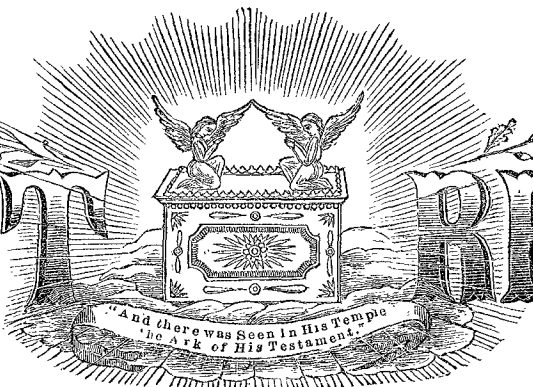


ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XXII.

BATTLE CREEK, MICH., THIRD-DAY, JULY 7, 1863.

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

"Fear Not, Little Flock."

FEAR not, little flock, the haven is near;
King Jesus will soon in his glory appear,
To give you the kingdom; the promise is sure
For all the dear ones who faithful endure.

Let's take up the cross and joyfully go,
Through sorrow and grief, temptation and woe,
Remembering the promise we read in his word,
To those who leave all and follow their Lord.

A hundred-fold here of blessing he'll give,
And a bright crown of gold we too shall receive,
Then on let us press, though Satan should strive
With his hosts to prevent us from winning the prize.

Yet he who hath promised will safely perform,
His dear little flock he'll shield in each storm,
O, why should we tremble when danger is near?
If Jesus is for us, O, what should we fear?

He's a stronghold, in which all the righteous may
run,
Here safe from the foe, his temptation we'll shun,
Ever looking to Jesus, our Saviour and Friend,
Who saith, I am with you even unto the end.
L. E. MILNE.

Do you Pray in your Family?

THERE are families that call not on the name of the Lord. Nor is it a new thing. There were such so long ago as when Jeremiah lived. He takes notice of them. He has a prayer about them. It seems he was divinely inspired to call down the indignation of the Lord upon such families. "Pour out thy fury," he says "upon the families that call not on thy name." I would not like to have been a member of one of those families; and much less the head of one of them. It must have been very offensive to the Lord that there were families in which he was not acknowledged and worshiped. And if there were such families among the heathen nations that offended him, how much more must it have displeased him that there should be such families even among his people Israel! families that did not in the family capacity invoke him! I do not know why it should be less offensive now. I do not believe it is. Families are now under as great obligations to God as ever they were.

Some persons ask why we insist on family prayer as a duty. They say we cannot produce any precept enjoining it. That is true enough. But I wonder if that is not a duty, the omission of which, is the subject of prophetic denunciation. I wonder if that is not by implication commanded, the neglect of which brings down the wrath of God on those guilty of the neglect. There are some things so manifestly reasonable, and of such self-evident obligation, that they need no law expressly enjoining them. It is not necessary that they should be taught in so many words.

But if we have no express precept on the subject, we have pretty good examples in favor of it. I sus-

pect Abraham, who was so careful to instruct his household in the way of the Lord, did not neglect to pray with them. And David, I am quite confident, prayed in his family. It is said of him on one occasion, that "he returned to bless his household." No doubt there were both prayer and praise in that family. Certainly Joshua must have prayed in his house. How otherwise could he have fulfilled his resolution that his house, as well as himself should serve the Lord? What! resolve that his house should serve the Lord, and not join with them in supplication for the grace to serve him! That is not at all likely.

Now I would ask if it is not proper and right that every head of a family should adopt the resolution of him who said, "as for me and my house, we will serve the Lord?" But can there be religion in a house without prayer? Is there not inconsistency in saying, "I and my family will serve God, but we will have no family altar nor offering?" Is not prayer an essential part of the service of God? I wonder if any one ever lived who supposed that family prayer was not more pleasing to God than the omission of it. I wonder if any one ever omitted it for fear of being guilty of will-worship, or through dread that it might for some reason offend God? I wonder if the practice of family prayer ever distressed any conscience. The omission of it has troubled many.

It is admitted, I believe, to be the will of God that we should pray to him socially. The Lord's prayer was constructed for social use. The disciples were directed to use it when they should pray together; and it is accordingly in the plural number: not *my* Father, but "*our* Father." Now, is God to be socially worshiped, and yet not worshiped in that first, most permanent, and most interesting form of society—the form of society instituted by God himself—the family? Is that to be believed? But the Lord's prayer seems not only intended for social, but for daily use. "Give us *this day* our daily bread" is one of its petitions. It does not contemplate the morrow. It asks supplies but for one day. Now if, as it appears from this reasoning, social prayer should be daily, where, but in the family, the society which is abiding, and which a single roof covers, can it with propriety be daily? Should there be public religious services daily, or daily prayer-meetings for this purpose? Then, how suitable it is that those who together share their daily bread, should together daily ask it.

How reasonable and comely is household religion—family worship! Common blessings, such as families daily share, call for common thankgivings. Common wants, such as families together feel, call for common supplications. Is it not fit that families, in retiring to rest at night, should together commit themselves to the divine keeping; and in the morning unite in praising the Lord for having been their protector? It is a clear case, it seems to me. Besides, fathers are directed to bring up their children "in the nurture and admonition of the Lord." But can they do this, while they pray not with them and for them? I do not know how we are to comply with the apostolical exhortation to pray "everywhere," unless we pray in the family, as well as under other circumstances.

Is any one in doubt whether the practice or omission of family prayer will be the more pleasing subject of retrospect from the dying bed, or the eternal world? Parents should not forget, that presently may come

the long deferred and greatly dreaded season of taking the last look, and the last leave of those whom their decease is to make orphans. O then, what a sweet thought it will be to enter into the dying meditation, that they have been in the daily habit of bowing down with their children in prayer, and commending them to the care and grace of their heavenly Father, and that they may now indulge the confident hope that he will infinitely more than supply the paternal place which they are to leave vacant.

But what need of more argument? I suspect every body secretly admits the obligation of family prayer. I judge so from the trouble many are at to apologize for the neglect. It tries them not a little to satisfy even themselves with an excuse. The usual plea is *inability*. They have not the *gift*, they say. What gift? Can they not collect their family together night and morning? Have they not so much authority in their own house as that? And then can they not read a portion of Scripture to them; and kneeling down, express their common desires to God. But what if it be hard at first, it will soon be easy, if persevered in. The beginning of almost every good habit is difficult. The most of those who make this apology, *presume* on their inability. They say they cannot before they have tried. But until they have tried, they do not know whether they can or not. What if some have tried once and failed. One failure should not dishearten them, nor two, nor even twenty. Demosthenes, tried speaking many times before he became an orator. Besides, how do those who presume on their inability to conduct family worship, know what assistance they might receive from God, if they were to make an humble and faithful experiment.

If any one shall condescend to read this, who does not pray in his family, I advise him to commence immediately. He knows that he will never be sorry for it, if he does; but he is not so sure that he may not be sorry for it, if he does not. If there were no other reason in favor of the practice, this alone would be sufficient. I think it is *Jay* who says that a family without prayer is like a house without a roof—it has no protection. Who would like to live in such a house? —*Nevins*.

Characteristics of the Last Days.

THE apostles Peter and Paul both, have spoken expressly of the last days and their characteristics, the most striking of which is the skepticism which shall prevail. "That day shall not come," said Paul, "except there come a falling away first;" *E apostasia*, the apostasy. 2 Thess. ii, 3. This falling away, or apostasy, he explains in 1 Tim. iv, 1, to be an apostasy from the faith,—*apostesontai times tes pisteos*; "Certain, shall apostatize from the faith." So also the apostle Peter says; 2 Pet. iii, 3, "That there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" &c. He tells us they shall be especially and willingly ignorant about the flood, in the days of Noah. It is remarkable how strikingly these characteristics are being exhibited in our own day, and from the very causes predicted. Paul, for instance, says, "Giving heed to seducing spirits and teachings of demons." We have reached an age when thousands on

thousands, through the teachings of demons have, not merely given up some one doctrine of the Bible, while holding to other of its great cardinal truths, but have abjured the Bible itself, as a revelation from God. No thoroughly confirmed spiritualist will acknowledge the Divine origin of the Bible. But Peter refers to the fact that the mockers of the last days will be willingly ignorant of the facts taught in the first eight chapters of Genesis:—1st, that by the word of God the heavens and earth were produced: and 2d, that the heavens and earth thus produced being overflowed with water perished; and 3d, that “the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

It is a singular fact that the infidelity of this age has seized these very points as its stronghold, in its assault upon the Bible. Geology is summoned and comes forth, a professed science, which is but of yesterday, and with brazen front assails the testimony of holy writ, and with one fell swoop assumes to lay it low, even with the ground. But the true cause of the assault, is, because it brings God too near us and exhibits too clearly his direct interference with the affairs of this world.

