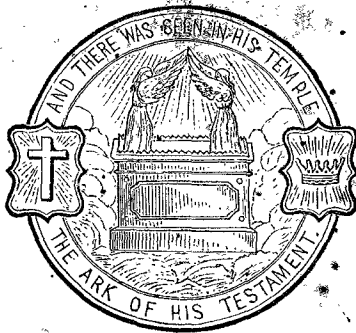


ADVENT



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.

I KNOW HIM NOT.

How oft we've been appalled at Peter's sin!
If we within ourselves a search begin,
Shall we not find there lurks a counterpart,
Wherewith we're lading heavily the heart?
If from the suffering, homeless ones we turn,
For darkened paths no lamp of pity burn;
By leaving them to their sad, dreary lot,
Do we not plainly say, "I know Him not?"

If failing to refresh a thirsty foe,
The joys of mercy we refused to know,
If far from upright deeds we've turned away,
And burdened thus anew the toiler's way,
Sought not to guide the erring feet aright,
Into the paths of peace and glorious light:
Alas! 'twas surely then that we forgot,
And of our Saviour said, "I know Him not."

If with to-day we crowd to-morrow's care,
Creating all around a fretful air;
Murmuring at the hardness of our lot,
As if for us our Father careth not;
Where are our thoughts of that thorn-crowned
Pierced, and for our souls bleeding? even now
Forgetting Him who, mindful of our need,
Watches in kindly love our lives to feed.

C. P. A. W.

New Bedford, June, 1868.

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.

ADDRESS TO THE YOUNG.

BY L. D. SANTEE.

TEXT.—"REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Eccl. xii, 1.

THE words of the above text contain a beautiful yet solemn address to the young. A large portion of the teachings of the wise man, are to those in the morning of life; those to whom the sterner duties of life are yet an untried reality; and how important it is that the heart be stored with the solemn and holy truths of the word of God, before it becomes hardened by the deceitfulness of sin, and filled with the multiplicity of business, and the love of the world. The mind of the youth is not apt to be filled with selfishness or the greed of gain, like the man that for years has followed the pursuit of wealth. One reason why more of the young do not engage in the service of the Lord Jesus, is because of the somber, funereal cloak that Satan tries to throw around the hope of Heaven. We are sorry that he has so many aids among pro-

fessors of religion; but there are those among us who are doing an injury to the cause of Christ, by putting on a woeful countenance, and speaking of the Lord's highway as a dreary, lonely path. Naturally enough, those in the springtime of life dread to enter the shadow, or to cloud the glorious life-sky of childhood, and youth with darkness. The result is, that the young grieve away the heavenly visitants, in mercy sent to them to lead their thoughts and desires heavenward, and refuse to obey him whose loving kindness and tender care has rendered their lives bright and happy, even from infancy. How natural it is for the heart of the young to be as light and joyous as the flowers of spring. How fresh and gay we feel in youth. Our pulse beats quick, our steps are light and free, and in every fiber of our being we feel a thrill of joy and gladness. The green grass under our feet appears more beautiful, than the costliest carpeting. The earth is beautiful, yea, lovely, with its glorious sunlight, its grand old forests, the blue sky above, and the melody of nature around us. Dear young friend, does not your heart ascend in gratitude to the Creator of all these beauties? Is there any gloom in loving and serving him whose love has followed you all your life long? Come and let us reason together. Of course you are seeking for happiness. Every one is. But can you be happy with no hope in the hereafter? I think not. Who of you cannot look into the past and see loved ones, now enshrined in your hearts, who passed away from you into the land of the enemy? Dear young friend, can you be happy with no hope of meeting them again? I know you cannot; but we have the sure promise that if we are lovers of God, and live obedient to his requirements, we shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. iv, 17. Blessed, cheering hope! Long we have mourned for our loved ones, but there we shall meet them. They will be ours, and all of us the Lord's.

As we said before, every one is seeking happiness. It is the grand object for which all are striving; but no great result can be achieved without toil. The student, in acquiring knowledge, spends his time and strength in obtaining that for which he is striving. His aching, overtaxed brain, and his eye growing dim, attest the labor with which he attains knowledge. Men, in amassing wealth, spend long, weary years of toil, until the wrinkles spread over their faces, and their heads whiten. The wreath of fame is worn only by those that leave their all to seek for it; that brave the perils of the battle field, and wade through seas of blood, in the attainment of their object. Are you seeking for happiness in the acquirement of knowledge? "The fear of the Lord is the beginning of wisdom." If you neglect this, you are unwise, for God hath made foolish the wisdom of this world. 1 Cor. i, 20. Are you looking to wealth for enjoyment? Listen to the words of one upon whom God conferred wisdom above all the men of the earth. "Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make to themselves wings." Prov. xxiii, 4, 5. Also, xxvii, 24: "For riches are not forever." Let me present before your minds the teachings

of the Son of God, whose blood was poured out on Calvary's hight for our sins. "Children, how hard it is for them that trust in riches, to enter into the kingdom of God." Mark x, 24.

Are you longing for the applause of men, or a crown of worldly honor? Think you it would prove a diadem of eternal brightness? I tell you nay; for it could not light the glazed eye, or pierce the dull, cold ear of death. It will not be desired when the heavens reflect the glory of the coming King. The wreath of fame will appear dim amid the burning splendor of the day of God, now soon to burst upon us. These are reasons why, you should seek first the kingdom of Heaven and its righteousness; why you should remember your Creator in the days of youth. He offers you pleasures unfading. He offers you comfort when the lips whiten with pain, or the eye grows dark with anguish. He offers hope to the despairing heart that is filled with unrest. Everything earthly is passing away. The river goes on its way to the sea. The days are passing too. They come to us puff from the hands of God, and do we fill them with holy thoughts and good actions, as they are transferred to the silver setting of memory? Time that is past is gone forever, and how have we spent it? Perhaps we have made vows that years have strengthened; perhaps, alas! broken. It is a solemn thought that we must appear before the Judge of quick and dead, to render an account of the way that we have employed those fleeting moments. Dear young friend, God has been very good to you. He maketh his angels ministering spirits. Oh! do not reject the voice that speaks from Heaven. The Saviour's mission to earth was one of mercy. He came to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, Luke iv, 18. Is not your heart stirred with tenderness and love for him? If you never have given your heart to the Saviour, I plead with you to do so now. The Psalmist says, "To-day if ye will hear his voice, harden not your hearts." To-day his arms are open to receive you. To-day his voice is crying, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

How should we remember our Creator? Not simply that such a being exists. The devils believe in God and tremble; James ii, 19; and yet their faith will not profit them, for they will be cast into a fiery, burning lake and destroyed, together with the nations that have been deceived by them. Rev. xx, 10, 15. We should remember that he is our Creator, and that we owe all that we have and are, to him. He that created has a right to control. As says one of old: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii, 1. God has given us a law that is perfect, and promises us life everlasting, if we obey him. On the other hand, he threatens destruction, terrible and speedy, upon all that are disobedient and ungodly. Oh! show merciful and long-suffering is our heavenly Father. He gave his only Son to die for a race of rebels; then the Saviour pleads with us to accept the salvation purchased by his own blood. He says to us: "Repent, and turn yourselves from all

your transgressions; so iniquity shall not be your ruin. . . . For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Eze. xviii, 30, 32. Dear young friends, let us be wise, and give God that which is our reasonable service, viz., our whole heart. Should the tempter whisper to you that you are losing your liberty in yielding to God, listen not to his seductive voice. He is seeking your life; and his promptings are false. The person that loves God with all his might, mind, and strength, and his neighbor as himself, can escape the power of his temptations, and stand free from his wiles. Here, and here only, is perfect liberty. "If the Son therefore shall make you free, ye shall be free indeed." John viii, 37.

While the evil days come not. The days designated in our text as evil days, are days of trouble and perplexity that come later in life. When the turmoil of business has obliterated the freshness and purity of youth, then any appeal that is made in behalf of God and the truth, is met with the reply, "Go thy way for this time; when I have a more convenient season, I will call for thee." If we reason to them of righteousness, temperance, and a judgment to come, our words fall on unheeding ears. Hope is a pleasing feature in the mind of youth; but when we are selfishly living for ourselves alone, without a thought of benefiting others, we find our hopes, as we near their fulfillment, vanishing into thin air, as the desert mirage appears in the distance, only to vanish at our nearer approach. Disappointment, instead of sanctifying the worldling, wrings the proud, selfish heart, and causes it to become desolate and harder; further from God and Heaven; further from purity and goodness. It is possible for those that have entered the shadow of the evil days, to turn to God, but alas! how seldom is such the case. They are Ephraim-like.

The salvation of the Lord is offered to all; but it is rejected. God loves the human family. He is not willing that any should perish. He loved Ephraim. He said: "How shall I give thee up, Ephraim? mine heart is turned within me; my repentings are kindled together." Hos. xi, 8. But alas! Ephraim was stubborn and rebellious, and the word went forth, "He is joined to his idols; let him alone." So it is with those that refuse to yield obedience to the commandments of God.

And the years draw nigh when thou shalt say, I have no pleasure in them. It is an established fact, that we are all the time becoming better or worse. We are either advancing or retrograding. To illustrate: we suppose ourselves upon a rapid river, a short distance above the falls, in a small, open boat. We can reach the shore if we toil, but if we fold our arms, and let the oars lie idle, we drift rapidly down the river. As we near the falls, the current grows stronger, and our boat glides more swiftly. Perhaps, as we are drifting downward, we see a man on the shore, and his voice rings out over the waters, "The falls are below you! row for your life!" and we shout back, "I have no pleasure in toil, I prefer to float on." The result would be, we would soon be engulfed in the eddying waters. It is comparatively easy to reach the shore at first, but our chances continually lessen. So, in youth the heart can easily be trained to love the Saviour; but as maturer years come, the heart is engrossed with the cares of the world, until, at last, the years come when every warning is thrust aside, and the world, the world, the world, engrosses every thought. The roar of the coming tempest is heard, but they heed it not. The skies are angry, but they cannot look away from the earth. The lurid lightning affords them light amid the gathering gloom, to gather a little more of this world's treasure. The ground is trembling beneath them, but it cannot shake their mad security. Oh! that the Lord may help us to become his disciples; to remember him in our youth; to make our election sure while mercy lingers. For the harvest will soon be past, and the summer ended. "The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished

with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i, 7-10. Oh! that we may be wise and make a right use of the time allotted us. Let us glorify God by a right use of the faculties that he has given us. Memory is a faculty of the mind calculated to draw us toward God. Would the mother forget the lovely babe that was laid to sleep under a tiny coffin lid? No, no; her heart thrills with love, as she thinks that God will raise to life her little one from the dead. Would you forget (though the remembrance of it fills your heart with a sacred sadness) the blue-eyed, fair-browed brother, who died in childhood? Memory brings again, to welcome you with outstretched hands, and a smile on her crimson lip, the dark-eyed sister who years ago, in her youth and beauty, was laid in the tomb. These, like broken urns, scattered along the pilgrim's lonely way, fill the heart with sadness. When dear ones come up in memory, we raise our thoughts to Him who brought to light life and immortality; and we hope to meet them again in the realms of the blessed. Earth cannot find a balm for such sorrow. Time may bring a smile to the careworn face, but the sad heart can turn only to God for relief. When we think of the sorrows of the present, and the glory to be revealed hereafter, we slacken our grasp on the things present, and our desire is strengthened for a home in the earth made new. Memories of the past, mingled with hope for the future, give a radiance to the way leading to the eternal world. We can look back and see dark clouds in the distance. Before us, the brightness of the sun of righteousness, that shall arise with healing in his wings. The Lord is soon coming. We shall not have much longer to wait. He is coming to end our sorrows. He is coming to take his people home. The morning cometh. Glory to God! all our dangers will soon be o'er. "The way may be rough, but it cannot be long," and it leads to glory, honor, and immortality. Dear young friends, let us remember our Creator in the days of our youth, and when the Lord cometh, may he find us watching!

THE FOURTH COMMANDMENT:

DOES IT REQUIRE THE OBSERVANCE OF THE DEFINITE SEVENTH DAY OF THE WEEK?

THE most subtle manner of evading the force of the fourth commandment, resorted to at the present day, is to claim that a particular day of the week is not set apart by this commandment; that it only inculcates one day of rest after six days' labor; and hence, that no definite day is required, but merely a proportionate time, for the observance of the Sabbath.

We say, that this is a resort of the present day, because that in the early centuries of the Sabbath discussion in the Christian church, this argument was never used. The claim of the early advocates of the first day was, not that that day was the Sabbath of the fourth commandment, but that it had greater claims to our veneration than the Sabbath. They took not the ground that any one day of rest, after six of labor, would answer both the letter and spirit of the commandment; but they taught, as Calvin expresses it, that the old Fathers (or some other authority) put in the place of the Sabbath the day we now call Lord's day. And the Roman church to-day bases the claim not on the ductility of the commandment, but on the power of the church. "The church," say they, "by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead." (F. X. Weninger, D. D., 1862.) When this church arose to power, those that kept the Jewish Sabbath were denounced as Judaizers; and the term Sabbath, was never applied to Sunday during the first five hundred years of the Christian era. It remained for the moderns of the gospel age, those living this side of the Reformation, to discover that the fourth commandment was indefinite as to the particular day, only requiring a proportionate time, i. e., one day in seven, for its observance. We throw out this negative assertion to elicit the proof, if there is any, that the idea was ever broached before the Reformation. We believe the invention, with all its benefits, may be justly claimed by modern Christians, and that the

apostles and early church can hold no claim to its discovery.

The civil laws which God gave the Jews as a nation, required that those who labored on the Sabbath should be put to death. Had the Jewish Sabbath-breaker understood this quirk, he might have escaped the penalty, provided he could make it appear that he had rested on one of the six days next preceding; for this, in modern phrase, would be keeping "both the letter and spirit of the command."

It is generally admitted, that the arbitrary division of time into weeks of seven days had its origin in the fact, that at creation, God wrought six days and rested on the seventh. It is also a truth, that the week of the Old Testament corresponds precisely with that of the New; for "the first day of the week" mentioned in the latter, immediately followed "the Sabbath day according to the commandment" of the former. Mark xvi, 1; Luke xxiii, 56, and xxiv, 1. This, opponents admit. Therefore, if there has been any change from the regular succession of the week since the creation, it must have been made between the creation and the giving of the law at Sinai. It is now claimed that such a change was made—that the week, as given to the Jews, did not correspond with the week from the beginning. Thus the opposers of the only weekly Sabbath of the Bible, the seventh day of both dispensations, having utterly failed, in the discussion of these last few centuries, to prove one change of the Sabbath, have recently undertaken the double task of proving two!

To favor a first-day Sabbath, it is pretended that man's first Sabbath was the first day of his existence; that is, the day on which the Creator rested, at the end of the creation week. This is false, as shown by either one of two revealed facts. 1. The Sabbath of that week was not man's first day, but his second; for he was created upon the sixth day. This is near enough the truth, however, for errorists to build a theory upon; near enough to constitute the fulcrum of the lever by which to overthrow the law of God. 2. The Sabbath institution was not completed on the day that God rested. He spent seven whole days in giving an example, and his rest upon the seventh day made it his rest—or Sabbath day; but man had no right to the Sabbath, it was not given to him, until it was sanctified, set apart, for his observance. The blessing and sanctification of the day were subsequent to the Creator's rest. "And God blessed the seventh day and sanctified it; because that in it he HAD RESTED from all his work which God created and made." Hence the institution was not completed "for man," till the Creator's Rest-day was in the past. The first week, that of the creation, had expired, the example of laboring six days and resting the seventh was complete, only at the close of the seventh day; consequently the act of sanctifying the day for man's observance and use, could not have taken place earlier than the first day of the second week. Here, therefore, on the first day after the Creator's example was complete, is the very time for God to reveal to man what he had done, and say to him, Follow my example. The sanctification of the day was doubtless the revelation to man of the fact, that he had reserved the day to his especial honor; that it was his holy day. He blessed the day, and sanctified it, after his rest upon it was completed; therefore, the blessing and sanctification have reference to the day in its weekly return from that time onward. From this point of time, namely, the first day of the second week, the earliest time that the completed rest and the sanctification of the day could be revealed to man, he had just six days to labor in the beautiful garden in which he was placed to dress and to keep it, ere the seventh day of the second week, the first Sabbath he was required to keep. The seven days of all succeeding weeks have ever since returned in their regular order.

