

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
 In the rough marble beauty hides unseen;
 To wake the music and the beauty, needs
 The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand,
 Let not the music that is in us die;
 Great Sculptor, hew and polish us; nor let
 Hidden and lost, thy form within us lie.

Spare not the stroke; do with us as thou wilt;
 Let there be naught unfinished, broken, marr'd;
 Completely perfect, that we may behold
 Thy perfect image, O our God and Lord.

—Bonar.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
 PREACH THE WORD. 2 Tim. iv, 2.

THE LAW OF GOD.

BY ELD. R. F. COTTRELL.

TEXT.—"The law of the Lord is perfect." Ps. xix, 9. "All his commandments are sure. They stand fast forever and ever, established in truth and uprightness." Ps. cxi, 7, 8. (*margin.*)

The law of the Most High! Inexhaustible theme! The admiration of angels! far surpassing in excellence the conception of fallen humanity, boundless as eternity, and yet addressing itself to the capacity of a child! Divine Spirit, breathe upon us, as we contemplate this sublime and exalted theme!

Where shall we begin? How shall we speak of its "exceeding" breadth, and vindicate its immutability and perpetuity? Our first proposition shall be,

1. *God has a law*, a moral rule, a rule of right, by which his intelligent creatures are to govern themselves, if they will, or be governed, if they will not. He who arranged the order of the starry hosts, and fixed the bounds of the mighty oceans that the water might not pass, could not set intelligent creatures of his own formation afloat on the sea of time without chart or compass, in other words, without a moral rule by which to test the quality of thoughts, words, and actions. It is self-evident, then, that from the day that God breathed into man's nostrils the breath of life and man became a living soul, the law of God, a law for man's moral guidance, has existed; and must still exist, as long as man, the creature of God, shall exist. Our next proposition is,

2. *God has revealed this law to man.* By the use of words he has made known his will. That man might not be ignorant of his law, he has given it in words

which he can understand. To say that he has attempted to do so, and failed, is an impeachment of his wisdom and ability—a blasphemous assumption that he was unwilling or incapable of conveying his law to man in words which he could understand. I say this, because some impiously assume that God has a "higher law" for man, than that which he has revealed in words. Men may hold so, and still profess faith in the God of the Bible; but the position is no better than that of Spiritualism, which openly professes a guidance higher and more reliable than the Bible. It is no wonder that Spiritualistic infidelity should abound, when professed friends of the Bible can talk of a higher law than that which God has revealed in words, expressed in commandments, and embodied in a code. "The law of the Lord is perfect;" and its author is perfectly capable of expressing it to man in words. This he has done. Hence we can read and understand the law of God; and, by obedience to its precepts, can make advancement in the appreciation of its loveliness, beauty, and perfection; learning more and more that the "commandment is exceeding broad," reaching the inmost thoughts and intentions of the heart; and that it is "pure, enlightening the eyes," and "making wise the simple." "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Oh, that men would try this way and prove it! "Open thou mine eyes, that I may behold wondrous things out of thy law."

3. *The ten commandments are the moral law of God.* They are distinguished by God himself above all other law. There is no higher law known to man. This is evident from the following facts:

(a.) *They are the only law directly given by the voice of God to a large congregation of people—to a whole nation.* The history of the giving of this law, spoken by God himself with a great voice, ought to be familiar to every child of ten years of age, in every community where the Bible is known. The ten commandments are the only law thus given in person by God, and not through human agency. Its sacredness, its holiness, is attested by the fact that it was thus communicated from his own sacred lips.

(b.) *The ten commandments are the only law God ever gave to man in his own handwriting.* That the great Jehovah wrote this law with his own finger in tables of stone, makes its sacredness and moral character still further evident. And its perpetuity is clearly intimated by the durability of the material upon which it was written. He might have written it upon parchment, or some other material equally perishable; and this would have been most proper, had he intended that this law should wax old and vanish away.

"But that his law should never be forgot,
 He graved it deep in stones, which cannot rot."

(c.) *By the direction of Jehovah, this law engraved in tables of stone, was placed in the ark of the testament made expressly to contain it, and placed beneath the mercy-seat in the most holy place of the sanctuary of God.* And the distinction between it and the ceremonial law was manifest in the fact that the high priest himself could not approach the ten commandments, except with

the blood of a sin-offering. The violation of this law made a sin-offering necessary; for sin is the transgression of the law. And the ceremonial law, by which they approached the mercy-seat, was the only means by which they were to seek pardon for its violation. The services of the sanctuary only shadowed forth the fact that a real sin-offering would be made by Jesus Christ by virtue of his own blood, in the "true tabernacle" in Heaven.

(d.) *The ten commandments are the only complete code of moral precepts that God ever gave to men.* Consequently, if God has revealed a moral rule by which we are to be governed and guided, it is contained in the ten commandments. It is true there are two great precepts which summarily comprehend the principle of all moral duty, which is love—love to God, and love to men, but these precepts are not given connectedly in the writings of Moses; one being found in one book and the other in another. Still, love to God was "the great commandment in the law," and the other was like to it. Jesus did not introduce these as new principles or precepts. He did not hang the ten-commandment law on them; but said, "On these two commandments hang all the law and the prophets." The ten commandments had ever rested on these two great principles. They teach us how to carry them out, and show by deeds our love to God and men. It is the same now. "This is the love of God that we keep his commandments." 1 John v, 4.

None of the catalogues of sins found in the New Testament are intended to be complete, comprising every sin. The most extensive of these are closed up with the expression, "and such like," or "if there be any other thing that is contrary to sound doctrine." Gal. v, 19-21. 1 Tim. i, 9, 10. On the contrary, the ten commandments are given as a complete law—an entire perfected code. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children." Ps. lxxviii, 5. This testimony and law are identical—two terms for the same thing; both are titles of the ten commandments. "And thou shalt put into the ark the TESTIMONY which I shall give thee." Ex. xxv, 16. "And he gave unto Moses, when he had made an end of communicating with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi, 18. This shows that the testimony established in Jacob was the ten commandments. And that the law that was commanded to the fathers in Israel and which they were to make known to their children, was the same, will be clearly seen by any one who will read carefully the fifth and sixth chapters of Deuteronomy, where, after repeating in substance the ten commandments, it is said, "And thou shalt teach them diligently to thy children," &c. See also Deut. iv, 9-13. "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone and a LAW, and commandments, which I have written, that thou mayest teach them." Ex. xxiv, 12. This proves that God wrote a law; and that it was a complete, or finished, code, is proved from the following: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, and of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in

two tables of stone, and delivered them unto me." Deut. v, 22. That the code was complete, is signified in the statement that he added no more. This law, then, written by the finger of God, is, I repeat it, the only complete code of moral precepts ever given by God to men.

Having learned definitely what the law of God is, we proceed.

4. *God anciently declared his law perfect.* "The law of the Lord is perfect," says one text. A perfect law should never be abolished, and no alteration can improve it. To change that which is perfect cannot but make it imperfect. If, therefore, the law of God has been changed with the change of dispensations, it is now an imperfect law. But the apostle James (i, 25), speaks of an existing, perfect law. As there cannot be two perfect rules of moral action, the perfect law of the New Testament must be precisely identical with that of the Old. If this is so, the actions required by the law of God in this dispensation, are precisely the same as those required of the ancients, by the same law.

Now, the ancients were required by this law to keep Saturday as the Sabbath, and this was enforced on the Jews on pain of death, while the law permitted them freely to labor on Sunday. But Sunday is now kept as the Sabbath, professedly in obedience to the same perfect law, while Saturday is the busiest day of the week. But some feel at liberty, by the same perfect law, to keep the ancient Sabbath and work on Sunday. Consequently there is confusion among professed Christians. "God is not the author of confusion," and his perfect law obeyed cannot bring such results. It would be an insult to human legislators to say that their laws led to such contradictory results—such confusion in the set time for any duty. And the perfect law, written by the finger of God, cannot be more indefinite and loose than human legislation. Those, therefore, who keep Sunday as the Sabbath of the decalogue, must, to be consistent, hold to a change of the sabbatic law. But they have no Scripture proof of this; therefore they charge the perfect law of God with a looseness that would disgrace human legislation. To make a new Sabbath would be to abolish the old; and to say that the great God would abolish wholly, or in part, a perfect, moral law, is charging him with folly.

5. *The law of God is the truth.* It contains every principle of righteousness and true dealing toward God and man. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. cxix, 142. This law which is affirmed to be the truth is the one that God spake at Sinai and wrote in tables of stone—the ten commandments. "Thou camest down also upon mount Sinai, and spakest with them from Heaven, and gavest them right judgments and true laws, [margin, *laws of truth*,] good statutes and commandments." Neh. ix, 13. Our second text says of these commandments, that they are "established in truth and righteousness." Again it is said, "All thy commandments are truth." Ps. cxix, 151. So that not only the law as a whole, but each particular commandment of that law, is affirmed to be the truth. To abolish this law, then, would be to abolish the truth; to change it would be to "change the truth of God into a lie." Rom. i, 25. This law, all these commandments, remain unabolished and unchanged. "They stand fast forever and ever, and are established in truth and uprightness." The fourth commandment is established in the truth that God made the world in six days and rested on the seventh—a fixed fact that can never be changed.

6. *All these commandments are righteousness.* "All thy commandments are righteousness." Ps. cxix, 172. They mark out the way of right doing for all men in all ages. Says an apostle, "He that doeth righteousness is righteous;" "All unrighteousness is sin;" and "Sin is the transgression of the law." 1 John iii, 4, 7; v, 17. Since all these commandments are righteousness, they can never be abolished. Moreover, God, long since, promised that this should not be done: "But my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. li, 6, 7. There can be no abolition nor change of

God's law, unless righteousness and truth can be abolished, or changed. Whoever opposes this law, is laboring, though unwittingly, perhaps, to abolish righteousness, and change the truth of God into a lie.

7. *The new covenant was not to abolish or supersede this law, but to write it in the hearts of all its subjects.* "But this shall be the covenant that I shall make with the house of Israel: After those days, saith the Lord, I will put my law into their inward parts, and write it in their hearts." Here is no intimation of the abolition of the law, its change, or the institution of a new one; but simply the assurance that his law shall be "written, not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart;" the simple meaning of which is, that under the new covenant his people will not merely have a copy of the law written upon the cold marble, but will love it in their hearts, and consequently obey it. Those who appeal to the new covenant to abolish the law of God, show, by their opposition to the law, that it is not in their hearts; consequently they are not the subjects of that covenant.

8. *Christ confirmed this written law for all time to come.* Said he, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. v, 17-19.

I have emphasized the word *written*, because there are some who pretend that God has a law that is higher, or superior to that which he wrote with his own finger. I have said, and it cannot be refuted, that the ten commandments are the only complete code of moral precepts which God ever revealed to man. It is impious to say that God has attempted to express his law in words, and has failed to do so. But he has written his law; consequently there is no law higher or superior to the moral precepts which he has written. What our Saviour affirms in this text, he affirms of a written law; for a law which does not exist in writing has no jots nor tittles. The law, then, which he says he did not come to destroy, was a written law—the ten commandments. It is not possible that it should be any other. He accomplished just what he came to do. The ceremonial law, all admit, was abolished at his death, nailed to his cross. But the moral law he came not to destroy, he did not abolish it. Did he change it? Not one jot or tittle—not in a letter or in a point, for he affirms with emphasis, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." It is trifling with this solemn asseveration of our Saviour, to say that he fulfilled it all, and it all passed away at the cross; and that consequently he did the work which he says he did not come to do. "Till all be fulfilled" means no such thing. This is evident from the conclusion our Lord draws from the premises he had laid down, namely, 1. That he came not to destroy the law. 2. That till heaven and earth pass, one jot or tittle shall not pass from it. From these premises, he draws the following conclusion: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so;" &c. These before-written commandments are still to be kept. There is a reward for those who do and teach them in this dispensation, and a threatening against all who break them and teach men so. Yet men will venture to do this, and from this very text claim that they have all been abolished! But there is no possible way to escape the conclusion, that our Saviour confirmed a pre-existing, written law, and requires all persons from that time onward to the end of the world, to keep all its precepts, even those which men are pleased to esteem the least. This law can be no other than the ten commandments. But men will kick against the goads, and must suffer the consequences; for the words of Jesus will be verified.

9. *Jesus added nothing to the law—no new principle of moral obligation.* We have seen that he took nothing from it, not even the smallest letter. He expounded it, showing it to be spiritual, reaching the very

thoughts and desires of the heart, as well as outward actions. This had ever been the case. David could say by the Spirit, "I have seen an end of all perfection," (i. e., human perfection,) "but thy commandment is exceeding broad." Ps. cxix, 96. It was absolutely perfect, then, and just as broad as it is now. But did not Christ "magnify the law?" He did, in the sense of honoring, exalting, and praising it; just in the sense in which men magnify the Lord. It is written, "My soul doth magnify the Lord;" and, "They heard them speak with tongues and magnify God." This did not make God any greater, nor make him appear greater than he really is. It was only giving him the honor and praise which were justly his due. So Jesus magnified the law by honoring it, teaching the true extent of its claims, and affirming its sacredness and perpetuity. His language when he came into the world, was, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. xl, 8; Heb. x, 5-7.

But did not Christ give a new commandment, that his disciples should love one another? In a certain sense it was new. It was not a new thing, however, that men were under obligation, and were commanded, to love one another; it was new only in the sense that a new motive to love one another was set before the disciples, in the love of Christ manifested to them. Said he, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." John xiii, 34. God's people were anciently required to love their neighbor as themselves. Lev. xix, 18. Six commandments of the ten, namely, those that require us to honor our parents—requiring their love to us by ours to them—and forbidding murder, adultery, theft, false witness, and covetousness, were given on purpose to teach us how to act toward our neighbor, to show indeed that we love him as ourself; and no one can love his neighbor as himself, and willingly violate one of these precepts. The new incentive to love, furnished in the manifestation of the love of Christ for us, is "the true light" that "now shineth," upon which is based the new commandment; or, in other words, the new motive to obedience of the "old commandment which we had from the beginning." Says an apostle, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. [The word or law of God.] Again, a new commandment I write unto you; because the darkness is past, and the true light now shineth." 1 John ii, 7, 8. "Not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love that we walk after his commandments." 2 John 5, 6. These commandments, handed down to us from the beginning, obedience to which proves our love, are the commandments of the Father. In the preceding verse we read, "I found of thy children walking in truth, [All thy commandments are truth,]" as we have received a commandment from the Father." Verse 4.

How, then, do we reconcile the verbal contradiction in the expressions, "I write no new commandment," and "A new commandment I write?" The answer is, The commandment of the Father and that of the Son are identical in the requirement that we should love one another; consequently the latter is new only in the sense that Jesus has furnished a new motive to love, in his great love manifested toward us. Says Jesus, "This is my commandment, that ye love one another, as I have loved you." John xv, 12. Thus our proposition is verified that Christ added no new principle to the pre-existing, written law of God. I hope my hearers will study this argument well, with the scripture proofs to which I have referred, and thus be prepared to meet the sophistry of those who pretend that the law of the Father has been superseded by what they are pleased blasphemously to christen, "The Higher Law of Jesus Christ." This is a creature of their own antinomian imagination. The Bible knows nothing of such a law. The Father and Son are one in purpose and teaching; one in holding all men amenable to the moral law, the ten commandments, in every jot and tittle.

10. *This law is in the temple of God in Heaven.* "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. This view of the ark of God's testament in Heaven, pertains to the time of the sounding of the seventh trumpet, near the close of the gospel age. In the beginning of the sounding of this trumpet, the mystery of God, the work of the gospel, is to be finished, and the kingdom of God is then to be established. Rev. x, 7; xi, 15.

In the former dispensation the ten commandments, engraved in tables of stone, were placed, by the direction of Jehovah, in the ark of the testimony, made expressly to contain these tables, and deposited in the most holy place of the sanctuary of God. The distinction between this law and the ceremonial, was manifest in the fact that the high priest himself was forbidden, on pain of death, to enter the place of the ark and mercy-seat, but with incense offered with the prayers of the people, and the blood of a sin-offering. In the ark was the law which they had transgressed; while the ceremonial law, the shadow of good things to come, only pointed them to pardon through the blood of Jesus Christ.

The sanctuary, or temple, of the former dispensation, with its furniture—the candlestick, with its seven lamps, the altar of incense, the ark of the covenant, the mercy-seat, &c.,—was but a pattern, or figure of the "true tabernacle," or "temple of God in Heaven," connected with the priesthood of Christ in the present dispensation. Heb. viii, 1, 2, 5. The "worldly sanctuary" of the "first covenant," the "holy places made with hands," and "all the vessels of the ministry," were but "the patterns of the things in the Heavens," "the figures of the true." Heb. ix, 1, 21-24. For this reason, that is, because these things were to be true representations of the things in the Heavens, "Moses was admonished of God, when he was about to make the tabernacle," that he should make *all things* according to the pattern shown to him in the mount. God gave him, upon mount Sinai, when he received the tables of the law, a miniature view of the true temple of God in Heaven, and charged him to make a true copy of it in every particular. Moses did so. He made the tabernacle, the candlestick, the table, the altar of incense, the veil to divide between the holy and the most holy places, the ark of the ten commandments, the mercy-seat which was placed upon it, with the cherubim of glory, between which, the visible glory of God dwelt; and he even hewed the tables of stone which were put into the ark, "like unto the first" tables, which "were the work of God." Ex. xxxii, 16; xxxiv, 1. But there was one part of the work which God did not entrust to his care, namely, the writing of the testimony upon those tables. This was done by God himself. Deut. x, 4, 5. Those parts of the work intrusted to Moses were done so faithfully and exactly after the pattern as to procure the endorsement of Heaven as the true copy of the original. "Thus did Moses; according to all that the Lord had commanded him, so did he." Ex. xl, 16. The house and its furniture were accepted, and the glory of God came in and took possession. All the things of his making were made according to the pattern of the things in the Heavens. Was the work of the great Jehovah equally exact? Did he write a true copy of his heavenly law? Then is our proposition proved, that the ten commandments are in Heaven. They are in the ark of his testament, beneath the mercy-seat, the real throne of God. As all earthly thrones are upheld by law, so the "righteousness and judgment" of his holy law are the establishment or foundation of His throne who "sitteth between the cherubim." Ps. xvii, 2, margin, xcix, 1. And the fact that this holy law, by which is the knowledge of sin, and the mercy-seat, which speaks of pardon, are in such close proximity to each other, is a beautiful illustration of the text, "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv, 10. The truth and righteousness of God's law condemn the sinner; while mercy and peace are freely offered the penitent believer, through our Lord Jesus Christ. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. Mercy is offered alike to men of both dispensations; but par-

don never did, and never can, abolish the law. Its just claims ever stand against the transgressor, and its penalty will be executed upon all those who do not turn to it by repentance, and thus embrace the pardon so freely offered in the gospel. Hence those who do accept of the plan of the gospel, keep both "the commandments of God and the faith of Jesus." Rev. xiv, 12.