This spirit of infidelity is so rampant that it shakes the church of England to its base. The following, taken from an exchange, will give our readers a faint idea of the magnitude of this fearful contest in Great Britain:—

“BISHOP COLENZO AND THE ENGLISH BISHOPS. The Archbishop of Canterbury states in a letter that Dr. Colenso's Metropolitan, the Bishop of Cape-town, has just returned to his province, ‘prepared to institute those proceedings which will try whether the charges brought against Bishop Colenso can be sustained.’ Meanwhile, His Grace cautions his clergy against admitting Dr. Colenso into their pulpits, or allowing him to minister ‘in the Word or Sacraments in their respective parishes, until he shall have cleared himself from the grave imputations which at present attach to him.’

“The Bishop of Chester and the Bishop of Durham have each addressed their clergy by circular on the subject of Bishop Colenso. They consider it unnecessary to publish a formal inhibition against his use of the pulpits in their sees, having sufficient confidence that none of their clergy would permit his heterodox lordship of Natal to officiate in their respective churches.” The Bishop of Durham observes: “It is not against the mischievous writings of this one author that we have to be on our guard. A wide-spread spirit of skepticism pervades in many instances the scientific publications, the popular periodical literature, the daily journals, and even the theological writings of the present day.”

Bishop Colenso, has written one of the most violent attacks upon the Bible which has ever been made. The English Bishops have written him a letter requesting him to resign his Bishopric, but he declines to do so; hence the proceedings which are about to take place as expressed in the quotation above. The Puseyite controversy of a few years ago, was as nothing in comparison with the present contest. Nor is Great Britain alone beset with this prevailing spirit of skepticism; but a Parisian correspondent of the *Christian Advocate and Journal* informs his readers that the same spirit prevails throughout France. It is not the old Atheistic form of the last century, but this modern and insidious form, which is all the more dangerous for appearing in the guise of a friend. Catholic and Protestant countries alike are coming under the fatal influence of this spirit. And the whole is the very spirit of Anti-christ, who is to deny that Jesus Christ is the Son of God, that he has come in the flesh, or is coming in the flesh. 1. John ii, 22; iv, 2, 3; 2 John vii.

The hope of the world's conversion, still so persistently maintained by many in the face of the Bible testimony to the contrary, is another of the sad evidences of a departure from faith in the word of God.

There is no refuge from this fearful whirlwind which is sweeping over the earth, but in clinging to Christ as the true and long promised Messiah, who is in these last days to return to reign on the throne of his father

David. In him, in his sacrificial, priestly and royal character, the law and the prophets, the evangelists and the apostles all beautifully and harmoniously meet and prove each other to have come from God, and to be Divine. Take from the Saviour one of his works or offices, and seek to make it something else, the work is marred, its harmony is broken and its veracity invalidated. And nothing can so effectually arrest the spirit of infidelity as the preaching of the prophetic scriptures relating to the coming reign of the Messiah, as was done among us twenty years ago. God in his providence has placed us as a people in trust with a great mission; and earnestly should we devote ourselves to its accomplishment. Our lectures, tracts and books, should flood the land from one end to the other, as the only antidote to the prevailing infidelity of the age. Then,

“On! let all the soul within you
For the truth's sake go ahead.”

Advent Herald.

The New Post Office Law, in Force July 1, 1863.

THE amendments to the post office law, adopted during the last session of congress, go into effect July 1. A number of changes are made in the law by these amendments, with which the public should at once become familiar, the most important of which we proceed to point out:

CLASSIFICATION OF MAILABLE MATTER.

Mailable matter is divided into three classes:

1. Letters.—This class embraces all correspondence wholly or partly in writing, except that mentioned in the third class.

2. Regular printed matter.—Under this head is included all mailable matter exclusively in print, and regularly issued at stated periods, without addition in writing, mark, or sign.

3. Miscellaneous matter.—This class embraces all other matter which is by law declared mailable, viz., all pamphlets, occasional publications, books, book manuscripts, proof-sheets whether corrected or not, maps, prints, engravings, blanks, flexible patterns, samples and sample cards, phonographic paper, letter envelopes, postal envelopes or wrappers, cards, paper, plain or ornamented, photographic representations of different types, seeds, cuttings, bulbs, roots, and scions.

CLASS 1.—LETTER POSTAGE.

The one cent rate on drop letters is abolished.

The ten cent rate on letters to the Pacific states and territories, is abolished.

The one cent extra required to be paid on letters deposited in branch offices, is abolished.

Letters for the mails.—The maximum weight for the single rate of letter postage is one half ounce avoirdupois, and the rate of postage on all letters sent in the mail, to any part of the United States, is three cents for each half ounce or under, and three cents for each additional half ounce or fractional part of a half ounce. If a letter on which the postage has not been prepaid, by any cause should reach its destination, double this rate will be collected on delivery. That is to say, six cents for every half ounce and fractional part of a half ounce. If a letter is not prepaid in full, the unpaid residue will be charged at double rate. That is to say, if a letter weighs over a half ounce, and not over one ounce, and three cents has been prepaid, the charge for the other half ounce or fractional part of a half ounce, will be six cents. But in all cases where the whole or any part of the postage on a letter is not prepaid, the same will not be forwarded, unless the postmaster is satisfied that the omission to prepay was unintentional.

Ship and steamboat letters.—In the case of letters conveyed by any vessel on inland waters or coastwise, from one domestic port to another, not in the pay of the department, double rates of postage will be collected at the office of delivery, viz., six cents for the single weight if to be mailed, and four cents the single weight if to be delivered at the office where deposited. But if such letter has been prepaid by United States stamps at such double rates of postage, no ad-

ditional charge will be made. If only partly prepaid by stamps, double the unpaid balance will be collected on delivery.

Drop letters.—Letters deposited in an office or a branch office, for delivery at the same office, or through branch offices or carriers, are to be charged with two cents the half ounce or fractional part of a half ounce, no charge to be made for delivery.

Soldier's letters.—Letters written by non-commissioned officers and privates in the military service or in the naval service (embracing the marine corps), will be forwarded without prepayment of postage, at the single rate, if plainly marked over the address, “Soldier's letter,” or “Naval letter,” as the case may be, and signed with his official designation, by a field or staff officer of the writer's regiment, or by the officer in command of his detachment, or of the post, or by a surgeon or chaplain at a hospital. In the navy or marine corps, by the commander of the vessel, or by a surgeon or chaplain on board, or by the commander of a detachment of marines on shore. Military or naval letters, not thus certified, will be forwarded, but rated up with double postage, to be collected on delivery.

Returned and forwarded letters.—If the writer of a letter endorses on it, in writing or in printing, a request that the same be returned to the writer within a specified time, not exceeding thirty days, post masters are instructed to comply with such request. But this only applies to letters prepaid in full. The return postage is to be charged at the rate of three cents the single weight. And so in regard to letters forwarded at the request, or otherwise, of the parties addressed—the same rate of three cents the half ounce, or fractional part of a half ounce, is to be collected.

Registered letters.—Some improvements are made in the registration system. The registration fee under the new law is twenty cents—heretofore it was five cents. Postmasters are required to take duplicate receipts from the person to whom a registered letter is addressed, on delivery of the same, one of which he is to transmit to the sender, the receipt to be recognized in the courts as *prima facie* evidence of such delivery. As heretofore, postage at the established rates must be prepaid in full, to secure registration.

CLASS 2.—POSTAGE ON REGULAR PRINTED MATTER.

The maximum weight for the single rate of postage on matter under the second and third classes, is four ounces avoirdupois, except in case of circulars; and no package can be sent by mail that exceeds four pounds in weight, excepting public documents printed by act of congress.

Newspapers to regular subscribers.—The postage on newspapers issued from a known office of publication, and sent in the mails to regular *bona fide* subscribers once a week or more frequently, each not exceeding the standard weight of four ounces, and payable quarterly or yearly in advance at either the office of mailing or delivery is as follows: For papers issued weekly, five cents per quarter; semi-weekly, ten cents; tri-weekly, fifteen cents; six times a week, thirty cents; seven times a week, thirty-five cents. For any excess over four ounces, and not exceeding eight ounces, double the rates named, and so on for any additional excess over the standard weight of four ounces.

Publishers of weekly newspapers are permitted to send one copy to each subscriber living in the county where published, free of postage, as under the old law.

The distinction heretofore made in the postage on newspapers circulated in the state where published and those circulated in other states, is abolished. The rate is uniform wherever circulated.

Publications issued without disclosing the office of publication, or containing fictitious statements thereof, will not be forwarded unless prepaid at the mailing office at the rate of transient matter.

