen world; you will walk the dark valley with the peace-giving persuasion that all will be well with you.

What think you of Jesus? He is your salvation; make him your desire; count him the chief among ten thousand; yield yourself unreservedly to him, and then you will know in your own happy experience the power and blessedness of his name.—*Rev. R. S. Hutton, M. A.*

THE only way to meet affliction is to pass through it solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.

THE GREAT QUESTION.

FRIEND, is the question on thy heart engraved, "What must I do to be forever saved?" Believe in Jesus, is the sole reply; Believe in him, and thou shalt never die; His precious blood gives pardon, life, and peace; Freedom from guilt, and joys that never cease. Go search the Scriptures in true faith and prayer; The Spirit will reveal the Saviour there.

Obituary Notices.

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

DIED, of consumption, in Jay, Saginaw Co., Mich., March 11, 1876, Bro. Daniel Disbrow, aged about forty-eight years. He leaves a wife and daughter to mourn his absence and the loss of his counsel, but they sorrow not as others which have no hope. Bro. Disbrow was born in Rochester, N. Y. He was a member of the close communion Baptist denomination about fourteen years, but accepted the Bible Sabbath and its kindred truths under the labors of Eld. Cornell, at Jay, Mich., in 1867, and united with the church of S. D. Adventists there. But on account of the strait testimony, he, with many others, left the body and walked no more with them, until Nov., 1875, when he was recovered again under the labors of Eld. D. M. Canright. He was a great sufferer, but endured all with Christian patience. Funeral services by Eld. I. Lewis, Wesleyan Methodist; text, 2 Tim. 1:10.

A. N. FISHER.

DIED, in Worcester, Mass., May 27, 1876, Amos Warren, son of W. N. and A. E. Brown, aged six years and three months. His disease was diphtheria, and terminated fatally in less than twenty-six hours after he was attacked. He was a very interesting, affectionate child, and evinced principle in the observance of the Sabbath, in which he had been early instructed. His sufferings were intense, but he rallied not long before his death, and sang that beautiful line,

"Hold the fort; for I am coming." We deeply mourn his loss, yet rejoice in the hope that

"When the morn of glory, breaking,
Shall light the tomb,
Beautiful will be his waking
In fadeless bloom."

M. E. H.

DIED, near Osceola, Iowa, April 27, 1876, Noble Johnson, aged forty-five years and two months. Bro. Johnson was converted to the truth under Bro. Canright's labors, and has since lived a consistent Christian. He was aware that his departure was near, and spoke often in reference to it. He died calmly, expecting a resurrection when Jesus comes. Funeral discourse by the writer, from John 5:28, 29.

A. W. H. MILLARD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 15, 1876.

CAMP-MEETINGS FOR 1876.

WISCONSIN, Sparta,	June 15-19
MINNESOTA, Eagle Lake,	" 20-26
WISCONSIN, Ripon,	June 29 to July 3
OHIO, Norwalk,	Aug. 3-7
MICHIGAN, Lansing,	" 10-14
VERMONT, Essex Junction,	" 17-21
NEW ENGLAND, S. Lancaster,	" 24-28
MAINE, Richmond,	Aug. 31 to Sept. 4
NEW YORK, Rome,	Sept. 7-11
INDIANA, Bunker Hill,	" 14-18
ILLINOIS, Waldron,	" 21-25

The Iowa Camp-Meeting.

THIS meeting has opened as the largest and best meeting, so far, ever held in the State. There are forty tents on the ground besides the large meeting tent 50 by 70 feet, and another 60 foot tent devoted to family lodgings.

The ground is a pleasant one, at the head of 5th street, just outside the city limits of Marshalltown, Iowa. During the two days of the meeting, past, the weather has been most favorable. There are eleven ordained ministers and ten licentiates present.

A large congregation of about twelve hundred were out last evening to hear Eld. White give some of the reasons why we are Seventh-day Adventists. The most excellent attention was given.

The progress the cause has made in this State the past year is indicated by the number of new faces seen at this meeting, and especially by the many testimonies from those who have learned about these truths within the past three, six or nine months. Many testify that this is the first camp-meeting they ever attended, and that they feel abundantly repaid already by the good they have received.