11. *Christ makes an atonement in the gospel age for the violation of the ten commandments.* If it is true, as some affirm, that this law, or any part of it, was abolished with the ceremonial law, at the cross, then we have the strange incongruity and absurdity, of the Mediator of the new covenant making intercession before his Father's throne in Heaven, for the pardon of sins against a law that was blotted out at his death, being nailed to his cross.

But was not the atonement consummated on Calvary? No. Jesus, on Calvary, was the antitype of the sin-offering, the victim slain in sacrifice in the former dispensation; but it is the work of the priest to make the atonement, by offering the blood in the sanctuary before the mercy-seat. The blood of the new covenant was shed by the hands of sinners on Calvary, but the atonement is made by Jesus, our great High Priest in the temple of God in Heaven. His priestly office is wholly fulfilled after his ascension. "For if he were on earth, he should not be a priest." Heb. viii, 1, 2, 5.

The priests of the former dispensation typified Christ in his priesthood; their offerings were shadows of the offering which Jesus makes in Heaven. They "served unto the example and shadow of heavenly things." Heb. viii, 5.

Those priests made atonement for the sins of the people. Christ must do the same.

Sin was the commission of "any of the things forbidden to be done by the commandments of the Lord." Lev. v, 17. These commandments were in the ark of the testimony; and the blood of the sin-offering was sprinkled by the priest upon the mercy-seat, to make atonement for the sins of the people. Lev. xvi, 15-17. Christ now intercedes, by virtue of his own blood, before the ark and mercy-seat in Heaven.

But the offerings of the priests of the first covenant could not remove a single sin. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. x, 4. Hence it was necessary that Christ should die "for the redemption of the transgressions that were under the first testament;" Heb. ix, 15; and that he should offer his own blood, before the mercy-seat in Heaven, for those very sins, on account of which, a typical or shadowy atonement had been made under the first covenant. One of those sins was Sabbath-breaking; for the Sabbath commandment was one of those laws, to commit anything against which, was sin, and for which transgression, the shadowy atonement was made. Unless, then, our High Priest makes *real* atonement, by his own blood, for the sin of Sabbath-breaking, not one of the ancients who ever violated this law can be forgiven and saved.

How will these Bible truths, so clearly revealed, harmonize with the position that these commandments have been abolished? Did Christ with his own blood blot out that law on Calvary's cross, and then ascend to Heaven to intercede, by virtue of that same blood, for the remission of sins against it? Remission of sins against a *dead law*! This is the case, if even the Sabbath law alone is abolished. I have singled out the Sabbath law, because this is the only one of the ten in dispute. Were it not that men are violating this law, and desire to make it appear that they do not sin by so doing, no sane man would dispute one of the plainly-revealed truths above stated. But for this fact, all believers in the Scriptures would accept the truth, that Christ is now making an atonement for the violation of the law written by the finger of God; and hence that that law is unchangeable and of perpetual obligation. Sin is now, ever was, and ever will be, the transgression of that divine law.

12. *All men will be judged by the same moral rule, the ten commandments.* God "will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life. But unto them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also to the Gentile; but glory,

honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. ii, 6-12, 16. The law here spoken of as that by which Jews and Gentiles are to be judged—all that have a knowledge of it—is the ten commandments; that in which the Jews rested, verse 17, and that which forbade stealing and adultery. Verses 21, 22. Says another apostle, "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. ii, 12. What is the law of liberty? The ten commandments; for the preceding verse says, "For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Following the same mode of reasoning, we may add, He that said, Do not kill, said also, Remember the Sabbath-day to keep it holy. Now, if thou commit no murder, yet if thou violate the sacredness of the Sabbath, thou art become a transgressor of the law—a sinner in the sight of God; for "sin is the transgression of the law."

Now the judgment, in respect to the righteous, is the decision that their sins shall be blotted out; not merely pardoned on condition of future faithfulness, but utterly blotted out, to be remembered against them no more forever. See Heb. x, 3. This takes place at the times of refreshing, just before the second advent of Jesus. Acts iii, 19-21. The blotting out of sins is the work of our High Priest in the heavenly temple, at the close of his intercessions before the throne of mercy. Hence the righteous will be judged, *i. e.*, acquitted, before Jesus leaves the temple in Heaven—before his second advent. He that is all defiled with sin when his work of intercession closes there, will remain filthy still; and then he will come quickly to give rewards. He now freely intercedes for all that come to God, *i. e.*, to obedience to his law, by him. Heb. vii, 25. Confess, then, and forsake your sins, and he will plead your cause, and blot them out.

"Now in Heaven he's interceding,
For dying men,
Soon he'll finish all his pleading,
And come again."

It is no wonder that as Jesus is about to decide the destiny of the living generation—for life, or for death, for salvation or destruction—by blotting out the sins of the last generation of his people, and thus closing forever his work of intercession and remission, that the law of God should be vindicated among men by a special message from Heaven, Rev. xiv, 9-12, in order to prepare a people for translation without death at the second advent. This people must know the claims of the law of God, so long trodden under foot by men, have their sins against it all blotted out, and be found at the advent, "without fault before the throne of God." Rev. xiv, 5. Of the law that said, Thou shalt not covet, *i. e.*, the ten commandments, Paul says, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii, 7, 12. It is impossible that God should abolish such a law, but it must be the rule by which men are to be judged according to their deeds. And the main thing in the conversion of men to God is the bringing of their hearts to a conformity and love of its righteous principles and requirements. The person that is truly converted can say with David, "How love I thy law," or with Paul, "I delight in the law of God after the inward man."

My dear friends, Do you love this law? Do you love all its principles and requirements? Is the Sabbath to you "a delight, the holy of the Lord and honorable?" If you can say from your inmost heart, The law in every part is my delight, you may hope that you are truly converted, and that you will be acquitted in the Judgment, through the efficacy of that blood that was shed for you, and which "sprinkles now the throne of grace." This holy law must be written in the hearts of all the saved; and when they enter their inheritance, the earth made new, they will unitedly observe the Sabbath, devoting it to the worship of God. Isa. lxvi, 22, 23. None will claim that it has been abolished or changed; no doubt will exist in regard to the definite day, and there will be no difficulty in keeping it on all sides of a revolving earth, and from pole to pole. No one will "compass land and sea," by sailing round the earth on the vast expanse of waters, or on paper, to find an argument against the observance of this holy day. Its law will be written in every heart, and it will be their delight to devote that day to God on which he rested from his wonderful and benevolent work of creating a universe that was very good.

May you and I, dear friends, have our sins against the holy law blotted out, our robes washed and made white in the blood of the Lamb; have that law written in our hearts, and may we live to see the time when "all flesh" will delight in it and unite in the weekly celebration of the Creator's rest-day, when the Sabbath controversy will have come to an end. Amen.

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

Scripture Notes.

BEARING FALSE WITNESS.

1 SAM. xxii, 9, 10. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub. And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath, the Philistine.

There was no good reason why Doeg should at all mention Ahimelech's conduct, which he knew did not proceed from malice; but if he must report it, he should have declared, how Ahimelech was imposed upon by David, and that he intended to show respect to Saul in that very action. But on the contrary, he spoke as if David came to take Ahimelech's advice about his subsequent proceedings, and as if Ahimelech was joined in a conspiracy with David against Saul; though nothing could be more contrary to the truth than this insinuation! Doeg therefore slandered Ahimelech, and bare false witness against him, though the general charges adduced accorded with facts. (Ex. xx, 16; Matt. xxvi, 57-62.) It is observable, that Doeg, after Saul's example, did not deign to call David by his name, but contemptuously spoke of him, as "the son of Jesse."—*Scott.*

MAKING THRESHING-FLOORS.

CHAP. xxiii, 1. Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

Make a threshing-floor thus: dig the place thoroughly; afterwards sprinkle it well with the lees of oil, and give it time to soak in. Then beat the clods very fine; make it level, and beat it well down with a pavier's rammer. When this is done, sprinkle afresh with the oil lees, and let it dry. This being done, the mice cannot burrow in it, no grass can grow through it, nor will the rain dissolve the surface, or raise the mud.—*Cato De Re Rustica, in Dr. A. Clarke.*

DAVID'S RELIGIOUS INTEGRITY.

CHAP. xxiv, 4-6. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

The Lord intended to give David an opportunity of exercising faith, patience, and generous kindness; of showing the tendency and efficacy of his religious principles, the tenderness of his conscience, and the steadfastness of his loyalty; for the confutation of his accusers, a rebuke to Saul, and an example to all who read it. He was satisfied with performing his present duty; left his protection and future advancement to God; and deemed it an atrocious offense to "stretch forth his hand," to hurt even so wicked a prince as Saul, and in defense of his own life.—*Scott.*

Who can help admiring David's magnanimity and piety? What man but David, with a crown so near, would have resisted the temptation? Glorious moderation and fortitude of mind! Was ever resolution more generous and loyal?—*Dodd, on ch. xxvi, 12.*

CRIMINALITY OF SUICIDE.

CHAP. xxxi, 4, 5. Then said Saul unto his armorbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armorbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

Ahithophel and Judas the traitor murdered themselves; and I do not recollect any other instances in Scripture of this practice; unless Ahimelech be added, who, when mortally wounded, ordered his armorbearer to despatch him; and Zimri, who burned his palace and himself in it. For suicide, whether from real or supposed insanity, or otherwise, seems to have very rarely occurred in Israel; while suicide among the Greeks and Romans, and other Gentiles, was considered as *virtue*, and never ascribed to insanity. So that the very numerous instances of self-murder, in this and other Christian countries, and generally considered as lunacy, have, in fact, no parallel, either in Israel, or among idolaters; and seem to be occasioned in this peculiar form, by an association of the Chris-

tian sentiment, that suicide is crime and murder, with a vain attempt in all parties to extenuate it, by ascribing it to madness. But when the character of the suicides mentioned in Scripture is considered, it confirms the opinion, which has been advanced, of the enormous guilt and direful consequences of this crime. (Ex. xx, 13.) Men, either madly presuming on the mercy of God, or despairing of it, in order to escape temporal sufferings or disgrace, despise his gift of life, and thus rush uncalled into his tribunal, by an act of direct rebellion against his authority, and in proud defiance of his justice, with the guilt of all their unrepented crimes on their heads! Yet so exceedingly has Satan blinded men's minds, that this worst of murders has been held honorable in very many ages, places, and situations, and has often been committed out of vain glory, in imitation of, or from affection to, those who have obtained renown among their fellow-sinners. Saul's sons and servants died in the performance of their duty to him and to their country; but he and his armor-bearer died in direct violation of God's commandment.—*Scott.*

*Took a sword.] Took the sword, that is, his armor-bearer's. If Doeg were his armor-bearer, then Saul and his executioner both fell by that weapon, with which they had before massacred the priests of God. So Brutus and Cassius killed themselves with the same swords, with which they stabbed Cæsar; and Calippus was stabbed with the same sword, with which he stabbed Dio.—*Delany, in Dr. A. Clarke.**

HANGING BODIES TO THE WALL.

VERSE 10. And they put his armor in the house of Ashtaroth, and they fastened his body to the wall of Beth-shan.

*To the wall.] Hooks are still seen on the outside walls of "Fort Emperor," the citadel of Algiers, on which naked criminals were thrown, and exposed both alive and dead. And see Dr. Shaw. The preservation of trophies of enemies in temples erected to the Deity, is still kept up; witness the flags, &c., now in the "church of Alexander," and other churches in St. Petersburg, "St. Paul's," London, "St. John's," Malta, that of the "Hotel of the Invalids," Paris, &c.—*Jenks.**

THROWING AWAY A SHIELD.

2 SAM. i, 21. Ye mountains of Gilead, let there be no dew, neither let there be rain, upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

*Vilely.] It was always reckoned very scandalous, and a great crime, ever punishable with death, to cast away a shield, both with the Greeks, ancient Germans, &c.—*Gill.* So the Spartan mother told her son to return from battle "with his shield, or upon it."—*Jenks.**

WILLFULNESS OF ISRAEL.

CHAP. ii, 8, 9. But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim, and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

The nation in general had rejected the judges, whom God had raised up for them, and had demanded a king; and, in the same rebellious spirit, they refused the prince whom the Lord had selected for them, who was a man of approved abilities and character; and preferred the surviving son of their rejected king, though in every respect an improper person.—*Scott.*

INCIDENTS AT THE SANDWICH ISLANDS.

THE recent volcanic eruption at the Sandwich Islands leads us to inquire, Why such remarkable demonstrations? The like has never before occurred. Cities have been engulfed; lava has covered fair plains and fertile districts; but never have so many consecutive shocks filled the people of any country, at one period, with such terror.

"Is creation
Groaning for its latter day?"

The student of science will merely behold in it the grandeur of Nature's fireworks. It will be another proof in geology of the internal fire of the earth. It will not be looked upon by the inhabitants of the earth as a judgment. It creates a little wonder in our busy minds, and then passes away.

There are three hundred volcanoes on this earth, and all but two are near the sea. There are two hundred of them constantly in action. And why should that

one in the Island of Hawaii be singled out as the desolator of fair plains? Has not He who cares for the sparrow, forgotten the native of the isles? Why has it become necessary that the sea should not know her bounds, but let her tidal waves rush ruthlessly away over trees and hills? Why are mountain peaks lifted bodily and carried away through the air over tree tops to settle down upon houses, animals, and persons, by the hundreds? Why do the coral beds, seemingly tired of their long repose and anxious to snuff the life-giving air, vie to reach the clouds of heaven? What means this great upheaving?

I consider it my privilege to draw some conclusions in regard to this matter, since I spent eighteen days on that island (Hawaii). It was six years ago. I was on the very ground where Captain James Cook fell, and visited his grave. Had a visit with the native judge of that district, Geo. B. Kaleare, from whom I received a present of Bunyan's "Pilgrim's Progress," in the native tongue. I took dinner with him, and learned all I could of the history of the islands. This person was a member of the king's council, or cabinet. The king of the islands was Kamchamcha the Third. This native judge was a scholar, and acted towards me like a gentleman.

There had been missionaries laboring on the islands then for more than thirty years. There were schools, and some of the young men could converse understandingly on Geometry, Trigonometry, and other sciences. I attended the native church under charge of an American missionary, on Sunday. Other sailors also went. The missionary had no remarks to make to us, although we had been over two years away from any such place of religious worship. Why such neglect? thought I to myself. The minister did not offer to shake hands with any of us, although we were Americans like himself. I visited his beautiful garden, where were growing lemons, coffee, and many other tropical productions; saw the same preacher near his residence, who did not offer to notice me, and the only words in his sermon which were spoken in English were *four*—the interpretation of the text which the angel gave to Lot as he directed him to leave Sodom. Gen. xix, 17. The native words were, *Ahole ole eke maua*—"Escape to the mountain." Enough, however, of the discourse was understood to acquaint me with the fact, that his congregation were severely scolded for their Sodomitish customs. I had gone but a few steps from the meeting-house door, when a Kanaka lady came out of the large crowd, and struck me on the pant's pocket, to see if the money would jingle; (silver money then). The vanity of the natives was displayed in putting on whatever was fanciful, that came within their reach; and while one might have a covering on the head and be barefooted, another would have a covering for the feet and be bareheaded. In the language of surprise, I asked myself why this was so. Why had some acquired so much science and book-learning, and yet were so uncultivated in morals? A Yankee who had resided there for nineteen years told me that in all that time he had never known one to learn a mechanical trade. About ninety years ago when Capt. James Cook discovered the islands, there were about 80,000 inhabitants. The plague has visited the islands several times since; so that now there are probably 60,000 natives. Why have 9,000 of the Hawaiians been swept away during the past six years? Because they have transgressed the laws and broken the everlasting covenant, therefore hath the curse devoured this island. Isa. xxiv. Their fleshly lusts have warred against the soul. Licentiousness has driven away virtue, and angels have left them joined to their idols of Ease and Indulgence. That same lawyer and judge who invited me to partake of a repast of sweet potatoes and milk, sat down with his wife to a table near me, and both he and she picked to pieces with their fingers a raw, undressed fish, and ate it.

The natives had an abundance of poultry and swine. The flesh of these is much esteemed. They greatly enjoy their flesh-pots and tropical fruits. Productions being mostly spontaneous, but little time is used in cultivating the soil.

Why did Sodom and Gomorrah sink beneath brimstone and fire? Their sin was grievous. Herculaneum was deluged by a flood of lava, 80 feet deep, and the

busy streets of Pompeii were also deeply covered by a liquid flood of the molten elements of earth. They were both renowned and magnificent cities. Recent discoveries, however, made by digging down into them, bring to light many obscene figures and pictures, which plainly describe the character of the people who inhabited them. Their sin was also grievous. They were like unto Sodom, and the cry of them went up to Heaven. They, too, became ensamples to them who should live after.

Does not the Mauna Loa eruption form another evidence in the class of awful judgments that God executes upon shameful and wicked men? My captain, who had followed the sea for over thirty years, and had visited the Sandwich Islands many times during his sea life, in conversation while I was there, said, "I do not believe there are three virtuous native women on the Island of Hawaii." Although I could not believe that, it did not then seem possible; but reasoning from analogy, we now conclude there are but few in the Mauna Loa district, who have the fear of God before their eyes; and yet, under the influence of the missionary society, which has been supposed to have done so much good!

Tell it not in America, whence go the missionary ships. Tell it not in New England, whence go hundreds of whale ships manned by men supposed to have been born in the land of steady habits; for the sins of the Sandwich Islanders may rest heavily upon them. The light of the Americans, as they have visited foreign lands, has been put under a bushel. The reform of the natives in the Sandwich Isles was not a thorough work. The use of the *muscle*, as well as the *nerve*, must be cultivated; and that person who does not develop, each day of his life, the osseous, the muscular, arterial, and venous systems, as a whole, will fall short of filling the purpose for which he was created. To be idle, is to give advantage to our great enemy. To be an idle Christian, will be to make a workshop for the Devil; and, as a man said to me not long since, "Show me an *idle* and *lazy* Christian, and I will show you a *holy* Devil." JAMES SAWYER.

REPORT FROM BRN. LOUGHBOROUGH AND BOURDEAU.