Magazines and periodicals.—On regular newspapers, magazines, and periodicals, published less frequently than once a week, not exceeding four ounces in weight, issued from a known office of publication, and sent in the mails to regular *bona fide* subscribers, payable quarterly or yearly in advance, either at the office of mailing or delivery, the postage is one cent each copy—that is to say, if published monthly, the postage will

be three cents per quarter; if over four ounces, and not exceeding eight ounces, six cents, and so on. If published semi-monthly, double these rates, and if published quarterly, one third of them.

Small publications.—The rate of postage heretofore charged on small newspapers, &c., sent in packages to one address, is entirely changed by the new law. The rate hereafter to be charged on this class of publications, not issued as often as once a week, devoted to the use of Sunday-schools, to religion, to education, or to agriculture, sent in packages to one address, is one cent for the first four ounces, and one cent for each additional four ounces or fraction thereof, on each package sent. But at these rates the papers must be for regular subscribers, and the postage prepaid either at the office of mailing or of delivery, for one full quarter in advance. If not thus prepaid, the packages are subject to double those rates, i. e., two cents for each four ounces or fractional part thereof, to be prepaid by postage stamps at the time of mailing.

Transient printed matter.—On transient printed matter of the second class, that is to say, papers issued regularly, but sent to persons not regular *bona fide* subscribers, the rate is two cents for each four ounces or fractional part thereof, to be prepaid in full, by postage stamps, the postage to be charged by the weight of the package, if to one address.

Privileges of publishers.—Publishers of newspapers, &c., sent to regular subscribers, have the privileges, as heretofore, of enclosing without additional charges, bills and receipts for subscription, to write or to print upon their issues the address of their subscribers, with the date when their subscription expires, and to exchange one copy of their publications reciprocally, free of postage.

Circulars.—The one cent rate on circulars is abolished. Hereafter, circulars may pass in the mails at the following rates, viz: Three circulars or any less number, in one unsealed envelope, to one address, at the rate of two cents, and two cents additional for the next three or less number, and so on. A business card on an envelope enclosing circulars, does not increase the rate.

CLASS 3.—POSTAGE ON MISCELLANEOUS MATTER.

General rate.—On miscellaneous matter, the postage (except in the case of books) is fixed at the uniform rate of two cents for each four ounces, or fractional part thereof, by the weight of the package, to one address, to be prepaid in full by postage stamps at the mailing office.

Postage on books.—For books the rate is four cents for the first four ounces, or fractional part thereof, and so on, to be prepaid in full by postage stamps.

General facts.—All mailable matter, properly speaking, is enumerated under the above classification. It often happens, however, that other things find their way into the mail—such as small articles of wearing apparel, etc., etc. When admitted into the mails, all such matter is subject to letter rates. Liquids, glass, gun and fulminating powder, gun cotton, and all other articles that can by any contingency, deface or otherwise injure or destroy letters, books, or newspapers, are strictly excluded from the mails.

An important point in relation to the wrapping or enveloping matter for the mails ought to be especially remembered by the public. All mail matter not sent at letter rates of postage, embracing books, book manuscript, proof sheets, newspapers, and other printed matter, and all other mail matter, excepting deeds, must be so enveloped or wrapped with open sides or ends, as to enable the post master to examine the contents of the package without destroying the wrapper. If post masters cannot make this examination without destroying the wrapper, the package will be subject to letter postage.

With the exception of a business card, printed or impressed upon the wrapper, no transient matter, coming under the head of the second or third class can be forwarded in the mail at less than letter postage, which contains anything inclosed therein in violation of existing laws, or is so marked as to convey any other or further intelligence than is conveyed by the original print, in case of printed matter, except the name and address of the person to whom it is to be sent. If subject to letter postage, from these causes or for any other reason, such matter must be fully prepaid, otherwise it will be excluded from the mails.

THE FRANKING PRIVILEGE.

The franking privilege is materially changed by the new law. Letters addressed to the President or Vice President must be prepaid, unless written by a public officer; and the same applies to all communications addressed to any executive department, or any officer connected therewith, excepting official letters, written by some officer of the department, or some officer under its control or responsible to it; and in this case the official designation and name of the officer shall be subscribed upon the letter. Senators, representatives, and delegates in congress, the secretary of the senate, and clerk of the house of representatives may send and receive letters free; but this privilege is accorded to no one else. The franking privilege granted to certain postmasters under previous laws, to cover private correspondence is abolished, the privilege now being confined exclusively to official correspondence passing between each other and with the post office department.

The weight of packages of seeds, cuttings, roots, and scions, to be franked by members of congress and government officers entitled to that privilege, is limited to twelve ounces.

CONCLUSION.

The foregoing comprise all the changes effected by the late amendments to the postal laws, a right understanding of which is essential to the public to secure the prompt transmission of matter through the mails. Other changes have been made, but those not enumerated above, relate to the internal management of the system, to be well studied by postmasters and others employed in the service, but of less immediate interest to others. It is hoped the public will at once familiarize themselves with the law as collated above; and that this may be done more effectually, we advise every citizen to carefully preserve this article for frequent reference.

Faithfulness in Little Things.

BRO. WHITE: I send you the following excellent article thinking perhaps you may consider it worthy of a place in the *Review*. M. F. MAXSON.

THE opportunities for displaying great deeds of goodness, are rare; and when they do present themselves, there are many powerful stimulants to kindle magnanimity and perseverance. But the little occasions to stand firm in the cause of truth come upon us inadvertently; and almost every moment they render it necessary for us, without ceasing, to maintain a warfare against pride, slothfulness, and a domineering, lordly disposition; against precipitancy, impatience, &c.; opposing our corrupt wills everywhere, and in all things. If we will be faithful herein, our fallen nature will have no spare time to draw breath, but must die to all its propensities.

The supporting of a life of godliness, is like unto good management and economy in outward and domestic affairs. If attention is not paid to minute matters, frugally to save, and avoid unnecessary expenses, there is a greater probability, step by step, of a declension in point of property, than by large undertakings which naturally excite caution. He who learns, by divine assistance, to make a right application in small matters of a spiritual nature, will not fail to accumulate much treasure, as well as he who is attentive in temporal concerns. Great things are only great, because many small materials are brought and combined together—he who is careful to lose nothing, will generally increase his wealth. It is well for us to consider that it is not so much what we do, as the motives of love in which our actions originate, and surrendering our own wills; this it is alone which renders our good works acceptable in the Divine sight. People judge of our actions according to outward observation but with God, those things are nothing, which in the eyes of men shine with great lustre, for he requires a sincere intention, a will ready to bend to his will on all occasions, and an upright entire forsaking of ourselves.

Our faith is tried more powerfully in common occurrences, and less exposed to a mixture of pride, than in uncommon and remarkable concerns. We also

find that we are oftentimes more attached to certain little things, than to matters of moment—for instance, some would find it much easier to give generous alms, than to deny themselves a favorite diversion. Man is very liable to become beguiled by little things, because he looks on them as matters of indifference, and imagines himself free from any powerful attachment to them; but when God commands him to forsake them, he finds, by painful experience, how inordinate and unwarrantable his attachment to, and practice of them was; besides, through our inattention to small duties, we frequently give offense, and stumble our families, and those about us; for people cannot believe that we fear God with uprightness, when our conduct in small concerns is immoderate and careless: for how can an observer reconcile the idea of our being strong and scrupulous observers of important duties that require the greatest sacrifices, when matters of small account have an undue ascendancy over us; but the greatest danger herein is, that the soul, through careless indifference in lesser things, becomes gradually accustomed to unfaithfulness, grieves the Holy Spirit, and, by degrees, learns to account it a matter of small consequence to go counter to the will of God: on the contrary, true love esteems nothing indifferent; every thing capable of pleasing or displeasing God, appearing great; not that true love drives the soul into a slavish fearful scrupulousness, but it allows of no particular set bounds to faithfulness; it moves the mind in simplicity to pass by those things that God doth not require, but does not hesitate a moment about those things he does require, be they great or small; so that our obedience in small matters does not originate from a forcible terror on the mind; it all arises in and by a continual current and power of love, free from those slavish fears and consultations, accompanying restless, anxious, and distressed souls. Man is drawn into the way of his duty through love to God: for even in the time of greatest trial, when the spirit of truth unceasingly urges the submissive soul, step by step, in the observance of small duties, and seems about to divest it of all freedom, behold, it finds itself on a wide plain, and enjoys the depth of peace and freedom in him.—Oh! how happy is that soul.