Eld. and sister White arrived from the Missouri meeting on Thursday p. m., bringing a good report from that meeting, and being themselves in good health and spirits. A more full mention of the meeting will be made hereafter.

U. S.

Ohio Tent Helpers.

CORRESPOND with each other, brethren. You can each write to the others, telling how your tent is seated and arranged, how subjects are presented by the speakers, and in what order. You can counsel, advise, and in many things suggest; it is my thought that you may mutually assist and encourage each other very much. Try it thoroughly; try it, please.

H. A. ST. JOHN.

Ohio Tent Financial Managers.

ORDER all publications needed for tent use through the president. Be in season.

H. A. ST. JOHN.

Ill. T. & M. Society, Dist. No. 3.

THIS district will hold its next quarterly meeting at Pontiac, Livingston Co., Ill., June 24 and 25. Let each member report promptly, that your librarian may be able to report to the secretary, George A. Hobbs, Sheridan, La Salle Co., Ill., on or before June 20.

We hope each member will feel it not only a duty but a privilege to accompany his report with a donation, that our district may be relieved from debt. We have, during the past year, given away a great deal of reading matter, and have done but little toward paying for it. We must remember that these tracts cost money, and it is expected that we will pay for them. Let each one who possibly can, donate one dollar, and those who have more of the Lord's money give more; and we hope our brethren still more favorably circumstanced will feel that five, ten, or fifteen dollars will not be too much to give to this important branch of the work.

Some there may be who have nothing to report (though we hope they are few), having been so situated as to have no opportunity for distributing tracts. Such may feel it a privilege to give of their means to pay for those that have been distributed by others. So "he that soweth, and he that reapeth, may rejoice together." We hope to have a goodly number of the friends of the cause present at this meeting. We wait to see if it will be as it should be, and we shall have a report from each member, each report accompanied with a donation.

JAS. M. BUTE, Director.

CHICAGO is nervous again in regard to a communistic rising. Preliminary meetings have been held, at which mass meetings of working-men have been arranged for and steps taken to collect money for agitation purposes. The money is being spent for arms, a large quantity of which have already been purchased. The use they are to be put to can only be surmised. There can be no doubt that mischief is intended, and it is believed the trouble will not be confined to Chicago, as "the International" is in direct and intimate communication the country over.

Reduction in Fare.

ALL persons who pay full fare over the Winona and St. Peter R. R. to the S. D. A. Camp-meeting at Eagle Lake, Minnesota, will be returned by paying one-fifth regular fare, by procuring a certificate on the ground and presenting it at the ticket office at Eagle Lake.

I. Z. LAMB.

Secular Item.

A young man, a Sabbath-keeper, desires a situation with some Sabbath-keeper as clerk or assistant in some grocery or mercantile house; a fair penman and good accountant, has had some experience. Good reference given if necessary. Address,

PERCY T. ODEKIRK,
New Rutland, La Salle Co., Ill.**Appointments.**

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

Ohio T. & M. S. Quarterly Meetings.

DIST. NO. 1, Bowersville, July 1, 2; J. W. Lucas, director.

DIST. NO. 2, Waterford, July 15, 16; A. M. Mann, M. D., director.

DIST. NO. 3, Mesopotamia, July 1, 2; R. A. Underwood, director.

DIST. NO. 4, Clyde, July 8, 9; O. F. Gifford, director.

DIST. NO. 5, Bowling Green, July 1, 2; J. J. Boardman, director.

DIST. NO. 6, Hamler, June 24, 25; C. G. Daniels, director.

The above meetings are all important. Let every member report to director. Do not forget your donation. Be present at the meetings if possible, as it will be a good time to arrange for camp-meeting. We may be present in districts 2, 4, 6.

H. A. ST. JOHN, Pres.

T. & M. S. State Quarterly Meeting.

THE State quarterly of the Ohio T. & M. Society will be held on the camp-ground at Norwalk, Aug. 2, the day before the camp-meeting begins. Secretary, treasurer, and all the directors are expected.

H. A. ST. JOHN, Pres.

THE monthly meeting for the churches of Carson City, Estella, North Shade, and Matherton, will be held at Matherton, Mich., Sabbath and Sunday, June 24, 25. We would invite all from other churches that can, to meet with us. Meetings to commence with the Sabbath.