MONDAY, June 8, we left Battle Creek, Mich., to fill our appointment at Lancaster, N. Y., on our way to California, having spent the previous Sabbath with the church in that place, to whom we gave two discourses, which we endeavored to adapt to the occasion. Several of the brethren and sisters accompanied us to the depot, where we had an affecting parting scene, which, with other past acts of kindness, strengthened our attachment to these dear friends, leaving an impression which we expect to retain as long as memory lasts.

Soon after leaving Battle Creek, we fell in company with a gentleman who had been to California, and who kindly gave us information respecting the routes, and the climate and seasons in the different parts of California, which was interesting to us; and showed us the necessity of taking advantage of the seasons in our labors in that distant land.

From this point nothing uncommon occurred, until we reached Windsor, C. W., in the evening. Here the third car before us in the train got off the track. There was no serious injury, nor loss of life connected with this occurrence; yet we were thereby detained nearly two hours, in consequence of which we broke our connection, and reached Rochester at 10 A. M. instead of 7 A. M. But we had a good night's rest in a sleeping car, and awoke in the morning, feeling that our journey thus far had been a source of refreshment to us; and we all felt that thus far the Lord had led us on, and that the prayers of our brethren and sisters were following us. We immediately came to Bro. J. B. Lamson's hospitable home, where we improved a few days in resting and making further preparations for the journey. We found no ready-made tent that was suitable for our mission, therefore ordered one made 60 feet in diameter, all new, for \$480. But as the canvass of the N. Y. tent had been sold on account of its being so worn that it was unfit for use, leaving no use for the iron and tackle, the brethren offered us

all that could be of service to us. In consequence of this, and because we left out the standards and small ropes, a deduction of \$65 was made on the price of the tent, leaving the cost of the new tent at \$415.

The Monthly Meeting held at Lancaster last Sabbath and first-day was an excellent meeting. We will ever look upon it as a bright spot in this journey, a spot where our souls were watered as we tried to water others, and where our spiritual strength, and that of others, was renewed. Every feature of this meeting seemed to be of an encouraging and reviving nature. Preaching the Lord, and there was a readiness, yea, an eagerness on the part of the brethren and sisters present to receive our testimony. We gave four discourses in all, on topics dwelt upon at the General Conference, besides taking part in social meetings and business transactions, and all the brethren and sisters responded to the truths spoken without being urged. The social meetings were lively and interesting, yet characterized with solemnity and a deep settling into the work of the message. Especially were we interested in Bro. Fuller's indorsement of the truths spoken, which evinced a consecration to, and a lively interest in, the work, a true missionary spirit, and a strong love for souls, blended with childlike simplicity. God is making this dear brother a blessing to his people in this part of the field. May the blessing of the Lord still attend his labors.

In a short business meeting, on first-day, the wants of the cause in its different branches were briefly set forth before the brethren, who at once pledged \$184.50 for the Benevolent Association, and raised \$133.50 for the California Mission. We were told that the brethren in this district would swell up the figures for these two objects to \$400. This, we think, is doing well, considering that the brethren in this part of the State are not numerous, and that the meeting was simply a Monthly Meeting.

We were struck with, and tried to appreciate, the sympathy shown us on this occasion. The brethren and sisters seemed to be deeply affected by the thought of our leaving them, though most of them were strangers to us. They manifested that childlike simplicity, and spontaneous, fervent love, which are free from stiffness and extra polish, and which generally characterize brethren and sisters living in the country. May God increase in us all this childlike and fervent love for each other.

Last Sabbath we took dinner at Bro. Wallace Eggleston's, and after dinner Miss M. E. Tinkham, a school-teacher, who, though not a Sabbath-keeper, showed us much sympathy in our work, played and sung to us the following words, which, we trust, are expressive of the true sentiments of each of our hearts. May this dear friend soon identify herself with God's Sabbath-keeping children.

Let me go! I still would labor,
In the vineyard of the Lord;
For the fields are ready, whitening,
Jesus says so in his word.
Let me thrust the Spirit's sickle
In the fields already white;
Let me blow the gospel trumpet;
Let me do, with all my might.

Let me go and wear the armor
That my Father doth supply;
Let me cheer the broken-hearted,
Help the pilgrim on his way;
Let me point the poor and needy
To a boundless store of grace,
To a mansion in the heavens,
To behold the Saviour's face.

Let me urge, constrain, persuade them,
To forsake their sins so dear,
Lest the God of Heaven visit
Them with judgments most severe.
Let me tell of Pharaoh's troubles,
Of old Sodom's fearful hour,
Mercy's gone, now lingers judgment,
Oh! the fearful, fearful hour.

Let me stay a little longer,
Gathering for the garner great,
Golden sheaves; oh, precious jewels,
Stars in Jesus' crown complete;
Let me finish all my labor,
Then my armor I'll lay down,

And with Jesus Christ, my Saviour,
Ever wear a starry crown.

Then I'll range the fields of Heaven,
And with angels ever sing
Halleluiah, glory, glory!
Halleluiah to our King!
Then with bright-robed seraphs, worship
Round the Father's great white throne,
Always crying, Thou art worthy,
Thou, my God, and thou alone.

J. N. LOUGHBOROUGH,
D. T. BOURDEAU.

Victor, N. Y., June 16, 1868.

P. S. The 12th inst., I had the privilege of performing the rite of holy matrimony between Eld. J. N. Loughborough and Sr. M. A. Newman, at the residence of Sr. Newman's father, in Victor, N. Y. I believe the Lord is in this union; and may it alleviate the wound that has been made in our dear fellow-laborer, and may our present Sr. Loughborough be truly a help-meet to her husband, and to us in our important mission. We welcome her as a laborer in the Lord's vineyard.

I would here say that we appreciate the pecuniary aid that we are receiving from the friends of the cause, and will try to make such a judicious use of the means placed in our hands, that our brethren will have no occasion for lessening their confidence in us. We will use all lawful economy in the application of means. Bro. Loughborough has already entered into negotiations with agents of ship companies, offering inducements to have a reduction made on our fare, and we have already had an offer of a reduction of \$50 in the fare of each, thus saving \$200 in this thing. And this is done in an honorable manner. To-day Bro. Loughborough has gone to New York to make final arrangements, settle on which line we are going, secure proper berths, etc. Perhaps all are not aware of the distance to California. It is 5875 miles from New York City to San Francisco, Cal., by way of the Isthmus of Panama. So this cannot be a pleasure trip as some have supposed. We would express our gratitude to those who have sent us letters of sympathy and encouragement, to Rochester, N. Y.; but would here say that our friends should not expect that we will answer all their letters. To do this would impose a greater task upon us than we could well perform, and hinder us in our important work. It would take most of our time to correspond with from fifty to one hundred of our friends. Think of this, you who wonder why we do not answer your letters. You, perhaps, have from one to five to correspond with, and most of you have no reports or sermons to write. Don't you see that it would be ten or twenty times more laborious for us to hold a regular correspondence with you all, than it would be for you to correspond with us and a few others? How would you feel if you kept us from writing one or more sermons for the REVIEW, or important articles for the *Reformer* or *Youth's Instructor*? Or if by hindering us by causing us to write many letters when we ought to rest, or labor to save souls who are deciding for life or death, you should greatly exhaust us and unfit us for labor, and prevent us from reaching those who are on the brink of ruin, and whose salvation depends on the course we pursue toward them? But some will say, Your wife can write. Yes, she can write, and I intend to have her favor me on this point. But she has something else to do besides writing. There is keeping house for us, cooking, taking care of her clothing and our own, traveling at times, visiting, laboring in meetings, and watching for every opportunity to help us and others in the Lord. Our women do not follow us to be waited upon and play ladies, without taking any special burden; but they follow us to work, to stand by us shoulder to shoulder, to save perishing souls. Do not, therefore, expect too much from them in the line of writing.

Now let none take an extreme view of these remarks. Let your letters come in like clouds full of rain to water and refresh a weary and thirsty land, with the expectation that the fruit we bear under your watering will be partaken of by others, if not by yourselves. And again we ask to be remembered in your prayers.

D. T. B.

A PARABLE.

SAID Christ, our Lord, "I will go and see
How the men, my brethren, believe in me."
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great.

With carpets of gold the ground they spread
Wherever the Son of man should tread;
And in palace chambers, lofty and rare,
They lodged him and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church, and palace, and judgment hall,
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head;
And from under the heavy foundation stones,
The Son of Mary heard bitter groans;

And in church, and palace, and judgment hall,
He marked great fissures, that rent the wall
And opened wider, and yet more wide,
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye, that building shall endure,
Which shelters the noble, and crushes the poor?"

"With gates of silver and bars of gold,
Ye have fenced my sheep from their Father's fold.
I have heard the dropping of their tears,
In Heaven, these eighteen hundred years."

"O Lord, and Master, not ours the guilt;
We build, but as our fathers built.
Behold thine images, how they stand
Sovereign and sole through all our land.

"Our task is hard, with sword and flame
To hold thy earth forever the same,
And with sharp crooks of steel to keep
Still as thou leftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly, want and sin.

These set he in the midst of them,
And as they drew back their garment hem
For fear of defilement, "Lo! here," said he,
"The images ye have made of me."

—James Russell Lowell.

COMMON AND SACRED THINGS.

"AND they shall teach my people the difference between the holy and profane, and cause them to discern between the clean and the unclean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my Sabbaths." Eze. xlv, 23, 24.

Some principles of action, as explained by the Apostle Paul, have been sadly misunderstood; and none have been more perverted than the principle here brought to view: that of the difference between profane and holy things.

In a certain case, he speaks of a class of festivals, and makes the broad assertion, that he that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. Therefore it is inferred that Paul here breaks down the distinction between holy time and common time, as set apart by the Creator at the beginning, and makes every day alike. See Rom. xiv, 5, 6.

Paul also speaks of meats and drinks in the same manner, Let no man therefore judge you in meat, or in drink, or in respect to an holyday, &c. Col. ii, 16.

It is not my object, here, to enlarge upon what Paul did mean in these texts; but one thing is certain: it is generally taken as evidence that there is no such thing as holy time; that all days are alike in this respect, and all kinds of food are allowable; and that, if you choose to eat turtles, snails, rats, eels, shell fish, or whatever you please, there is no distinction to be made, except as appetite may dictate.

Many who do not stop to investigate, suppose that the vision of Peter tends to the same conclusion; when the sheet was let down with all kinds of animals upon it, clean and unclean, that Peter was here instructed to use as food all kinds of unclean animals, as well as those which were called clean.

The general tenor of Scripture is forgotten; and conclusions are arrived at, wholly at variance with well-known scriptural principles, contrary to sound reason and philosophy. The sloven justifies his filthy habits from the conversation of our Saviour, respecting eating with unwashed hands. See Matt. xv, 11-20. The filthy tobacco-chewer comes off clear, because the Lord said, Not that which goeth into the mouth, defileth a man, &c. Matt. xv, 11. Important principles lying at the very foundation of morality and holiness, are, by this leveling process, laid even with the ground; and no-law, no-Sabbath principles, and no-law, no-Sabbath men and parties arise, as a matter of course.

Men do not arrive at such dreadful positions at a leap; it required about five centuries, to fully develop the Man of Sin, and ten to fill up his measure of iniquity; and it has been a long time since men first attempted to level sacred with common things.

The great lesson of the Israelites in the wilderness was to teach them reverence. To do this, cost the lives of all the adults in that proud and numerous host. Those bold and audacious men, who feared not to murmur, and find fault with God and with Moses, fell like trees before the hurricane, and withered like grass, because they would profane the name and authority of God.

God commanded that no fire but the holy should be used in burning incense; but the rash, unthinking men, Nadab and Abihu, while heated with wine, used common fire for this purpose, and their untimely end is recorded for our instruction. See Lev. x, 1-11. Here we find Aaron and his sons directed to refrain from strong drink, that they might distinguish between holy and common things. Again, the terrible doom of Korah and his followers was the consequence of their want of reverence for God and his appointments.

At the present day, this want of reverence is a thousand fold greater than ever before. Men calling themselves Christians, and even professed ministers of Christ, do not hesitate to ridicule and treat lightly the law of God, and some, yea, many, who take pride in calling themselves the disciples of Jesus, cast aside, practically, the Old Testament as a statute long out of date; and the effect of such a state of things is apparent. The generation now coming upon the stage of action, many of them having no idea of any such thing as a Sabbath of holy time, and uniting in their idea of a Sabbath, that of a religious holiday, and associating with it a form of worship kept in existence by a lifeless church, they imbibe very low ideas of religion and its principles.

Under such an influence, the generation now on the stage of action has been educated; in the city and the country, in the church, the school, and the family, this idol has met their eyes; at every turn in life, hypocrisy and dead formality have forced themselves upon their attention; and if, perchance, here and there a sincere, good man or woman has endeavored to show them the way of life, it has been generally under such disadvantages, that truth is shorn of half her power.

At this time, the Sabbath reform comes to view. And how many, who outwardly keep the holy day, fail to reverence it as holy to God; yet this is a first and most important step in the path of the true worship of God; for how can he worship God, who does not reverence him? And how can he reverence God, who does not reverence his day?

Under existing circumstances, can we wonder that men are irreverent and thoughtless of God and of his requirements?
JOS. CLARKE.

HAPPINESS.—Happiness is like sleep: it comes of itself to the healthy soul—it cannot be found by seeking. If you seek happiness as an end, you will not find it. It is not given as the reward of earnest searching; it comes as naturally to him who lives for duty as sleep comes to the eyelids of the healthy laborer after the honest toils of the day. Happiness will come and dwell in the soul that invites it. It is vain to seek it—it flies from the approach of the pursuer, while it nestles in the bosom of him who lives for God.

UP-HILL BUSINESS.

SOMETIME last fall, as I was riding to a little Sabbath gathering, in company with two others of like faith, we met a Baptist brother, who, in his remarks, made the following observation: "I think you will find it up-hill business, keeping the seventh day for the Sabbath." I thought as we passed on, Surely we do. I have often thought of the remark since, and soliloquized thus:

Up-hill business, is it, to follow Christ? Well, he says, John xii, 26, "If any man serve me, let him follow me." Did he keep the seventh-day Sabbath? None deny that he did. Was it not up-hill business all the way from the manger to the grave? I understand the term to signify hard labor—toiling on, with difficulties to be overcome. Was it not hard for him to come to his own, and have his own receive him not? Was it not hard to toil, hungry and thirsty, without where to lay his head? To have his acts of mercy attributed to Satan? Twenty years of self-denying toil for those he came to save, was not easy; but the steepest part of the ascent was left for the end of his journey, when his soul was troubled, and, with the sins of the world laid upon him, he ascended Olivet, there to agonize till he sweat, as it were, great drops of blood falling to the ground. The top of the hill was not yet gained. He must be scourged, mocked, spit upon, crowned with thorns, set at naught, and then bear his own cross up Calvary's hill, till he faint under it; and yet the top was not reached. Ah! who shall attempt to describe the anguish of soul and body, as on the cross he hung, for man's redemption? No wonder the heavens became sackcloth, and the rocks rent! Surely it was up-hill business for the Lord of glory thus to live and die. Be astonished, O my soul, and wonder and adore; but faint not at the difficulties of the way. Though thy name be cast out as evil; though thy kindred and former friends despise thee; follow Christ in seeking to do good to others. Though thy motives be impugned and attributed to the movings of Satan, weary not in thy efforts; for thou bearest not the cross alone—Jesus is near to sustain thee. Though the hill sometimes appears steep, it vanishes at the sight of the steeper hills of Calvary and Gethsemane. But what is to be the end of those who have no hill to climb? who travel in roads made smooth and easy by popular opinion? Are they followers of Christ as dear children? Surely we wish them well, but would choose for ourselves the narrow way—the way of the cross, having fellowship with the sufferings of Christ, that we may be partakers of his glory.
E. M. BRANT.

Faribault Co., Minn.

Bearing the Cross.

Do you refuse to perform the work God would set you about, because of the trouble and responsibility involved? Many do. They love ease. But wherein do we take up the cross if we consult our own preferences merely, in what we do for the Lord? The very idea of a cross implies something contrary to our natural inclinations. And Jesus says, that to be his disciples we must take up our cross daily. Then we are not to have our choice. The irksome duties that lie just before us are the ones we must first perform. Do them for Jesus' sake, and they will become pleasant. With Charles Wesley say:

"Thy holy will be done, not mine:
Be suffered all thy holy will.
I dare not, Lord, the cross decline;
I will not lose the slightest ill,
Or lay the heaviest burden down,
The richest jewel of my crown."

You who profess to be the children of God, you make a sad mistake when you manage to escape from responsibilities which God would lay upon you. The greatest burdens would bring the greatest blessings. If you have the true religion you will not be afraid of trouble for the sake of Jesus. You will count all things—ease, reputation, comfort—yea, life itself—but loss in comparison with the pearl of great price. If you have friends, you gladly suffer inconvenience in their behalf. Then why should you not for that friend who sticketh closer than a brother?—*Earnest Christian.*

THE TRUTH—THE SABBATH.

BY ELD. J. G. STERLING.

"But neither so did their witness agree together." Mark xiv, 59.

"A straight line," says the geometrician, "is one that does not change its course throughout its whole extent." From this definition, the following corollary is generally deduced, viz., "A straight line cannot cross itself." Such is truth. It is ever self-consistent. And never, never contradictory. Hence, truth will bear close inspection; and though at times, in these sin-abounding days, it may be brought into disrepute, may cope with error at a disadvantage, yet it is in the long run the safe side. The language of the poet will one day prove true, if not to-day, viz.,

"Truth crushed to earth, will rise again;
The eternal years of God are hers.
But error wounded, writhes in pain,
And dies amid her worshippers."

A just judge, in deciding upon the guilt or innocence of a prisoner arraigned before him, not only takes into account the number of witnesses who testify for or against, but considers whether there is, on essential points, that agreement and self-consistency which ever accompanies the truth. In the trial of our blessed Lord, before Pontius Pilate, "The chief priests and all the council sought for witness against Jesus to put him to death, and found none." Verse 55. That is, none that would serve their purpose; for the very good reason that their testimony being false, was contradictory. Even the plainest items of the charges brought against him, failed to be sustained for want of agreement among the witnesses. Throughout the whole trial these contradictory witnesses fail to convince even the time-serving Pilate of the guilt of their prisoner. Though greatly desirous of pleasing the accusers, he hesitates to pronounce sentence, and finally attempts to throw the responsibility upon them. "He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person." Matt. xxvii, 24. Indeed, although this trial was instigated by Satan, gotten up and carried on by malice and hatred, for the very purpose of criminating and destroying the prisoner, and it would seem, the greater share of the witnesses were intent upon the same thing also; yet the judge discovered that "for envy they had delivered him;" (Matt. xxvii, 18,) and not only so, but from this contradictory mass of testimony he elicits truth enough to establish in his own mind the justice of the prisoner's claim to the Messiahship. Hence we find him writing upon the cross, "This is Jesus the king of the Jews." Matt. xxvii, 37.