Finally, it is particularly necessary for those who are naturally of an incontinent and unwatchful disposition, to be mindful. Man, by paying little regard to small duties, becomes accustomed to make no account of them; he does not enough consider the lead and tendency thereof; he does not enough view the almost imperceptible ascendancy and assimilation of these things, in and with his fallen propensities; he forgets the compunction and remorse which these things have heretofore occasioned; he had rather indulge an imaginary idea of his establishment, and depend on his own judgment, (which has, however, oft-times deceived him,) than to settle down into a constant, diligent, attentive watchfulness. We are apt to say, it is a little thing, it is nothing, yea, it is nothing! But it is a nothing on which thy all depends—such a nothing as thou so inordinately lovest, as to cleave to it in preference to the will of God—a nothing which thou wilt despise in words, in order to frame an excuse for thy non-observance of it; but in the ground, it is a nothing which thou holdest fast, against the will of God, and which if continued in, will bring thee to ruin.

A despising of small things, does not, as some assert, arise from greatness of mind, but far otherwise, from a short-sightedness, esteeming things small, which in their tendency and consequences have a very extensive reach and effect. The more we discover ourselves inclined to indifference in small things, and the more we find it a trial to us to pay attention herein, the more we ought to fear and to become jealous, yea, and to cast up bulwarks, against a spirit of indifference and carnal security: he that despiseth little things, will certainly fall by little and little. Be not afraid of a constant watchfulness of mind in small things: a godly resolution, is necessary in the beginning, and the exercise and suffering thou endurest, thou hast well deserved; it being very necessary for the perfecting of thy peace and security, out of which there is nothing but disquiet and backsliding. God will render this path more and more sweet, and pleasant. True love is watchful and attentive without great and painful restraint of spirit.

Augustine saith, "Little things are little things, but to be faithful in little things is something great."

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 7, 1863.

JAMES WHITE, EDITOR.

Brief Report of Meetings.

SABBATH and first-day, June 6th and 7th, we were at the Tent at Otsego, Mich.; had freedom in preaching. Mrs. W. had great freedom on first-day.

Sabbath, the 13th, we met with the church at Monterey; had a large congregation, and freedom in preaching twice. Mrs. W. enjoyed usual liberty. On first-day, the 14th, we rode to Otsego, fifteen miles, through the dust and intense heat in a farm wagon, and preached in the tent three times. In the evening we had great freedom. Sabbath, the 20th, we preached to the church at Battle Creek, and enjoyed a good season.

Tuesday, the 23d, preached at the funeral of sister Curtis at Allegan. The 25th, preached twice at Otsego and baptized nine, among the number the four eldest children of Bro. and sister Hilliard, formerly of Northern N. Y. This was a good day.

Sabbath the 27th, held three meetings at Monterey; baptized five, preached twice, and had a glorious communion season. Brethren came in from other churches, and the large meeting-house was filled with Sabbath-keepers. The day following we preached twice at Allegan. At all these meetings Mrs. W.'s testimony was listened to with deep interest.

Sabbath, July 4, beneath the old Mich. tent, in the town of Convis, we had as good a meeting as we ever witnessed in this county. The gathering was larger than we looked for.

On first-day we spoke twice. In the afternoon Mrs. W. commenced to speak just before the time of public service, and her full voice seemed to answer the purpose of a church-bell to call the people to the tent and to their seats. At this meeting we were greatly assisted by the labors of Bro. Byington, whom we all esteem as an honored father in Israel. The brethren generally had a mind to work. At the close of the meeting we had a little contention on this wise: the brethren in Convis wanted to bear all the expenses of the meeting, and take the brethren from Battle Creek from and to the cars free. To this we objected; but the matter was soon settled by letting them have their own way in nearly everything. May God bless them.

And here we are at our desk Monday morning, a little worse for wear. When we have time to rest and think, we design to write more for the Review than we have for several weeks past.

A Feature of the Times.

God is chastening the nation for its sins, yet who thinks of being humbled. While a deplorable civil war is desolating a large portion of the country, and bereavement, sorrow, and mourning, are in tens of thousands of families, the rage for amusement and pleasure, and a disposition to throw off every serious feeling, was never so great, and the exhibitions of the pride of life never so extensive and disgusting. As a specimen, read from the Independent the following description of the unparalleled strides of pride, luxury, and extravagance in the city of New York:

Never, since the Pilgrims landed on these shores, was there such universal prosperity—in the loyal states—as at the present moment. Merchants have made more money during the past two years, than ever before in twice that space of time. Mechanics are, and have been, crowded with work, at high wages. Farmers and laboring men are investing large sums of money in government and other stocks, or are piling it up in savings-banks. Manufacturers, as a whole, are making semi-annual fortunes. Speculators are more numerous than our soldiers on the battle-field. Almost every other business man is dabbling more or less in stocks, or is in some way connected with a government contract; and as for Wall street, never was there such a financial millennium, as since the

present rebellion. Millionaires can now be counted there by dozens. Princes are on every block, and bankers are "as thick as blackberries." Who, at the North, would ever think of war, if he had not a friend in the army, or did not read the newspapers? So much on the subject of making money. Now what can be said about spending it? Go into Broadway—not to "Webster's unabridged"—and we will show you what is meant by the word, extravagance. Ask Stewart about the demand for camel's-hair shawls, and he will say, "Monstrous." Ask Tiffany what kind of diamonds and pearls are called for. He will answer, "The prodigious—as near hen's eggs size as possible,"—"price no object." What kind of carpets are now wanted? None but "extra." Brussels and velvets are now used from basement to garret. Ingrains and three-plys don't do at all. Call a moment at a carriage depository. In reply to your first question you will be told, "Never such demand before, sir." And as for horses, the medium-priced, five-hundred-dollar kind are all out of market. A good pair of fast ones, "all right," will go for a thousand dollars, quicker than a basket of strawberries will sell for f-o-u-r cents. Those a little extra will bring fifteen hundred or two thousand, while the superb 2:40 sort will bring any price among the "high numbers."

The apostle describes a certain time when men shall be covetous, when every advantage shall be taken, and all means resorted to, to aggrandize and gratify self, when the natural affections of men's hearts shall be turned out of their usual channels, or rather, when they shall be "without natural affection," and when an all absorbing spirit of worldliness and irreligion shall envelop and swallow up mankind. The apostle is also careful to state that these days are the last days of this world's existence; and what if our own times answer the description?

U. S.

Lessons for Bible Students.

LESSON XX.

(HISTORY OF THE SABBATH, PP. 295-313.)

WHAT commenced when the Roman bishop attained to supremacy?

What marked the midnight of the dark ages?

Can the people of God be easily traced through this time? and why not?

Who were among the first dissenters from the Romish church?

When did the Waldenses originate?

What does Rainer Sacho, a Dominican, say of their character?

At what time did they withdraw into the wilderness?

When was Christianity propagated in China?

Did the Waldenses ever submit to the church of Rome?

Being shut away from the world, were they so much exposed as others to the corruptions of the dark ages?

How did they preserve the Bible in their midst?

What does Dr. Edgar say of the extent to which they spread in the countries of Europe?

Were there several sects of the Waldenses, or Albigenes?

Did they reject the Old Testament?

How did they regard the decalogue? p. 300, top.

How did they regard the ordinances, introduced into the church since Christ's ascension?

What name did a considerable portion of the Waldenses bear?

What does Mr. Robinson state as the views of previous writers?

What reason do Mr. Jones and Benedict assign for their being called Sabbatati?

What does the Jesuit Gretzer state?

In the 15th century the king of France having been informed against the Waldenses, what did he do?

What did the persons sent out by him find?

What did they discover in regard to their observance of the Sabbath and baptism?

What did the king say to their report?

What testimony does the French historian, Mr. De Thou, bear?

What name did another class of witnesses to the truth, bear during the dark ages?

How does Jones speak of them?

Who certifies that the Cathari did retain and observe the ancient Sabbath?

What does Benedict say of the account of their practicing circumcision? p. 305.

What does Michael Geddes say has been the constant practice of the church of Rome?

When did the Petrobrusians appear?

Who certifies that this body of French Christians kept the Sabbath?

Are the Anabaptists often referred to in the dark ages? What does the term signify?

From what circumstance have they been overwhelmed in obloquy?

Do they appear however to have been the movers in this work?

Was the ancient Sabbath retained and observed by a portion of the Anabaptists?

What is thus seen within the limits of the old Roman empire?

What churches have existed in Central Africa from the first part of the Christian era?

How are their views of the Sabbath stated by their ambassador at the court of Lisbon? p. 309.

What did he say of their reasons for first-day observance?

Did he offer any scripture in support of this festival? When was the emperor of Abyssinia induced to submit to the pope?

As soon as he had done this, what action was he compelled to take in regard to the Sabbath?

Was the tyranny of the Romans finally overthrown? What faith was then restored?

What may be said of the Armenians of the East Indies? What three great doctrines of popery do they deny?

What reply did they make when required to do homage to the virgin Mary?