As we are now prepared for it, before examining the fourth commandment, we will try the proportionate time theory, and see if in reality it has any advantage for our friends over that of a definite day. From the first week of time, there has been a regular succession of days, and consequently of weeks of seven days each. Therefore, when God at the beginning set man upon the right track, commanding him to keep the Sabbath

every seventh day, he could not change the regular order of the week, and yet maintain the proportion of one day in every seven for the Sabbath; and consequently must keep the same seventh day in its weekly return to the end of time. This would be almost, if not quite, equal to confining the Sabbath to a definite day. Now, whenever the Sabbath is changed to another day, this seventh-part-of-time arrangement—this one day of rest after six of labor—is broken. If Israel, at the exode, removed the Sabbath to what before was the sixth day of the week, their Sabbath that week would come after only five days of labor; and if in the apostles' days, the Sabbath was changed to the first day of the week, then they had seven days of labor before the one of rest, unless, indeed, they kept Sabbath two successive days, and this would equally break up the order, destroy the proportion, and would not answer the requirement of one day of rest after six of labor. But little interruptions like these are of no account with those who think the law of the Most High is so elastic, so much like a piece of rubber, that you may stretch it to almost any extent without breaking it. What is one day's variation from the law of God, as they expound it by the one-day-in-seven theory? But if the apostles could break in upon the established order, changing the Sabbath to the "eighth day," by the same principle and precedent the people may now change it from Sunday to Wednesday, and so make one week consist of ten days, having one day of rest after nine of labor! Would this fulfill exactly the seventh-part-of-time theory? If not, then the least departure from the original seventh day is a breach of the law of God, according to the chosen theory of our opponents. Whenever the day was changed, this theory, as well as the law of God, was violated.

God blessed the seventh day and sanctified it, that is, set it apart, or appropriated it, to the special worship and service of God; or he did not. The record says he did; our theorists deny, and say he did not.

You misjudge, say our friends; the meaning of the record is, that He blessed and sanctified any seventh day after six day's of labor.

Then he left it to men to set apart any particular day they choose. All days are alike blessed, or alike unblessed, according to the use we choose to make of them. There may be, then, in one community, seven blessed and sanctified Sabbaths of the Lord in a single week. This would be blessed and sanctified confusion. But, as "God is not the author of confusion," such a state of things could not come, but by the violation of his law. Do you say, that it is not for men, but for God only, to change the day? This brings us back to the old question: Has he done it? There is no record of it.

We proceed to examine briefly the fourth commandment, and see whether God has, to avoid this confusion, appointed the day. And since it is admitted by all that the word *Sabbath* means *rest*, we will substitute rest for Sabbath in what we have to say, that the reader may better take the sense of the command.

1. The first word of the command is *remember*. Memory always looks back to the past. Something had been done in the past, of which the institution commanded is a memorial.

2. Remember what? The rest day. A rest day must be a day devoted to rest by some one.

3. Whose rest day is it? The seventh day is the rest of the Lord thy God. It is the Lord's rest day, and not some day on which we may choose to rest, that we are commanded to remember and keep holy.

4. What seventh day must we rest upon and keep holy to the Lord? The day, in its weekly return, on which he rested when he made the world. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." We are to rest on the seventh day as it recurs once a week, because God rested on it in the first week.

5. Why did God hallow, sanctify, separate, or appoint this seventh day? Because that in it he had rested. Wherefore [for this reason] the Lord blessed the rest day, and hallowed it. See Gen. ii, 3. Thus we are pointed back to the creation for the origin of the week and rest day. Did God bless an institution that may be observed on any day? No; he blessed and sanctified the seventh day, the very day of the

week on which he rested. Did he rest on one day in seven, and no day in particular? Then he blessed each day of the seven alike, and sanctified—no, he did not set apart, devote, nor appoint any day, but we are left to choose for ourselves. Suppose we were commanded in the New Testament to observe weekly the day of Christ's resurrection, and the command informed us that he rose on the first day, and that for this reason the first day was sanctified for our observance. Could we change the resurrection day to another day, a day on which the resurrection did not occur? Could we obey the command by observing another day, calling a day on which he did not arise, his resurrection day? So no one can remove the Father's rest day to a day on which he did not rest. A command to keep any day you choose is no law; for you may choose to keep no day at all. Men may trifle with the law of the Most High, as they dare not trifle with the laws of the State, but they will find that God has a law, and that in that law he has reserved the day of his rest from secular employments, and appointed it to his own special honor and service.

But how can we tell which is the seventh day in the regular succession from the creation? If you cannot discern this, by the use of the light which God has given, you certainly are not to blame for not keeping it. If he has not pointed out and preserved the day, by his word and providence, so that we can find it if we will, the fault of its non-observance is not with us. But how can we ascertain the day? 1. God, in his providence, has preserved the numbering of the days of the week, from the time of Christ to the present, so that Jews, Christians, and Mohammedans, are agreed in their number. 2. The New Testament instructs us that the first day of the week then immediately followed the Sabbath of the commandment; so that the week of the New Testament and that of the Old correspond precisely. Jews and Christians are agreed in numbering the week; the Jews still hold to the Sabbath of the commandment, while Christians hold to a change of the day. 3. The Sabbath according to the commandment, as we have seen, was that day of the week on which God rested from the work of creation. He knew the day in its regular succession from the beginning, and if it was not known to Israel, and he did not make it known when he gave his law, we are not to blame—the fault is not ours. But God told the people plainly, by Moses, which day was the Sabbath, and confirmed it by miracles in the giving of the manna. Ex. xvi. After this God commanded the Jews to put the man to death who should work on the rest day. If they, poor men, did not know which was the rest day, who is to blame? Not I, truly.

Candid reader, you can see how the impious theories of man would cast the blame of his disobedience upon the Almighty. Such poor evasions of the fourth commandment were not thought of in the Jewish dispensation, nor in the first centuries of the Christian; and they will not be accepted at the bar to which we are all hastening. For five hundred years and more after Christ, the first day of the week was never called the Sabbath by any writer whatever. Then, if you would obey the commandment of God, do not insult him by pretending that he has not revealed the day of the Sabbath—the day on which he rested in the first week. Keep holy the day the Jews were required to keep on pain of death; the day God calls by the prophet Isaiah, "my holy day;" and you will do what you can to obey this commandment. That day is no other than the seventh day of the week, the day now called Saturday. Is it a narrow conception to commit the Sabbath to a particular day? The commandment of God is just so narrow. Indeed, the way to life is much more narrow than men generally imagine. The broad way is not the way to life. Let us choose the narrow way, and live.—R. F. Cottrell in *Sabbath Recorder*.

WISDOM KNOWING ITS IGNORANCE.—The celebrated Duval, librarian of Francis I, often answered questions by, "I do not know." An insolent man replied to him one day, "Why, sir, you ought to know; the Emperor pays you for your knowledge!" Duval answered, "The Emperor pays me for what I know; if he was to pay me for what I do not know, all the treasures of his empire would not be sufficient."

ASSIMILATION AND REPULSION.

NATURE'S laws are so arranged that certain elements spontaneously unite by reason of inherent affinities. Not only is this true of matter, but also of mind. Spiritual elements in this world are abundant, and naturally attract their affinities.

Human hearts are, in pride, ambition, love of praise and wealth, quite similar, and tend toward each other on that common ground. The religion of Jesus is a contrary element, and is a natural repellant of whatsoever things are of evil, crime, and sin. Heat repels cold, and light repels darkness, no more certainly than the religion of Jesus repels and drives sin away. They can no more occupy the same heart at the same time, than a fluid and a solid, or fire and frost, or light and darkness, can occupy the same space at the same time.

Jesus was so named because he came to "save his people from their sins;" and clean hearts were contemplated by the grand plan of salvation which the holy Christ came down from Heaven to establish. It was not contemplated to assimilate them to the world, but to separate them from its unsatisfying revelry. Wealth, honors, and human happiness, were to be sacrificed to it, and all things earthly, which would interfere with its thorough working, must be repelled.

But alas, that there should remain in human hearts an unconquered, unsubdued element, which naturally assimilates to the fatal ambitions of this fallen race. It is seen in the leaning of Christians toward this ungodly world.

The Agricultural Fairs of counties and States are closed for this year. On many of the handbills and posters of these exhibitions, we have seen the proffers to try the speed of horses for a citizens' purse of from \$100 to \$1,000, and sometimes the "citizens' purse" is mentioned as a "premium."

Of course it is nothing less nor more than horse racing under the auspices of a County or State Fair.

In the first place, such rapid racing is not the normal condition of the horse. Horses are made for service and labor, and are seldom needed to travel at such a rapid rate. Therefore, the payment of such large premiums for what is not normal and necessary, and the payment of small ones for other qualifications of horse flesh, bears injustice on its face. Then, in the second place, on the ground that fairs are right, a man who invents some labor-saving machine worth millions of money to the world, for his nightly study and daily toil, receives a picture, a book, or a few dollars, not to exceed ten, while a ruffian, whose only property is in a horse, and whose only business is to sit around in a bar room, smoke, drink, and swear, and train his horse, corrupt the morals of the youth, disturb religious meetings, and constantly act as one of the consumers instead of a producer for society, receives the honors and surplus proceeds of that institution into which so many "Christian people" (?) pay their funds.

Proceeding upon the assumption that the exhibition of agricultural implements and products under such restrictions as to benefit parties interested in such pursuits, are right, we have, many years ago, witnessed dark corruptions, and have spoken against them.

But, in the third place, these popular races under the sanction of Agricultural Fairs, are attended by hundreds of church members, male and female, who would be ashamed to attend a common horse race; and yet, in no essential do the races, under the patronage of the Fair, differ from the races on any course on the Continent.—L. N. Stratton, in *Earnest Christian*.

UNSTABLE PROFESSORS.—A quaint writer compares a certain class of professors of religion to "sheet-iron stoves heated by shavings." When there is a little reviving in the church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and elders for their coldness and want of activity. But, alas! the shavings are soon burned out, and then the heat goes down as rapidly as it went up. They are never seen in the prayer-room, or in spiritual meetings of the church again, until there is another excitement. If such people had not souls of their own to be saved, they would not be worth taking into the church. They encumber it, though they themselves may receive benefit from a connection with it.

The Commentary.

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

METRICAL VERSION OF PSALM XXII.

- 1 WHY, O my God, hast thou forsaken me?
Why, why so far the help thou mightest send?
Why, as I raise my agonizing plea,
Does not, O Lord, thy listening ear attend?
- 2 Through all the day, to Heaven I raise my cry,
But my petition finds no answer there;
No night in gloom and silence passes by,
That is not burdened with my weary prayer.
- 3 But thou art holy, all thy works are just,
Thou who inhabitest thy people's praise;
- 4 In thee our fathers put their constant trust,
And thou didst save them in their evil days.
- 5 They cried to thee, and sure deliverance came,
They trusted and were never left to fall.
- 6 But I'm a worm, denied the human name,
Cast out of men, reproached, despised, by all.
- 7 They laugh to scorn whene'er they see me nigh,
They curl the lip and shake the head in taunt,
8 He trusted in the Lord, they mocking cry,
Now let him save him in his hour of want.
- 9 But thou art he who from my earliest day,
Didst to my frame thy quickening power accord,
As helpless on my mother's breasts I lay,
Thou mad'st me hope in thy sure mercy, Lord.
- 10 Yea, from my birth have I been wholly thine,
Thou art my God from life's most secret spring;
- 11 Be not far off; for troubles round me twine,
And none are near the needed help to bring.
- 12 Wild bulls unnumbered have compassed me round,
Dread bulls of Bashan, fierce, and bold and strong,
- 13 They gaped upon me, bowing to the ground,
Like ravening lions, roaring loud and long.
- 14 I am like water poured upon the earth;
My aching bones are from their sockets pressed;
My heart, like wax upon the glowing hearth,
Melts down within my fearful, fainting breast.
- 15 Like withering potsherds is my strength decayed,
Fast to my jaws my tongue in sorrow cleaves,
Heavy thy hand is on my spirit laid,
The dust of death at last my soul receives.
- 16 Vile crowds of evil men inclosed me fast;
My hands and feet they pierced with cruel heart;
- 17 On my gaunt form their haughty looks they cast,
18 And 'mong themselves, by lot, my garments part.
- 19 But, O my Lord, be not thou far away;
Make haste to help me, O my horn of power!
- 20 Give not my soul unto the sword a prey,
Let not the dog my darling one devour.
- 21 Save, for thou canst, e'en from the lion's jaws;
For when the unicorns hard at me thrust,
Thou then did'st hear me and maintain my cause,
And bid me never thy strong arm distrust.
- 22 Unto my brethren, I'll declare thy name,
The people all shall hear the praise I bring.
- 23 O ye that fear the Lord, his praise proclaim,
Ye seed of Jacob of his goodness sing.
Ye hosts of Israel, fear before the Lord,
- 24 For he his mercy hath not turned aside,
Nor the affliction of the poor abhorred,
Nor hid his face, but heard him when he cried.
- 25 Among thy saints I will thy name adore,
With them that fear thee, I my vows will pay,
- 26 The meek shall eat and never hunger more,
Who seek, shall praise thee through eternal day.
- 27 The willing world shall at thy feet attend,
Nations and kindreds bow before thy throne,
- 28 The kingdom is the Lord's and ne'er shall end,
And o'er the nations he is king alone.
- 29 The rich and great shall on thy bounty thrive,
The poor and needy bless thee for thine aid,
For none has power to keep his soul alive;
They trust in the provision thou hast made.
- 30 A seed shall serve him, whom the Lord shall own,
A generation by his goodness won,
- 31 They shall thy righteousness to all make known,
And tell their children what the Lord hath done.
- ED.

Scripture Notes.

RESULT OF OBEDIENCE.

2 SAM. v, 25. And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

And David did so.] He punctually obeyed the directions of the Lord, and then every thing succeeded to his wish. Why are such directions and assistances not communicated now? Because they are not asked for; and not asked for because not expected; and they are not expected because men have not faith; and they have not faith because they are under a refined spirit of atheism, and have no spiritual intercourse with their Maker. Who believes that God sees all things, and is everywhere? Who supposes that he

concerns himself with the affairs of his creatures? Who acknowledges him in all his ways? Who puts not his own wisdom, prudence and strength in the place of God Almighty? Reader, hast thou faith in God? Then exercise it, cultivate it, and thou mayest remove mountains.—*Dr. A. Clarke.*

IRREVERENCE PUNISHED.

CHAP. vi, 6, 7. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.

It may be supposed, that neither Eleazer, nor Uzzah, nor Ahio, had thus touched the ark during all the years it had remained with them. Uzzah, it is probable, had become too familiar with this sacred symbol of the Lord's especial presence. No doubt the Lord saw, in his conduct, what indicated irreverence and presumption; not wholly unlike the sin of Nadab and Abihu, when they offered strange fire before him; and therefore he smote him, perhaps in a similar manner, and for the same reasons. His death was a pointed rebuke and warning to David, to the priests, and to all Israel.—*Scott.*

SHAVING THE MESSENGERS.

CHAP. x, v. When they told it unto David, he sent to meet them, because the men were greatly ashamed; and the king said, Tarry at Jericho until your beards be grown, and then return.

It was one of the most infamous punishments of cowardice in Sparta, that they who turned their backs in the day of battle, were obliged to appear abroad with one-half of their beard shaved, and the other half unshaved. The beard is held very sacred in the East. See *Burder*. It is a mark of authority and liberty in Mahometan countries. Among the Arabians, it is more infamous to have the beard cut off, than among us to be publicly whipped.—*Niebuhr.*

DAVID'S FOURFOLD PUNISHMENT.

CHAP. xii, 5, 6. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

Fourfold.] Is it indulging fancy too much to say, David was called, in a just Providence, to pay this *fourfold* debt; to lose four sons by untimely deaths, viz., this of Bathsheba's, on whom David had set his heart, was slain by the Lord; Ammon, his first-born, the pride of his excellency, and the beginning of his strength, murdered by his brother Absalom; Absalom, on whom he doted, slain by Joab; and Adonijah, the beautiful, whom his father would never bear to displease, 1 Kings i, 6, slain by his brother Solomon, at God's altar? How dreadfully then was David punished! Who would repeat his transgression, to share in its penalty! Behold the goodness and severity of God! Reader, lay all these solemn things to heart, and beware of the "well-circumstanced sin."—*Dr. A. Clarke.*

SUPPOSED CRUELTY OF KING DAVID.

CHAP. xii, 31. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon.

The charge of excessive cruelty will be removed, by following the translation of *Danzius*, which I think the words will bear: and he obliged the people that were in it to go out, and put them to the saw, to cut stones; and to the iron mines, to dig there; and to the axes of iron, to cut wood with; after he had made them to pass with their king out of the city.—*Gill.* So, nearly, *Dr. A. Clarke, Boothroyd, Carpenter, &c.*

Psalm lviii.