It is sometimes said, "All cannot see alike; all cannot believe alike;" but such opinions do not seem to be founded in truth. Our reasoning faculties are not so different but that, from the same stand-point, we may see the same truths or arrive at the same conclusions. Every witness called, and every member of that council—had they divested their minds of prejudice, might have seen what Pilate saw—the innocence of the Saviour, and the justice of his claim to the Messiahship. But there is another subject to which I would call the attention of the reader, using what we have already written as an illustration by way of comparison. And that subject is *the Sabbath of the Lord*.

I am told by some, "All cannot believe alike, hence it is not to be expected that all can believe alike as to which day of the week is the Sabbath." Now God has said, "The seventh day is the Sabbath," &c., and cannot everybody believe it? When Jesus said, "have faith in God," did he add, if you can? When God requires faith, does he require impossibilities of some? I think not. "Abraham believed God," and so may we, if we will. "But then," says one, "I believe God as well as you; but I think that the first day is the day to be kept now." Indeed, and for what reason? Do you refer me to the strong-minded men who keep the first day? Alas! their reasons are as inconsistent and contradictory as were the witnesses whose testimony failed to convince Pilate of the guilt of the blessed Saviour. One reasons thus: "I admit and

fully believe that the moral law is in full force, but believe that the Sabbath has been changed from the seventh to the first day of the week." Refer to another, and he believes the seventh day is the only scriptural Sabbath, but then, the world being round, it is impossible to keep any particular day. So God, according to his philosophy, has commanded an impossibility, and therefore he suits his convenience as to the day he keeps. And so on to the end of the chapter. Every man, almost, has a reason of his own, and these reasons as diverse and inconsistent as error is generally found to be. This is no fancy sketch. Every faithful Sabbath-keeper has met with all the diversities above specified, and many more. I have been surprised in my short experience, to see how flimsy were the best reasons the best Sunday-keepers could give for rejecting the Lord's Sabbath. But I confess I was more than surprised in comparing the statement of one of the most zealous defenders of the first day, not long since, with those previously written by the same person. The statements are as follows:

"Here let me now confess, that if there is any one day mentioned in the Scriptures which is now more holy than another, made so by the express or direct command of Almighty God, then the seventh day is the one."—*T. M. Preble, in World's Crisis, 1864.*

"Why will intelligent, Christian men call the Lord's holy Sabbath by a heathen name—Sunday! Why not follow the New Testament, and call the day by its appropriate name—Sabbath?"—*T. M. Preble, in World's Crisis, 1868.*

It is true that good and honest people may, and do sometimes change their opinions, but the shifting and turning of the platform of the defenders of the claims of the first day, seems to me to have outdone almost everything else in this line with which I have ever been acquainted; so much so that I am often reminded of the language of our Saviour, as recorded in Mark iii, 24, 25. "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be itself against itself, that house cannot stand."

THE SERPENT OF SERPENTS; OR,

THE BIBLE AND THE FICTITIOUS.

"How shall I speak thee, or thy power address?
Thou god of idolatry, the Press!
Like Eden's dread probationary tree—
Knowledge of good and evil is from thee!"

We should search the Scriptures, hide them in our hearts, to destroy the relish (if we have it), for the light, popular, fascinating literature, the mixed publications that are now sweeping over the land, more desolating than the frogs, lice, and locusts of Egypt.

Do novel-readers read the Bible?—love it, embrace it, practice it? Is the Bible delightful to them? sweet to their taste as honey and the honeycomb? Do they make the Bible their counsel, their guide, their lamp, and their light? meditate on it day and night?

These light, popular, fictitious readings, unfit the mind for devotion and Bible-reading. Who ever knew a novel-reader, or one spending whole hours poring over the love tales of *Harper, Godey, Peterson, Arthur, Leslie, The New York Ledger*, the comicals, and other mixed publications of a similar character, a diligent student of the Bible, a lover of prayer, a consistent follower of Jesus Christ? Was such a thing ever? "Can two walk together except they be agreed?" "Can any one serve two masters?" "He that is not for me is against me," says Christ.

A lover of God's book, dictated by the Holy Spirit, and meanwhile pore over the emanations of corrupt, licentious hearts! The one is as opposite to the other as light is from darkness, Heaven and hell! The one is from above, the other beneath—"earthly, sensual, devilish."

Who are the writers of these love-stories, fictitious tales, novels, romances, fatal tragedies, horrid scenes of rape, blood and murder, that grace the pages of these popular weeklies and monthlies? With few exceptions, are they not known to be persons lax in principle and loose in life?

"As is the tree, so is the fruit." "Do men gather grapes of thorns, or figs of thistles?" "Out of the abundance of the heart the mouth speaketh." "Can a man take fire in his bosom, and his clothes not be

burned?" "Evil communications corrupt good manners."

These popular works of fiction are the most potent engines the Devil ever planted upon the earth, to undermine the principles of virtue, and subvert the morality of the Bible. They drive the individuals from the sanctuary, close the Bible, alienate the heart from God, and plunge the soul into temporal ruin and eternal death! The habit grows with our growth, and if permitted to run on, will pollute the soul even in the world to come.—Reader, beloved, do you love the Bible? hide it in your heart, meditate on it day and night? If you are the Lord's in very deed, dead to sin and alive to God, the word of the Lord will be precious; more precious than honey and the honeycomb. Will you then have delight in these fascinating, popular monthlies and weeklies? the mixed publications, intermingled with the bitter and the sweet, the romance and the silly love-tale? Take the Bible for your guide, your hope, your joy, you lose all relish for novels, nonsensical readings; they become insipid, disgusting, abhorrent. When the Bible is the man of your counsel, and Christ is formed in your soul the hope of glory, you look upon these light, frothy publications in their true light, as sugar-coated poisons, as serpents in the grass; you spurn them as dross, the bubblings of the pit. The Bible is not only the text-book, but the test-book; it searches the heart, tries the reins. Beware, ye novel-readers, beware, lest ye "be weighed in the balance and found wanting." Examine yourselves. Know ye not yourselves, how that Jesus Christ is in you, except that ye bereprobates? Again, if the Bible is to you what it ought to be, and must be, to qualify you for the realms of light and glory, you lose all relish and delight for worldly pleasures, "foolish talking and jesting," the gay party, the ball-room, the theatre, all games of chance, chess, checker, the card-table—all that is contrary to God's will, justice, mercy, and truth." "If any man love the world, the love of the Father is not in him." "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." James, iv, 4.

"Why not live as God would have you?"

Why not do his blessed will?
Break the bonds of sin forever,
Strive your duty to fulfill!"

Author of "Home Thrusts."

LONG PRAYERS.

It is a delicate subject upon which to address one personally. You may talk in general terms of the advantage of brevity in public prayers, and every one will assent. The pastor may rise in the Wednesday evening prayer-meeting, and kindly lay the subject before his people, and every heart will echo to his remarks, and thank him. But who will profit by them? And amusing instance is told by a writer in the *Congregationalist*:

"A New England pastor, not long since, made a serious and earnest address on this subject among others, to his church, at their annual meeting. He stated that at a social meeting a brother then present had prayed twenty-five minutes by the clock. After the sermon that brother waited to speak with his minister. The heart of the pastor sank within him. He feared he had greatly offended the good man. 'I am glad you spoke so plainly about long prayers,' said the minister. 'It seems that he is not offended,' thought the brother; 'but I am afraid he is greatly grieved.' 'The fact is,' continued the brother, 'some of the brethren have tried me dreadfully in this matter, and I think it was high time you spoke to them as you did.'"

THE Rev. Morgan Dix teaches the children of his confirmation classes, that Christ's "glorified humanity" becomes present in the communion supra-locally, hyper-physically, and spiritually in some way believed on by the church, but known only to God! So says *The Independent*. Is that the food for lambs of the flock? Do they have the faintest idea of the true relations of the Lord's supper after hearing such mysticism?

We have often been surprised and grieved at irreverent acts in the house of prayer; and the thoughtlessness manifested by many while the Doxology is being sung and the benediction pronounced, is very unbecoming. A paper in Indiana rebukes the evil by proposing hereafter that instead of saying, "Let us sing the Doxology," the minister shall say, "Let us put on overcoats, adjust furs, slip on gloves, grab our hats, look to the Lord, and be dismissed."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 23, 1868.

URIAH SMITH, EDITOR.

JOURNEY TO GREENVILLE.

We are learning more of the noble State in which the good providence of the Lord has located the REVIEW Office. The resources of Michigan, in mineral and vegetable products, are beginning to be appreciated, and are now being developed perhaps as rapidly as those of any other State, at least more rapidly than in any previous years of its history. Its copper, iron, salt, coal, lime, and plaster, are already celebrated in the mercantile world; its lumber is depended on by other States; already it is excelled only by Ohio, in the amount of its wool products, and if we may take the increase of the past few years, as a basis, it will soon be the first wool-growing State in the Union; while its wheat has only to be branded, "Michigan Wheat," to take the first rank in the market. A constant stream of emigration is pouring through the State, on the great thoroughfares of the Michigan Southern and Central railroads, to localities farther west, many of whom, we are satisfied, would find it to their advantage to divert their course to the more northern, and rapidly-growing counties of this State. The impression gathered from only what can be seen by passing through the State on its railroads, we admit, would not be very favorable; and many, doubtless, have no other idea of the State, than what is gathered from their observations under such circumstances. Such know not what Michigan is. For instance, the Central railroad passes through a very poor portion of the State. Following, to a great extent, the course of rivers, whose banks alternate with marsh and sand, the traveler gets a very poor idea, or rather no idea, of the nature of the country at a little distance from the line of travel. We know of no better section through which the Central railroad passes, than Calhoun county, embracing the thriving places of Albion, Marshal, Battle Creek; but for farming purposes, we consider that county by no means equal to the counties farther north, as we judge from a little actual observation which we have just had the privilege of making.

June 15, Bro. White took us into his carriage at Battle Creek, for a journey of seventy miles north, to his home in Greenville, Montcalm Co. This journey has given us the opportunity of beholding some of the nice farming lands that lie between these points, as evinced by the thrifty fruit trees, the luxuriant fields of grass and grain, and perhaps as much as anything, by the uncleared tracts of primitive forest, with their dense growth of lofty and massive trees. At one point, we found a tree standing directly in the center of the road, as if defying the march of civilization, which, at a height of five feet, measured fifteen feet in circumference, and gave no evidence of ever having yielded to any influence, except in the loss of its top, which some commotion in the upper regions had wrenched off at a distance of a hundred or more feet from the ground.

We passed countless fields of wheat, with which the only fault that could be found was, that it was too rank and heavy. Some, by actual measurement, stood four feet and nine inches, and this too, when it is only beginning to head out. When ripe, it will stand six feet. But it is everywhere so rank and heavy that wind and rain must deal very tenderly with it, or it will lodge and be almost entirely ruined. This is now the great danger. A few weeks will determine the matter. Should the season continue favorable, the "staff of life" will be abundant and cheap.

We have never seen nicer farming land than in the northern portion of Eaton county, and in Ionia county. Montcalm county, of which we have as yet seen but little, is less developed, but bids fair to be in no way behind. Of course all the land is not uniformly good, but everywhere in this region, nice farms are gratifyingly plenty. And with all this fertility of soil, and

good and accessible markets for produce, farmers here have plenty of timber for purposes of building, fencing, and fuel, which gives them a great advantage over those living in States where timber is lacking. And the nice buildings, and other evidences of wealth with which these farmers have been able to surround themselves, show that they have not been slow to improve their advantages. The expression "north woods," which is sometimes applied to that region, may once have been applicable; but now it must be lifted over to counties still further north, where its application will not convey an incorrect idea.

The journey has been a good recreation. Fine weather, the cheerful and promising garb of nature, the sweet-scented fields, and conversation on the great themes of present truth, upon which none are better prepared to speak than Bro. and Sr. White, all conspired to render it both pleasant and profitable. And here we are now at the spacious and hospitable home of Bro. White, to spend a few weeks assisting him in the preparation of Life Incidents for the press, for the double object, 1, That this important work may, with as little delay as possible, be in the hands of the brethren; and 2, That Bro. and Sr. White may the sooner be at liberty to visit the churches which are everywhere waiting for their labors.

The poet says that we each "have a work which no other can do." This is true of all of us in reference to our individual work for salvation; but it is true of these servants of the Lord in reference to their work for the church. They have a work to do for the people of God, which no other can do. It is an important and essential work. Let us all conspire to render them as free as possible for this work, and help them in it what we can.

EDITOR.

THE CALIFORNIA MISSION.

WHEN Bro. Loughborough and Bourdeau had decided, in harmony with the general feeling of their brethren upon the subject, to go to California, they came to our room in the Review Office, which was fitted up for us to occupy during the time of the Conference, to consult with us as to the best plan of laboring in that new field. It was very soon decided that they should take a good tent with them. I immediately took my pencil and wrote the brief notice which appeared in the REVIEW, of the intentions of these brethren to visit that new State, that they would take a tent with them, and suggested that the friends of the cause should donate the sum of about \$1000 to meet the extra expenses of the mission. In connection with that notice I stated that I would give \$25. I then passed the paper to the above-named brethren, and they each pledged \$25. Since that time, others have responded. But in this there does not seem to be equality. Three worn ministers, with limited means, who had already donated to different charitable purposes during the Conference, from \$40 to \$100 each, now come forward and give each \$25 more, while many of their wealthy brethren seem to content themselves with giving to this mission the small sums of \$5 or \$10.

These ministers did not set this liberal example because they were able to do so, but because of the interest they felt in the work. In fact, they should not have given anything, while those who were able should have come up with their tens, twenty-fives, fifties, and hundreds, and created a fund of several thousands to spread the truth in the State of California. Our ministers who attend our Conferences and learn the wants of the cause in its various branches, feel that the work must go forward, and will give to advance the different enterprises, to the amount of \$100, while wealthy brethren, who may have too many home cares to come up to these annual convocations, and who are more able to give \$100 than these ministers are to give \$5, content themselves to give their \$10, and their \$5, and let the poor minister give \$100.

And yet there are others among us, who are worth from five to fifty thousand dollars, who take no stock at all in such enterprises. All their professions of faith in the soon coming of Christ, and all their expressed wishes for the advancement of the cause, while they do nothing for the encouragement of those enter-

prises, and hold fast their earthly gains, must be regarded by all men, believers and unbelievers, as downright hypocrisy.

When two men of experience, like elders Loughborough and Bourdeau, are found, who are willing to go on such a mission, to endure its hardships and privations, and when the prospect that the standard of truth is to be planted in this new and encouraging field of labor, and when the liberal example is set by these self-sacrificing men, why are not the hearts of the men of wealth among us fired with a becoming zeal to raise the sum of \$5000 at once, to carry forward this mission. One thousand dollars' worth of our publications should be distributed gratis in connection with the labors of these two brethren, before the year 1869 opens. If only two hundred among us had followed the example of these ministers, the sum of \$5000 would have been raised at once. But the sum is not raised, and probably will not be raised, not, however, because men among us are not able to do it, and liberally meet all the other wants of the cause, but simply because they love this world. Riches increase with them, cares increase, love of increase shuts out the love for Christ and the progress of his cause, and they content themselves with giving \$5, or perhaps nothing, where they should give a hundred, and leave the poor minister to give, then to economize his own expenses, and get along as best he can.

There are noble exceptions to the above, and we do not make these statements to injure the feelings of any. We only state facts, and would beseech our wealthy brethren for Christ's sake, for the sake of the cause of truth, for the sake of men and women who must perish out of Christ, and for their own soul's sake, to consider these matters well, and act in the fear of God. If your talents, or means of usefulness, are principally in your wealth, you will not be excused in burying them in the earth. Occupy, brethren, occupy till the Master comes.

You need not conclude that the ministers give because they have an abundance. This is not the case. They give of their limited means simply because you are no more liberal. How does it look to you, to the world, and to God, to see your poor, worn ministers start off in some worthy enterprise with a donation of \$25, then you follow, if at all, with \$5 or \$10? I have one question to ask, How many will follow the example of these preachers, and each give \$25? Will two hundred? There are among Seventh-day Adventists 1000 men better able to give \$25 each to the California mission, than Elders Loughborough and Bourdeau are to give \$5. These ministers have given time, ability, strength, and all, to the cause, and are much worn, and now give themselves renewedly to the work, and set you a good example in point of means. And you who have abundance, with all the blessings of health and home, can see these men wear out in such a noble enterprise, and feel satisfied with your donations of \$5 and \$10, I confess myself astonished. Is not the cause a common one? Should it not interest the believing farmer, merchant, or mechanic, as much as the preacher? It is not the minister's cause. It is the cause of God. All the cares, toils, and sacrifices, should be borne equally. God does not require the minister to wear out with toil, care, sacrifice, want, and sorrow of heart, because others do not bear their portion of the burdens of the way, and leave the wealthy farmer to care for his farm, the mechanic to follow his trade, and the merchant his business, free from care or sacrifice for the cause, and at last give them the same reward. He requires equality in sharing the burdens, and desires that all should be worthy to share equal reward. Why not? Ministers and people all have the same faith, the same hope, and are pressing to the same Heaven. God calls the minister to preach and calls the church to sustain him, and all the branches of the work connected with the gospel. God never called a minister to preach, without calling the church at the same time to sustain him in all his judicious operations to advance the cause. The church should sacrifice as much as the minister. The church has no more right to get rich than the minister. Let him attend to the gospel, and let him be cheered with their liberal co-operations, and not saddened with their stingy donations of one-fifth or one-half as large as that made by himself. But the minister must not be discouraged, let come what will. His work and the reward are before him. God bless him, and help his brethren to feel and to act.

JAMES WHITE.

"THE CLOCK-DIAL VISION."

In a recently-published article under this head, Mr. H. E. Carver endeavors to show that there was at least an apparent discrepancy in the visions of Sr. White on the time of the commencement of the Sabbath. We notice this for two reasons: 1st, the article, from its appearance of candor and professed desire to state the truth, is well calculated to deceive by its misstatements. 2nd, erroneous statements have so often been made, in regard to the above point, that we fear many of the friends of truth have been led to look upon the circumstances in a wrong light. The article opens as follows:

"There has been a belief in the minds of some, including myself, that by means of a clock face with the hands pointing to six o'clock, seen by Mrs. E. G. White in vision, the former practice of our brethren in keeping the Sabbath from six to six o'clock, instead of from sunset to sunset, was confirmed. We are satisfied now, from the evidence we have, that this is a mistake; and that Mrs. White never had any such vision, and we cheerfully proceed to correct the error by a statement of the facts in the case."