How is the Sabbatarian character of these churches stated by Mr. Yeates?

Why did the Jesuit missionary, Xaverius, wish the king of Portugal to establish the inquisition in his portion of the Indies?

What does this most clearly show?

What does a distinguished clergyman of the church of England (Buchanan) say of their Sabbatarian character? p. 313.

To the Brethren in New York.

At the General Conference this spring, a copy of the list of the subscribers for the Review, for New York and Pennsylvania, was placed in my hands. This list shows the state of each person's account at the time when the list was placed in my hands. It was given me for the purpose of enabling me to settle with each subscriber, and thus to aid the Publishing Association in the collection of its dues. In looking over this list, I regret to find quite a number who are owing for several volumes of the Review, some for not less than ten. Quite a number of these delinquents I have every reason to believe are abundantly able to pay up their indebtedness whenever they choose so to do.

My brethren, these things ought not so to be. You make loud professions of love for the truth, and of consecration to the cause of God. You testify to your fellow men that the great time of trouble when men shall cast their silver and gold into the mire of the streets is at hand. Yet by your acts you show that you love the truth in words and not in deeds. Brethren, do not misunderstand me. I write this for *your* sakes. The Review can get along without you. But how do you expect the blessing of God upon yourselves in following this course? Some that are indebted for the Review are doubtless struggling with poverty and sickness, and have done, and are doing, what they can to pay their way. No word of this reproof belongs to them. Yet, so far as my knowledge extends, this very class of persons have the fewest delinquents, nearly all of them being now in advance in their subscriptions.

Shall I speak the truth with plainness? Some of you are so far backslidden that you have no interest in the great truths which the Review sets forth. Alas for you! The god of this world has blinded your eyes, in all probability, to your eternal ruin. The searching testimonies and stirring appeals of the Review, are not merely disregarded by you—some of

you do not even read them. Yet these very persons suppose themselves competent to pronounce judgment upon every effort put forth for the advancement of the cause, while yet entirely ignorant of the reasons that have been offered for such steps. My heart has been pained while I have witnessed the forwardness and self-sufficiency of some to whom nearly every word written above will apply. Some who read this will be ready to ask, Do you mean me? I answer, In all probability you are one of the persons intended.

A few words relative to the Publishing Association. I am pained—not to say ashamed—to see that this, the south-west part of our conference, has done nothing, or next to nothing, by way of aiding the Association. The same is true of many individuals in other parts of the State, who are nevertheless abundantly able to do, if only the spirit of sacrifice was in their hearts, and they themselves, and all that they possess, consecrated to God and to his cause. Perhaps some may be ignorant of the reasons why they should take hold to help the Association.

Let me say then first that you are not, in doing this, aiding any individual, or giving that which is to become the private property of any person. But in taking shares in the Association, or in making donations to it, you do so much toward furnishing it with capital to carry on the great work in which it is engaged. The Association employs capable business men, men who fear God and hate covetousness, to carry on the publishing work, and all their business transactions are subject to the close scrutiny of the Association. Not one of these agents is enriched one shilling by your donations to the Office.

In order to furnish our publications at their present cheap rate, it is necessary to publish them in editions of several thousand of each kind. And to do this, and thus keep them on hand, necessarily requires a cash capital of several thousand dollars. Besides this, the purchase of paper alone for Review, Instructor, and books, if made to advantage, necessarily calls for a considerable sum, which must be kept all the time invested in this stock or material.

Now there is an object to be effected that my heart is very much set upon. The General Conference, by a unanimous vote, requested the Association to publish a new Prophetic Chart and a Chart of the Ten Commandments. If published, it is designed that they shall be better adapted to use before large congregations, than the ones which we now have. I should add, by the way, that we have none of the old on hand to supply the present and future demands of the cause. Now if these charts are published, a considerable sum of money is needed at once. If only a small edition of these charts is to be published, the price of each must be put very high, thus limiting them to a very small number of persons, and in fact rendering it doubtful whether they be published at all. If a large edition of each is published, they can be furnished at a price that will bring them within the reach of all.

Now can the necessary means be raised to secure the publication of these Charts? Most certainly it can be done, and that without difficulty. In my judgment it should be done mainly by those who have hitherto borne very little of the pecuniary burdens of the cause. There are many such who could take a single share in the Association (\$10); especially is this the case with young men who have none to care for but themselves, and who, if they have not much property, have at least health, and, if Christians, industrious habits. Besides this, there are many families that consider themselves comparatively poor, who, by laying aside tea, coffee, and tobacco, have lessened their yearly expenses nearly or quite the price of a share, who, if they had as much love for the truth as they used to have for these bad habits, could find means to take a share in the Association. And those who cannot do so much as to take a share, can donate to the Association according to their ability.

But there are brethren in this State who have done nothing in this thing, and some of them have been long in the cause too, who might without distressing themselves take shares in the Association to the amount of \$50, \$100, or even \$300. What shall I say to such? My dear brethren, awake from your stupor. You well understand how to manage with prudence and sagacity in order to acquire a treasure here. But is this all

the sagacity that you possess? You know that the time must come when all these earthly possessions are to be left behind, and we see plainly that that time is at hand. Now were it possible that you could be saved in that day, though you had made no sacrifice, do you not see that you would reach the kingdom of God with all your treasures left behind to be destroyed? Would it be no source of regret to you in that day that you had no treasure laid up in the kingdom of God? But you need have no fears of this kind. No such soul will ever enter heaven. Where the treasure is, there the heart will be; and where the heart is, there the man will be at last.

Let me point out to you the more excellent way. When men invest their means in the cause of God, they transfer it to the bank of heaven. And there it will draw compound interest to all eternity. The widow's mite has been on compound interest for more than eighteen hundred years, and it has a long period yet to run. She cast in her all, and that with a trembling heart, as though it were not worthy of the great Master's acceptance. How many of you will cast in a small part of your abundance? How many will transfer their treasures before them to that land which they design to make their eternal abode?

I know of some in this State who in the early days of this cause invested nearly all of their earthly possessions in sustaining the work. I know of others who, possessing quite as much, have done comparatively nothing, to aid the cause of God, but have devoted all their energies to amassing wealth. The day is coming which will show which pursued the wiser course.

J. N. ANDREWS.

Wellsville, N. Y., June 26, 1863.

P. S. I ought to say a few words relative to myself. I have had, since the commencement of our tent-meeting, a severe attack of lung fever, or something of that kind, caused probably by the state of extreme exhaustion under which I began to labor here. I am now entirely delivered from the disease, but have only regained a small part of my strength. Bro. Fuller has had to labor with the tent alone. But God has greatly blessed his labors, and quite a number have already decided to keep the Sabbath. I design to try my strength in the tent soon. If it does not prove adequate to the work, I shall try to labor in some other sphere, and, if possible, get some one to aid Bro. Fuller.

J. N. A.

From the Michigan Tent.

BRO. WHITE: We are here in Memphis, and have our tent pitched on a very pleasant spot of ground. The people looked upon us with suspicion at first, but when we opened our meetings they were very much surprised.

The people are becoming very much interested already. Our congregations have increased from about two hundred to full seven hundred in four days. The interest has increased in proportion. Light is beaming upon the minds of the inhabitants of Memphis, and many of them seem to be almost captivated with the truths that have already been presented. We begin to feel that it was in the providence of God that we were directed to this place. We trust the Lord has a people here that will willingly yield their wills to his, and become obedient to his heavenly message.

May God help with his mighty power in the proclamation of his truth here, is our prayer.

Yours, in hope.

I. D. VAN HORN.

Memphis, Macomb Co., Mich., June 29, 1863.

Report from Brethren Loughborough and Hull.

At the time of our last report, June 10, we were about to start from Buck's Bridge to Rouse's Point, that afternoon, and in the evening quite a room full came together at the house of Bro. C. O. Taylor, where we had an interesting meeting. A Madam Wood from the Grand Ligne Mission House, Canada, was there, who has become somewhat interested in the truth, and begins to get light enough to see the cross of keeping the Sabbath. Hope she may have strength enough to bear the cross.

As Bro. Taylor's business affairs could not be ar-

ranged for some days, so that he could join the N. Y. tent, he concluded to accompany us to the Vt. Conference. As we were about leaving Rouse's Point, Thursday morning, a whole car load of nuns and priests of the Romish church, came in on the Montreal road. We found they were going on a mission to Oregon. It led us to some serious reflections: if these blind devotees to the beast can leave the world, home, friends, and all, to go and extend the doctrines of error, should we ever murmur at our lot, and think it hard to go at our Master's bidding, with the last solemn truth to perishing mortals, with the prize almost in sight?