LEANDER KELLOGG.

QUARTERLY meeting at Alaledon, Mich., July 1 and 2, 1876. Will some one of the preaching brethren meet with us? We also invite members of other churches. By order of the church, D. V. WINNE, Clerk.

A. S. HUTCHINS.

QUARTERLY meeting of Dist. No. 3, Ill. T. & M. Society, at Pontiac, Livingston Co., June 24, 25, 1876. JAMES M. BUTE, Director.

QUARTERLY meeting of the Quiney, Mich., church on the 1st and 2d of July next, meetings to commence with the Sabbath. Sister churches are invited. Will some minister meet with us?

H. J. M.

THE Lord willing, I will meet with the brethren in Ohio as follows:

Mendon, June 17, to continue over first-day.

Hamler, " 24, " " " " " Lemarts, July 1, " " " " "

These meetings will be held in daylight mostly, or altogether, unless my eyes should be much improved from their present condition. Let there be a general turnout of Sabbath-keepers within reach of these appointments. Baptism and organization will be attended to when required. I hope to meet the Defiance church at Hamler.

H. A. ST. JOHN.

QUARTERLY meeting of the Gridley, Ill., church at the Socks school-house, Sabbath, June 17, 1876. Meetings at 10 o'clock A. M. and 4 P. M.

W. H. SLOWN.

AND HERALD.

[VOL. 47, No. 24]

PROVIDENCE favoring, I will hold meetings in Kansas as follows:

Eureka, June 17, 18, 1876
Neosho Falls, " 24, 25, " " Williams school-house, July 8, 9, "

Meetings will commence at each place Sabbath evening. The meeting at the Williams school-house is designed for all the Sabbath-keepers in Bourbon Co. and the south part of Linn Co.

SMITH SHARP.

I WILL meet with the brethren and sisters near Peace, Rice Co., Kan., where they may arrange, June 17; also at Solomon's Rapids, Mitchell Co., where Bro. J. W. Andrews may appoint, June 24, 25. At these meetings we want to have a general gathering of the brethren and sisters from these and the adjoining counties. Come prepared to report the wants of the cause in your respective localities, so that arrangements can be made for future labor. Meetings to commence with the Sabbath. C. F. STEVENS.

THE third State quarterly meeting of the N. Y. and Pa. T. & M. Society will be held at Kirkville, 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.

Business Department.

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

RECEIPTS**For Review and Herald.**

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

\$2.00 EACH. S Fleming 49-22, Charlotte Gregory 48-1, Julia A Knapp 49-22, B H Grimes 49-22, Mrs M Wilson 50-1, S M Hurt 49-20, Leonard Sheldon 49-22, James Steen 50-7, Phebe Cash 49-24, Mrs C Beach 48-28, C D Chapman 50-8, Frank Stewart 49-22, F Walter 49-24, Maggie A Stroud 49-22, S Vincent 50-1, Josiah Witte 49-22, D C Phillips 50-1, E G Witte 50-1, Samuel Thurston 49-18, Wm R Evans 49-22, J L Kilgore 50-11, J Bartlett 49-24, J T Freeman 50-1, Abigail P James 50-1, Silas P Strite 49-20, E D Hurlbert 49-21, John N Berry 50-14, Mrs B F Leamon 50-2, N B Morton 50-1, Mrs Ann Elly 50-7, D A Albin 49-16, J N Ayers 50-1, A W Cone 49-13, Chris A Just 49-10.

\$1.00 EACH. S Rumsey 48-22, B L Babcock 49-6, Silas Pike 48-22, Hollis Smith 48-22, Mrs M Wilson 49-7, Karen Hansen 48-22, B F Wilkinson 48-22, Mary Gibson 48-22, E O Hebard 48-23, C L Boardman 48-22, L Eneyer 48-22, J F Ballenger 48-22, D Webster 49-9, Wm Slater 48-24, Kate V Temple 50-11, Flora A Covert 48-22, L M B Paige 49-8, Leander Kellogg 48-24, A Swaden 48-24, Mrs Alice Lonsdale 48-22, Wm E Price 48-24, Edwin Judd 48-24, Harriet Smith 48-24, Mrs Lizzie Watkins 49-10, Daniel Bowe 48-22, Ezra Combs 49-23, H D Tanner 48-23, P E Ferrin 48-3, Eli Sprague 49-23, A H Fleisher 48-23, Sarah Sigma 48-14, Mrs John Barren 49-10, H H Fisher 49-1, J Fisher 49-18, S N Ayers 49-7, L W Marlin 47-22.