INJUSTICE, established by law, and decreed by judges, is more malignant than any other. While we behold the effects of natural depravity in the atrocious crimes of others; we should be humbled by recollecting, that the principles of them all are in our hearts also, and liable every moment to abuse. We ought, therefore, to be thankful to the Lord for merciful restraints; earnest in seeking renewing grace; watchful over ourselves; and patient under the effects of our fallen nature in others. We may see, in our children, the wickedness of the world in embryo: their dislike to religion, their ingenuity at inventing lies, their pride, obstinacy, vanity, envy, and anger, are rank weeds, which, if neglected, will overspread their

minds, and prevent the growth of every good thing. It is our duty, therefore, to bestow much pains on their education; and, above all, to pray for converting grace to make them new creatures.—But, though the poison of a serpent is within us, we may prevent, in great measure, its breaking forth to the injury of others. When the Saviour's instructions, reasonings, and persuasions, are duly regarded, the very serpent becomes harmless and gentle like the dove. But those who refuse to hear Him that speaks to them in strains of heavenly wisdom, must perish miserably and eternally; nor can all nature furnish images adequately to represent their dreadful doom. Though the righteous are not "glad at calamities," yet they must rejoice to see the cause of God triumphant, and men on every side convinced that there is a reward for the righteous, and "a God that judgeth in the earth."—*Scott.*

Eccol. xii, 13, 14.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

The great inquiry which Solomon prosecutes in this book, is, *What is that good which the sons of men should do?* Chap. ii, 3. What is the true way to true happiness, the certain means to attain our great end? He had in vain sought it among those things which most men are eager in pursuit of, but here, at length, he has found it, by the help of that discovery which God anciently made to man (Job xxviii, 28). That serious godliness is the only way to true happiness; *Let us hear the conclusion of the whole matter*, the return entered upon the writ of inquiry, the result of this diligent search; you shall have all I have been driving at in two words. He does not say, *Do you hear it*, but *Let us hear it*; for preachers must themselves be hearers of that word which they preach to others; must hear it as from God; those are teachers by the halves, who teach others, not and themselves; Rom. ii, 21. Every word of God is pure and precious, but some words are worthy of more special remark, as this here; the Masorites begin it with a capital letter, as that Deut. vi, 4. Solomon himself puts a *nota bene* before it, demanding attention in these words, *Let us hear the conclusion of the whole matter*. Observe here,

1. The summary of religion. Setting aside all matters of doubtful disputation, to be religious, is, to fear God and keep his commandments. (1.) The root of religion is the fear of God reigning in the heart; a reverence of his majesty, a deference to his authority, and a dread of his wrath. *Fear God*, worship God, give him the honor due to his name, in all the instances of true devotion, inward and outward. See Rev. xiv, 7. (2.) The rule of religion is the law of God revealed in the Scriptures. Our fear toward God must be taught by his commandments (Isa. xxix, 13), and those we must keep, and carefully observe. Wherever the fear of God is uppermost in the heart, there will be a respect to all his commandments, and care to keep them. In vain do we pretend to fear God, if we do not make conscience of our duty to him.

2. The vast importance of it: *This is the whole duty of man*; it is all his business, and all his blessedness; our whole duty is summed up in this, and our whole comfort is bound up in this. It is the concern of every man, and ought to be his chief and continual care; it is the common concern of all men, of their whole time. It is nothing to a man whether he be rich or poor, high or low, but it is the main matter, it is all to a man, to fear God, and do as he bids him.

3. A powerful inducement to this, v. 14. We shall see of what vast consequence it is to us, that we be religious, if we consider the account we must every one of us shortly give of ourselves to God; thence he argued against a voluptuous and vicious life (chap. xi, 9), and here for a religious life. *God shall bring every work into judgment*. Note, (1.) There is a judgment to come, in which every man's eternal state will be finally determined. (2.) God himself will be the Judge, not only because he has a right to judge, but because he is perfectly fit for it; infinitely wise and just. (3.) *Every work* will then be brought into judgment, will be inquired into, and called over again. It will be a day

to bring to remembrance every thing done in the body. (4.) The great thing to be then judged of concerning every work, is, whether it be good or evil, conformable to the will of God, or a violation of it. (5.) Even *secret things*, both good and evil, will be brought to light, and brought to account, in the judgment of the great day (Rom. ii, 16); there is no good work, no bad work, hid, but shall then be made manifest. (6.) In consideration of the judgment to come, and the strictness of that judgment, it highly concerns us now to be very strict in our walkings with God, that we may give up our account with joy.—Henry.

I WAS ASTONISHED.

FIRST, When a few years ago I was traveling as a Sunday School Missionary, at one time in company with a D. D., Superintendent of S. S. Missions for the State of —, well known to many readers of the REVIEW, I unburdened to him my mind, being under conviction of present truth, saying, I feel convicted that according to the Scriptures the seventh day is the true Sabbath, he made the following reply: "Bro. Smith, other men have, like you, been troubled about this matter, but by letting their convictions rest, and not acting upon them, they have in time worn off." (!)

How would it sound to give such advice to the sinner, trembling under the wrath of God, and driven almost to despair? Will not such shepherds be found in the great day, with the blood of souls upon their garments?

SECOND, Recently when in the company of a number of Methodist divines, well known in this State, the conversation turned upon the Sabbath. Every argument was used on their part to destroy the sanctity of the seventh day. I turned the tide of evidence they had accumulated, against the first day, claiming that it would apply as well to the first, as to the seventh day. This they admitted, and replied as follows: "We do not believe that the first day of the week is holy time, but simply a convenient day set apart by Christian nations, in which to worship God." In astonishment I remarked, I was not so taught in my youth, when a member of the M. E. church, but I was instructed to regard it as most sacred time, the holy Sabbath. "We know," said they, "that in former years it was so taught, but it was an error." Truly, thought I, in the days of its ignorance the church enjoyed more spirituality than since it has rejected the light of the true Sabbath. Verily, "Babylon is fallen, is fallen," and the time is come "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 3, 4.

Being forewarned of God by the Testimonies, the time will come when I shall not be astonished to see these same divines (unless they turn to the truth), join hand in hand with the "beast" and the "false prophet," in persecuting "the remnant of her [the church's] seed, which keep the commandments of God, and have the testimony of Jesus Christ."

A. POLYPHUS SMITH.

Ottawa Co., Mich.

WALKING WITH GOD.

How inspiring, how heavenly is the thought that we poor, weak, and unworthy mortals may walk with God. In our daily life and conversation, amid its toils and temptations, we may have the testimony of the Spirit that our ways please the Lord. Then we are walking with God. We are walking with God when we keep his commandments, and have the faith of Jesus. Enoch walked with God, though he lived in the midst of a wicked people, and was translated to those beautiful mansions above. So we, in these last days, amid a crooked and perverse generation, may shine as lights in the world, and walk with God. When our lives are hid with Christ, then, indeed, are we walking with God, and have a clear title to those glorious mansions which Jesus has gone to prepare for those who love his appearing. We have the tried gold, the eyesalve, and the white raiment. Language, at the

best, can give but a faint idea of the union with Christ our beloved, which the child of God enjoys from day to day, while he is walking with God. For as many as are led by the Spirit of God, they are the sons of God, adopted into his family, and thereby know that they are of the household of faith. Ah, how this poor world recedes from our sight, and Heaven, sweet Heaven, grows more bright and attractive. Oh! that beautiful land of rest! That blessed abode of peace, and love!

Wearry pilgrims, lift up your heads and rejoice, for your redemption draweth nigh. There, in that blessed land, they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb that is in the midst of them shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.

"Oh! 'twere sweet to toil in sadness,
Oh! 'twere well the cross to bear,
If at last in joy and gladness,
We may rest forever there."

L. E. MILLNE.

GOD'S ANVIL.

PAIN's furnace-heat within me quivers,
God's breath upon the flames doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow:
And yet I whisper—As God will,
And, in his hottest fire, hold still.

He comes and lays my heart, all heated,
On his hard anvil, minded so
Into his own fair shape to beat it.
With his great hammer, blow on blow.
And yet I whisper—As God will,
And at his heaviest blows, hold still.

He takes my softened heart and beats it,
And sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper—As God will,
And, in his mighty hand, hold still.

Why should I murmur? for the sorrow
Thus only longer lived will be;
Its end may come and will to-morrow,
When God has done his work in me;
So I say, trusting—As God will,
And trusting to the end, hold still.

He kindles for my profit, purely,
Affliction's glowing, fiery brand,
For all his heaviest blows are surely
Inflicted by a master hand;
So I say, praying—As God will,
And hope in him, and suffer still.

—Julius Sturim.

GO TO GOD.

LET this be our way. Seek not to find ease among men, but peace with God. He knows the language of his children, and will not mistake it. Yea, though there be weakness, he has promised strength; he will bear with infirmities, for he is all-powerful, and will give the most strength when we feel the greatest weakness. Are we passing through afflictions? let it prove a refiner's fire to purify us for a heavenly home. In the refining of choice metals the object of the refiner is to bring them up to a higher standard of purity and worth, and they are heated until they receive the likeness, and reflect the image of the refiner. Therefore let us reflect the image of the heavenly, for we must be purified to walk the streets of transparent gold in the city of God. The Jerusalem above is free, the mother of us all, out of which will come the children of God, the redeemed of the earth out of every nation, kindred, tongue, and people, to take possession of their inheritance, the earth made new. And to fit us for this, "afflictions are as needful as consolations." For without the one we could not estimate the value of the other. The word of God gives proof of the assertion; for Jonah's whale teaches a good lesson as well as Pisgah's top. And a man may sometimes learn as much from being a night or a day in the deep as from being forty days in the mount. Thus we see Jonah come out of the whale cured of rebellion. And we see Moses go up into the mount with "meekness," and "come

down" and break the tables with "indignation." We also see three chosen disciples attending their Master in the mount and "falling asleep there." And what a lesson does this convey to our minds? If you meet with no opposition, no troubles, no scorn, no afflictions, and are not coming up "through much tribulation," then you are indeed asleep. And as Christ called his sleeping disciples in the mount the "third time," so now in these last days he would arouse your sleeping energies by the third call of his angel. And let us use the means and privileges God has given us; and to ourselves apply this language used by the Saviour to his sleeping disciples, Mark xiv, 42, "Rise up, let us go; lo, he that betrayeth me is at hand." In all your distresses, in all your moanings, go to him; pour out your tears to him. Not only fire, but even water, where it wants a vent, will break upward. These drop not only into our own lap, but they will fall on his, and he hath a bottle to put them in, if ye empty them there; they shall return in wine of strong consolation. It is well for you to be clothed in sackcloth while you tarry in the wilderness. Prosperity might forever cast down your soul. GEO. W. PARKER.
Rochester, N. Y.

"FOR JESUS' SAKE."

THIS is my birthday. I am just seventy two years old on this the holy Sabbath, June 6. Some serious reflections arise. Why God should suffer me to live, even so many years, and an unprofitable servant. I thank God, and call upon him to help me, that through his grace, I may live better the few days I have to stay, and be able to say, "For Jesus' sake." The thought strikes my mind, Why for Jesus' sake? Because he is worthy; he is able to save all that come unto him; he has paid the debt—has shed his blood, to make an atonement for our sins: and we, through him, can come to the Father. Then we should do all for his sake. He is in the heavenly sanctuary, pleading for us, unworthy creatures as we are. May we love him for what he has done for us poor sinners. May I overcome all my evil besetments, and finally live with him and all the saints in the kingdom.

S. H. MARSHALL.

Whiteside Co., Ill., June 6, 1868.

A LONG JOURNEY FOR A BIBLE.

Two men came one night to Mr. Ellis, the missionary of Madagascar. They had walked a hundred miles out of their way to visit him.

"Have you the Bible?" asked Mr. Ellis.

"We have seen it, and heard it read," one man said: "but we have only some of the words of David, and they do not belong to us—they belong to the whole family."

"Have you the words of David with you now?" asked Mr. Ellis. They looked at each other, and would not give answer. Perhaps, they were afraid; but Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom and took out what seemed to be a roll of cloth. He unrolled it, and after taking off some wrappers, behold, there were a few old, torn, dingy leaves of the Psalms, which had been read, passed around, lent, and re-read, until they were almost worn out. Tears came to Mr. Ellis's eyes when he saw them.

"Have you ever seen the words of Jesus, or John, or Paul, or Peter?" asked the missionary.

"Yes," they said, "we have seen and heard them; but we never owned them."

Mr. Ellis then went and brought out a Testament with the book of Psalms bound up with it, and showed it to them.

"Now," said he, "if you will give me your few words of David, I will give you all his words, all the words of Jesus, and John, and Paul, and Peter besides."

The men were amazed and delighted; but they wanted to see if the words of David were the same in Mr. Ellis's book; and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor, tattered leaves, seized the volume, bade the missionary good-by, and started off upon their long journey home, rejoicing like one who has found a great spoil. Did not these poor men prize the Bible? And had not they found a treasure?

USE ME.

MAKE use of me, my God!
Let me not be forgot;
A broken vessel cast aside—
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works—
The weakest things that be;
Each has a service of his own,
For all things wait on thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak, and little hill;
My God, oh, use me too!

Thou usest tree and flower,
The rivers vast and small;
The eagles great, the little bird
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake,
The pine upon the Alpine cliff,
The lily in the brake,

The huge rock in the vale,
The sand grain by the sea,
The thunder of the rolling cloud,
The murmur of the lea.

All things do serve thee here—
All creatures, great and small;
And oh! my God, make use of me,
The weakest of them all.

THE WARFARE AND THE VICTORY.

"WHEREFORE the rather, brethren, give diligence to make your calling and election sure." 2 Pet. i, 10.

While contemplating the heavenly inheritance and feasting our minds upon the rich glories of the kingdom of God, we become enraptured with the thought, and are forced to make the inquiry: Shall all this be mine to enjoy? Shall I be among that unspeakably happy company that will be saved in the kingdom of immortal glory? And although the thought of coming short seems unendurable, yet we can hardly bring ourselves to really expect that blessings of such magnitude and infinite worth should ever be bestowed upon us; but upon further consideration of the foundation upon which our hopes are based, we conclude that not only is there a bare possibility of a full realization of all these blessings, but that we may, with confidence and certainty, answer these questions in the affirmative. True, there is something to be done on our part; there is a battle to be fought, a victory to be achieved, an enemy to be conquered; but, unlike those who engage in the battles of this world, or those warfares by which nations conquer or are conquered, where the issue is uncertain, and which are even lost to those who engage in them most zealously; those who enlist all their energies in the warfare for eternal life, no matter how weak, or how fearful the odds against which they may have to contend, may be sure of success. This idea, at first thought, may seem like presumption, but is tenable from the ample provision made in the glorious plan of salvation, as revealed in the word of God, and evident to every one who is fully established in the truth that God is such a being as his word declares him to be.

Of the almost numberless promises which we find in the Bible, there are many that bear directly upon, and clearly sustain this position; nor do the conditions upon which these promises are based in any way militate against it. Indeed, the complying with these conditions, constitutes the very warfare above mentioned. It is true that in this warfare we are not only opposed by the great enemy of man, with whom we cannot, in our own strength, cope successfully, but our own natural desires and propensities are directly at variance with our efforts in this direction. Sinful in our very natures, we have so long followed the bent of our own depraved minds as to render it utterly impossible for us, independent of any other aid, to do that which is right. "Can the Ethiopian change his skin, or the leopard

his spots? then may ye also do good, that are accustomed to do evil." Jer. xiii, 23.

Unless aided by the Spirit of God all our efforts would be vain; and, indeed, without its influence upon our hearts, we should have no inclination to engage in this work. Realizing this to be true, we are prepared to appreciate the infinite compassion and condescension of God in permitting his spirit to strive with us; and, oh! the dangers of grieving it from our hearts by neglecting to heed its gentle monitions; for should it take its everlasting flight, hopeless, and terrible beyond description, would be our case. The Lord is "long-suffering to us-ward, not willing that any should perish," and while in our blindness and ignorance, we sin, he graciously condescends to bear with us, and, in tones of love and pity, says, "Return unto me, and I will return unto you;" but to presume upon his mercy, and reject, or neglect to walk in the light that shines upon our pathway, is dangerous indeed.

By the grace of God alone we are what we are. Have we made any attainments toward perfection—any progress in the heavenly journey? Are we any better than the vilest hypocrite, or the most hardened criminal? We owe all to the grace of God. Even the worldling who may, in point of external morality, be better than his fellows, is indebted to the grace of God being brought to bear, either directly or indirectly, upon his nature. By this grace, through the influence of the Holy Spirit, there are begotten within us good desires; and by carefully and cheerfully yielding to this faithful monitor, these desires will increase and strengthen, until we are thoroughly transformed by the renewing of our minds, and are prepared to prove what is that good, and acceptable, and perfect will of God, and for the society of saints and angels in his glorious kingdom.

God has not undertaken a work and left it incomplete. The plan of salvation is a perfect success. The efforts of Satan to thwart this plan were futile, and if in the end there is a failure in our case, we alone shall be to blame. We have a whole Saviour, and ours may be a full salvation. To bring our wills in subjection to the will of God; to bear the cross after Christ; to endure the trials which may be necessary to fit us for the kingdom, with patience and resignation, may, and will, require an effort on our part, but there is no need of a failure. Jesus trod the rugged way before us, and was tempted in all points like as we are. He overcame; why may not we? To say that we cannot, to say even that there is a possibility of a failure, after that we have done all we can do, is to limit the power of the holy One of Israel, and to charge the Son of God with practicing deception upon the human family.