So far as a retraction of a former error is concerned, this is right; had the writer left it there without adding other errors, it would have been all right. He says:

"In the same year [1847,] Mrs. W. professedly had a vision, in which she was shown that sunrise was the wrong time to begin the Sabbath, but was not shown that sunset was the right time. She merely heard these words repeated: 'From even to even shall ye celebrate your Sabbaths.' Eld. Bates was present, and succeeded in satisfying all present that 'even' was six o'clock."

The reader will mark that the vision only repeated the words of Scripture, "From even to even," &c., and left it there, without defining "even;" so, of course, directing them to the Bible for their faith and practice. Now it is claimed that a subsequent vision gives another view. This is the statement:

"During all this time, however [till 1855], the subject was more or less discussed, until finally the agitation became such, that fears were entertained of a division among the adherents of Eld. White and wife, and Eld. Andrews finally decided, at Eld. White's request, to devote his time to the subject, till he ascertained what the Bible taught in regard to it. The result was, a general belief that the Bible taught sunset time. Eld. Bates, and some others, however, were not satisfied, it seems, with the evidence, and then Mrs. White had a vision for their benefit, to save them from being lost, or, at least, out of harmony with the body, and that vision was that sunset time was the right time."

This is not correct. Being present when that vision was given, and, also, at its relation, I can certify that no mention was made of "sunset time." As in the previous vision, the words of Scripture were repeated, with the additional remarks that we were to take the Bible to learn what "even" was. Bro. Bates' argument on which we had rested, being based on astronomy, not on the Bible, I cannot see how even a fault-finder can discover any appearance of discrepancy here, the words of the two visions being precisely the same.

But, as if aware that the objection on what the vision said was not very strong, the writer proceeds to find fault with its omissions, because it did not definitely state that sunset time was the right time, and because an error in practice was not corrected when he should judge it would be most appropriate. Believing that the visions were from the Lord, we have no explanations to make; we rest it upon his will and pleasure. But will the objector be kind enough to explain why the Lord suffered Israel to go on in idolatry till the prophets of Baal and of the groves were numbered by hundreds, and only one prophet of the Lord was left? Would it not have been better to have checked this idolatrous spirit in Israel sooner? Was not the Reformation needed as much three hundred years before Luther as it was in his time? If it was ordered of Heaven why was it not commenced in a more appropriate time? Why did the providence of God suffer the Sabbath truth to lie so far concealed for ages past, and so recently open a work of reform on this subject. Or, to sum up, Why has not the Lord carried on his work in all ages more in accordance with our views of fitness, and utility? It surely could not be because none could be found to suggest improvements on his plans, and works, for there have always been enough to mark

out a better mode of action (to their minds,) than that which the Lord chose.

But the writer has brought in one scripture to illustrate and enforce his objection; as appropriate, probably, as any he could find, but most unfortunate for himself. He urges that the Seventh-day Adventists, and Sr. White with the rest, were left in error, for a period of eight years, on this subject. And says:

"When the prophet Daniel made a mistake as to what the angel of God told him, an angel was commissioned to 'fly swiftly' in order to correct that misunderstanding."

When was this angel commissioned to fly swiftly to correct Daniel's misunderstanding of what the angel had told him? About fifteen years after the misunderstanding arose! He was not caused to fly swiftly because of Daniel's misunderstanding of his words, but because of his prayer to God. Said the angel, "At the beginning of thy supplications the commandment came forth, and I am come to show thee." So it was with God's people in 1855. When they humbled themselves before God, and sought his face by prayer, he directed them anew to the truth of his word, and instructed them to read its pages with more carefulness, with the assurance of his blessing on their efforts, and a promise of clemency for past weaknesses and errors. Bless the Lord for his goodness! How carefully and tenderly he led us along when we were few and weak! How exactly has his dealing with us corresponded with his "goodness and his wonderful works toward the children of men," in all ages. And though we are brought in a way different from what we should choose or mark out—"a way we knew not"—in this we rejoice, that he has not yet left us to follow our own way, and to walk after the imagination of our own heart, but corrects us to profit, and chastens us to teach us the way of righteousness. J. H. WAGGONER.

Battle Creek, June 16, 1868.

THE GOSPEL PROGRESSIVE IN DEVELOPMENT.

EVER since the fall of man the gospel has been the good news to him that a remedy had been provided, and that he might be saved. And in order to avail himself of this remedy, it has ever been necessary for him to "believe the gospel."

The gospel was revealed to our first parents, and their family. Deliverance was promised through the seed of the woman—an atoning sacrifice was promised, and they were to show their faith in the promise by the offering of a typical sacrifice. Hence Cain and Abel brought their offerings to the Lord. Cain's offering, being only of the fruit of the ground, "without the shedding of blood," could not prefigure the atoning sacrifice of the promised Messiah, and was rejected; while that of Abel showed his faith in the atoning blood of Christ, and was accepted. Without true repentance and humility, and faith in the promised Saviour, they could not be saved.

As we come down to the days of Abraham, the promise of the Messiah is renewed. The Saviour was to be of Abraham's posterity. The promise was renewed to Isaac, and to Jacob; and among the sons of Jacob, Judah was selected. The Saviour was to be "the Lion of the tribe of Judah." After this David was chosen. The Christ was to be the Son of David. His birth-place was pointed out in prophecy—Bethlehem, in the land of Judea. "Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was?"

But when Christ came in exact fulfillment of all the Scripture predictions, the chief priests, the rulers, and the scribes, did not believe in him. Consequently, though they professed implicit faith in Moses, and the prophets, they proved themselves infidels or unbelievers by rejecting him. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, have fulfilled them in rejecting him."

Thus the chief among the Jews rejected Christ, and did not believe the gospel; and, in so doing, they rejected Moses and the prophets, in whom they professed faith. "We know," they said, "that God spake to

Moses, but as for this fellow, we know not whence he is." But the language of Jesus to them was, "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me." They proved themselves faithless in the promises of the gospel, by rejecting their fulfillment. When God fulfills his promises, he wants men to believe; and their rejection of the advancing light of prophecy fulfilled, or, in other words, of the progressive development of the gospel, is a rejection of the gospel and its Author; and this must result in his rejection of them.

The light of the gospel is still advancing—the progressive plan, as laid down in the Scriptures, is still being developed. The closing messages of the "everlasting gospel," as promised in prophecy, near eighteen hundred years ago (Rev. xiv, 6-12), have been announced, and are doing their work—preparing the believing for the second advent of the Messiah. The Lord demands of us faith in the gospel plan as developed in the fulfillment of these advent messages. God is fulfilling his promises in these. Shall we believe? Or will we reject the good news of the second advent at hand?

If the Jews fell by their unbelief in rejecting the fulfillment of God's promises in their day, so it will be with those who reject the fulfillment of his promises by rejecting the closing messages of the gospel. They rejected Moses, and the prophets, and the Spirit by which they spoke, when they rejected the fulfillment of the promises to them. We also shall reject Christ and the gospel, if we reject the promised messages of his word, which proclaim his second advent at hand.

R. F. COTTELL.

TESTIMONY NO. 15.

I HAVE given this Testimony a careful perusal, and can say, from the depths of my heart, that it has done me much good. I have tried to take all the counsel given therein to myself, and I hope to profit by it in the future. What I learned during Conference, and in the meetings for ministers the week following, and now by reading this Testimony, in regard to disinterested benevolence, has opened to my mind the third angel's message and our work as a people, in a clearer light than I ever saw it before. I thank God for this light. It has done my soul good as I have tried to draw near to him. I feel in my heart to enter into this work with a new zeal and interest.

I must, however, acknowledge that, at times in the past, I have been too indifferent and unfeeling in regard to the eternal welfare of my fellow-men, which has caused leanness of soul to come upon me. But I am trying to come up to my place and be a worker in the cause of my Master. He is aiding me by his Spirit, and I am gaining the victory. I already feel like a newly-converted man. I will praise the name of the Lord for his goodness and mercy to me.

But there is one thing more I want to say about reading this Testimony. While reading the epistles to particular individuals I had to struggle hard against a feeling to excuse myself that would come over me, that I had not done anything like these persons, and, therefore, none of this applied to me, but that it all belonged to the individuals to whom it was written. This I felt was wrong, and it caused me to examine myself more closely. I felt much relieved in doing so, for it brought upon me the blessing of God.

Dear brethren and sisters, if I understand the design in publishing these epistles, it is this, that we should all carefully examine ourselves while reading them, and, if we find anything in us which is in the least degree of a like nature, we should consider the testimony as strong a reproof to us as to the individual to whom it was first written, and we should act accordingly.

Oh! that we might begin to walk carefully before the Lord,—that we might always be on our guard, watching every action, and every motive of the heart, to see if it be in perfect harmony with the character and life of our divine Pattern. It will not do for us to become careless now. Every one who wishes to go through to the heavenly City, must lay self aside and make every effort in their power to imitate the life of Jesus. We have no time to lose to get ready for our coming Lord. He is helping us to see ourselves in the true light, and to understand our faults by these testimonies. Let us heed his counsel, get rid of everything offensive in his sight, that we may be gathered with the remnant to Mount Zion.

I. D. VAN HORN.

HE LEADETH ME.

[Bro. Smith: By request I send the following hymn for publication in the REVIEW. The author's name I have forgotten.]

J. C. W.]

He leadeth me, oh! blessed thought,
Oh! words with heavenly comfort fraught;
Whate'er I do; whate'er I be,
Still 'tis God's hand that leadeth me.

CHO.—He leadeth me; he leadeth me;
By his own hand he leadeth me.
His faithful follower I would be,
For by his hand he leadeth me.

Sometimes 'mid scenes of deepest gloom;
Sometimes when Eden's bowers bloom;
By waters still; o'er troubled sea;
Still 'tis his hand that leadeth me.—CHO.

Lord, I would clasp thy hand in mine,
And never murmur nor repine,
Content whatever lot I see,
Since 'tis my God that leadeth me.—CHO.

And when my task on earth is done,
When by thy grace the victory's won,
E'en death's cold waves I will not flee,
Since God through Jordan leadeth me.—CHO.

THERE'S A GOOD TIME COMING.

THERE has been much that is bad in the times that are past. There is much that is bad in the time present. But, thanks be to God! there is a good time coming.

But for whom is there a good time coming? For everybody? No! For drunkards, and gamblers, and pleasure-seekers, and money-lovers, and gluttons, and liars, and swearers, and covetous people? No! No! No! There is no good time coming for them. For them there is nothing coming but "everlasting destruction," except they repent.

Reader, the good time coming is for the people of God. It is for believers in Christ. It is for the converted, the penitent, the holy, the Bible-reading, the praying servants of Christ. Now it is a time of battle and toil with them. They are worn and wearied with sin, the world, and the Devil. But it shall not be always so. Their good time is to come. Their good time is when Jesus Christ returns to this world.

When the good time comes, the godly shall be freed from everything which now mars their comfort. From the fiery darts of Satan—from the loathsome weakness of the flesh, which now clings to them—from the unkind world which now misrepresents and misunderstands them—from the doubts and fears which now so darken their path—from the weariness which now clogs their best efforts to serve the Lord—from coldness and deadness—from shortcomings and backslidings—from all these they shall be delivered for ever. They shall no longer be vexed by temptation, persecuted by the world, warred against by the Devil.—Their conflict shall all be over. Their strife with the flesh shall forever cease. The armor of God, which they have so long worn, shall at length be laid aside. They shall be where there is no Satan, no worldliness, and no sin.

When the good time comes, the godly shall not only enjoy a freedom from all evil, but they shall also enjoy the presence of all good. They shall be forever in the company of Christ, and go out no more. Faith shall then be swallowed up in sight. Hope shall become certainty. Knowledge shall at length be perfect. Prayer shall be turned into praise. Desires shall receive their full accomplishment. Hunger and thirst after conformity to Christ's image, shall at length be satisfied. The thought of parting shall not spoil the pleasure of meeting. The company of saints shall be enjoyed without hurry and distraction. The family of Abraham shall no more feel temptations; nor the family of Job, afflictions; nor the family of David, household bereavements; nor the family of Paul, thorns in the flesh; nor the family of Lazarus, poverty and sores. Every tear shall be wiped away in that day. It is the time when the Lord shall say, "I make all things new."

Oh! reader, if God's children find joy and peace in believing even now, what tongue shall tell their feelings when they behold the King in his beauty?

If the report of the land that is far off has been sweet to them in the wilderness, what pen shall describe their happiness when they see it with their own eyes? If it has cheered them now and then to meet two or three like-minded in this evil world, how their hearts will burn within them when they see a multitude that no man can number, the least defect of each purged away, and not one false brother in the list! If the narrow way has been a way of pleasantness to the scattered few who have traveled it with their poor, frail bodies, how precious shall their rest seem in the day of gathering together, when they have a glorious body like their Lord's!

Is there a man or woman among the readers of this page who ever laughs at true religion? Is there one who persecutes and ridicules vital godliness in others, and dares to talk of people being over-particular, and righteous over-much! Oh! beware what you are doing; again I say, Beware! You may live to think very differently.—You may live to alter your opinion, but perhaps too late. Ah! reader, there is a day before us all when there will be no infidels. Before the throne of Jesus every knee shall bow, and every tongue confess that he is Lord. Remember that day, and beware.

Is there any one among the readers of this page who is mocked and despised for the gospel's sake, and feels as if he stood alone? Take comfort. Be patient. Wait a little longer.—Your good time shall yet come. When the spies returned from searching Canaan, men talked of stoning Caleb and Joshua because they brought a good report of the land. A few days passed away, and all the assembly confessed that they alone had been right. Strive to be like them. Follow the Lord fully, as they did, and sooner or later, all men shall confess that you did well. Never, never be afraid of going too far. Never, never be afraid of being too holy. Millions will lament in the day of Christ's return, because they have not got religion enough;—not one will be heard to say that he has got too much. Take comfort. For you there's a good time coming.—J. C. Ryle.

MONTHLY MEETING AT SOUTH LANCASTER, MASS.

THERE was the largest number of Sabbath-keepers at this meeting that has ever attended any previous meeting in this place, and all appeared interested in the work of the Lord. Although some who came were rather low spirited, yet none showed any disposition to draw back, but all were disposed to press up in the work of overcoming. Our first meeting was Sabbath eve. The most of our brethren and sisters had arrived before the Sabbath. This is as it should be, unless hindered in the providence of God.

Bro. Canright was with us with interest and zeal for his Master. Our first meeting was quite interesting. Brethren and sisters were rather slow to move at first, but before we finally closed, there was more of a readiness to confess the Lord and comfort one another. Sabbath morning, met at 9 o'clock for prayer and social exercises. It was good to be there, yet not so much freedom as we love to see manifested with the brethren and sisters. I hope there will be a greater consecration and readiness everywhere, to take hold in this good work as shall please the Lord.

At half-past ten, Bro. Canright gave us a good talk on 1 Pet. i, 12, putting us in remembrance of our duty, not only to profess, but to live out present truth, each doing our part in giving ourselves wholly to the work in our several departments, in giving our means, time, and all we have and are to God, a living sacrifice, holy and acceptable to God.

In the afternoon at half-past two, I spoke on Rev. xxi, 7, subject, overcoming.

At half-past seven, Bro. C. gave an interesting discourse on 1 John iii, 8, showing that this earth, now groaning under the curse, would finally be restored, and the righteous live therein forever, when the Devil and all that have chosen to serve sin, will be no more forever.

First-day, met at eight o'clock for class-meeting. Some two hours were spent in hearing brethren and sisters speak of experiences, hopes and fears, when a

word of council and comfort was imparted to each as they spoke. Seven united with the church, six were baptized by Bro. C., at this meeting, one of them a Sr. Sturges from Connecticut, who met with us, and for the first time heard the truth from the living preacher, having been led to embrace the truth by reading the REVIEW and our publications. She had never, until she came to this meeting, seen one of like precious faith, except her own sister who was led to embrace the truth through her instrumentality, and she has been keeping the Sabbath about a year and a half. Who will be faint and desponding? I trust all will be of good cheer, as the Master bids us, for in due time we shall reap if we faint not.

At eleven, we spoke from 2 Thess. iii, and at about 12½ o'clock, gathered at the water, where six were baptized as named above. Quite a number were present to witness the administering of the ordinance, of whom it is hoped that some may be led to embrace the last message, and be saved from the delusions of these days.

At half-past two, Bro. C. gave a good discourse on James iii, 24, in which were shown the two extremes we are liable to run into. 1. To expect justification and salvation by works alone, and 2. By faith alone. How reasonable is the Bible plan to save men.

At six, met again to attend to some business, which was promptly done. At half-past seven we spoke again, in much infirmity, on the Judgment. Good attention was given.

So closed a good meeting, where there was a drawing nigh to God by some, and others were made to feel its importance, and I trust, as they stated, intend to humble themselves under the mighty hand of God, that they may be exalted in due time.

P. C. RODMAN.

S. Lancaster, Mass., June 9, 1868.

A CONFESSION.

I FEEL that I have a confession to make to the people of God, and I know of no better place to make it than through the columns of the REVIEW.

Since occupying the position of physician at the Health Institute, I have not stood in the counsel of God as I should. I have trusted too much in self, and not enough in God; and by so doing, I have been in a measure shorn of my spiritual strength, and have become a weak man.

In many cases where the sick have been benefited under my care by hygienic treatment, instead of giving all the glory to God, as I should have done, I have taken a large portion of it to myself, and thereby sinned against God.

And in regard to the amusements, I would say that I imbibed errors while at Dansville, and on opening the Institute, I labored under the false impression that to have amusements for the sick, was in harmony with the testimony given in Rochester in December, 1865.

With these false ideas, I introduced amusements among the patients at the Institute, which though very simple at first, were afterward carried to so great an extent as to prove an injury to the spiritual advancement of believers at the Institute, and to affect the church at Battle Creek, and more or less the cause at large.

In consequence of the foregoing wrongs on my part, I became so blinded that I was slow to comprehend and move out upon the light presented in those letters, the copies of which are given in Testimony No. 12.

I fully endorse the testimonies of Sr. White, as from God, and ever have, since my first acquaintance with them.

I trust I have heartily repented of my past wrongs as far as I know them, and would most earnestly beg to be forgiven by all my brethren, especially Bro. and Sr. White, and all others that have suffered from my past course.

I do feel that God for Christ's sake has accepted my humiliation and confession, and has forgiven me, and from this time forth, by the assisting grace of God, I shall strive to crucify self, and be a humble follower of the meek and lowly Jesus.

Will you pray for me that I may discharge every duty, overcome all my sins, and finally stand with you all on Mount Zion?