We went through that day to Wolcott, arrived about 9 p. m. Next morning the Vt. Conference commenced which lasted, with its business session and religious exercises until the Monday following. It was an interesting meeting to all, and we trust will be one of profit to the cause in Vt. Harmony characterized all the business deliberations, and it seems to be the desire of all to move in harmony with the body.

Thursday, June 19, we went to Boston, Mass., expecting to find our tent, but it had not come. Sabbath the 20th we had two meetings with the brethren at Bro. Burditt's of Milton, 6 miles from Boston. Tuesday afternoon the 23d we had a meeting at Bro. Folsom's in Somerville, organized s. b., and took some steps toward organizing a church to be known as the Boston Seventh-Day Adventists. Although they are few, we trust the Lord will add to their number.

We waited for our tent till Thursday, and as it did not come we concluded to go into New Hampshire. Came Friday to New Ipswich, and Sabbath morning went with Bro. Hastings to Peterboro, where some twenty or more brethren and sisters had got together to have a social meeting. They were agreeably surprised and cheered by having two discourses preached. Several came out in Peterboro last winter, under the labors of Brn. Hutchins and Bourdeaus, and it seems that more labor would bring out more into the truth there. It may be duty to pitch the tent at that place. Sunday we could get no public place for meeting and so had none. Yesterday we came on to this place, where we expect to attend the regular quarterly meeting of the church next Sabbath and first-day. We hope our tent will arrive in season for us to pitch it next week.

J. N. LOUGHBOROUGH.

MOSES HULL.

Washington, N. H., July 1, 1863.

Ohio Tent.

AFTER the conference at Wakeman we kept the tent at that place over the next Sunday, June 6, at the solicitation of the brethren there, and to enable me to meet an appointment to preach the funeral sermon of sister Scott, of East Townsend. The Methodists gave their house, and the Baptists dismissed their meeting, thus all paying a fitting tribute to the memory of sister Scott, whose fervent piety and exemplary Christian walk had secured the respect of all. It was a great pleasure to me to speak to the large assembly on the words of comfort given to sustain the sorrowing, but hopeful believer in Christ.

The weather turned cold, so that it was very uncomfortable; consequently the meetings did not amount to much, though a few became interested. We considered it fortunate that we did not get to a new place before the cold weather of the first week in June.

We pitched the tent in Columbia Center, Lorain Co., to commence the evening of Friday, June 12. Bro. Brinkerhoof was feeble, and his health fast failing, so that he thought it duty to get to his home; he left June 12. This was a great disappointment to me; for I always valued him as a friend and brother, but learned to esteem him much more during our brief labor together. I pray that he may be spared for this work.

Our meetings were thinly attended from the beginning; I think as much prejudice existed here as in any place where I ever held meetings. Those who attended freely expressed their conviction that this message is truth; while those who did not hear, and do not know what was preached, are very positive that it is dangerous heresy. The blind leaders of a blindly misled people have a fearful account to render for hid-

ing the truth of God, and causing them to perish for lack of knowledge.

The attendance being small, I was somewhat in doubt at times about the propriety of continuing here so long—from June 12 to July 1, but a few were deeply interested, and longing for salvation. I could not leave them without giving them an opportunity of hearing, and becoming established in, the truth. Several are firmly established, and I have hope of some others who are fully convinced. O that they might realize the danger of delay. Two were baptized the 29th ult.

We expect to pitch the tent next week in Orwell, Ashtabula Co., Ohio, where letters will reach us for the present. J. H. WAGGONER.

Columbia, Ohio, July 2, 1863.

The Great Missionary Society.

"Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee." Isa. lx, 1.

The subject of missionary operations is one that should begin to receive the candid considerations of the people of God. What are the duties of God's people in this direction? What are their agencies?

I. In order to present a few thoughts on this subject, we will first consider the church as a missionary society. Under the Mosaic dispensation the lively oracles were committed to his church for us. Acts vii, 38. The things then written, were written for our learning; that we through patience and comfort of the Scriptures, might have hope. Rom. xv, 4. Peter, speaking of the prophets of that age, says, "Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by the holy Ghost, sent down from heaven; which things the angels desire to look into." 1 Pet. i, 12.

The church at that time had no missionary duties assigned her; but by her types was required to point sinners to Christ; for that perfect salvation, which the blood of animals could not procure. But Christ having come, and the means of salvation being devised, the middle wall of partition also being broken down; he constituted the church a missionary society.

1. He commits to her that holy light of his divine word, with which he would have all enlightened. He then said, "Ye are the light of the world, a city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Matt. v, 14, 15. This world is all dark and gloomy. All the light of her great philosophers, Plato, Socrates, and others can never discover the way to God, the way to salvation. Therefore, God in great compassion has placed a light in the world for its illumination. That light is the revelation of his will contained in his word. David says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix, 105. This light he has placed in his church, or intrusted to his people. He has therefore made it their duty to present the light to their fellow men. He says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Verse 16. It therefore is wrong for the church to seclude her light, or to keep it in obscurity. In order to the conversion of sinners, Christ requires a duty of his people. "Let your light so shine." If the light does not shine, no conversions will be made; and his people are responsible for the neglect of duty. If the light does shine, somebody will be converted and glorify God. The only source through which the world can receive light is through the church of Christ, to which he has intrusted the light.

2. He has committed to her the gospel which is God's power unto salvation. This constitutes her the salt of the earth. He says, "Ye are the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." Verse 13. If the church is the salt of the earth, its influence upon the world must be preserving and saving. Hence the honest of the world, under such an influence, will be led to salvation. The world in sin is lying at the door of death, dying for

the salvation offered to them in the gospel. Shall not the offer be made? Sinners everywhere are starving for the bread of life. Shall we who have it, by neglect of duty, withhold it from them, and permit them to die for want thereof? Great indeed is our responsibility in this case. O that we may soon feel and realize it in its full weight.

II. The church, as a missionary society, sends out her chosen ministers to proclaim the words of life. The Lord selected from his church certain disciples whom he called apostles, and licensed them as missionaries to go out into the world's wide field to preach the gospel. He said, "Go ye therefore, teach all nations." Matt. xxviii, 18. "Go ye into all the world and preach the gospel to every creature." Mark xvi, 15. This commission is unlimited, requiring that they should preach the gospel everywhere. They went forth, proclaiming salvation in the name of Jesus in every place. God worked with them in great power, and made them effectual to the salvation of a few. They preached an unwelcome truth. The world did not love it. It did not come from Caesar's palace. Great men did not embrace it. They could not humble themselves, that God might exalt them. But they must be warned, notwithstanding, for God says, "When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Eze. iii, 18, 19. Truly solemn is the responsibility of the Christian minister. So the Lord has made his office. His is an office the issues of which are life and death. If he warns the sinner and he receive the warning, both lives are saved. If he does not give the warning the sinner will die in his sins, and he will be lost himself for neglecting his duty. O may God help his poor servants to feel their great responsibility.

The first missionaries went forth doing their duties under a realizing sense of what God enjoined upon, and required of, them. They gave up the world, and counted it as nothing for the excellency of Christ. They went forth as sheep among wolves, presenting heaven's great blessing of salvation. However, they met no worldly applause, received no praises of men, but were counted the offscouring of all things, were persecuted from city to city, banished from State to State, and at last when worn out in faithful service, when they had drank the bitter cup of persecution, when they had finished their course, all, save the beloved John, ratified their testimony by their own blood in suffering death by martyrdom. They did their duty, and fell at their post; and in the last day when they arise they will hear shouts of praise to God from millions of immortal saints, for whose salvation they can claim to have labored.

The same great commission that authorized them to go out into all the world is yet in force, and Christ yet says to his people, "Go ye into all the world, and preach the gospel to every creature. For lo, I am with you always, even unto the end of the world." Go, and I will go with you, is the sentiment of the Lord. But the Lord does not ordinarily call and send men independently of the church. He will lead out by his Spirit in his church, and the church will follow in the direction in which his Spirit moves. Whom the Lord calls, he will go with, and whom he sends he will aid and sustain.

III. The church as a missionary society sustains her missionaries in the field of labor, and co-works with them for the salvation of souls. This is done,

1. By those means which satisfy the temporal demands of the missionaries. While the brethren and sisters cannot go out and preach, by being industrious and economical they can act well their part by contributing to the sustenance of those whom they send out. Each one does something in this way. All should desire to be doing what they can in this way. The means placed in the missionary fund will go to sustain your poor brethren who labor in the missionary work. Who among this people is there that does not desire to have a donation in the treasury? Not

one, we hope. Let all strive to do something for it. And especially let me say to my brethren and sisters in Iowa, that when God calls for help, he means you, and does not intend that you shall be deprived of that special love for giving to his cause. The Lord loves a cheerful giver. We are running no tent this season, and we must do a good part for the Association, and missionary cause.