Judging from our apparent indifference in these things, one would naturally conclude either that we had but little regard for our best, our eternal interest, or that we were rather incredulous with regard to God's promises. That the former is not the case is shown by the zeal we manifest in securing to ourselves the ordinary blessings of this life; and while the latter, in some cases, is doubtless true, it seems utterly inexcusable, not to say criminal, in those who have once tasted the good word of God and the powers of the world to come. That many of us who profess to believe present truth are not as zealously engaged as we ought to be; that we have but little sense of the value of eternal things, is too true, and furnishes evidence of the blindness and depravity of the human heart. At times we may be aroused by the Spirit of God, to a sense of our danger, and make some efforts, and perhaps gain a victory; but the great enemy, taking advantage of our lack of confidence in the promises of God, or of our want of zeal in the matter, soon gets the ascendancy, and we are again brought into bondage by his cruel power; and thus we continue rising and falling. And what is the effect? Are we gaining ground? are we growing stronger? or are we, as the almost certain result of being so often wounded, becoming weaker and weaker, and less prepared to resist his attacks? It is our privilege to maintain a victory, and to go on from strength to strength.

It is also to be feared that some who have enlisted in this war, have not fully made up their minds to go

through, cost what it may; have not taken into account the trials and hardships they will have to undergo; the foes to be conquered, the crosses to be borne. Such are not really expecting to overcome, but are hoping that the way will be made easy, and that they, after all, may gain Heaven without making any sacrifice. But they deceive themselves, and will be disappointed. Only those who count the cost, and consecrate themselves unreservedly to God, can be sure of Heaven. What though our way lie through fiery trials? What though friends forsake us, and the storm-clouds of adversity may lower above, and the deep waters almost overwhelm us? Shall we faint beneath these light afflictions which are but for a moment, and which will, if patiently borne, work out for us a "far more exceeding and eternal weight of glory?" The dross must be consumed, the gold refined; and who shall say that these things are not the greatest blessings that our Heavenly Father can confer upon us? In this, as in almost every other enterprise, determination is the synonym for success; while to be faint-hearted, to be wavering and undecided, is to be defeated.

"Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear." Isa. lix, 1. It is yet our privilege to confess our sins, and to draw near to God, and the promise is, that he will draw near to us. We may draw fresh supplies of grace from the sanctuary daily. We may have his Spirit to witness with our spirit that we are the children of God; "And" says Paul, "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii, 17.

God has taken great pains to save us; a great price has been paid for our redemption; but we, as rational, intelligent beings, are to decide our own destiny. Life and death are placed before us. We may choose which we will. Choosing the former, we gain everything; while if the latter be our choice, our loss is equally great. However successful the great enemy may be in closing our eyes to this fact, or in blunting our sensibilities so that we shall fail to appreciate it, however much we may underrate the plan of salvation, and the inestimable blessings in reserve for the overcomer, it is a solemn truth that the fate of those who finally find themselves shut out of the kingdom of God—lost, irrecoverably lost—will be awful and agonizing beyond description. On the other hand the reward of those who shall overcome, who have willingly, cheerfully borne the cross after Christ, who "have not counted their lives dear unto themselves," to whom it may be said, They have done what they could, will be equally joyous and glorious. "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii, 32. JOHN Q. FOY.

Madison Co., N. Y.

THE MORALITY AND RELIGION OF NEW YORK.

The following is an extract from a letter to a Chicago paper, giving a description of N. Y. City. Most of the preachers of the day tell us we are near the millennium. The United States is probably the most Christian of all the so-called Christian countries. Look at this description of the religious means in New York, and tell us what hope there is of the conversion of that city! If the whole world should become as much Christianized as the metropolis of our Christian land, what a millennium there would be! Truly, iniquity abounds in the churches, as well as out of them. Lord, "spare thy people!"

The wickedness of New York no one pretends to deny. It is a city of moral filth and spiritual decay. You learn that a fine house in a good location is to let at a very low rent, for the simple reason that next door is a brothel. New York is horrible in the indulgence of the basest of appetites. Tens of thousands of men who go that road alone into the company of women, and as many women to whom dress and pleasure mean corruption. The aristocracy of New York is not an aristocracy of wealth, but of self-indulgence. The ambition of the young bloods is not to have plenty of money, but

to riot, with money or without, in gilded sinks of iniquity. And these gentlemen of the metropolis, whose blood grows fouler every day, are as well pleased with themselves as the proudest lords of the proudest aristocracy in the world. Nowhere can you see faces baser and more insolent than you may see in Fifth avenue.

The unceasing scramble for gain, and horrid squabble of half-mad scramblers, fill the whole stage of life in New York. Selfishness is the law, and success the gospel, of the millions whose noise fills the day here, as it were, with the groan of an earth-demon. Nobody cares, nobody hears, if any voice is raised but the voice of the market, and the song of pleasure. I speak, of course, with a reservation as regards the voice which may come direct from kind Heaven, through some inspired man or some signal event. Such a voice these hucksters and harlots would undoubtedly hear; but, alas! who is inspired of all the talkers, pious and profane, in the Babylon of our land? New York has no great preacher. Beecher, on the Brooklyn side, draws crowded houses year in and year out; but he is not a great moral power. His decided inclination to comedy has no redeeming background of tragic earnestness; hence the hearers of Mr. Beecher are entertained, but are not convinced. The fullness and charm of Mr. Beecher's sensibilities undoubtedly edify his disciples, and please the crowd, as fine sentiments on the stage please the crowd. But they do not convict and convert. Mr. Beecher is essentially a weak man, because he plays with the truths of religion. People go to be entertained. And they go away merely entertained, because the great pulpit performer does not deal in downright, consistent, and powerful intellectual convictions, but in changing, inconsistent, and practically feeble imaginations. The dreams of Mr. Beecher's soul are profoundly radical and heretical. The theology which he professes to teach, is strictly orthodox. To avoid getting into trouble, Mr. Beecher attempts to discard logic and theology in favor of piety and religion. The result is that Mr. Beecher builds on shifting sands. He involves himself in a kind of intellectual dishonesty, which is fatal to his power. He plays fast and loose with truths of absolute importance, until he becomes a player merely. If he could pass his nights for a while, watching through the streets, with the leprous victims of sin, until a grand, grim earnestness become the supreme impulse of his soul, and then could sift, and weigh, and utter, the soundest truths in a terrible honesty of clear conviction, his weakness would become strength. Instead of this, he puts his soul into a novel, and sells the novel for thirty thousand dollars to the *Ledger*.

Theodore Tilton, the much-praised and much-abused editor of the *Independent*, is throwing away his chance precisely as Mr. Beecher does. He is playing at piety and religion—and very finely and nobly too—when the time demands a thing much finer and nobler than any play, the most earnest work with the most honest ideas. "No Theology in the *Independent*," says Mr. Tilton. This simply means, no definiteness in the religious ideas of the *Independent*. The rule is broken constantly and deliberately by the more orthodox contributors. Thus an article on the personality and power of the Devil, in a recent issue, was as definite and as orthodox as anything ever said on the subject. But Mr. Tilton takes no such ground. He could not take it. He is heart and soul a free and rationalistic believer. He avoids the logical conclusions of his own principles, the logical development of his own ideas, by turning his back on theology. But his "no theology" practically means, in presence of the current insensibility to spiritual sentiments, "no God." The atheism of the market and of society is too much for this emasculated religion. Nothing less than clear, intense, strong, and well-reasoned convictions can touch the masses, high or low. Mr. Tilton, instead of making the *Independent* a religious power, confronting the irreligion and atheism of the time, makes it simply a pleasant religious newspaper. Instead of dealing great blows at the falseness and vice of the age, through the clear utterance of honest religious convictions, Mr. Tilton fills his stage with sham orthodoxies in the rear, and in front represents good sentiments and politics.

Dr. Chapin has never broken out of the limits of well-paid duty. He has sold sermons and lectures, as Beecher and all the rest do; never has he preached the gospel to the poor. His trick of rhetoric is a fine one; his spirit is always elevated; he drives a fair bargain with hearers; but he never attempts to go out into the highways and hedges, and compel them to come in. If you turn to Dr. Spring, in Fifth Avenue, behold a magnificent brick church, that and nothing more, as far as the New York masses are concerned. Turn to Dr. Adams, in Madison avenue, and you have a conventicle of aristocratic Presbyterianism, as elegant and happy a conventicle as you can wish to see, and a pulpit in which the *suaviter in modo* gives the Holy Ghost the most inoffensive and delightful manner. Under the richly-decorated ceiling of the Madison avenue conventicle, you may even see lust in clean raiment smiling generously upon the smiling parson. We improve upon the method of Paul, who made men tremble; we charm them with the agreeable manners, and fine eloquence, fine though cheap, of our scented and gloved apostles. What the Episcopal churches are, as a rule, in respect of speaking directly and with force to the people, need not be told. In New York, they are little better than religious theatres. It is the thing with all fashionable people to attend an Episcopal church. And the wide spread of unreality and formalism in religion builds up these churches amazingly. They are thronged by young men whose god is enthroned in the organ loft, if, in fact, they look for a divinity any further than to the gay girl in the next pew. * * *

At present, universal demoralization goes unchecked; corruption hangs out her signal on every hand; every species of infidelity runs riot.

OUR TIMES.

POPULAR theology teaches us that the conversion of the world is the next event in the order of God's providence. But stubborn facts indicate to us that there is not the least sign of it, even if the Scriptures were silent on the subject, which they are not; for evil and perilous times are to close earth's history; and the last dispensational truth is the coming of the "very same Jesus the Jews crucified."

In 1866, in looking over a new commentary of the Scriptures, published the same year by the Congregational society, my attention was drawn to Rev. xx, 4-7—the 1000 years. It was there stated that as soon as the temporal power was taken away, which would be done in 1866, being 1260 years from 606, its rise, the millennium would take place. In this connection the Presbyterian churches throughout the land set apart the 1st day of last January for prayer for the conversion of the world.

Now if such prayers are in accordance with the will of God, they would be answered; but what are the facts in the case? We find by statistics that crimes of all kinds are deluging the land; as the *Police News* of March 7 says: "There is still no abatement to the commission of crime. From every quarter we receive information of some new deed of horror—shooting down in cold blood, rapes upon old women and young girls, and a thousand crimes besides, each worse than the other."

In one Boston paper, of April 9, I counted twenty-one murders, rapes, and suicides. Think of that number in one paper! Another paper states in an article on "Diabolicalism": "The cool daring with which the most diabolical crimes are committed is fearfully astonishing." The *Herald* says in an article on "Breakers Ahead": "In these days of excitement the world appears to revolve four or five times each twenty-four hours." And again: "Maine is running a race on divorces with some of the Western States. The applications in the court dockets last fall numbered more than 500 cases; and they are increased every term."

At a recent meeting of the Medical Association of Androscoggin Co., Me., Dr. OAKS stated, that according to the best estimate he could make, there were 400 murders produced by abortion in that county annually.

The *N. Y. Tribune*, on "Conspiracy Against Marriage," says: "The illegitimate births outnumber the

legitimate. The figures are too terrible to put down. * * * The present age ought to excel the past ages in virtue. If it does not, its immoralities are of deeper dye."

"But is it any wonder that such a state of things should exist when Spiritualism is so rampant, with other influences, to abrogate marriage? The *Boston Journal*, April 17, says: HORACE GREELY sums up as the result of a number of years' investigations and observations of Spiritualism, that men and women have not been made better by it; on the contrary they have grown lax in their notions of marriage, and divine and moral purity; that the aggregate of insanity and suicide has been increased by Spiritualism." A good many others will agree with him.

Our world to-day is in a bad state; but is fast fulfilling prophecy. The *Advocate*, on the present crisis, states "The beginning is seen; but the end, which must inevitably be terrible, is not far off." A New Orleans correspondent concludes an article as follows: "These are sad times; and the only consolation we can have is, that they cannot be any worse. * * * This is a sorrowful picture, and which we may suppose in no way aggravated. We are apparently on the eve of a revolution that may prove more bloody than the late civil war. What the end may be, God only knows."

This perplexity would seem to fulfill the prophecy in Luke xxi. *Harper's*, on the state of the elements, says: "For three or four months past, there have been signs of violent physical agitations both of a geological and meteorological character. These unusual manifestations have attracted attention by their simultaneous occurrence in various parts of the world, and by their signal violence." And again: "Earthquakes are of every-day occurrence. * * * It has been predicted that many strange things were to happen this year, 1868."

Thus we perceive that Heaven and earth, and every thing is witnessing for the truth of God. Another great sign is the looseness in which the churches are living. The *Herald* of March 26, quoting from an Indianapolis paper says: "At a rehearsal of certain *Tableaux Vivants*, gotten up for the benefit of Christ's church, they were playing some infernal nonsense, when an exhausted maiden, all dressed in white, is kissed out of a hundred years' sleep, by a good looking young man with a silken moustache, &c., which gave offense to a lover, and a serious fight occurred."

The *Portland Press* of Feb. 12 has the following notice: The New Jerusalem church on Feb. 17 will present the beautiful pantomime of Red Ridinghood."

The *Boston Herald* of April 30 advertises, that "Warren-street chapel will hold a May-day Festival. Dancing to commence at 2 p. m. Fancy dancing from 4 o'clock to 5:30. Dancing to commence at 8 in the evening."

The *Methodist*, the well-known paper of that denomination, published in New York, offers H. W. Beecher's novel, *Norwood*, as a premium for subscribers. We doubt if novels are beneficial to the cause of religion. May the Lord speedily deliver us from this into a better world, where peace, happiness, and righteousness shall eternally remain.—*John Taylor in Voice of the West*.

Universalism in a Nut-shell.

I HAVE often seen Universalism reduced to an absurdity. But seldom, if ever, has it been better done than in the following, which I beg leave to recite for the benefit of any who may need it: "I am a Universalist," said G. K. boastingly, "and you Orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite system. "But I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you do not believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now let us put your 'rational' system together, if we can. It amounts to just this, Christ the Saviour died to save us from *nothing at all!* Not from hell, because according to you, there is none. Not from punishments in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is *on dry land* and in no danger of being drowned! Let me tell you that your religion is stark infidelity. If you believed the Bible you could not believe Universalism."—*Ex.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 30, 1868.

URIAH SMITH, EDITOR.

STRANGE CO-INCIDENCE.

THE following we take from a paper published in 1844, previous to the great political revolution of 1848, and the subsequent turmoil and changes in national affairs since then to the present time.

"The *Courier Francais* states, that some days since, a statesman and academician, in the course of a conversation which took place in the library of the National Institute, observed that in the middle of each century for the last five hundred years, some great social crisis had occurred in Europe. 'In 1450,' said he, 'it was the art of printing which created a revolution. In 1550, it was Luther, who shook the foundation of Catholicity. In 1650, it was Bacon and Descartes, who demolished the infallibility of Aristotle. In 1750, it was philosophy which triumphed, and prepared the way for the revolution of 1789. We approach the year 1850, and it is evident society is preparing to undergo a fundamental revolution.'

From observation and analogy alone men can almost read aright the signs of the times. Why will they not look at them in the light of revelation, and learn of a surety what is to take place in these last days? Society is indeed preparing to undergo a fundamental revolution, even the last great crisis, which shall bring destruction to all evil doers, and salvation to the righteous. Since 1848, the anger of the nations has been preparing them for the last great battle; the gross departure from God on the part of the professed churches of the land, is preparing them to share the fearful doom of great Babylon; while the rapid spread of every form of vice and iniquity, is fast rendering the masses of the world fit subjects for the last vials of divine wrath. These things show us that we are now in the great day of God's preparation, which will soon culminate in the transfer of the kingdoms of this world to their rightful Sovereign, when our Lord shall take unto himself his great power and reign. We live in momentous times. Let us be watchful.

THE LOVE OF CHRIST.

THIS subject, as exemplified in the life of the true Christian, is a mysterious one to the skeptic and the mere philosopher. In all their inquiries and examinations into the operations of the human mind, and the workings of the human heart, they find no way to account for the phenomena of the conversion of a soul, for the radical change of life and character, and for the constant devotion and consecration to the cause of Him whose name the Christian bears.

It is not an *emotion*. Its fervency and constancy forbid the idea of its being merely emotional, as emotions are temporary in their effects and manifestations.

It is not mere *passion*. While it possesses all the elements of a passion, it presents characteristics not to be found in any human mind. A passion may be fervent and constant, as is often shown in the love of individuals to one another; but in proportion to the strength of the attachment for another, is the dislike to the enemies of the loved one. But, contrary to nature, the deeper the love, the higher the reverence for Christ, the more sympathy and pity is felt for his most bitter enemies and revilers. The sincerity and strength of love to Jesus, is manifested by desires and efforts to benefit his bitterest foes. Here is an element above nature—supernatural—a heavenly quality bestowed by divine grace to the believer, to which nature cannot attain; which worldly philosophy in vain endeavors to account for.