H. S. LAY.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sister Shepard.

DEAR BRETHREN AND SISTERS: I wish to say to you that I still rejoice in the light of present truth, and in the increasing amount of evidence which I have, that the Lord is leading his people through and preparing them for translation.

What if all do not live out the truth, and become sanctified through it! We can plainly see that those who do live it out are growing more humble, unselfish, and lovely like Jesus. I can see and feel that the truth is pure, elevating, and holy, and I want to walk in the light of it. I feel that it will not do to neglect any duty after it is made plain to me; for the light that is in me might become darkness, and then the darkness of my mind would be greater than if it had never been illuminated.

The Sermon by Bro. White in REVIEW, No. 23, Vol. xxxi, on An Acceptable Fast to the Lord, I feel is truly meat in due season.

To-day I have been reading the fifty-eighth chapter of Isaiah, and am strongly impressed with the conviction that the Seventh-day-Advent Benevolent Association is closely connected with the third angel's message.

I thank God for the promise that "unto them that look for him Jesus will appear the second time without sin unto salvation." Though I did expect him in 1844 and was disappointed, I am thankful now for the experience that I had then; for I know that the Lord was in that work, and those who rejected the heavenly message were left in darkness. I was not left in darkness when the time passed by, yet I was in doubt and perplexity until I understood the truth in regard to the sanctuary.

We are a highly favored people; we have so much light and truth; but oh! how fearful is our responsibility! The servant who knows his Master's will and does it not, will be beaten with many stripes. We can all overcome if we have sufficient strength; that is clear. But we have no strength of our own. Then let us lean wholly on the Lord. In him is everlasting strength. If we pray enough, and watch all we can, we shall never fail. I believe the promise of God to ancient Israel, that, "as thy day is, thy strength shall be," is as good now as it ever was. And now as our race is all enfeebled by wrong habits and disease, and the power of Satan is great against us, let us seek the Lord oftener in secret, until we obtain the victory. We know that it is our privilege to have a daily experience in the things of God. If this is so, we have a glorious prospect before us, even the saints' inheritance. If we are making no advancement in the way of holiness, we have reason to be alarmed. Oh! what is there in this vain world of sufficient value to draw our minds away from Jesus? Surely nothing.

Let us believe in God and put our whole trust him, and serve him in singleness of heart; and we know that "the willing and the obedient will eat the good of the land. I am thankful that when Jesus comes, the lonely ones will all meet to part no more.

Your sister. C. M. SHEPARD.

Dodge Co., Wis.

From Sister Connet.

DEAR BRN. AND SISTERS: It is with fear and trembling that I take up my pen to write. When I read from time to time the touching and affectionate letters in the REVIEW from those that I never saw, and especially the lonely ones, there is something within that prompts me to try and say something for the encouragement of others that are like myself—that have no earthly friend to go to for counsel, as we journey on through this wilderness world, striving to gain an entrance into that goodly land promised to all those that are faithful in keeping all of God's commandments.

It is over a year since I commenced to keep the true Sabbath of the Lord. I have never felt like giving it up; I love it more and more. Oh! how it pains me to hear those around me mock and reproach God's holy law, and despise the truth. I feel to cry out, How long, O Lord, how long wilt thou permit these things to be? My heart often feels sad and grieved at the coldness that I meet with from my nearest kin; but when I think of Jesus' being my friend if I am faithful until he comes, that disperses all my gloom and I feel to take fresh courage. Oh! how sweet the thought to all those that love his appearing, that are patiently waiting and watching for him, the great King of kings who will soon return to gather home his children. Oh! blessed hope. I often ask myself the question, Do I love his appearing? Would I rejoice to see him coming? Sometimes I fear and tremble lest my name shall not be found in the book of life when he comes. Dear friends, pray for me, one of the weakest and unworthiest of the unworthy, that I may be found sealed with the seal of God's everlasting covenant when the destroying angel goes forth to pour out the vials of wrath without mixture. Oh! that the Lord would help me to come while the True Witness is counseling me to buy gold tried in the fire and white raiment, that I may have on that robe of righteousness that will be acceptable in the great day of the marriage feast, and eye-salve that I may see myself aright, and humble myself, take up my cross and follow my blessed Master through evil report as well as good report. Oh! for more of a cross-bearing and self-denying spirit, that I may be willing to do anything and bear all things for the sake of him who has done so much for me, and is still pleading with the Father for all those that come to him through the merits of his atoning blood. Solemn thought! when we think that the hour of his judgment is come; that Jesus our great High Priest is now deciding the cases of all those that seek him, and obey all God's commandments. Oh Lord, help me to be faithful!

Your unworthy sister, in hope of eternal life.

ELIZA I. CONNET.

Richland Co., Ill.

From Sr. Hilliard.

DEAR BRETHREN AND SISTERS: I feel it my duty to speak of the goodness of God to me, manifested in the light of the third angel's message. When I study this blessed truth, I praise God, and press on in the way that leads to the kingdom of eternal rest. Although myself and husband are alone in the truth, in this place, we are not weary in trying to follow in the path of our dear Saviour. I joined with the church of Wright last April, when Bro. and Sr. White were with that church. Now I feel to rejoice for the privilege I have of meeting with them once in a while. I am looking forward, with a bright hope to the morning of the resurrection, when those loved ones that have long slept in the cold and silent tomb, will come forth, clothed with immortality, and eternal life. Oh! how blessed the thought that, if we are faithful, we shall one day sit down in the kingdom of God, with all his chosen people, to go no more out forever. There our joy and peace will be complete. I will strive to meet you in that heavenly land.

MARY HILLIARD.

From Sr. Wilson.

DEAR BRETHREN AND SISTERS: For more than two years, I have been a constant reader of the REVIEW, and have often wished that I might take part in this great conference meeting, but have never felt at liberty to do so until within a short time. A little more than two years ago, I was converted to God, and united with the Baptist church. Very soon after, the REVIEW, Spiritual Gifts, &c., were placed in my hands. At first I read them because I wanted spiritual food, not from any desire or expectation of ever believing their doctrines. The Sabbath soon attracted my attention, and after a long investigation I was satisfied that it was my duty to keep the seventh day. But I would not take up this cross until I found that I must give up my hope in Christ if I did not. "For I was alive without the law once; but when the commandment came, sin revived, and I died." I have been keeping the Sabbath since last August, and I thank God, I am now alive

with the law. A short time ago, I united with the Advent people. I am now alone; I have not a relative of like faith, neither is there another Sabbath-keeper in town, that I know of. I am so situated that it is very inconvenient for me to live out these great truths, being the oldest of a large family of children, and meeting considerable opposition. I have one sister that is a Baptist, and another that is a Presbyterian. Satan has desired to have me, that he may sift me as wheat; but I have been greatly blessed of God in taking this step. He has truly brought me into a large place, and has filled my heart with peace. It is sweet to trust in Jesus, and feel that his grace is sufficient for us.

For a long time I have prayed for courage, strength, and patience, to run the race which is set before me, and my prayer is being answered. My mind has been opened to a fuller realization of the responsibilities which are resting upon those who are looking for the soon coming of Christ. May we, each and every one, feel that we have a work to do, which no other can do for us. We should all be preachers in some way. I ask your prayers, that I may do my duty faithfully, and so live that when Jesus comes to make up his jewels, I may be among them.

JULIA C. WILSON.

Allegheny Co., N. Y.

From Sr. Seal.

My dear Christian friends of the REVIEW: I have for some time past thought I would like to say a few words through the REVIEW in praise of our heavenly Father, for his goodness to me in opening my eyes to the light of the truth, and the importance of keeping the Sabbath of the Lord. It has been about four years since I commenced keeping the Bible Sabbath. I had been convinced some time before, that the seventh day was the true Sabbath, but fearing my companion would be very much displeased, thought it not proper to keep it, till one Saturday I had commenced cleaning the floor, when my feelings overwhelmed me. It seemed that my case would be doleful if I kept not the Sabbath. I at that time resolved in my mind to keep the true Sabbath, God being my helper. I can truly say, the Sabbath is a holy, sacred day to me. Mr. Seal soon commenced keeping the Sabbath too; so I am not quite alone. We are the only ones that keep it here within a dozen miles or more. We have the REVIEW and Instructor come regularly; and truly they are welcome visitors. I am trying to live the health reform, as well as I can conveniently. I have not eaten any pork for some two years past. Since that I have not had those disagreeable feelings that I had had for years before, in the summer season. I am fifty-six years of age. I have belonged to the Methodists a great many years. They still hold me as a member, though I seldom get out to meeting. I am a whole-hearted believer in Sr. White's visions, and I wish to be a whole-hearted Christian. I think I can truly say, God is uppermost in all my thoughts. I desire the prayers of God's people, that I may be an overcomer at last, and reign with them on Mount Zion.

Yours in hope of eternal life, B. A. SEAL.

Shiawassee Co., Mich.

From Sr. Beach.

BRO. SMITH: I will write a few lines in favor of present truth, which is very precious to me. I love the REVIEW; it is a welcome messenger, so full of instruction in every part, and especially those excellent sermons they contain. Dear brethren and sisters, and all the friends of present truth, I am trying to live up to my profession, in denying all ungodliness and worldly lusts, which war against the soul. The health reform has done much for me. I am seventy years of age, and can move with the alacrity of youth. I feel to praise the Lord for his goodness and mercy which has followed me all my days.

From your sister looking for the mercy of God unto eternal life, and the coming of Jesus.

MARY BEACH.

Jackson, Mich., June, 1868.

TRIALS.—If the Lord should suffer the best men in his camp, or the strongest men in Satan's army, to cast you into a furnace of fiery temptation, come not out of it till you are called.

The Review and Herald.

Battle Creek, Mich., Third-day, June 23, 1868.

Something for the Children.

THE question has for some time been agitated whether the *Instructor* should not be published oftener than once a month; that the children might have something at less distant intervals for their benefit. It has not seemed practicable to carry out such an enterprise. The matter was again brought under consideration at our last Conference, and it was advised that the publication page be left out of the *REVIEW*, and its place be supplied by a department for youth and children. We are happy to open such a department this week for the young folks. This need not lessen their interest for the *Instructor*, which may still be exclusively their paper, while it will give them something each week, oftener than it would be practicable to publish the *Instructor* under any circumstances whatever; and it may interest them in other portions of the *REVIEW* which it would be profitable for them to peruse. This will make the *REVIEW* emphatically a family paper, adapted to the wants of all. We trust this will create a new interest in the paper, and tend to increase its circulation. To our contributors we would say, Here is a new field for you to occupy. Let the Youth's Department of the *REVIEW* be well sustained.

THE COMING CONFLICT.

FOR years we have thought that Spiritualism, under the garb of religion, would act a conspicuous part in the coming struggle, and in the work of persecution against the truth. Human nature, unrestrained, cannot be trusted; and no theory or system was ever devised which so completely cast off the restraints of law and of moral principles as does Spiritualism. Yet some professed expositors of prophecy have ridiculed this part of our faith, as a thing too incredible to be entertained for a moment. No one will deny the above remark, that unrestrained human nature is tyrannical and persecuting; that it is not safe to give too much power into the hands of any body of religionists. It becomes, then, a very interesting question, Do Spiritualists aspire to this end, and to this are their labors directed? Are they aiming to substitute Spiritualism for all the religions of the day, or make them second to it and give to it the political control of our country? In addition to testimony which we have before given, we call attention to the following:

On the 10th of May last, Warren Chase delivered two lectures in Boston, Mass., on the religious and scientific phases of Spiritualism. In one he said:

"Many persons, especially in New England, were outgrowing Christianity entirely, and demanding a rational religion. What should that religion be? *Spiritualism!* It had come in good time. When it came it was as distinct from Christianity, as that was from Judaism. Its God was no Christ, no man, no Jehovah, but a God of rationality—an acknowledgment of the existence of God in every human breast, as in that of Jesus; the Deity was not cast out of Jesus; his habitation had only been broadened to the idea that God was born on earth every time a child was born."

In the other he remarked:

"He beheld with heartfelt satisfaction the dawning of this new light, and he could see drawing nearer and nearer, the fulfillment of the promises he had received from the spirit-world, that the governments of earth should ultimately pass into the hands of its followers."

Here we have the religion of Spiritualism or rationalism, with all its falsities, immoralities, and blasphemies, to have control of the governments of earth! This, with them, is no unmeaning talk, no "temporal millennium," to be prayed for and looked for at some far-distant day; but it is what they are working for with all their energies, backed up with the "working of Satan, with power, and signs, and lying wonders."

In a late number of the *Banner of Light*, under the head of "Protestantism and Politics," which is really a consideration of the controversy between Protestantism and Catholicism, are the following remarks:

"This question of the union of Church and State, seemingly tending to a different answer in England, promises to come up with us before long, in momentous proportions. We have numerous premonitions of its approach now. On American soil, it is believed by not a few, is to be fought out that stern battle between the two religious systems—Catholicism and Protestantism—which will decide the question of a united religious and political supremacy for the Continent. That Protestantism, by that name, is in a state of decay, it is not possible in strict truth to deny. We see its ranks broken up into innumerable sects, and crumbling away in the pursuit of doctrines not taught by its founders. What it will lead to, is just the problem. Were the result to prove no more than the ecclesiastical aggrandizement of either one side or the other, it would be one of the most unfortunate that could occur, knowing as much as we do of the tendencies of such a power. But happily it lies within the reach and influence of Spiritualism, with its millions of believers already, and its ranks all the time increasing, to step in between the contending parties, and save the country to the higher and holier influences of the truth which descends direct from the heavens."

That all parties will yield to the popular influence of Spiritualism, is easy to foresee. Vital piety and the power of godliness is already departed from them. Lifeless theories and dull formality is about all there is left to them. Only two points are held by them in common—Sunday observance, and the immortality of the soul. Spiritualists adopt Sunday without difficulty, while the churches are fast turning to Spiritualism to save their tottering theory of immortality. The crisis is approaching. Let the faithful now "put on the whole armor of God." The victory is sure, and the reward to the overcomer glorious and eternal.

OUR ANNUAL MEETING.

ANOTHER yearly meeting is past, and it reminds me of the yearly feasts they used to enjoy in ancient times. I want to say a word in reference to the state of the cause in our Conference. While we have reason to regret that so few have been persuaded to seek the Lord, yet, in surveying the past, we may well rejoice, that our brethren are becoming more firmly established in these truths, and are getting an experience in the Christian life, which will be of immense value to them amid the perils of these last days. The school of Christ is a progressive one, and we need to be renewed each day for the trials that are calculated to purify us. How comforting, as we look over the past, to see those who have been buffeted, and tried, and rebuked, and chastened, becoming firm, solid pillars in the cause. The trial of such is precious to the Master; and, like Peter, having been converted, they are able now to strengthen their brethren. May the Lord help us all to bear with patience and fortitude the purifying process, until we are perfected.

We have many reasons to believe that this has been the most profitable meeting we have ever enjoyed in our Conference. While Brn. Andrews and Cornell have most faithfully given their Bible testimonies, it was cheering to see how readily all received it as the message from Heaven. It is very evident, the Lord helped them to give it, and it is equally evident that the Lord helped the others to see and receive it by personal application to their own hearts. I trust we are to see better days here. I don't mean, when we can rest at ease and have nothing to do. No! No! But I mean when there shall be a general coming up to the help of the Lord, and when all will have a mind to work. When we may all find our place in the Lord's vineyard, and cheerfully bear our burdens with those who have been so nearly crushed, bearing our burdens. Let us stay up their hands that Israel may prevail.

I see more union in our Conference than I have ever seen before. Praise the Lord! for in union there is strength. Oh! may the ministers of Christ be richly imbued with the spirit of their Master! labor with reference to the Judgment, and clear their skirts from the blood of souls. Lord inspire us all with heavenly wisdom and divine grace for the work before us. Alas! how soon our work must be done, and we must report our labors to the high court of Heaven. Solemn thought. Only a few hours left us to labor, and then eternity hangs upon the consideration of "well done," or "unprofitable." Oh! for more grace, more love, and more faith. Lord, increase our faith. May the

Lord so help us this conference year, that we may make more visible progress in spiritual attainments. Praying the Lord to sustain his cause in every department, to be with and bless his servants,
I remain yours in hope of life.

T. M. STEWARD.

ILLINOIS AND WISCONSIN STATE CONFERENCE.

THE fifth annual session of this Conference was held at Little Prairie, Wisconsin, pursuant to appointment in *REVIEW*, June 4-8, 1868. Conference convened on Thursday, at 6 p. m.

Eld. R. F. Andrews in the chair.

All joined in prayer with Eld. J. N. Andrews. Elders Andrews, Sanborn, Matteson, Blanchard, and Steward, of this Conference, present, also Elders J. N. Andrews of N. Y., and M. E. Cornell of Michigan.

Delegates' credentials presented and examined. Twenty-four delegates present, representing sixteen churches; two by letter, and two not represented.

Voted, That all the brethren present, in good standing with their respective churches, be invited to participate in the discussion of business.

The minutes of the last Conference were read and approved.

On motion, the churches of Albany, Waterloo, and Raymond, were admitted into this Conference by unanimous vote.

Voted, That a committee of three, on resolutions, be appointed by the chair.

Voted, That the chair be authorized to appoint a committee of six, to assist in settling with ministers.

Adjourned to 8 A. M., June 5.

MORNING SESSION.

Prayer by Eld. M. E. Cornell. Treasurer's report read and approved. Reports of churches examined, resulting as follows:

Whole number of members in the churches of this Conference, May 30, 1867, 600. Whole number of members, June 4, 1868, 646. Whole amount of s. n. pledges to churches, \$3,639.75. Ministers' reports called, when the following brethren responded:

R. F. Andrews, I. Sanborn, J. Matteson, H. C. Blanchard, and T. M. Steward.

The following officers were then nominated by the Conference, and unanimously elected: President, R. F. Andrews, New Genesee, Ill. Secretary, T. M. Steward, Rockton, Ill. Treasurer, Ivory Colcord, Genesee Grove, Ill. Executive Committee, I. Sanborn, H. C. Blanchard.

Adjourned to 2 P. M.

AFTERNOON SESSION.

Prayer by Eld. John Matteson. On motion, the following ministers had their credentials renewed:

Elders Andrews, Sanborn, Matteson, Blanchard, and Steward.

By their request, it was

Voted, That the Marquette church be permitted to retain their past indebtedness to the Conference, to aid them in building their meeting-house.

Voted, That the Raymond church may retain their s. n. for the coming year, to help them in building a meeting-house.

Voted, That the Waterloo church may retain their s. n. fund for the coming year, to aid them in building a meeting-house.

The following resolutions were then presented, and unanimously adopted.