2. The church must also sustain her laborers by her prayers. Each member should have a burden of the work, and a heartfelt desire for it to move on. This is God's cause, and why should not the work go on, and on to victory? The Lord has ever been willing to hear the prayers of his people in behalf of their good and his own cause. Therefore while his ears are open to our cries, let us fill them with prayers for the success of his cause.

3. But we must not let our religion consist in prayer alone. We must live in such a way that our influence will testify to the truth. It is a source of great pleasure and comfort to the poor preacher when he is laboring hard among the wicked and hard-hearted, to have the assurance that his brethren at home are living out the truth. Such confidence is a bulwark, a mighty tower of strength to him. Thus we may all be workers together in this great enterprise.

Dear brethren and sisters, in conclusion let me say, as time is short and our mission is great, O, let us be engaged, and interested in the work. God is able to move it on, but works in his own way. He has given the light to his people and now says, "Arise and shine, for thy light is come." O, that every one may feel a share of the burden of this work; and may it move on, and on, till by the power of God it shall close in the salvation of all his honest children.

B. F. SNOOK.

Meetings in Round Grove, Ills.

SABBATH, June 27, a special meeting was appointed for the church in this place. The brethren in this vicinity, and also quite a number of the Elkhorn church, were present. In the forenoon Bro. R. Andrews preached a practical sermon from Rev. iii, 21. The burden of his testimony was on the importance of overcoming. Among other points treated of were lack of devotion and faithfulness in the service of God, evil-surmising, evil-speaking, idle words, pride, &c. It was meat in due season to those who love and appreciate the plain, cutting truths of God's word, which are so well calculated to fit up a people to stand in these last days. It is not expected that the half consecrated will love the pure testimony.

In the afternoon we had an interesting, spirited, social meeting.

In the evening we assembled at the house of Bro. Wick, to attend to the ordinances of the Lord's house. A sweet, heavenly spirit rested upon us, as we moved forward in the ordinance of feet-washing, as commanded in Jno. xiii. Several were present who had never participated in this ordinance, but they seemed to appreciate its force and blessedness. Praise the Lord for something so well calculated to humble and unite God's people together. Is there a distant feeling between brethren, an alienation of feeling? If they get down and wash each other's feet, these feelings will be removed and union restored, unless they act the part of the veriest hypocrite. It is well to attend to these ordinances regularly, for members feel under obligation to settle difficulties, before coming around the table of the Lord. We closed by singing the hymn on the 225th page, and parted with joyful anticipations of meeting in the better land.

We shall in all probability have similar meetings once in two months hereafter. Notice will no doubt be given through the Review for the benefit of the scattered brethren. "If ye know these things, happy are ye if ye do them."

The church in this place is more united and prosperous than it has ever been before. We want to be of that happy number who overcome.

D. HILDBRETH.

Agreement in religion is not genuine Christian concord, unless it be agreement in the genuine religion of the Gospel.

Look Away.

TUNE—"Dixie Land."

WE'RE traveling toward a country bright,
Where all is peace, and love, and light,
Look away, look away, look away to that bright land,
We know the dangers that surround
The footsteps of the homeward bound;
Look away, look away, look away to that bright land.
CHORUS.—We'll all fight for the victory,
And win, and win,
And when we reach that happy spot,
Our pilgrimage will be forgot
In the joys, in the joys, in the joys of God and heaven,
In the joys, in the joys, in the joys of God and heaven.

The heavenly Shepherd guides his sheep,
Along life's narrow, toilsome steep,
Look away, look away, look away to that bright land,
He'll bring them safe within the fold,
And they shall walk the streets of gold,
Look away, look away, look away to that bright land.
CHORUS.—We'll all fight, &c.

They'll sing the song that angels sing
Before the throne of God their King;
Look away, look away, look away to that bright land,
A crown of life will each one wear;
O, shall we not this glory share?
Look away, look away, look away to that bright land.
CHORUS.—Yes, we'll all fight, &c.

EMMA HOUSE.

Cattin Center, N. Y.

Fresh Air.

WHY wonder that people are sick? Go with me into yonder chamber. The windows have shutters, inside curtains, and outside curtains; the carpenter has stopped every crevice, that no outward air may be admitted. The bed has French curtains drawn over it, the furnace is brought to the chamber, and the fire-board is tightly fitted, so that no ventilation is permitted. But the inmates complain that they *cannot sleep*. They retire late, take an opiate, yet are restless! Toward spring nature rebels against such restrictions, and the frame becomes more enfeebled; a bilious stomach, or jaundice, or dyspepsia (and perhaps all are combined), prostrate our friends. A physician is sent for; he gives drugs, leaves orders how often "drops" shall be taken, and when the "blister" must be dressed, and how many "leeches" had better be applied. He speaks of his patient as of *feeble constitution*, who is *debilitated*, and needs change to recruit him or her. No inquiries are made as to what *produced* this disease; no intimation is given that willful transgressions of known laws have brought it on; no reflection is made about over-heated apartments and late hours; and the patient lies in bed, believing that sickness is brought on by the hand of Providence, and we have only to submit to the all-wise decree.

How preposterous thus to reason! How wicked to throw the disease upon our Maker! No, my friend, you brought it upon yourself. Do you remember those evening parties, when you exchanged the long sleeves for bare arms, the closed neck for a bare one, the worsted hose for the delicate silk, the India-rubber boot for the satin slipper? Do you remember the hoarseness and cough which followed, and your persistence in still keeping up this excitement? You gave particular orders that your chamber should be heated, it is true, on your return; but had you given orders that it should be *ventilated*, even by night air, it would have turned to better account, as far as your health was concerned. Air, air is heaven's gift to sustain us. Why are you so terrified to inhale it? Who sleeps so soundly as the robin, and who rises so early to carol his morning hymn of gratitude? Are you more feeble than the little unfledged birds? Look at the most helpless of creatures. See how they grow and thrive by obeying natural laws. This is all we need to become healthy and happy beings, viz., obedience to natural laws. Go out in the open air, walk with energetic movements, do not wrap yourselves up so much as to render it uncomfortable to go far, but let the elasticity of your steps supply the scantiness of your clothing.

How often we sigh over the fate of children in foreign countries who are so overtaken that the breath

of heaven is denied them! Who ever wastes a tear over that friend who lives in luxury, and voluntarily shuts herself from the pure air? Who tells her she is daily committing suicide? No; the sallow, lily face seems actually preferred to the healthful, rosy hue of health! A lady, whose waist was about the size of a wheel-pin (such as our grandmothers used), recently met a friend of the first model as it respects form, and outward signs of health. "Why," said the wasp-waisted lady, "I might have mistaken her for an Irish girl, *she looked so healthy!*" Is there not a false idea, that a pale complexion and a small waist are considered recommendatory to the gentlemen?

O, nonsense! No man ever wanted a sickly wife. No husband ever desired an apothecary's shop for his wife's benefit, nor yet craved the pleasure of listening to a woman's complaints.

How many purses (poorly filled) have been taxed with physicians' bills, apothecaries' prescriptions, and long journeys, with the view of restoring decayed health!

Up, my friend, raise thy window, give a free current in thy bed-chamber, inhale a goodly portion in thy lungs, throw away the bed-curtains and the pill-boxes, and the quieting-powder; take fresh air and exercise, and you will find you have consulted with the best of physicians, for he will make you cheerful as you become vigorous: and no blessing can be compared to a healthy, cheerful companion.

Laughed At.

THE Prophetic Times thus discourses upon what is to many a powerful hindrance to their receiving the truth, namely, the fear of being laughed at:

"LAUGHED AT!"—A conclusive argument, surely! Who "laughed at?" Conscientious ministers of Jesus Christ—men of the highest position and reputation in the churches—religious guides, chosen and sustained as such by the most intelligent and virtuous portions of the communities in which they live.

"Laughed at!" By whom? By anonymous newsmongers, employees of the secular daily press!

"Laughed at!" As if that were the thing above all to be dreaded by a faithful expositor of the revelation of God.

"Laughed at!" And what else would be expected in an age so degenerate as this? Was not Noah laughed at, and Christ pronounced a demoniac, and Paul declared beside himself? Does not inspiration say the time will come when they will not endure sound doctrine, and that "there shall come in the last days scoffers [with such a zealous laughter so profound]," saying, Where is the promise of his coming? And, with these forewarnings, "shall quips, and sentences, and these paper bullets of the brain (especially such small ones), awe a man from the career of his" sworn fidelity?

"Laughed at!" A full Pandemonium of such laughers may strain their cheeks to the remotest period to which they fondly postpone the day of doom, and it will be but idle merriment as respects our modification of one iota of what we find written in the holy evangel of Almighty God. We would advise these laughers to look at Acts xiii, 40, 41, and to lay to heart the apostolic words, "Beware lest that come upon you which is spoken of in the prophets: behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

All is Right if Conscience Approve.