Said the Apostle Paul, "The love of Christ constraineth us," and his life was a notable illustration of this heavenly principle. Worldly ambition and influence were renounced, and a life of reproach, of toil, of severe suffering, chosen in their stead. Sometimes men do renounce or forfeit all worldly benefits in sheer recklessness, and without regard to consequences; but not so with him in whose heart the love

of God is shed abroad. His sensibilities are refined and elevated, and he is still further removed from the spirit of caprice and recklessness. A man may renounce the joys of home, and endure privation and toil, to gather gold, as well as for the sake of Christ; but the effect is to benumb the sensibilities and harden the heart; the very opposite of that which is wrought in the life of the servant of Christ. Not realizing this, some have supposed that the minister of the gospel endures no more privation—bears no more crosses—than the worldling; a supposition only arising where the motive and spirit of Christian effort and sacrifice are not appreciated.

It is not even tinged with love of applause; for very frequently the whole life is attended with scorn, reproach, and persecution; and the characteristics and manifestations are alike, in the city and in the most secluded wilderness.

It is not the result of pride; for the rich, the honorable, the haughty and the vain, are prompted to take a humble position of constant, life-long self-denial.

Possessed of this, crosses, privations, toils, dangers, persecutions, and death, are no longer irksome necessities, borne because they cannot be avoided, but are chosen as the best earthly heritage, and with cheerfulness and joy. Thus Moses chose affliction and reproach as the richest treasure he could obtain on earth. Heb. xi, 24-26. And Paul wrote, not as a theorist, but as one bearing in his own experience the fullest force of his words: "We glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v, 3-5. It is not surprising that one, contemplating this subject, expressed his belief that it was not merely our love to God, but the *love of God*—the love that God bore to us, and to a ruined world—godly, heavenly love, that was the subject of this passage. However this may be, it is a love so refined, elevated, and purified by the presence of the Spirit of God, that in its very nature it appears to be widely different from any worldly or natural affection.

The love of Christ in the heart, is a *power*—a living, vitalizing principle, renewing all, governing all, guiding all. But oh, how small the measure we possess! how far we come short of the heavenly standard! Brethren and sisters, let us strive to have a love presenting these heavenly qualities—that will love as Christ loved—that will lose sight of self, and reach out toward the fullness enjoined, to love the Lord our God with all our heart, and soul, and mind, and strength, and our neighbor as ourself. J. H. W.

WHAT MINISTERS CAN DO FOR THE CAUSE.

JUST now I was thinking of how little I have been doing for the cause, and yet how much the cause has to do for me. I began to meditate in what way I might make myself useful by little things as well as by large ones. I now think of the following things which I can do, and thus be a help to the cause:

1. I can preach the word of God, wherever men will hear. Some may be saved by this means.
2. I can pray and speak in the prayer-meetings and social meetings. If I have the spirit of Christ, this may help some, and perhaps convert others.
3. I can visit from house to house, and thus I may be able to encourage some, enlighten others, and perhaps save a few.
4. I can write for the *Review*, *Instructor*, and *Reformer*, and, by the blessing of God, this may in some way help some one.
5. I can, during the year, distribute a large number of our books and tracts. In the course of time, this may bring some one to the knowledge of the truth.
6. I can use all my endeavors to extend the circulation of the *Review*, *Instructor*, and *Reformer*. This will also spread the light.
7. I can give of my means, to support the cause in its various branches, and to the different benevolent objects. This may help a little.
8. I can interest, and stir up others who are able to do the same. This may aid the cause a little.

9. I can obey the truth myself by the grace of God, and this may encourage others.

Here are nine ways in which I may be of some little use to this blessed cause. If I fail in one, I may not in another, at least, not in all. Here I make a covenant with God and his people, to work for the cause in these different ways, according to the best of my knowledge and ability. May my God grant me grace to keep this covenant.

When I consider the blessed Jesus, how he labored, and toiled, and suffered, for us, for *me*, I feel ashamed of my *selfishness*, my lack of interest and devotion to his cause, my unwillingness to bear a few burdens, and suffer a little for his blessed cause. I think of the faithful Paul, and others, who have labored in tears, and poverty, and affliction, for this same cause, and I feel to cry out, "My leanness, my leanness!" Oh! for a baptism into the sacrificing spirit of Christ, that I may labor for the *Lord's* sake, and not for *self's* sake. I must be wholly the Lord's. I must not rest till I am. D. M. CANRIGHT.

Washington, N. H.

REPORT FROM BRO. MATTESON.

MAY 20, I went from Racine to Raymond, where I found the brethren still trying to live. We held meetings every day till first-day, when we went to a neighboring town, 6 miles, and held meetings during the week. Some of the brethren live in this vicinity. Meetings but thinly attended. Not much prospect of doing good; two souls embraced the truth, and a few others were favorably inclined. I am suffering this week from the ague, yet I try to labor, and the Lord helps me. Sixth-day, May 29, we went 8 miles for baptism. Three willing souls were buried with Christ, and rose to walk in newness of life. May they be faithful to prepare for the coming of Christ, that we may then meet with joy.

Sabbath, the 30th, we met to celebrate the ordinances. Some think the road is almost too narrow, yet all want to try and press forward. By this we lose nothing, but gain much every way. If we go back it is certain death. If we press on we can but die; and the prospect is, that by so doing we shall live; live forever with Jesus. This meeting was very solemn. Tears flowed freely. We felt the presence of the Comforter, and were encouraged and strengthened. Three united with the church. This is the second time they have celebrated the ordinances together. Their present number of members is twenty-three. Brethren, you are living in an important place. Many souls may, no doubt, be gained, if you live right. Oh! live near to the Lord! Be in earnest. Let not the candlestick be removed. Let each one help to keep the lamps filled with oil till Jesus comes, then you will be made rich—heirs of the kingdom. Should the Lord grant us to meet again, we must meet with more love, stronger faith, a brighter hope, a richer experience in the things of God. I will try to advance, brethren, by the grace of God. Will you, also, try? I will continue to pray for you, that your faith fail not. I can spare none of you. We want to rejoice together in the kingdom. Let our prayers and spirits ever meet before the mercy-seat. Then shall we also join in the song of praise and glory.

Met again on first-day. Preached on the Laodicean message. House filled. Business meeting p. m. Brethren and sisters paid their s. b. pledges promptly. They have done well in this work. Some are too willing to give. They work out among unbelievers, deny themselves of that which many would call necessities of life, and pay more systematic than many who have large property. It is very desirable, when we meet for worship, that our hearts should be tender, and our minds much and easily wrought upon by God's Holy Spirit. Some pray for this, and yet complain that they are not heard. I have noticed that these sacrificing, self-denying souls are always blest in the meetings. This is the way, brethren, to be blest. Go and do likewise.

Brethren and sisters in this Conference, shall we not try hard this year to cultivate a sacrificing spirit? To be self-denying, and very economical? To look to the treasury of the Lord first, and let that be well sup-

plied? What say you? I will try for one. We need more true laborers here in this Conference. We feel ashamed, before the Lord, of the disorder of accounts and pecuniary affairs last year. But let us prove the Lord this year. May be, when our business shall be found in order, our hearts enlarged, and the treasury well filled, that the Lord will pour upon us a blessing that will make our poor, barren hearts rejoice, and blossom like a rose. May be, then, the Lord of the harvest will send forth more laborers, that will sow with tears and come again rejoicing, bringing their sheaves with them.

June 1-8, visited. 4, went to the Conference at Little Prairie. This continued till June 8. It was the most profitable Conference we ever attended in this State. Brethren J. N. Andrews and Cornell labored faithfully with us, and the Lord blessed them in their efforts. I think the good impressions made on those present will be lasting, and prove a real blessing. May the Lord water the good seed sown, and fruit be brought forth to his glory.

When I came home I found my children well, for which I praise the Lord. I rested and worked some at home till June 17. As I have attended meetings here I have been blessed with the brethren, who are, as ever, true to the cause. June 18, I was suddenly and unexpectedly called away to Little Prairie to preach at the funeral of a young brother, who was taken sick and died. This reminded us forcibly of Bro. Andrews' remarks at the conference, that we would not all meet again in this world. But we thought, then, that this youth would certainly be one of the last ones to be called away. He died rejoicing in hope of immortality. The house was well filled with attentive hearers. The parents and relatives were Norwegians. By their request I spoke part in English, and then in Norwegian. This was a solemn occasion, when many hearts were made tender.

June 20 and 21, we had Quarterly Meeting here at Oakland. We were much blessed. Bro. A. Olson was ordained a local elder, having been unanimously chosen for that office. Two united with the church. First-day we again enjoyed a good meeting, and a young sister was buried with Christ in baptism. May the Lord bless this dear people, and help us all to strive the more earnestly as the end is drawing near.

To-day I start for Poy Sippi, where I will hold meetings a while, as the cause may demand, and my strength reach. I will appoint the Quarterly Meeting to begin Sabbath, July 11. Let brethren who live at a distance come to this meeting, as many as can.

JOHN MATTESON.

Bussysville, Wis., June 24, 1868.

REPORT FROM BRO. CORNELL.

In company with Bro. Andrews I had the privilege of attending the Illinois and Wisconsin, and Iowa State Conferences. It was, to me, a great pleasure to meet so many old friends whom I had not seen for years. I was agreeably surprised at finding so many still steadfast in the faith, and exhibiting such courage in the way. All seemed united in spirit and effort, so far as we could see, and had a mind to work.

When the Tract enterprise, Benevolent Association, and California Mission were introduced, there was a general rush to the stand with pledges and money. At the Conference in Wisconsin the amount pledged was \$600.00, and \$163.00 were paid down. At the Iowa Conference \$422.25 were pledged, and \$158.25 paid. This was a noble response, considering that there was but a small representation in consequence of so many being detained at home with the press of business. The wet weather had hindered the farmers until they were far behind, and could not neglect their work. But, I doubt not, they will gladly embrace the opportunity of adding to their treasure in Heaven by imitating the example of their brethren, and forward their pledges at once for these worthy objects. Now is the time to make a covenant by sacrifice, and secure the blessing promised to the liberal. The doers of the work shall be blessed.

It was truly encouraging to see how many new friends of the cause had been raised up since I had labored in these States. After all the trials by the way,

a goodly number of faithful ones here seem to have the spirit, like Caleb and Joshua, to go through and possess the land.

I was very sorry to part company with Bro. Andrews, after the Iowa Conference. I had expected to go on with him to Minnesota, but imperative duty cut me off from this privilege. I trust I shall profit by the good instruction and example of the servants of God. In accordance with arrangements made at the Iowa State Conference, I joined with Brn. Butler and Kilgore to labor with the Iowa tent. We are now engaged in our first meeting, with very flattering prospects. May the Lord prosper us in the labors of the season.

M. E. CORNELL.

Brighton, Wash. Co., Iowa, June 23.

THE IOWA CONFERENCE.

Our annual gathering at Pilot Grove, June 12, was not as generally attended this year, as upon some occasions in the past. Our Convocation Meetings in the fall are receiving more attention from year to year, for the reason that they are especially devoted to meetings of worship, continue longer, and our people can get away from the cares of home better in that season of the year; besides, many think they cannot leave home and take so much pains more than once a year. So our Conferences are growing less and less in number every year. The transaction of business does not generally interest the people. So, with the exception of delegates sent by the churches, there was not that general attendance that we sometimes have. However, in our meetings for devotion and instruction, there seemed to be a lively interest. We were highly favored by the presence of Brn. Andrews and Cornell, and we hope and expect that their solemn, searching discourses will not soon be forgotten.

Many, no doubt, received new ideas of the straitness of the way, and of the nature of the Christian life. In this time of preparation, when every thing that can be shaken will be shaken, how important that we should have a good foundation. We believe our brethren in this State begin to realize, as never before, the importance of these things.

Many here saw Bro. Andrews for the first time; and while they had been so much interested and instructed by his writings, were glad of the privilege of hearing the word from his mouth; of listening to his solemn, searching testimony. And while he has, for the present, gone to Minnesota to fill his appointments, there is a general desire among the friends of the cause in the State, that he may return and labor through our churches. We should all rejoice much, if it were in the order of God for him to labor with us.

Many of the old friends of Bro. Cornell were thankful for the privilege of seeing him after an absence of years. Many of our Sabbath-keepers owe their conversion to his labors, and were rejoiced to hear his voice again, and above all that he is going to labor with us the coming season. On the whole, we had an excellent Conference. It was remarked by some that it was as good as they ever attended. Our business meetings all passed off in perfect harmony. The financial state of the Conference is satisfactory, and all of us separated, ardently desiring to labor on in the good cause of present truth. We all hope to have a larger attendance at our Convocation Meeting this fall, and expect the presence of Bro. and Sr. White.

The Iowa tent is now pitched at Brighton, Washington Co., a village of about 800 inhabitants. We have already held seven meetings, with a continually increasing interest. From three to five hundred were constantly in attendance. The whole village seems moved by the new things introduced to the notice of the people. There are six churches in the place, but as yet no one has come out in opposition, and the tide seems settling strongly toward the tent. What speaks well for the community is the fact that there is not a single drinking saloon in the place. The people seem kind and hospitable. We think there is a prospect of much good being done.

The P. O. address of Bro. Cornell and myself, for the present, is Brighton, Washington Co., Iowa.

GEO. I. BUTLER.

REPORT FROM BRO. FULLER.

ON looking over my labors in the good cause of late, I think I can report progress. The cause is moving onward in this part of the vineyard.

The second Sabbath and first-day in this month we had a good season in waiting on the Lord, at Lancaster, Erie Co., N. Y. Brn. Loughborough and Bourdeau met with us according to appointment. They came laden with ripe fruit right from the General Conference. Their testimony was meat in due season to all. The Holy Spirit gave utterance as they spoke, and also backed home the word spoken, with power, upon the hearts of those that heard. With joy we met them, but our hearts were made sad as we parted with them, and thought, perhaps we shall meet no more on the shores of time. All joined in asking the Lord to go with them on their journey, and abundantly bless their labors.

Last Sabbath and first-day was our Conference Meeting in Ulysses, Potter Co., Pa. We enjoyed another good season. The Lord gave freedom in preaching the word. All the seats in the house were filled on Sabbath; but not by the same persons that occupied them eleven years ago when I first acknowledged the truth. It was in that same house, but several who were present then are now sleeping in the grave; others have gone to the West; but quite a number who witnessed my first confession of the Advent, Sabbath, and kindred doctrines, were present.

We had a heavenly sitting in Christ Jesus together. The time was all improved in conference meeting.

I spoke twice Sabbath on the immediate, personal coming of Christ, and the necessary preparation for that event. We held an ordinance meeting at Bro. John Lindsay's house in the evening. I think all present could say, as I heard one brother say, "It was a feast of fat things."

First-day morning at 8½ o'clock, met for business, and at 9 our prayer and conference meeting commenced. The Lord gave freedom in prayer and exhortation.

At 10½, I spoke from the words of our Lord found in Matt. xvi, 26: "For what is a man profited if he shall gain the whole world and lose his own soul?" The congregation was so large all could not get into the house, but all listened with good interest. The Lord gave liberty in preaching the word. Two were baptized and added to the church. May God keep this little branch where it can draw nourishment from the vine. Amen.

N. FULLER.

Wellsville, June 22, 1868.

MEETINGS AT WASHINGTON, N. H.

JUNE 9, I came to this place with Bro. and Sr. C. K. Farnsworth, and spent two Sabbaths. I spoke to them several times, we had prayer-meetings, social meetings, an inquiry meeting, baptism, and the ordinances. I felt much encouraged with the result of our meeting, as did the others. The good work which was begun here last winter by the labors of Bro. and Sr. White and Bro. Andrews, is still going on. All those who then started, are still firm in serving the Lord. It is good to see the youth all so faithful in their duties. Those who had felt doubts and opposition with regard to this people, are steadily gaining faith and confidence in the work and drawing nearer to God's people. Bro. and Sr. Mead have gradually but steadily gained in health ever since last winter. I had the privilege of baptizing him with six others. Two expressed a determination to try and take up the cross and follow Christ. Sixteen were added to the church. We raised over \$100 for the California Mission and the Benevolent Association. I thought that this was liberal for this church. If they now carry out their resolutions, and keep humble and press together, and cultivate faith in the work, God's blessing will abide with them. They seemed very dear to me before I left them. Sunday P. M., Bro. Colby brought me to his home at Hillsborough. His wife, though not with us, kindly cared for me. I hope soon to see her serving the Lord.

D. M. CANRIGHT.

AN exchange says that self-made men, like other made men, are sometimes very badly made.

LOOKING FOR THE LORD.