MISCELLANEOUS. C Christian 75c 48-22, M Goodrich 75c 48-22, C Clinesmith \$1.50 49-22, John Perrine 1.50 49-22, Mrs E Mc Arthur 1.50 49-22, A Blake 75c 48-22, Wm Cowell 75c 48-22, Wm Marshall 1.50 49-22, H C Roberts 1.50 49-22, Henry Humphrey 1.50 49-22, James Wildey 1.50 49-22, Harriet Snyder 1.50 49-22, Angelite Coltrum 1.50 49-22, James Vidette 1.50 49-22, J D Chambers 1.50 49-22, Polly Clow 25c 49-8, J Cochran 1.50 49-22, H C Green 50c 48-23, W H Kynett 50c 48-7, R H Schellhouse 50c 48-23, Mrs Norman Griswold 1.50 49-22, Mrs Mary A Dunn 1.50 49-22, Katie Shedd 50c 48-12, Mrs L R Graves 1.50 49-22, C S Glover 3.50 51-9, M Pearce 5.00 48-20, Wm Fleak 4.00 49-14.

Books Sent by Mail.

F Walker 20c, T L Walters 20c, Mrs Frank Palmer 25c, L Lawrence \$1.25, John W Decker 1.00, Hattie L Davis 1.25, A K Eaton 10c, G T Titus 40c, W M Shipton 1.05, D A Owen 1.25, D E Wellman 30c, Chas O Winslow 1.00, John T Reed 25c, Geo Drew 50c, Richard Drew 50c, John Sisley 50c, A C Hudson 1.00, A E Stutsman 1.00, E H Hanson 71c, A Rowland 45c, James Wilson 40c, Uriah Miner 30c, P C Truman 2.00, John Tucker 1.00, Elmer Cash 1.25, S K Pottinger 55c, S B Whitney 2.38, Peter Herkison 1.00, A A Shearin 4.00, A C Stuttle 1.00, M W Brubaker 28c, R Moran 15c, J E Crull 1.00, Smith & Palmer 25c, John Rice 1.00, A D Olsen 3.00, Jacob Neill 25c, E E Clark 30c, C U Ball 75c, J P Harrisonville 25c, E S Ellis 15c, Anna Hayes 1.00, Wm Livingstone 1.25, A B Bradbury 12c, John E Long 25c, F G Long 25c, Mrs E B Lane 20c, Mrs B Taylor 15c, Chas M Parker 15c, R T Barnard 50c, Mary A. Eaton 1.25, Sarah Sigman 60c, J Fargo 25c, Mrs J Swayne 50c, D M Caughey 75c.

Books Sent by Express.

Frank Morrison \$2.00, Elsie Gates 5.73, H M Ayers 1.15, O F Olmstead 2.17.

Books Sent by Freight.

A M Mann \$90.30.

Cash Rec'd on Account.

Texas T & M Society \$35.00, Wis T & M Society per Wm Kerr 50.00, A O Burdell 20.00, W W Sharp 11.31, Ill T & M Society per Geo Foreman 20.80, S N Haskell 500.00, Kan T & M Society per John Heligas 90.00, Mo T & M Society per J A O Bryan 20.00, John Matson 8.00,

Mich. T. & M. Society.

E Anderson Dist 8 \$1.00, Dist 2 R Sawyer 7.50.

S. D. A. E. Society.

Wm Kerr \$50.00, Viletta Kerr 10.00, W M Healey 10.60 Lucretia Berry 1.00, Esther Stevens 10.00.

Educational Aid Fund.

D A Owen \$100.00.

Mich. Conf. Fund.

Abigail P James (to complete share) \$1.50.

Gen Conf. Fund.

Maggie Phyllis \$18.20.

Book Fund.

A Buchanan \$10.00, C M Curry 5.00, Emery Sage 13.00.

Pacific Mission.

Jane Rowland \$20.00, C