Resolved, That we are in sympathy with the effort to establish a mission in California; and that we pledge to Brn. Loughborough and Bourdeau our fervent prayers for their abundant success, and our co-operation in bearing the expenses of this important enterprise.

Resolved, That we enter heartily into the purposes of the Benevolent Association, and that we will cheerfully and promptly unite with our brethren, according to our several ability, in the accomplishment of the good work proposed.

Resolved, That the proposed change in the manner of conducting the Health Institute, so that it shall be strictly a benevolent enterprise, and not a matter of gain to the stockholders, meets our warmest approval.

Resolved, That we pledge ourselves to continue our efforts in behalf of the Book and Tract Fund, that we may circulate our publications generally, according to the wants of the people, and especially that we may place the Spiritual Gifts in every family where they will be candidly read.

Resolved, That we heartily endorse the sentiment set forth in the General Conference Address in REVIEW of June 2.

Resolved, That our preachers, elders, and deacons, be requested to stir our brethren to pay their s. b. pledges promptly, that order may be established, and confusion avoided; and that they attend to this at once, to relieve the Conference from present embarrassment.

Voted, That the request to grant Bro. B. F. Merritt a license to improve his gift among us, be referred to the Executive Committee.

Adjourned to call of committee.

Called in session again June 7th, 8 A. M.

Prayer by Bro. Blanchard.

Voted, To have two Convocations this year. One at Dell Prairie, Adams Co., Wis., July 23, to commence at 9 A. M. And one at Clyde, Ill., commencing Thursday, Sept. 3, at 9 A. M.

Voted, That we hereby express our gratitude to God for the faithful labors of Bro. and Sr. White in the past, and that we extend an urgent invitation to them, to visit us again at their earliest convenience.

Entire congregation voted on this.

Adjourned to call of committee.

Called in session at 4 P. M., June 7th.

Report of Auditing Committee read and accepted.

Voted, To transfer 80 per cent of all monies received into our s. b. Treasuries, to the State Conference fund.

Voted, That we request those churches who can, to transfer the full amount of their s. b. to Conference fund.

Voted, Our sincere thanks to Brn. Andrews and Cornell, for their faithful labors with us at this Conference.

Voted, To hereby express our thanks to the church of Little Prairie, for their faithful and unwearied efforts in entertaining this Conference.

Voted, That the minutes of this Conference be published in REVIEW.

Adjourned to call of committee.

Called in session at 8 A. M., June 8th.

Prayer by Eld. M. E. Cornell. The distribution of labor was considered, credentials distributed, and Conference adjourned *sine die*.

R. F. ANDREWS, *President*,

T. M. STEWARD, *Secretary*.

REPORT FROM BRO. LOUGHBOROUGH.

At the time of my last report I had just closed my labors in Allegan Co., Mich. The first Sabbath in May, according to previous appointment, I met in Monthly Meeting, with the Windsor, Charlotte, and Oneida churches, at the Potter School-house in Windsor. After giving one discourse, six were baptized, all of them having embraced the truth during the last winter. On first-day, the brethren and sisters of Charlotte and Windsor assembled at the house of Bro. Hill. The Lord gave me good freedom in speaking to them on Systematic Benevolence, after which it was organized for the two churches. There was a good increase in the figures of those who pledged, showing that an effort had not been made without effect, as fruits began to appear. May the Lord bless and prosper the cause in these two churches, and may they come up to every good work, that in the day of God they may be found complete in the will of the Lord, "perfect and entire, wanting nothing."

After returning home to Battle Creek, my time was occupied in preparations for the Conference till Conference time. This Conference, which has already been mentioned by several in the REVIEW, was indeed a heavenly season. The meetings of the ministers for prayer, &c., the two weeks that followed, have left their influence on my mind. May the good impressions made there never be effaced, but may I have strength to love my fellow-men with such love as Christ has manifested for us, and labor with earnestness that they may be saved. The decision made for Bro. Bourdeau and myself to go to California, shed

light on my mind on previous impressions I had had of duty. This decision called for rapid work, that we might get as soon as possible to our field of labor, and the preparations necessary for the journey has worn upon our strength, yet we feel that God blesses us at every step, and that holy angels are about us to protect us and help us. We believe if we trust in God, walk in the path of humility, and press on in the cross-bearing way, that God will go with us. We expect your prayers to follow us, dear brethren, as we go on this mission. It touches a tender chord in our hearts to part with our dear brethren, friends, and near relatives, but in the strength of the Lord we drink of the cup.

J. N. LOUGHBOROUGH.

MONTHLY MEETING AT CONVIS.

The meeting at Convis, I attended on the 13th and 14th inst. Bro. and Sr. Byington, and others from Newton, were present on the Sabbath. In the forenoon I spoke to them on the present work of the Christian, and the reward of the overcomer. All appeared to be strengthened in the faith and work of the gospel. This was followed by a social meeting, in which ready and cheering testimonies were given. Before the close of the Sabbath, we met at Bro. Smith's to celebrate the ordinances. Our Saviour fulfilled his word of promise, and we were blessed in doing his will.

First-day morning, I spoke on the subject of the Sabbath as presented in the New Testament. The attendance was not large, as no appointment for preaching had been given in advance; but the interest was deep, and we think some may be added to the church there. I had a strong desire to speak again in the afternoon on the prophecies, but thought it not prudent in my state of health. So I returned to Battle Creek in the afternoon.

Though I have resided in the same county for a number of years, this is the first time I ever was in Convis. It may appear strange to some; but it is not possible for our ministers to command their time. I hope to be able to visit them again this summer.

The next Monthly Meeting will be held at Burlington, the second Sabbath in July.

J. H. WAGGONER.

QUARTERLY MEETINGS IN MINNESOTA.

The meeting at this place was held according to appointment. Bro. Ingraham was present to minister in word and doctrine. May the Lord bless him in his labors. A goodly number of our brethren were present; and it seemed that the Spirit of God was present also, without which our meetings would truly be in vain. Upon first-day some of our neighbors were in to hear. We can but believe there are a number who will yet be led to embrace the truth. Oh! that they may not delay too long! May we have wisdom to live right, and set right examples before them, is my prayer. Sabbath afternoon the brethren came together, when we celebrated the ordinances of God's house. This was a good meeting. First-day morning we held a business meeting; elected delegates to the conference; attended to s. b., &c.; over \$50.00 were paid into the treasury. This looks some better than it did some time in the past, when not one dollar would be paid. This may seem strange, yet it is true. As large a church as this (when all together), to meet upon a quarterly occasion, and not be able to raise one dollar of s. b. No doubt some were excusable; but some we know were not, and still are not, excusable. But we see omens of better days, and we hope the heaven will work till the whole is leavened, and not one be found missing in that day.

The next Sabbath some from here went to the Mantorville meeting. There we received a blessing in trying to lean upon the strong arm of God, in behalf of the sick. Oh! that God may still bless the afflicted, is my prayer. This, we can say, was truly a good meeting. Both Brn. Pierce and Ingraham were present. We expect they are now gone west, to attend the other meetings. May the Lord, by his Spirit, go with, bless, and strengthen them; and may we all be blessed in obeying the truth.

H. F. PHELPS.

Pine Island, Minn.

AFTER THE RESURRECTION.

"We shall be changed;" but yet the eye shall tell,
Among the multitude of that blest place,
Those that were dear ones, whom we loved so well,
And every lineament they wore shall trace.

Changed, yet the same! a paradox, indeed,
To us, poor gazers through the darkened glass;
Great is the mystery of that life we read,—
The dead like shadows o'er our vision pass.

A body glorified and clothed with light,
The face all radiant with a perfect bliss,
Thus shall appear to the enraptured sight,
In yonder world, whom we have loved in this.

Their voice were needless, for we'd know them though
The lips ne'er opened and pronounced our name;
But they shall speak, and sweetly will it flow,
Their voice, far sweeter, yet a voice the same.

We'll rove with them through fields of living green,
Where flowers perennial in rare beauty blow;
And o'er the hills whose fragrant sides between
The stream of water crystal clear does flow.

The mind expanded, and expanding still,
Grasping for aye the verities of Heaven;
Oh! what full bliss will then the bosom thrill,
What "joy unspeakable" to us be given!

There we shall talk in tireless converse sweet;
Talk of the theme redemption, and the love
That gently brought us to the Saviour's feet,
The mercy that has seated us above.

And there the children whom I've laid in earth,
With many tears, will, with extended arms,
Run swift to meet me, clad in Jesus' worth,
And beautiful in their augmented charms.

Then will these arms, that oft, in sweet caress,
Have circled them and drawn them to this breast,
Again enfold them; all with love no less
Than that between us when they passed to rest.

REPORT FROM BRO. COTTRELL.

We have had the second meeting of Sabbath-keepers in Randolph, June 13. Eleven were present that have embraced the Sabbath since our meetings commenced four weeks ago. Two of them made known their decision at this meeting. With Bro. and Sr. Williams and myself, there were fourteen present, assembled to celebrate the Creator's Sabbath, besides the children of believers, some of whom love the truth as well as their parents. We had an excellent meeting. Most of the Sabbath-keepers bore their testimony, and all seemed to realize something of the blessedness promised to him who "keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Others were present who are deeply interested, and I hope they will soon take a decided stand. But some have drawn off, and do not come to meeting. They began to see where the Bible would lead them, if followed, and not willing to follow the truth, they drew off with the spirit of opposition.

I intend to remain here till the work shall ripen into decisions for or against. May God direct in his work.

R. F. COTTRELL.

P. S. Since writing the above, I have heard of another man, the head of a family, and well esteemed in community, though a non-professor, who had commenced to keep the Sabbath. His wife and daughter, and his small children, I knew had commenced. If he seeks the Lord in earnest, his whole family will doubtless go with him.

R. F. C.

A BEAUTIFUL SENTIMENT.—Dr. Chalmers beautifully says:—"The little that I have seen in the world and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed; through the brief pulsations of the soul's sanctuary, and threatening voice within; health gone, happiness gone; I would fain leave the erring soul of my fellow man with Him from whose hands it came."

THERE are those who know not how to judge of merit by success, and who therefore blame the leader of an enterprise for a defeat, when the fault was not in him, but in themselves, the instruments he worked with.

THE CARELESS WORD.

'Twas but a word, a careless word;
As thistle-down it seemed as light;
It paused a moment on the air,
Then onward winged its flight.

Another lip caught up the word
And breathed it with a haughty sneer;
It gathered weight as on it sped—
That careless word—in its career.

Then rumor caught the flying word,
And busy gossip gave it weight,
Until this little word became
A vehicle of angry hate.

And then that word was winged with fire,
Its mission was a thing of pain,
For soon it fell like lava drops,
Upon a wildly-tortured brain.

And then, another page of life
With burning, scalding tears was blurred;
A load of care was heavier made,
Its added weight—that careless word.

That careless word! Oh, how it scorched
A fainting, bleeding, quivering heart!
'Twas like a hungry fire that scorched
Through every tender, vital part.

How wildly throbbed that aching heart!
Deep agony its fountain stirred;
It calmed, but bitter ashes marked
The pathway of that careless word.

EXAGGERATION.—Modern civilization has taken from life so much of its former simplicity that the old names of things are almost forgotten, and it is considered a sign of ignorance to talk in plain, Saxon words of one or two syllables. This is partly chargeable to the general tendency to exaggerated expressions, but very much to the notion which obtains among business men, that the most high-sounding advertisement is the best paying, and that a taking and mysterious name is half the battle of getting any new thing into use. Hence there is nothing common now. Everything is "improved," and the more patents it can boast of the better. If it is also a combination article something is gained. A melodeon is a harmonium or a cabinet organ; a piano is an agraffe instrument; cheap cologne is a triple-refined bouquet, and even that name is beaten by Egyptian lotus and night-blooming cereus; and common dissolved gum-arabic is bottled under the name of extra-adhesive mucilage. There is no tooth-powder, but every druggist, who is now a pharmacist or a pharmaceutical chemist, sells dentrifices, such as fragrant sozodent, or philodent, or florimel, or swietenia, or balm of a thousand flowers. Gin is aromatic schiedam schnapps; paregoric is soothing syrup. Then there are anodyne, an elixir of life, a buchu, a pectoral balsam, a bloom of youth, an ivory pearl-powder, a saponifier, a magical pain-extractor, a rheumatic remedy, a pulmo-bronchial troche, a chemical pomade, a hair-rejuvenator, a mammarial balm. Corns are removed without pain by chiropodists. Doctors are medical gentlemen. A conjuror is a prestidigitateur; a circus is a hippo-theatron. Every concert, large or small, is a grand, vocal and instrumental concert. A fire is a devouring element. A man who dies by a rope is launched into eternity; if dying otherwise the vital spark becomes extinct.—*N. Y. Evening Gazette.*

MICHIGAN CENTRAL RAILROAD.

On and after Friday, May 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:05 A.M.	10:00 A.M.	5:45 P.M.	9:30 P.M.
Battle Creek,	1:10 P.M.	2:48 P.M.	11:30 P.M.	2:42 A.M.
Chicago, Ar'v,	8:15 P.M.	9:00 P.M.	6:30 A.M.	9:30 A.M.

GOING EAST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	4:20 A.M.	7:00 A.M.	5:15 P.M.	9:30 P.M.
Battle Creek,	11:35 A.M.	1:10 P.M.	11:30 P.M.	3:40 A.M.
Detroit, Ar'v,	5:30 P.M.	6:00 P.M.	3:40 A.M.	8:30 A.M.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—A "FEARFUL hurricane" occurred near Utica, N. Y., on the 6th. A large factory is a total wreck. Two lives lost; others injured. A brick chimney, eighty feet high, was broken off at fifteen feet from the ground, lifted in the air, and dashed on the factory buildings.

—MARQUETTE, Mich., was visited by a most disastrous fire last Thursday night. Over one hundred buildings were consumed, involving a loss of a million and a half dollars. The entire business portion of the village, including the railroad shops, and all the docks but one, were burned.

—THE persecutions of the Israelites in the Principalities have enlisted the sympathy of the Austrian Government. It is reported at Vienna that Baron Von Beust has decided, in the event of a satisfactory reply not being given by the government of Roumania to the last dispatch of Baron Eder, the Austrian Consul General at Bucharest, to refer the matter to the decision of the guaranteeing powers. This course is rendered necessary by the Treaty of Paris, which forbids the intervention of any single power in the affairs of the Principalities.

—THE North German Parliament has passed a bill authorizing the Government to raise a loan, the proceeds to be applied to the enlargement and improvement of the Federal navy.

—The *Paris Siecle* says that "the Chassepot rifles having been manufactured in sufficient number for the French arsenals, the War Department has issued orders for the immediate manufacture of rifled cannon."

Victor Hugo has sent to Pope Pius IX a little ode, embracing only twelve lines, and pronounced by French critics to be one of the finest poems he has ever written. It says that the thought uppermost in the mind of the Supreme Pontiff of the religion of peace and love, is a murderous weapon (the Chassepot rifle) with which twelve persons can be killed in a minute.

Grasshoppers.—We received a call last evening from Levi Higgins, Esq., of Chicago. He was on his way home from the West. He reports that the grasshopper crop in the vicinity of Des Moines will, at the present time, yield full forty bushels to the acre; that when they have attained their full size the crop will average seventy-five or eighty bushels. They are making their way eastward at the rate of four miles per day. The little rascals are not at all dainty about their food, but relish *dog fennel* and *smart weed* with a perfect gusto. Mr. H. reports many farmers as disheartened at the prospect of not realizing anything from their crop this season. Many talk of selling out unless the plague is stayed.—*Davenport (Iowa) Gazette.*

The War Prospect in Europe.

PARIS is again startled by rumors of an impending European war; so at least says *Le Nord*, the Russian organ in Paris, which is generally well informed whenever Russian interests are at stake. The announcement of this paper that war is to break out even before the close of next autumn, is certainly as serious as it is unexpected. For many months the political atmosphere in Europe has been uncommonly serene. There was a reorganization of the standing armies in Austria and France, but it has all along been accompanied by so emphatic assurances of peaceful intentions that the belief in a long continuance has evidently gained strength. It may be that the announcement of *Le Nord* is one of those sensational reports which so frequently turn up on a sudden to disquiet the money market, and then as suddenly disappear. At all events, the semi-official and usually cautious character of *Le Nord* will give to the above report a greater significance than is usually attributed to war rumors.

Whenever a war of large dimensions shall break out in Europe, it must arise from one of the two central, still-unsolved questions—the German or the Eastern. The former, for some time, has been almost altogether lost sight of. Prussia has declared that she intends to exercise not the least pressure upon any of the Southern States, and that if Bavaria and Wurtemberg refuse to enter into a closer union with Northern Germany, Prussia will be entirely satisfied with the present arrangement. Apparently the official declarations of Prussia have given entire satisfaction in Paris, and ever since the end of the Luxemburg complication, the official papers of both Governments have been overflowing with assurances of mutual love and esteem. It is true this state of affairs may suddenly be changed; for the views of the two Governments on the solution of the German question widely differ. France has never yet renounced its opinion that Prussia has no right to overstep the line of the Maine, and that France has an international right to prevent such a movement. Prussia, on the other hand, while disclaiming any wish to coerce a South German State into a closer union, insists very strongly that the consolidation of Germany is an affair purely German, in which no foreign power has a right to meddle, and that when Prussia can arrange an agreement with any of the South German States, she will do so without any regard to what foreigners may say or think about it. This case may arise at any time. The Grand Duke of Baden is an ardent partisan of union, and the majority of the Diet and of the popular voters

agree with him. He smooths the way for the consummation of the Union as rapidly as he can. Whenever he may deem fit to make a formal application for joining the North German Confederation, there would be a new complication between France and Germany. France is now a much more formidable opponent of Prussia than she was a year ago. The new military organizations have been carried through, her army, in point of numbers, being equal to that of the North German Confederation, and a recent dispatch states that the whole French infantry is now supplied with the Chassepot rifle, which Marshal Niel persists in declaring superior to any rifle in use in European armies. But, notwithstanding this military improvement, we believe that France still shrinks from a war with Germany. The proceedings of the Zollverein Parliament, which has just closed, have again proved that even the bitterest enemies of Prussia among the South Germans are ready to fight side by side with her against any foreign foe. The military force of Northern and Southern Germany combined is still superior to that of France, and neither Italy nor Austria, nor any other State, can be relied upon as a trustworthy ally.