[Bro. SMITH: The following beautiful lines are from
Littell's Living Age. JOSIAH COLLIER.]

COULD Christians watch ten thousand years
Before their Lord himself appears,
Yet as he then shall come at last,
'T were wise through all such ages past,
'T have watched and waited, and have borne
The scoffer's jest, the worldling's scorn.
But those who watch not in the day,
Will surely sleep the night away.

Lord, make me at all hours awake,
And self denied, thy cross to take;
Robbed for thy nuptial feast in white,
With lamp in hand, and burning bright;
Nor lack of precious oil be mine,
When the loud cry, "Arise and shine!"
Proclaims the Lamb in bridal state,
And when preparing is too late.

CONVERSATIONS, AND THE THOUGHTS
SUGGESTED.

"WELL, we had an excellent testimony to-day, did we not?" "Oh! yes, it was good; but if you had heard it continually for three months, it would be an old thing." The words came from one, who, to all appearance, was conforming to the instructions, and, to all appearance, with cheerfulness. But the words conveyed a feeling of weariness at continually hearing the testimony borne. As much as to say, I have complied with it; why should I be interested in hearing it? It suggested a train of thought something like this: Now these were the words of the Lord we have heard to-day; no doubt. Paul speaks of a class who are to be destroyed "because they received not the love of the truth that they might be saved." If we have received this love, will we be wearied with hearing it constantly? Why, it is the word of our Lord. Did not the reply betray a lurking feeling in the heart of ill-will toward the words of the Lord, unknown by the speaker, yet more dangerous because unknown? Will he that has received this love of the truth tire of it by its repetition? Nay, verily. I have seen one, an aged brother, who, I thought, had received the love of the truth. And I have noted his manner while listening to a sermon on the Signs of the Times, the Saints' Inheritance, &c., subjects he had heard time and again for twenty odd years; yet the way he expressed his satisfaction, by nodding his head, by his hearty amens, by the tearful eye, showed him not tired of it yet. And then, after meeting, as he greeted his brethren, the way he spoke of the points brought out, showed his heart's love was there. What if he had heard it till he could repeat every argument by heart, it was still the word of his Lord, and he loved it. It was saving him. And then, perhaps, he thought of the many to whom it was new, whose hearts needed to be warmed by it, and an anxious, loving hope that they would receive the love of it and be saved, added to his joy. Yes, it is truth; it is the Lord's word; it cannot be overturned; it is food for my soul, I have lived by it for twenty years. I love to hear it still, would be his answer to your inquiry. I read of those who tremble at his word, who will be saved by it; who live "by every word that proceedeth out of the mouth of God." I read of blessings for them. But where are the blessings promised to those who tire of hearing it? God grant that we may all receive the love of it, filling our hearts, yea, making daily bread of it, that we may be saved by it.

Heard it every day for six months! Praise the Lord, then, and not be as those of whom it is said, "But the word of the Lord was unto them precept upon precept; precept upon precept; line upon line; line upon line; here a little, and there a little; that they might go and fall backwards, and be broken, and snared and taken."

Every day for six months! Then if we fail, he will be free. He can say of us, "I sent unto them by my servants the prophets, rising up early and sending; but ye would not hear, saith the Lord."

What if we have heard, continually even? We are a forgetful people. The heart needs *establishing* in the present truth. What if we have conformed to the letter? Think of the many who have not heard, who

are just hearing, who do not yet understand fully. Be unselfish; rejoice that the Lord, the good Shepherd, seeks all the lost sheep, and remember also that the principle is established that even pure minds need stirring up "by way of remembrance."

"Oh! may these heavenly counsels be
My ever dear delight;
And still new beauties may I see,
And still increasing light.

"Divine Instructor, gracious Lord,
Be thou forever near.
Teach me to love thy sacred word,
And view my Saviour there.

"Thus may thy word be dearer still,
And studied more each day;
And as it richly dwells within,
Thyself in it display."

H. C. MILLER.

WE ARE NEAR A CHANGE.

CAMPBELL, in his debate with Owen, to prove the certainty of the fulfillment of the prophecies relating to the final termination of man's present existence, says:

"What, now, if we should attempt to prove *arithmetically* the certainty of the prophecies concerning the final consummation of all things? The expectation of christendom is notorious. It is this: that sometime soon, perhaps in the present century, a new order of things, in the political and religious relations of society, will commence. That it will pervade the whole human family; that after its full introduction it will continue a thousand years; and that soon after its completion the present state of things will terminate, and the multiplication of human beings cease forever.

"Without going minutely into the details, such is the general expectation of christendom, built upon those writings called prophecies. Well, now, should we prove, by arithmetical calculation, the certainty of such conclusions relative to the final consummation, what will the skeptics say? I do not know whether they have ever been tested on this point. We shall hear Mr. Owen when I submit the problem. The premises or data are these: The present population of the earth is estimated, say, *one thousand millions*. Now I will leave it to them to furnish a data, or to state what the population was two, three, or four thousand years ago. They may even furnish me data from the census of any nation of Europe for two, three, four, or five hundred years back. It will give the same result. We shall take the Bible data until they furnish another. But I again repeat, the population of any country, or of the earth, two, three, or five hundred years ago, will give the same result. According to the Bible data, the whole human family, about four thousand years ago, was composed of *eight individuals*, four males and four females. And to keep our calculation in whole numbers we shall evacuate Europe and America of all their population, and place them in Asia and Africa, with the population there, which will fill that half of the earth as full of human beings as can subsist upon its surface. We have now got, say, the half of our globe empty, and the other half full. Now the question is, If *eight persons*, in *four thousand years*, fill the *one half* of the earth as full as it can subsist, how long will *one thousand millions* be in filling the other half? If in despite of wars, famines, pestilences, and all the waste of human life, under the corruptions of the last four thousand years, such has been the increase of human beings, what would be the *ratio of increase* were all these to cease, and peace, health, and competence to be the order of the day for one thousand years? Why, my friends, there would not be one half acre of land and water upon the face of the globe, for every human being which would live at the completion of the millennium, or seven-thousandth year from the creation; what I contemplate from these oracles to be about the end of the present state of human existence. Either, then, some desolation must empty the earth of its inhabitants, or the human race must be extinguished. Logic and arithmetic compel us to the former conclusion; but when we add logic and arithmetic to the prophecies, we are compelled to embrace the latter. I think no prophecy ever admitted of so certain a calcu-

lation, or so exact and definite a computation; in fact, no other oracle in the annals of the world is proved by arithmetic so inevitably and unanswerably as I conceive this to be."—*Debate with Owen*. pp. 105, 106.

The great change, he thought, would be wrought "sometime soon, perhaps in the present century." About forty years have passed since these words were uttered, and the evidences of a mighty change have been increasing. True, we are on the verge of a revolution, such as the world has never seen. But it is not to usher in a reign of peace and prosperity, as some fondly claim. We may know something of the future by the history of the past; and what is revealed by prophecy concerning it we may rely upon. The history of the past teaches the degeneracy of the race, and from the present aspect of the nations who can think it possible that the clay and iron kingdoms of the earth will soon unite in carrying out the principles advocated by the lowly Nazarene?

Prophecy is explicit in showing how far the world will be, at the coming of the "Just One," from the path of holiness. The great change we may soon expect is the destruction of the nations, and the resurrection of the righteous dead. Soon the millions who have died in the Lord will hear the voice of the Son of Man, and come forth to wear conquerors' crowns, and be with those who abide his coming, received into those everlasting mansions in Heaven. This is the change soon to take place. That it is near is not only proved by the mathematical demonstration used by Mr. Campbell, but by numerous mathematical calculations, and chains of prophecy which are sure.

Attached to the idea that at the end of the seven-thousandth year there would not be half an acre of land and water to each individual, is this: As there is but one-fourth of the surface of the earth land, there would only be about four rods square of land for each person, and a vast amount of this made up of barren deserts, swamps, mountain ranges, and desolate frigid regions.

We look for a reign of peace soon to begin, and we have a vast amount of evidence to confirm us in the present truth. Let us examine these evidences and grow stronger in faith, and by our works show that we are expecting the coming of our Lord.

B. F. MERRITT.

CONFESSIONS.

TO THE READERS OF THE REVIEW: For some time past I have felt a great lack of freedom, and knew not the reason why; but I thank and praise the Lord, that in his kindness and mercy, he has shown me my errors in the past; and I wish to humbly acknowledge, and heartily repent of them, and so live in future, that as far as possible I may counteract the influence I cast on the wrong side while laboring in the REVIEW Office.

I felt an interest that the work should be done well, and at times enjoyed a measure of the Spirit of God; but I deeply regret that so much of the time while there, I was unconsecrated and did not realize the solemnity of the work in which we were engaged. And to quite an extent, pride and selfishness were manifested in my life. These things had an influence over the young people of the Battle Creek church, and others who visited this place, which has caused a stumbling block to some. May the Lord forgive me, and help me to work in earnest that the blood of souls may not be found on my garments. I am trying to humble myself before God, and shall not be satisfied until I enjoy free and full salvation, and I hope yet to be the means of winning some souls to Christ, that it may be said to me in the great day of accounts, "Well done." ASENATH M. KILGORE.

Battle Creek, June 15, 1868.

DEAR BROTHERS AND SISTERS: Of late I have been led by the reproving Spirit of God to closely search my heart, and am somewhat alarmed at the sight which I there behold. I find pride, selfishness, and love of the world, among the most prominent sins which I have long cherished.

I believe that for the cause of truth, and for my own

soul's sake, I should not only make a frank public confession of my past unfaithfulness, and lack of consecration, but that I should seek to make speedy amendment, and if possible redeem a portion of the precious time spent in thus foolishly seeking the pleasures of the world.

I realize that it is no small thing to dishonor the cause of Christ, and to lower the standard of Christian piety in the minds of some, and bring sadness to the hearts of many who prize his cause as they do their lives.

Oh! may my humiliation be acceptable in the sight of Him, who cannot look upon sin with the least degree of allowance. May Heaven pardon all my past heart-wanderings. May I receive the forgiveness of all, who, through my past indifference, have been led to place less value upon the teachings of our dear Redeemer. And may I, though unworthy, still receive the prayers of those who have interested themselves in my soul's salvation.

Yours, seeking for humility,

HANNAH L. SMITH.

Battle Creek, June 15, 1868.

DEAR BROTHERS AND SISTERS: It is with feelings of deep humility and contrition before God, that I wish to acknowledge my wanderings from him, and renew my covenant with you to seek and serve him more faithfully.

While professing to be a follower of the meek and lowly Saviour, I have indulged in pride, selfishness, and the love of this world, instead of imitating the humble example of him who, when upon earth, pleased not himself, but went about doing good. I have not been suitably impressed with the exalted character of the great work in which the whole energies of my being should have been engaged, and have been blinded and buffeted by the enemy, not heeding the counsel of the faithful and true Witness, but continually growing indifferent in the cause which I have professed to love. I have not realized the value of precious souls, and made earnest and untiring efforts to win them to the truth, but have suffered my influence to scatter abroad, instead of gathering with Christ. My interest in music, and pleasures and amusements of a worldly character, have eclipsed my love for sacred things and the infinite value of eternal life.

I freely acknowledge my past errors, and hope to be forgiven of God and his dear people, resolving that my future life shall be unmistakable evidence of my sincerity. And I would not be unmindful of the long-suffering and forbearance of my kind heavenly Father in revealing these wrongs to me, and permitting me to embrace the present opportunity of consecrating myself anew to his service.

I know that the pleasures of this world can afford no lasting satisfaction or enjoyment, that they are all soon to pass away. How much better, then, to suffer a little now for Jesus, and hereafter reap a rich reward which shall be eternal.

To my dear young friends I would say, Do not follow my unworthy example. Shun the fleeting pleasures and vain allurements of this world, but seek, oh! seek the enduring riches—eternal life in the kingdom of God. And oh! if we can, by humility and sacrifice, at last gain admittance into the pearly gates of that beautiful city, and see one soul saved through our own personal endeavors, shall we not be repaid a thousand fold for all that we may have endured of privation and self-denial? Heaven will be cheap enough, at whatever cost it is obtained.

The language of my heart is,

"Nearer my God to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me."

I know that with me the great lesson of life is but just begun; that I have an experience to gain, which will cost perseverance and a continued warfare with my spiritual foes. I desire, like Mary of old, to sit at the feet of Jesus, and learn of him who was meek and lowly of heart, that I may serve him acceptably here, and finally reign with him above.

Yours, striving to be faithful,

MARY L. SMITH.

Battle Creek, June 15, 1868.

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 Sr. Newman.

DEAR BROTHERS AND SISTERS: It is nearly four years since the light of present truth shone on my pathway. I was then a member of the Methodist church, and had been trying to serve the Lord; but, ever since I gave my heart to the Saviour, loved to be in the society of those who truly loved God. Not many did I find, however, who loved to talk of Jesus, and the necessary work to be accomplished in our hearts to prepare us for a place in his kingdom. I tried to follow the teachings of God's word as far as I saw its requirements. In many things, I saw I was to be different from the world. At first I thought I would not be obliged to change my dress in the least. I reasoned thus: I never have worn gay clothing, and I dress plainer now than many members of the church; as for the wearing of gold I don't know that I had ever thought anything about its being wrong, until I saw that the word of God did not approve of it, when I quickly laid it aside with some other things which were not becoming for a Christian to wear. For doing this many thought I was very foolish, indeed. Some said that Methodists used to dress plain, but had learned better now, and dressed like other people. Oh! how much I wished I had lived when they were a devoted people—when they were willing to lead self-denying lives, and trying to walk in the footsteps of Jesus; and I hoped the time would come when they would become more as they once were. I thought I would be willing to be numbered with them, even if they were a poor, despised company; and thought I would be willing to bear anything for the sake of Jesus. I had heard of Seventh-day Adventists, for I had a brother in Michigan who had been keeping the Sabbath for several years, and he used to speak of present truth in some of his letters. Once, in particular, he wrote me quite a lengthy letter about these things, and I hardly knew what to say to him. I thought, however, that it would not be duty for me to keep the seventh day, living, as I was, among those who professed to keep the first day. But when I heard these precious truths presented by some of God's faithful ministers, I felt the importance of obeying—could find no excuse, and did not wish for any; thought I had found the people I had longed to be with, and I did count the truth dearer than all things else. The truth, I can say, I have loved; and the truth is all that has kept me from that day to this. I have not been faithful as I should have been; have been living considerable of the time with those who have not regarded the testimony of Jesus, and have not been walking in his footsteps. I have had some trials; none, however, but what I might have endured if I only had trusted the Lord as I should, believing that everything would work together for my good and his glory. I had almost forgotten that a reward was offered to those who endured unto the end; thought I tried to endure, but failed to believe and hope in God as I should. If any who read these lines are cast down, tried, and tempted, let me entreat you to hold on to the promises of God. "Cast not away therefore your confidence which hath great recompense of reward." If we have departed from God, the promise is that if we will return unto him he will return unto us, and heal all of our backslidings. I am trying to return unto him. I trust he forgives. My faith is increasing in his word, and I feel the comforting influence of his Spirit. Never should we doubt the Lord; though all around seems dark and discouraging, we should believe him, and then in him we shall find comfort and peace that passeth understanding. I desire to walk in the humble path in which the Lord would have me, and to do the appropriate work assigned me. I see that each of us need an experience in the things of God for ourselves; we must stand or fall for ourselves. This is close work, getting ready

for the Judgment, but I want the necessary preparation of heart to enable me to stand. I do not mean, with the help of the Lord, that another shall take my crown; I want to wear it myself. Pray for me.

MAGGIE A. NEWMAN.

Victor, N. Y., May 17, 1868.

From Sr. Lewis.

THIS morning my mind seems to wander abroad, even to those that I never saw, the lonely ones that I have heard from in the REVIEW. If I could say one word to encourage others as I have been encouraged, I would gladly do it. Oh! how much we need help! When it is but little for me, and I must say I find a sweeter spirit with those who keep the seventh day, than with any other professing Christians; I love to be among them. Although I do not yet see all they do, yet I do believe they are following Bible doctrine that seems very precious to me, and I feel that I am on safe ground while consulting with them on religious things. I commenced last March to keep the seventh-day Sabbath; every day I feel more and more that God requires it. My greatest anxiety now is, how I shall best glorify God, especially with the loved ones at home. When I tell you that I am alone in these things, you will know how to pray for me. As a wife and mother I often ask, Who is sufficient for these things?

I have been trying to follow Jesus in the narrow way since I was eleven years old. I have had very many blessed seasons in this good way, but I feel that I have something to do besides getting happy, and shouting glory to God! I do praise him for what he is doing for me. Oh! what a precious work is God's work! By his grace I will try to hold on by faith.

Yours striving to overcome.

E. M. LEWIS.

Washington Co., N. Y.

From Bro. Collier.