It was a good saying of one that, in those days, was known to be an able speaker, when he was to make his reply to some that had unjustly maligned him, I will rest (saith he) henceforward in peace, in the house of my own conscience; and if I do any good deeds, it is no matter who knows them; if bad, knowing them myself, it is no matter from whom I hide them; they will be recorded before that Judge from whose presence I cannot flee. If all the world applaud me, and He accuse me, their praise is vain. And thus let every man, in all his intents, projects, and ends, as a conscientious Christian, look to the Lord, as the searcher of his heart, and regarnder of his work; not caring for the howling

of dogs, the slanderous reports of lewd and wicked men, so as the little bird within sings clear; not discouraging himself at whatsoever men think or speak of him, and his doings, so as God and his conscience do approve them; nor contenting himself with men's approbation, when the testimony of God's word and his own conscience gainsays them.

Letters.

"Then they that feared the Lord, spake often one to another."

From Bro. Frisbie.

BRO. WHITE: A word may perhaps be expected from me, stating how I am getting along. I am now giving a course of lectures in the Universalist meeting-house in New Hudson village, where I have a good attendance and attention, considering the hurrying time of year. I have a beautiful place to speak in, and some appear interested. What the result will be it is now impossible to tell. I enjoy my mind well, and have good liberty in presenting the truth.

I have come to the conclusion to preach the third angel's message, or the whole present truth, as it is now held by the body, without any reserve. I am determined to watch the best opportunities to do good as one that must give an account to God.

Since I have made up my mind to do my whole duty, I enjoy myself better. I am fully set to make my way through by the grace of God, hoping to stand where I can help others, and guide them aright. I regret my unfaithfulness. I pray that the Lord will help me to redeem the time that I have let run to waste. I close in the language of another: "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

I want to be able to adopt the sentiment of this language with all my heart, and believe I shall yet live to see the good day.

Yours still in hope.

J. B. FRISBIE.

New Hudson, Mich.

From Sister Hudson.

BRO. WHITE: I write to express my pleasure in hearing the straight testimony from you and sister White; my delight in your efforts to raise the standard of practical piety; to raise the conversation from an earthly to a heavenly nature, and to help the children. I desire to help you in this good work.

I realize that it requires as much decision to talk of anything beyond the topics of the day, as to scale a mountain. It seems as if the thoughts of most persons flow in such an earthly channel that conversation upon Bible topics seems out of place, and like a discord. Or if it is introduced for a few minutes, it is discontinued when the young people enter with their noise and nonsense, as if it was too sacred, or too old-fashioned for them to hear, or as if popularity were too precious to lose in pointing out wrongs in the youth.

I know that such is much the case in the world. I had hoped better things among Seventh-day Adventists. I had hoped that they were obeying the injunction to talk of these things to their children when they are in the house, and when by the way, when they lie down, and when they rise up. Or if they do not at all times address themselves directly to the children, if they talk of these things to their friends and neighbors when they chance to meet them, the children will catch the spirit, and will be questioning their parents as opportunity may present.

Well do I remember calling at a house near the church when a child, and my surprise to find that a prayer and conference meeting was in progress, and to learn that that was the usual practice during intermission. Well do I remember the little group of mothers talking of the best interests of their children's souls. I remember my mother's practice of closing an afternoon's visit at her own house with prayer, as well as her prayers and tears in the closet and at the family altar, and also my father's efforts to sustain public worship. I have wondered why such things are not practiced as they used to be. But why should I prolong my musings. May God bless you and yours, and all your efforts to advance his cause.

A. C. HUDSON.

Monterey, Mich.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 7, 1863.

New Postage Law.

THIS week we give an explanation of the new postal law from the Chicago Tribune, which we advise the readers of the Review to carefully peruse, and then notice the changes we have made in our publication column.

It will be economy to order not less than four ounces, as any amount less will require as much postage as four ounces. Larger orders should come as near as convenient to eight, twelve, or sixteen ounces.

THE Reports of Conferences, &c. ordered by the Vermont Conference are ready. No charges. We send sixteen to each, Bourdeau, Hutchins and Pierce, and eight to each, Stone and Bingham. The remainder we hold subject to order. Under the new postal law these can be sent in packages of eight, sixteen, twenty-four, and so on by eights, for one-fourth cent each, while a single copy, or less than eight copies, would cost as much as eight copies.

Note to Elder Loughborough.

DEAR BROTHER: In your work on Religious Societies, &c., page 11, you say:

"The president must caution the voters not to write the name of any officer of the church on their ballots, for the law says the trustees shall be laymen"

Query.—Is not a local elder or a deacon a layman? He is not a clergyman. If he is not a layman what is he? Please explain. This work must go out right if we have to re-print it.—En.

Bro. Brinkerhoof.

BRO. Waggoner informs us that numerous letters are received at the Ohio tent for Bro. Brinkerhoof. We would inform all concerned that Bro. Brinkerhoof is not now with the Ohio tent, the state of his health having compelled him to return to his home, Lisbon, Iowa.

E. S. Griggs & Co., of St. Charles, Sag. Co., Mich., (Seventh-day-Adventists) wish to employ coopers, of the same faith. Address E. S. Griggs, St. Charles, Sag. Co., Mich.

Note to the Brethren in New England.

AT Wolcott I received letters from Topsham, Jay, Portland 2, Me.; Dartmouth, Northfield, Ashfield, Worcester, and Clinton, Mass.; Kensington, Ct.; and some others that I have answered. These I have not answered for several reasons. I did not know what to write, until I knew where to go; and since making up my mind to begin in N. H., I have had a week's fever and ague, which made me unfit to write. Our tent is so long coming that with our present mode of holding tent meetings, we shall probably have time for tent meetings in only about two places this season. But we shall try to remember these calls, and do what we can for the cause in the east.

J. N. LOUGHBOROUGH.

Washington, N. H., July 1, 1863.

Notice.

BRO. WHITE: We have been visited here by a man claiming to be a brother from Potter Co., Pa., by the name of John W. Gleason. I would say for the benefit of my brethren, and because I think the cause demands it at my hands, that he is a man that is unworthy of either confidence or sympathy from any true Sabbath-keeper. The course he pursued here has been a reproach to the cause, and would be a disgrace even to a non-professor. I think he is one of that class that Paul speaks of in 1 Cor. v, 11.

GEO. ADAIR.

St. Charles, Mich., June 8, 1863.

WE have put up packages of 18 Tracts, one of each kind, which we will send, post-paid, for the small sum of 25 cents.

Those who, in accordance with the apostolic injunction, are "ready to give a reason of the faith that is in them," will also be ready to hear a reason.

Appointments.

Providence permitting, there will be a General Conference of the Seventh-day Adventists at Deerfield, Steele Co., Minn., to commence Friday evening, July 17, and continue over first-day.

Hope that all interested will try and come prepared to take care of themselves as far as possible. As agents for the Review and Herald, we hope all indebted to the Office will bring or send to the Conference their indebtedness.

I. SANBORN.

B. F. SNOOK.

P. S. The above appointment is to be understood to nullify the appointments in last week's paper for Minnesota.

I. S.

Business Department.

Business Notes.

E. Temple: We are sending the Review and Instructor to the persons to whom you ordered it sent.

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. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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For Shares in Publishing Association.

Mary E. Blanchard \$10. Abner Bliss \$10. S. M. Booth \$10.

Cash Received on Account.

B. F. Snook \$2. Obadiah Davis \$1. J. H. Waggoner for Ohio Conference Committee \$6. J. H. Waggoner \$1,50.

General Conference Missionary Fund.

L. Lathrop \$5. Ransom Lockwood \$4. Abner Bliss \$10. Church at St. Charles \$10.

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L. Lathrop \$5. J. M. Lindsay \$5. S. A. McPherson \$10. Abner Bliss \$5. B. F. Snook \$10.

For New Charts.

D. R. Palmer \$10. J. M. Lindsay \$5. C. W. Lindsay \$5. E. B. Gaskill \$5. E. B. Saunders \$4. T. H. Lindsay \$2. M. D. Lindsay \$1. L. S. Wetherwax \$1. T. F. Cottrell \$1. Anna Pennock \$5. Jno. Laroche \$10. Church at St. Charles \$10.

Books Sent By Mail.

Mary Alexander 30c. G. P. Wilson 19c. Mrs. E. L. Fisher 5c. J. B. Webster 80c. S. W. Flanders 50c. John Heald 30c. Sally Ann Brown 50c. W. Thornton \$1. H. Bolton 75c. J. I. Shurtz \$1,25.

By Express.

J. H. Waggoner, Warren, Ohio, \$22,17

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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