We are, therefore, of opinion that if war clouds should again gather on the horizon of Europe, the Eastern and not the German question is probably the cause. In the Eastern question Russia is still virtually arrayed against Turkey, Austria, France, and England, the alliance of which States would probably be joined by Italy. It required, last year, a very emphatic remonstrance on the part of the Allies to prevent Russia from carrying out her threats against Turkey. Russia yielded for a moment, but that there has not been any notable change in her plans and policy is universally known. Russia does not conceal her continued eagerness to seize the first opportunity for achieving the independence of the Christian provinces of Turkey. Apparently inactive in Europe, she has recently been all the more demonstrative in Asia. After a rest of nearly two years in Central Asia, she has suddenly resumed her march toward the frontier of British India. Once there, she is a formidable foe of Great Britain, and, by fomenting an Indian insurrection, she may reasonably hope to prevent the English Government from rendering any effective aid to Turkey. She has recently obtained supreme influence at the Persian Court, and is goading that Government on to a war against Turkey. Her movements both in Central Asia and in Persia, are causing the utmost uneasiness both in Paris and London. The Persians appear to be ready to invade Turkey, as soon as the order is given in St. Petersburg.

It is evident that the successes of the Russians in Asia have greatly changed both the aspect and prospect of the Eastern question. Turkey is now completely encircled by Russia, and it is difficult to see how she could defend herself against a simultaneous rising of the Christian population in Europe, and an invasion of the Persians in Asia. Generally, we attribute very little importance to vague reports of an approaching war in Europe; but whether the news of *Le Nord* is true or untrue, we regard it as unquestionable that the plot in the East thickens, and that a great war for settling the long dispute will at last become unavoidable.—*N. Y. Tribune.*

Obituary Notices.

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

DIED, in Ransom, Hillsdale Co., Mich., May 23, 1868, of consumption of the blood, Sr. Celia Stites, third daughter of Bro. D. M. and Sr. Sarah Stites, aged 13 years, 10 months, and 13 days.

For several years this dear young sister has been a lover of present truth, and her faithfulness in the house of God is seldom equaled by those of her age. Her sickness, of nearly three months' duration, was characterized in an eminent degree by patience and resignation to the will of God. She died with the full assurance that her sins were all forgiven, and in bright hope that eternal life would be her portion when the Life-giver comes. We mourn her loss, but not without hope, for we expect she will come again from the land of the enemy.

Discourse by Eld. Stout, from 1 John iii, 2.

H. A. ST. JOHN.

DIED, June 13, 1868, at Marquette, Wis., of congestion of the lungs, Alice Augusta, daughter of Joseph and Calista Calkins, aged 6 years 7 months and 25 days.

After a short illness of less than 24 hours, this sweet child was suddenly removed. She was uncommonly lovely and affectionate in her disposition, and loved to pray and talk of heavenly things. Her weeping parents feel that they sorrow not even as others who have no hope.

Remarks by the writer from Jer. xxxi, 15-17.

RUFUS BAKER.

Youth's Department.

"FEED MY LAMBS."

YOUTH'S DEPARTMENT.

THE REVIEW is designed to be, in the fullest and strictest sense, a family, religious paper. Its pages give ample room for each department. And it seems proper that a family paper should be adapted, as far as possible, to all the members of the family. The numerous family circles, visited by the REVIEW, are composed largely of the youth. And shall not these have a department in which they may feel an especial interest?

The *Instructor* is a valuable little sheet, but makes its visits only twelve times in one long year. Our youth and children need a new feast of spiritual and intellectual entertainment for each Sabbath. With the consent of the editor I shall labor to contribute something each week to the interest of the youth's department of the REVIEW. Others will gladly join in the work of making the REVIEW especially interesting to the lambs of the flock, and all those young persons who may be induced to read it. JAMES WHITE.

The Goodness of God.

Do all the dear children and youth realize that God is good? Do their hearts glow with gratitude and love to Him who is the author of their innumerable blessings; who has given them a home and friends to love them, and instruct them in the things of God?

We fear not, but we know that very many feel, and acknowledge, that God is good. They often exclaim, as did the Psalmist, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

When we were walking in the broad way, loving not God, neither regarding his commands, and seeking our own pleasure, he called after us, saying in gentle, loving tones, "Come unto me, and find rest. Come repenting, come in faith, and I will receive you. Your many sins will I freely forgive. You shall become my sons and daughters, and be heirs to a glorious inheritance, which shall be yours to enjoy eternally. We come tremblingly, feeling our lost, undone condition, without an interest in Christ. We throw ourselves at his feet, pleading that his mercy may be extended toward us. He graciously receives and pardons us, when we, rejoicing in his love which is so full and free, exclaim in the fulness of our joy, "God is good! and we will serve him, let others do as they may."

Alas! that our love should ever grow cold! But as we mingle with those who have no love for God in their hearts, our love grows cold. We lose our zeal and earnestness in his cause, and grieve his Holy Spirit from us. Still the Lord loves us. Jesus pleads for us, and heavenly angels are interested in our behalf.

The dear Saviour stands at the door of our hearts and knocks, saying, "Open the door that I may come in. We refuse to admit our best friend. Still he intercedes for us with the Father; and says, 'Spare, oh, spare them a little longer! What love! What goodness and divine compassion! When we return to the Lord with all our hearts, he, according to his promise, returns to us and heals our backslidings. He lifts us out of slippery places, and in his strong arms bears us up. Ought not our hearts to be filled with deep love to God for his great goodness to us? Yes, we certainly should love and obey him. Let us ever strive to do this, that we may be his children indeed and in truth."

D. E. ST. JOHN.

Battle Creek, Mich.

SOME employments may be better than others; but there is no employment so bad as the having none at all. The mind will contract a rust and an unfitness for everything, and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.

THE Hindoos extend their hospitality to their enemies, saying: "The tree does not withdraw its shade even from the woodcutter."

LOOK NOT UPON THE WINE.

SHUN the flashing wine-glass!
Shun its glittering light!
Shun its deadly poison,
Shun its withering blight!

Look not on its color—
Rosy to the brim;
Neath its rosy sparkle,
Coils a serpent grim.

Yield not to the spirit,
Lurking in its glow!
Yield not to be smitten
By its fatal blow!

Should the hand of beauty
Proffer you the bowl,
Dash to earth its contents,
Peril not your soul!

Trample on the goblet,
Shattered let it lie;
In your noble manhood
Pass the Tempter by.

—Riverside Echo.

The Old Man in the Mountains.

FAR off in Switzerland there once stood a very small, old house, in a narrow valley, which was just wide enough for the house, and for the mountain-brook that ran close beside it. Like most of the houses in Switzerland, the roof of this one was kept on by heavy stones resting upon it.

Only two people lived in the house—an old man and his little boy, Tobi. All the rest of the family had died, and you can well imagine how very much attached the old man and his son were to each other. The old man's name was Mr. Limpking, but there was very little known about him by the people living in the village some three miles off; for he and Tobi had scarcely a neighbor nearer than that. The old man was very lame and small, and went half bent, for he was evidently in bad health, and perhaps could not live long. He had only lived in that little old house five or six years, and there was nobody who knew where he came from, nor, in fact, anything about him but his name. Still, for some reason or other which nobody could tell, he received a great many letters and newspapers, and was very fond of reading. Even in that gloomy old house he had some splendid books, which he had brought with him when he bought the property.

Sometimes he and little Tobi would go down to the village together, and when they did so, they always walked, for they had no horse and carriage, and the valley was so narrow where they lived that no carriage road went through it. Whenever Mr. Limpking and Tobi were seen going along the street by the children of the village, they always made a great deal of fun of the old man. Some of them even used to mimic him; and the children generally called him "Old Limpy," because he was so lame and half bent. They used to say to each other when they saw him, "Look yonder—there is Old Limpy again."

It was suspected by some of the people of the village that old Mr. Limpking had led a very peculiar life, and, indeed, that there was something very interesting in his early experience, if anybody could only find out what it was. But all the inquiries that they made of each other, and of the strangers that went through the village, proved fruitless. Nobody knew anything about the old man and his little son, Tobi, except that he still received a great many letters, and sometimes the envelopes had the Government seal upon them. But the boys in the village did not care anything about this; they still made a great deal of fun of him, and there was not a child in the village who was not familiar with the nickname, "Old Limpy."

Autumn passed, then the cold winter, and then spring came on. It was as beautiful a spring as had ever been seen in Switzerland. The birds sang very sweetly, and the flowers were lovely. It was on one of the most beautiful mornings in May that little Tobi came down to the village, and stood before the door of the undertaker, and told him that his dear father was dead.

"Who is your father?" said the undertaker in a coarse voice.

"My father!" said he; "don't you know him? Why it is old Mr. Limpking, who lived in the little house in the narrow valley, about three miles from here."

"Oh! indeed!" said he; "Old Limpy is dead. I am sorry for you, my son, for you now are left alone."

"Never mind," said Tobi; "the boy that is taught to pray is never left alone."

The funeral passed by, and nobody seemed to lament the death of old Mr. Limpking. But at the funeral

there was a gentleman present who had never been seen in the valley before, and when the funeral was over, Tobi went away with him, and the little boy was not seen there again for many years.

Now, it is high time that I should tell you something about the early life of this queer-looking, lame old man. He had been very prosperous in business when he was young, and lived in Holland; but he once met with a very severe accident, which came quite near killing him. After he got out of his bed again, it was found that he was left in a very bad shape, for the surgeon could not succeed in bringing his body back to its former erect position. Not long after this, all his children died except Tobi, and last of all his wife died. Thus he was left completely alone, with the bare exception of his dear Tobi. Feeling sad beyond expression, he determined to make a journey to Switzerland, and took little Tobi with him. He was so pleased with the country that he resolved to buy a humble little cottage somewhere, and make it his home, for he knew that he had not long to live. He had his agents in Holland attending to his business still, and his property increased every year, until the time of his death, when it amounted to an immense sum. The many letters that came to the post-office for him were from his agents and friends far up in Holland, who wrote to him frequently concerning his business. The gentleman who appeared at the funeral was a brother of his wife, and, therefore, Tobi's own uncle, who, by a good providence, had just then arrived in the village, and was going to make a long-expected visit to Mr. Limpking. Of course he took Tobi home with him after the funeral was over.

Now, it so turned out that Mr. Limpking had made a very singular will, which was in the hands of the best lawyer in Amsterdam. The will read on this wise:

"All my property, which, at the lowest calculation, is computed to be worth two hundred and eighty thousand dollars, is left in the hands of my brother-in-law, to be disposed of as follows: To establish an orphan asylum in Amsterdam, another one in the Hague, and another one in B—, Switzerland, and a fund for the support and education of the children of Swiss guides and other Swiss people who are killed in the mountains by avalanches or by other accidents, and leave children unprovided for, and the balance to belong to my son, Tobi."

The death of Mr. Limpking made a profound impression throughout Holland, for he was known there to have been one of the kindest men toward children that had ever lived in the country. The news spread to Switzerland, and by and by a paper reached the obscure village near where he had lived, which told his whole history, the place of his death, and the singular disrespect which had been shown him by the old, and especially the young, of the village near where he died.

When it became known that he was so kind to children, and had left such a large amount of money for the taking care of poor children, you can imagine how these boys and girls felt who had for years called him nothing but "Old Limpy." They little thought that, when they mimicked him, and called him all manner of nicknames, and were even allowed to do so by their parents, with scarcely a word of reproof, they were making fun of one of the best friends of children that had ever lived in Switzerland or in any other country.

The fact of his kind heart, now that he was dead, made such an impression upon many of the children, and even upon the older people, that it was never forgotten by them in after life. In fact, in the following summer, a public meeting was held in the village, when all the children were dressed in white, and marched along the street, and bore a banner, on one side of which were inscribed these words, in gilt letters, "We repent," and on the other, "Forgive us our trespasses." All the people gathered into the village church, and addresses were made which expressed the general sorrow of the community at the death of one who was such a friend to all, and who yet had received in return nothing but the neglect and unfriendliness of man.

"Please Make Me a Christian."

I WELL recollect, in the course of my labors, a poor Hindoo youth, who followed me about the garden of the school, asking of me to make him a Christian. I said: "It is impossible, my dear boy; if it is possible to do so at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to him."

How well I recollect the sweet voice and face of that boy when he soon after came to me and said: "The Lord Jesus Christ has taken his place in my heart." I asked, "How is that?" He replied: "I prayed, and said, 'O Lord Jesus Christ! if you please, make me a Christian!' And he was so kind that he came down from Heaven, and has lived in my heart ever since."

How simple and how touching! "Lord Jesus Christ! if you please, make me a Christian!" Can you say that you have made a similar appeal in such a spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from Heaven to live in your hearts?—Rev. Dr. Boaz.

The Review and Herald.

Battle Creek, Mich., Third-day, June 23, 1868.

BRETHREN in the West are doing nobly for the California Mission and Benevolent Association.

In addition to the liberal amounts received in this and the preceding No. of the REVIEW, which are mainly from the brethren in the West, we have several hundred dollars in pledges from them, for each of the foregoing enterprises.

We have no doubt that the brethren in other localities will follow their example. Let the good work move on.

J. M. A.

Note from Iowa.

BRO. CORNELL sends the following postscript to a business letter:

"We have had a good Conference here. I join with Bro. Butler with tent.

"Bro. J. N. A. started north this morning, with his wife, and his brother and wife, for Waukon, 5 days' drive, 160 miles. We have had a most precious season, a Pentecost. The sick raised instantly, and a great blessing to Bro. Andrews and poor me.

"In haste,
"My address is Washington, Iowa, for the present."

M. E. C.

WHY NOT DISCOVERED BEFORE?

It is often asked, If these things are so, why has it not been discovered before? If the seventh day is the only weekly Sabbath of the Bible, and the Man of Sin, the Roman Popedom, is the author of the change, why have not learned Protestants found it out before?

I will ask you one question, and answer me, and that may give us the clue to yours. Why are not you and thousands of others willing to keep the Sabbath, now that you have found it out?

Oh! it is a cross, and almost the whole Christian world are against it.

Just so it has been for centuries in the past. Thousands have seen the want of Bible proof for the first-day Sabbath, and have been more or less guilty for not stepping out upon it, and taking up the cross; but they quieted their consciences in one way or another, thinking perhaps that so many good and learned Christians could not all be wrong; that if these things were so, it would have been discovered before; our learned ministers ought to know, &c.

God has suffered evil to exist, the Papacy to bear rule, and persecute his people, and pervert his law; and the reason it has not been discovered before, is the slowness of man to engage in the work of reform of popular errors. But God has prepared the way by giving the Bible to the world in their different languages, and by his Spirit led a people to proclaim a message which he had promised in his word, to restore the truth to his people preparatory to the second advent. Now is just the time which he has chosen for his people to discover these great truths.

Now, my friend, do not stand questioning why these sacred truths have been so long hidden, but readily and gladly embrace the light, now that it has come.

R. F. COTTRELL.

A MIRACULOUS ESCAPE.

I KNOW a good brother, now serving God, who, while he was a wicked man, and without God and without hope in the world, was wonderfully preserved in great danger. He, with others, was driving logs on the river. They had to pass some dangerous falls, where two men had been killed not long before. Just above these falls he accidentally fell into the water. The current was strong, and it took him down stream without any possibility of his saving himself. As his companions saw him thus swiftly going to destruction, it struck them with horror, but they were powerless, they could do nothing to help him. As soon as he should go over the falls, a score of heavy logs would come rushing down upon him, and crush him to atoms. It was awful thus to stand powerless and see a fellow-man go into the jaws of death.

But it happened that, just on the edge of the falls, a sharp rock arose a little above the water. As he fell into the water he caught hold of the back end of a long log, as it was going down stream endways. As it came to the falls the front end of this log hit square against that rock and stayed there. Then the other end, to which he was holding, swung round across the stream and just reached the bank! This, of course, landed him safely ashore! An eye witness told me that probably there was not one log in a thousand, of that lot, that was long enough to reach from the rock to the shore! Surely God's angel was there to save that man. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

D. M. CANRIGHT.

To the Churches in Ohio.

DEAR BRETHREN: According to present arrangements I shall remain here till near the time of your annual State Conference. At this time Bro. and Sr. White expect to visit Ohio; it is their intention to have a general gathering in the tent. They will have one or two meetings as circumstances demand. On this point I would be pleased if the Committee would immediately correspond with me at this place, that such matters may be decided in time to give good notice.

In the meantime let the elders of the churches renew their diligence in their respective charges. Read prayerfully Acts xx, 28; 1 Tim. iii; Titus i, &c.

Be acquainted with the spiritual condition of every member of the church.

Do not think an elder's duties can be discharged in leading meetings. Count this a small part of your labor.

Have an especial care for the young; try to keep yourselves informed of the state of their minds, their trials, &c., that you may be ready to counsel them as they need.

Ascertain who is interested in the truth; cultivate a missionary spirit; read 2 Tim. ii, 25.

And may all among you who have named the name of Jesus consider well his words: "Ye are the light of the world." Let us all pray that the Lord will revive his work, and teach us to feel our responsibility in this last great work for fallen humanity. "Time is short."

J. H. WAGGONER.

Battle Creek, Mich., June 12.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED.—A good Sabbath-keeper to work on a farm by the month. Inquire of, or address M. H. Brown, 8 miles north-east of Rochester, Min., on Greenwood Prairie. A health reformer is desired.

M. H. BROWN.

Appointments.

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

THE next Quarterly Meeting of the churches of Mackford and Marquette, Wis., will be held at Mackford, July 4th. Those of our scattered brethren and sisters who are behind on Systematic Benevolence, will remember that our Systematic year commences July 1st; therefore it is hoped that they will come prepared to settle up their past indebtedness. A general gathering is expected.

By order of the churches. RUFUS BAKER.

THE next Monthly Meeting in the Eastern District in Maine, will be held with the church in Hartland, in Stephen Goodrich's barn, where it was held last, to commence on the evening of July 3, at 7 o'clock, and hold over the 4th and 5th. Come to work for the Lord that good may be done.

By order of committee.

THE next Monthly Meeting of the Marion, Anamosa, and Lisbon churches will be held at Lisbon, Iowa, on the first Sabbath in July. Come, brethren, in the fear of the Lord, praying that the Lord will meet with us.

T. D. TYSON, Clerk.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

THE P. O. address of Eld. T. M. Steward is Rockton, Winnebago Co., Ill.

S. D. SALISBURY: No.

ROBERT CAVINESS: You are too soon for the new Hymn Book. We cannot say when we shall have any for you.

JULIANNE HOFFER: No.

Who sends 18 cents in postage stamps from Bushnell, Mich., for Testimony No. 15, and Child's Library No. 1? No name signed.

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 then be given.

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Cash Received on Account.

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Donations to Publishing Association.

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For the Health-Reform Institute.

The following amounts have been paid on pledges previously given to the Health Reform Institute.

Geo I Butler \$25.00.

Charitable Fund of the Institute.

John Downs \$15.00, J C Smith 7.46.