DEAR BROTHERS AND SISTERS: It is now eleven months since I made a start to keep the Lord's Sabbath, and I never enjoyed so great peace of mind as I do now. I always wanted to be honest. I belonged to the German Reformed church. I knew I was not keeping the seventh day; but thought, as many others do, that it made no difference what day I kept. Bro. Phillips, of McConnel's Grove, gave me a number of tracts to read, and then I went to searching the Scriptures, and the Lord opened my eyes, for which I bless his name, and I saw that I had been breaking one of his commandments all my days. Oh! what a cross it was then to come out from the world; but the Lord gave me grace, and I did come out and make a new start for the kingdom. I never did believe in the trinity, nor that sprinkling and pouring were baptism; and I could hardly believe that my Heavenly Father would keep some of his creatures alive in a lake of fire forever and ever, though they were disobedient. I am now fully persuaded that he will not. I am now living in a neighborhood where there are no others of like faith. I receive the ADVENT REVIEW from Battle Creek, through the kindness of the brethren and sisters at McConnel's Grove. May the Lord bless them. I love the REVIEW. It is the best paper I can get. I try to read it all through each Sabbath. I am determined, by the grace of the Lord, to overcome all sin; and I entreat of you all to strive earnestly for that inheritance in the earth made new. We are looking for the coming of our Lord and Saviour. May none turn back into sin and folly, is my prayer.

Stephenson Co., Ill.

JOSIAH COLLIER.

SR. MARY HAYES writes from Eaton Co.: I am still keeping the Sabbath, and am trying to do as well as I can; but I do not enjoy that comfort in religion that I once did. I feel the need of Christian friends, and their counsel, advice, and pity, in my trials and afflictions.

I ask the prayers of all, that I may be saved in the new earth.

HE who says what he likes, often hears what he does not like.

The Review and Herald.

Battle Creek, Mich., Third-day, June 30, 1868.

NOVEL READING.

NOVEL readers, don't skip this paragraph; it is for you. In a volume by T. S. Arthur, entitled, "Advice to Young Ladies," we find the following excellent remarks upon this crying evil of the age:

"Few of the popular novels of the day are fit to go into the hands of a young and imaginative girl. Apart from the false views of life which they present, and the false philosophy which they too often inculcate, they lift an inexperienced reader entirely above the real, from whence she has too little inclination to come down; and whenever she does come down, she is unhappy because she finds none of the ideal perfections around her, with which her imagination has become filled, but is forever coming into rude contact with something that shocks her over-refined sensibilities. Her own condition in life she will be in great danger of contrasting with that of some favorite heroine of romance. If she do this, she will be almost sure to make herself miserable. A young lady who indulges in novel-reading, never becomes a woman of true intelligence. She may be able to converse fluently, and to make herself at times, a very agreeable companion, even to those who are greatly her superiors; but she has no strength of intellect, nor has she right views of life."

This language is not the excited and blind denunciation of passion. It is cool, calm, rational. It points out the evil, and tells why it is an evil. And it must commend itself to the sober judgment even of those addicted to this evil habit, if their minds have not become so perverted by it as to render them incapable of appreciating sound reason. We call particular attention to the closing sentence. It is equally applicable to both sexes. To make fiction their food destroys their strength of intellect, and gives them wrong views of life. Are you willing to be thus stultified and perverted? If you are, go on in this senseless and pernicious course; if you are not, banish the poisonous trash from your company and your houses. Why will you destroy yourselves? Why burlesque this life by misusing its fairest opportunities, while at the same time you are cutting off your prospect for the eternal glories of that which is to come?

STRANGE POSITIONS ON LAW.

Not long since I heard Eld. Roe, a preacher and editor, of the Disciple order, of Buchanan, Mich., deliver a sermon against the Sabbath of the Lord, and his law. He affirmed that the laws and means of pardon were all different under the different dispensations—that all the laws given before the advent of Christ were peculiar to that dispensation, with which we, in this dispensation, have nothing to do. Especially was he outspoken against considering the ten commandments *the law*, or, as to be regarded by us; and strongly emphasized the declaration that we have "a new law of pardon" introduced by the gospel, and to this we are to look, and not to the law given to Israel.

Of all the weak positions on law taken by those who oppose the Lord's holy Sabbath, this seems the weakest, not having even the poor merit of plausibility. If the "law of pardon" is the only law we have now, what is its use or necessity? Does the "law of pardon" condemn anybody? and if so, does it justify also? Alexander Campbell pronounced it an impossibility that any one should be justified by the same law that condemned him, and this must be indorsed by every one who regards the true nature and use of laws. But according to the above position there is "justification by law," which is a legal absurdity. Any one can readily see that if there is no law back of "the law of pardon," there is no need of pardon, because there can be no condemnation. Paul says, "By the law is the knowledge of sin," but justification is through faith in Christ. The law condemns—the gospel justifies. But if there is no law underlying the gospel, there can be no condemnation, for "where no law is, there is no transgression," and if no condemnation, there can be no necessity for a means of justification; then, of course the offer of pardon is a nullity. Hence it is that the apostle teaches "repentance toward God," whose law

we have transgressed, "and faith toward the Lord Jesus Christ," through whom we obtain pardon and remission. With this the whole Scripture is in harmony, both the Old and New Testaments.

Another strange declaration was put forth by him, to wit., "A man may be a murderer, and a thief, and still keep this law!" referring to the ten commandments. We have heard other speakers say that that law only took cognizance of outward acts, and therefore love was not inculcated by it. Let us examine this.

In that law the Lord speaks thus: "visiting the iniquity of the fathers upon the children to the third and fourth generation of them that *hate me*; and showing mercy unto thousands of them that *love me*, and *keep my commandments*." Iniquity is lawlessness or law-breaking; so breaking the law is coupled with hatred, while love goes with the keeping of the commandments. Hence the words of the Saviour showing that "all the law" hangs on love; also the words of the apostle, "This is the love of God, that we keep his commandments." All these expressions confirm the fact stated by Paul: The carnal mind is *enmity against God*, for it is *not subject to the law of God*."

But the objectors have sought to evade this by saying, Though it recognizes love to God, it does not enforce love to man. Now the Apostle John expressly says that we cannot love God unless we love our brother also. Therefore the Saviour divides the *love* upon which the law hangs into two parts: love to God and love to man. This is a very reasonable division, for the commandments show our duty to both our Creator and our fellow-creature.

But the method taken to show the superiority of "the law of the new covenant," over that given by God at Mt. Sinai, destroys the whole ground and claims of the objector. Thus the speaker said: "Christ informs us that adultery may be committed by the desire of the heart; and John shows that hatred is murder." Under what circumstances did Christ impart this information? It was just after he had enforced the authority of his Father's law, and said he did not come to destroy it; therefore, his declaration is not the giving of a new law, but sanctioning and commenting upon an old one. Now let us examine the claims and extent of the law in the light of these expressions, and see how far they go. Thus, the law says, "Thou shalt not commit adultery;" Jesus says adultery is committed by impure desire; therefore the law forbids impure desire. Again, John says hatred is murder: the law forbids murder; therefore the law forbids hatred. Examining the law in this manner, at once reasonable and Scriptural, we are prepared to understand and fully adopt the language of Paul: "For we know that the law is spiritual;" and, being so, it is indeed "a discerner of the thoughts and intents of the heart."

It may appear singular that different individuals or classes see so differently in regard to the nature and claims of the same law; but whatever objections may be urged against it, we are content to believe with David that it "is perfect," and "exceeding broad;" and with Paul, that it is "holy, and just, and good," and "spiritual" and with Solomon, that it contains "the whole duty of man;" and with our Saviour, that it must be kept if we would "enter into life." And still we pray in the language of inspired devotion, "Open thou mine eyes, that I may behold wondrous things out of thy law!"

J. H. W.

ANSWERS TO QUESTIONS.

"Is it right for a Sabbath-keeper to make coffins for any one on the Sabbath?"

D. W. M.

We think there may be circumstances under which it will be right to make coffins; but these are exceptional. We have known coffin-makers to rest the whole Sabbath, and yet accommodate their orders, by working nights and first-days. Therefore we think that under ordinary circumstances it is unnecessary to work on coffins on the Sabbath; and if *unnecessary* it is of course *wrong*.

"Does not Rev. xxii, 12, to give unto every man according as his work shall be, disprove the idea of two resurrections?"

W. P. F.

The fact of two resurrections is stated in plain terms, and therefore cannot be set aside by our construction of other passages. We do not see how any one can harmonize the Scriptures and make the expression "every man" in the above text refer to all the wicked in their graves at the time of the second advent. Vague and indefinite ideas of the Judgment, and of the second coming of Christ, have placed wrong constructions on this and other passages, such as Matt. xxv. We know that these terms, all men, every man, are sometimes limited, as in John vi, 45; therefore we should sooner limit them in other passages than to make confusion, or set aside positive declarations where no limitations are specified or seem admissible.

To J. E. W. By turning to the article, Vol. xxxi, No. 12, you will see that Bro. Andrews cites to "Eph. iv, 8, margin," (9 by mistake) as evidence that those resurrected at the Saviour's resurrection ascended with him. On this verse, it is true, there is a diversity of opinion; yet some authorities favor this construction, and it is used accordingly. See also Spiritual Gifts, Vol. 1, p. 78.

To J. R. G. There are certain data by which it is easy to arrive at the measurement of a prophetic "time."

1st. The Jewish reckoning of 12 months, 30 days to the month, fixes it to 360. See Scott, Clarke, &c., on Dan. vii, 25. It is true the Jews had time intercalated in their year (as we have, in "leap year") but intercalaries are *never* counted in computing periods. 2d. We find, on examining those prophetic events so clearly marked as to be unmistakable, with which prophetic periods are connected, that *round numbers* are only given. 3d. The expressions in Rev. xii and xiii, compared with Daniel, show that "a time, times and a half," are equivalent to 1260 days, or forty-two months; but if, as you assume, "a time" be 365 days and a fraction, we would be pleased to have you harmonize the above scriptures—we cannot.

To L. M. Philosophers, in giving the "properties of matter," give only such as apply to inorganic or dead matter, and never refer to organized or living matter. Here we find facts "not dreamed of in their philosophy." Can they give us "the properties of spirit?" And if they could once classify and arrange the properties of matter and spirit, to which class would they refer the volitions, emotions, and affections of the lower animals? Those who would evade the plain testimony of the Bible by raising questions of "false science," only run into greater difficulties.

"Whom do the pronouns 'I' and 'my' personate in verses 25, 26, 27, of Acts ii? also the pronoun 'me' in verse 28? Does soul either in the 27th or 31st verse mean the same as though translated Son?"

J. S.

The pronouns, I and my, personate Jesus Christ, as the Apostle declares he is the subject of the prophecy. It certainly would not make sense to translate soul, "Son," yet the idea is doubtless that of personality as in the other verses. Probably this question refers to the supposed difficulty relating to identity in the use of the possessive pronouns. Thus, in a late work on Spiritualism by Dr. Randolph, is this expression, "We universally speak of *my body*, because we instinctively know that the body is not us." And we once heard a learned Baptist Elder commenting on 2 Pet. i, 14, say that Peter's expression, "*my tabernacle*," referring to his body, proved that the body was not Peter, but the tabernacle or body was something *possessed by Peter*, to be put off without interfering with his existence or identity. This may seem plausible, but it is mere sophistry. We as "universally" use the expression "*my soul*" as "*my body*." Does this also show that we "instinctively know" that the soul is not us, but something *possessed by us*? Peter also, in the same connection, verse 15, says "my decease." Now if the expression "*my body*" proves that the person or soul is something distinct from the body, then the expression "*my decease*," proves that the death is of that person or entity in distinction from the body. But let us apply this popular method of criticism to another scripture. Paul says, 1 Thess. v, 23, "And I pray God *your* whole spirit, and soul, and body, be preserved," &c. According to the above-noticed method of interpretation the possessive pronoun "*your*" person-

ates those who possess spirits, souls, and bodies, and all in distinction from their own personalities! Who, or what, then, does "your" personate? The truth is that the pronouns represent the *entire man, person, or living being*, and this, with perfect propriety, is said to possess any, or all, of its parts. J. H. W.

GREENVILLE.

In answer to letters daily received making inquiries as to Greenville, I would here state, that this village is twenty miles north of Ionia, (a station on the Detroit and Milwaukee railroad,) of nearly 2000 inhabitants. At the south, east, and west, of Greenville, are as fine farming lands as are to be found in Michigan. At the north are the pine forests, furnishing a vast amount, and good quality, of lumber. Both on the north and south of the village are good water-powers, about one mile apart, each sufficient to run a flour-mill, saw-mill, shingle and lath machines. Between these on the river, are several steam mills. There are two foundries, a door and sash factory, woolen factory, and all, or nearly all, the branches of business and trades carried on in this village common to the villages and small cities of Michigan.

Improved farms from one to five miles from Greenville range from \$40 to \$60 per acre, according to distance from the village, value of the soil, and the amount of improvements made. There is no better fruit country than this, excepting it is sometimes too severe in winter for peaches and grapes.

Mechanics get about the same wages here as in other portions of the State. If there be a difference it is in favor of Greenville. Rent is high. Building lots are rising in price. These are common to rapidly-growing villages. Lumber is comparatively cheap, while other building materials are about the same as at any point of equal distance from Detroit. Wood, at present, is worth but a trifle more than the expense of chopping and drawing a mile. All manner of provisions and groceries about the same as in other portions of the State.

Carpenters can find ready employment. And I know not why blacksmiths, wheelwrights, tailors, shoemakers, coopers, painters, &c., &c., might not do as well, but of the chances for these, I cannot speak definitely. This village will probably do as well as others of the same size in the State.

The church is small, numbering less than forty, and more than one half of these are children, and poor persons who need help, instead of helping others. The place of worship is a neat and commodious house two miles east of the village. The church is weak, containing scarcely a real, laboring, burden-bearer. A change is taking place in the church, and we hope to see better days in this respect. We wish to have it distinctly understood, that it will be expected of those who come to Greenville that they be working hands in the cause. There is enough to do here, and we want help. Come not to Greenville to be helped. But you who have but little that you can do in your present locality, we would like to have come and help us.

If you come before visiting the place to learn for yourselves, you must come on your own responsibility. Brn. Cyphers and Towle from Maine came to see the place, and are settling here. It is not proper that statements relative to the place should be so definite and urgent as to induce persons to rapidly come to this vicinity, to be disappointed. You who desire to come to Greenville, go to the Lord with the matter, and move cautiously and upon your own responsibility in the fear of God. JAMES WHITE.

Greenville, June 18, 1868.

BOOKS TO THE POOR.

THE object of raising a Book and Tract Fund was that certain important books and tracts might be at once put into the hands of those who have not ready cash.

It was not the object of those who took hold of this matter, to furnish all the books for sale at the Review Office to such persons. The books, &c., considered important to all such, are Spiritual Gifts, How to Live, Appeal to Mothers, Appeal to Youth, Sabbath Read-

ings, for youth and children, and the two large Charts, with key of explanation of the one which illustrates the prophecies.

I do not wish to trust books to any one. Neither is it the design of the Association to trust out small lots here and there. Experience proves that this is not the best course. Those, however, who are anxious to obtain the above-named books and Charts, and have not the ready cash to pay for them, can receive them by forwarding 50 cents to J. M. Aldrich, Battle Creek, Mich., to pay postage.

The wholesale price of these books will be charged to the Book Fund. All persons who thus receive them, will be invited to pay for them at some future time, should they find themselves able to spare the amount. Those who choose to do so, can send their orders to me at Greenville, Montcalm Co., Mich. Give your name, Post Office, County, and State, in plain writing.

M. A. Packard, Weathersfield Run, sends for a package, but gives no State. I cannot send the books till I know where to send them.

JAMES WHITE.

NEW SHOREHAM, R. I., IN 1843.

A GREATER part of the surface of the Island of New Shoreham is made up of a succession of hills and valleys, so that to get from one point to another, one must constantly go up hill and down. The hills are not large, but numerous. In the winter of 1843, the ground was for several weeks covered with snow and ice; and so slippery a time was never known on the island before or since.

It was during this slippery time that the message of the hour of God's judgment came, was proclaimed. So deeply were these people interested in this warning message that they all turned out, with scarcely an exception; and night after night, for many weeks, they listened with eager attention to hear the prophetic word unfolded. But what was most remarkable, not an individual, old or young, received any injury from slipping or falling. This brings to mind the words of the Psalmist, "For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Psalm xci, 11, 12. The islanders thought at the time, that they were especially protected by the providence of God. Those who have continued in their first love, think so still.

Another remarkable incident connected with the advent proclamation in 1843, was its effect on the religious portion of community. In the minutes of the last association of the Baptists previous to 1843, the membership of the church at New Shoreham was given at 468. At the time of that proclamation, a church-meeting was called, and a resolution passed to the effect that all who would not at a certain time come to the church-meeting and acknowledge themselves at fault in going to hear the Advent preaching, should be no longer considered members. The minutes of the next session of the association showed a membership of just 231; so equally were professed Christians divided at that time. Some of those who were then cast off, have since returned to their allegiance; but a majority have backslidden altogether; while a few have followed up the truth, embraced the third message, and seem bound to see the end of the Christian race. But no permanent prosperity has ever followed the church that then fought against the advancing light of truth. J. S. MILLER.

New Shoreham, R. I., June 18.

VISIT TO NEW SHOREHAM.

It has recently been my privilege to spend a few days on this island of the sea. On sixth-day, June 5, after a voyage in an open boat on the ocean for four hours, the greater part of which time I was afflicted with severe seasickness, I arrived at the landing, and a few minutes later found me lying on the lounge at the hospitable home of Bro. Dodge. Found Bro. D.'s family all in good health, and striving to go through to Mount Zion.

The meeting on Sabbath morning was at the house of Bro. Dodge. It being stormy, there were but few

in. There was less life in this meeting than I had hoped to see, and much less than I have often seen in meetings on the island; but those who did take part, expressed a determination to persevere to the end. The brethren were feeling a little discouraged on account of the protracted illness of Bro. Steadman, the elder of the church. He has been unable to attend meeting for several weeks.

During the following week, I visited the families of all the brethren, and endeavored to encourage them what I could.

On Sabbath, the 13th, met with the brethren again, at the house of Bro. Steadman. This was a very pleasant day, and nearly all the brethren and sisters were present. In this meeting, the good Spirit of the Lord rested down upon us abundantly. Every member of the church present bore testimony; some of them for the first time in a number of months. This meeting lasted two hours, and after a short intermission, we again assembled and celebrated the Lord's supper, which was a season of much profit to all. Bro. Steadman expressed himself as doubly thankful for this privilege, as he had entertained fears that he would never again be able to serve them in the capacity of an elder.

The brethren are looking forward with interest to the Monthly Meeting to be held there on the third Sabbath and first-day in August, notice of which will be given through the REVIEW at the proper time, with directions about the route, &c. It is hoped the brethren from abroad will be willing to make a sacrifice in order to attend this meeting.

Our island brethren are trying to hold on, to see the end of the race; but they are sadly behind in the health reform. This is owing to two causes: first, they do not fully understand what the health reform is; and second, they do not see the connection it has with the time of trouble that is just in the future. If some thorough-going, well-informed health reformer could give them a course of lectures on health during the coming winter, I think the labor would be well expended. J. S. MILLER.

TOBACCO.

WHEN Paul to Athens bore salvation's word,
We're told his spirit was within him stirred,
Seeing that city wholly given o'er
To idol worship. Altars, by the score,
Were smoking round him, on the Attic plain,
Where goats and heifers were as victims slain;
But to no demon did those victims bleed,
So foul, as is this foully-worshiped weed.
To this the votary sacrifices wealth,
His mind's composure, and his body's health,
His ruddy cheek, a conscience free from pain,
A steady nerve, the vigor of his brain,
The consciousness that he is not a slave,
And years that might have rolled between him
and his grave.

—John Pierpont.

Faith and Works Illustrated.

I ONCE heard the following beautiful illustration of faith and works: A ferryman had painted in large letters, on one of his oars, "Faith," and on the other, "Works." When asked what that was for, he answered by putting one oar, "Faith," in the boat and then rowing hard with the other, "Works." The effect was to turn the boat round and round without getting ahead any. Then he put "Works" in the boat and rowed with "Faith" alone. The effect was just the same; the boat turned round and round, but did not advance any. He then put both oars, "Faith" and "Works," into the water, one on each side, and pulled on them equally. The result was that the boat advanced rapidly straight ahead. "So," said the ferryman, "it is in serving God, we must use both faith and works united. Either one alone is useless."

This beautifully illustrates an important fact. Some cry, "Faith, faith," and make little account of works; with others it is all works with little or no faith. The true Christian has them both equally united.

D. M. CANRIGHT.

Washington, N. H.

PRESUMPTION abuses Christ; despair refuses him.

BLESSED ARE THEY THAT MOURN,

OH! DEEM not they are blest alone,
Whose lives a peaceful tenor keep:
The Power who pities man, has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide, an evening guest,
But joy shall come with early light.

And thou, who o'er thy friend's low bier
Sheddest the bitter drops like rain,
Hope that a brighter, happier sphere
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny,
Though with a pierced and broken heart,
And spurned of men, he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear,
And Heaven's long age of bliss shall pay
For all his children suffer here.

—W. C. Bryant.

Things in Tennessee.

It is often charged that letter writers magnify the troubles in the South. The following from a Nashville paper is probably reliable, and what is taking place in Tennessee, is also in Georgia, and other States. "Is it peace?"

Tennessee Ku-Klux Klan.—The Outrages in Marshall County.—The Negro Whippers and Schoolmaster Hunters on the Rampage.—Lawlessness of the Ku-Klux.

From the Nashville Press and Times, June 20.

We refrained from making any lengthy statement of the barbarous doings of the resurrected rebels in Marshall County, until we could ascertain the indisputable and well attested facts of the case. We got them from several fugitive colored men who were compelled to fly into Nashville for protection and safety.

It appears that a person named Armstead Garrett left Nashville for Chapel Hill in Marshall County, for the purpose of setting up a school to teach the young ones of his color in that neighborhood. "The best friends" of the colored man, as the chivalry call themselves, being possessed of the old conviction that a nigger ought to be brought up ignorantly and wretchedly as more suited to his nature, and better calculated to produce earthly happiness in him, could not bear this invasion of their fortified prejudices, and resolved to resist it with the lash. They had been in the habit of "licking" colored men in a small way for months previous, giving some half dozen cuts with a cowhide to each, every now and then, for the double purpose of keeping their hands in practice and preserving a proper feeling of subjection in the minds of their victims; so they felt in good trim for punishing the audacity of Garrett. About twenty of them started out on Monday evening last from Chapel Hill—young lawyers, students, beats, counter-jumpers and ragamuffins of all sorts,—for the house where Garrett was stopping. They had openly expressed their intention of giving him a d—d good thrashing, and the colored men of the neighborhood were aware of it. Some few of the latter resolved to prevent the fulfillment of the threat, and gathered together, armed with guns and shot. Garrett could not be found. The chivalry hunted the neighborhood for him, but it was no use. There was a colored man living on the plantation of David Chrisman, remarkable for his independent spirit, as well as his industry and general probity of character. He could not be deterred from openly and boldly voting as he wished, and the chivalry hated him for it. They went to his cabin that night and took the poor man out of his bed—from the enjoyment of a sound and healthy sleep, and decided to give him five licks apiece, which would amount to one hundred lashes, on the bare back.

A city cotemporary is astonished that these gallant youths should be disturbed in their little innocent amusement of whipping a negro to death.

The above-mentioned force of colored men observed these proceedings on the part of the resurrected rebels with anxious interest. The night was dark. They crawled along under cover of an adjacent wood, and came dangerously near the house, and just as the third

man of the Ku-Klux party was coming down hot and heavy with his third lash on the bleeding back of the poor victim, the concealed negroes fired. This put an end to the game at once. The valiant K. K. K.'s made off in hot haste, leaving the most of their horses behind, and also three masks, which were picked up on the ground the following morning.

The eight colored men (that was the number) dispersed to their several homes and went to sleep. Everything would have remained quiet after that, had the Klan been satisfied; but no, the Klan was out in force again the next morning, hunting up the "d—d niggers." It became necessary for the men to band themselves together again to prevent a universal scourging and massacre, perhaps; and Garrett banded them together. Both parties remained on the fence all day, till messengers arrived from Squire Williams, the selectman of Chapel Hill, telling the colored men that if they would come into the village and give up their arms, an understanding would be come to, and peace and harmony restored, and proper guarantees given that no more disturbances should occur. This proposition was accepted gladly. They immediately marched in the direction of the village, and had hopes that everything would be all right; but when within two or three miles of the place, sixteen cavaliers dashed out of the woods in their rear, and fired into them, hitting one in the thigh, and slightly wounding a couple of others. About this time the colored band numbered twenty-seven, all armed, and, if they were so minded, could have inflicted serious damage on the cowards who attacked them. Eight of them had routed twenty the night previous, and if their design had been a disturbance, or fight, twenty-seven could easily have defeated sixteen; but they were fully bent on having peace and quiet, and were not contemplating an attack, nor dreamed of being attacked. They went into the woods. They were hunted all day Wednesday by bands of desperadoes, and driven away from their homes, so that they had to attempt to reach Nashville as the only means of saving themselves from destruction.

Coming toward Murfreesboro, an alarm spread before them that they were coming to take the town! They encamped outside it on Wednesday night, and on Thursday morning the Mayor of Murfreesboro went out to have a parley with them; told them that five hundred men were in arms, ready to blow them off the face of the earth if they attempted to pass into the town with weapons in their hands, and demanded of them to surrender their arms, which they did on the assurance that they would be allowed to pursue their journey unmolested. They were, however, afraid to pass through Murfreesboro, so they made a detour, having dispersed themselves in several squads first, to prevent any alarm, and to allay any suspicions of evil designs. Even in this unoffensive manner, they would not be left unmolested. The assurances of the Mayor were like the idle wind. The chivalry did not regard the stipulation, for the colored chattel has no rights they were bound to respect. They scoured the country on their swift steeds, and succeeded in capturing four of the fugitives. It is known they captured four—they may have taken more than that, but it is not certain. What they did with these four, or where they brought them to, no one save the gallant members of the Klan engaged in the noble hunt can tell.

Nine of the fugitives arrived in the city yesterday, and applied to the chief of the Freedman's Bureau for protection. We understand General Carlin will send an officer with a detachment of soldiers to Chapel Hill, for the purpose of restoring, and, for a while, preserving, peace and order.

Most of those colored men, so persecuted and injured, and outraged, by reckless bravadoes, are the most useful class of citizens in the county, all being engaged in raising crops of cotton, corn and wheat, on shares or on monthly pay. Their employers have the greatest respect for them, understanding their laborious and docile disposition, and their earnest wishes to live on friendly terms with every one, and to make themselves useful and creditable citizens, proud and independent enough to resent wrong and injustice when wrong and injustice become too heavy to bear.

This is the short, matter-of-fact history of the troubles in Marshall County, as furnished by the men who know how they were from beginning to end, and who suffered most by them. They are a disgrace to a community that pretends to be Christian and civilized.

Tobacco.

PERHAPS some may think too much is said about the sin of tobacco raising and using. But let them think again of the millions wasted thereby; of the tastes vitiated; bodies dwarfed and enervated; morals corrupted; of the poisonous atmosphere you are obliged to breathe on every street and in every public place, and then acknowledge that too much cannot be said.

In the reports of the transactions of the Farmer's Club, of N. Y. City, as given in the *Tribune*, we often

find some good things. The following is as truthful, as it is comprehensive:

"THE SPIRIT OF KING JAMES.—C. H. MURRAY, Clay City, Clay County, Ill.: I am surprised that so many who condemn spirituous liquors, hop-growing, and wine-making, do not call attention to the almost universal use of tobacco. Perhaps some of these very men do so with a quid of tobacco in their mouths. I have seen some get up and bawl themselves hoarse about the 'hellish traffic' in liquor, whose cheeks at the same time were distorted with tobacco, and whose expectorations during their oration would fill a quart spittoon. In truth, the use of tobacco is so general that there is scarcely a public sentiment against it. Lawyers, doctors, and men of letters are all implicated; and ministers of the gospel too frequently send their prayers to Heaven out of mouths that hogs would be ashamed to own. A president of a college, and a D. D., once gave me a lecture on morality, while the tobacco spit was running out of each corner of his mouth. At that college—a prominent one in the West—four out of seven of the faculty were inveterate chewers. Furthermore, all of the geographies in use in our common schools mention tobacco among the useful productions of the States in which it is most largely grown—ranking it with wheat, corn, and potatoes. This, in my mind, is as reprehensible as the mentioning of houses of ill-fame would be, in connection with the useful institutions of a State. It begets in the mind of the child an idea that tobacco is a proper production, and that the consumption of it is not an impropriety. And this thought is carried into practical effect in many of our Western schools; for examples are not rare of boys from 11 to 12 years of age who use an ounce of tobacco a day. Now, if this is not a good thing, it is about time for Christian people to do something against it. I was much amused at an Eastern man's writing to the Club some time ago of our people out here, and mentioning them as being so sallow complexioned. He attributed this to the prevalence of the ague, and the great use of quinine. Oh! how verdant! Those men that he saw—about Gallatin, Ill.—were pickled and smoked men, as thoroughly smoked as a ham or a herring. They were pickled in a decoction of tobacco, and fumigated in a decoction of the same weed. The process began when they were very young, in their mother's arms, and was diligently persevered in, until they acquired the color of smoked ham. This, and not quinine, my Eastern friend, was the stuff that tanned them.

Worth Knowing.

"I KNOW whom I have believed, and am persuaded that he is able to keep that which is committed to him against that day." 2 Tim. i, 12.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not another." Job xix, 25-27.

"We know that we have passed from death unto life, because we love the brethren." 1 John iii, 13.

"And hereby we know that he abideth in us, by the Spirit which he hath given us." John iii, 24.

"Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John iv, 13.

"By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John v, 2, 3.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he hearth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John v, 14, 15.

"And we know that all things work together for good, to them that love God, to them who are the called according to his purpose." Rom. viii, 28.

"Little children, it is the last time, and as ye have heard that Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time." 1 John ii, 18.

"Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. iii, 3, 4.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens." 2 Cor. v, 1.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but, we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John iii, 2, 3.

Youth's Department.

"FEED MY LAMBS."

A Solemn and Impressive Scene.

In Dent. xxvii, 16, are these words: "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen." The Scriptures very often speak of the duty of children to obey and honor their parents; and one of God's holy commandments, which he spake from Mt. Sinai and wrote on the tables of stone, is on this subject. Paul quotes it in the New Testament, and calls it the "first commandment with promise." The Israelites, as a general thing, paid great regard to their parents, even unto old age, not considering themselves free from the authority of their parents at a certain "age," as is common now. With so many strong expressions of the divine will on this subject, so much to show God's great displeasure at the disregard of this duty, it would be strange indeed if they easily forgot it.

But the most solemn and impressive lesson was given in connection with the above text. Mt. Ebal was a sharp-pointed, rocky mountain or hill in Judea, about eight hundred feet high; and this was set apart for cursing. Now, let the youthful reader imagine all the host of Israel gathered in the plain between this and Mt. Gerizim; the Levites, as speaking for God, with a loud voice say, "Cursed be he that setteth light by his father or his mother." A moment's silence, and all that vast assemblage with united voice respond, "Amen!" Do you think a child who had once been witness to this scene would ever forget it?

But God's "commandments stand fast forever," the Psalmist says; and he is as much displeased to-day as he ever was at "disobedience to parents."

Reader; do you "set light" by your father or your mother? Do you ever disregard their authority? Do you in any wise dishonor them by your actions? Are you not afraid of the curse?

If you repent and come with humble faith through the Lord Jesus, you may be forgiven. But, "except ye repent, ye shall all likewise perish."

J. H. W.

A Letter to the Children.

YOUNG FRIENDS: There is a right way and a wrong way through life. You are more easily influenced for good or evil than grown people, and the course you now take may lead you to honor, usefulness, and long life, or to infamy, misery, and an early death. It is of the utmost importance to yourselves, your friends, and society, that you be directed to take the true way, and form such habits as will keep you in this way, and make you loathe the other.

A dying mother once asked her little son to promise her three things: Never to swear, never to drink liquor, never to use tobacco. He promised, and remembered his promise, and kept it, and this led him in the right way, and made an earnest and useful man of him, to a good old age.

Swearing, liquor, and tobacco, lead to the wrong way, and each and every one of you should shun these things, and try to influence your companions to shun them. These are social evils, which afflict our land, and crowd our prisons with criminals, our asylums with lunatics, and our county-houses with paupers.

The poor drunkard whom you have seen staggering in the street, uttering profane or indecent language, was once a little boy like some of you, who then might have been directed, by proper influences and exertion, to take a better course. But when he drank the first glass of liquor, took the first oath, or the first morsel of tobacco, he did a ruinous thing. But he did not see it then,—he had no idea of becoming a drunkard!

Dear boys, have moral courage to resist every evil temptation to which any misguided person would lead you. Moral courage is far better than physical, for it leads one to do right, if all around them are doing wrong. This is the courage most needed everywhere, to secure better health, and better morals, in individuals and societies.—*Rural New Yorker.*

GOOD MANNERS.—Some children seem to think good manners are of no consequence. They will answer, "Yes," "No," "Well," as if they never had heard of polite words or ways in their life. I like to hear little boys and girls say,

"Yes, sir," "Yes, ma'am," "If you please," "I thank you," etc. I always think it sounds as if they were lovely, and gentle, and kind, as all Christian children should try to be.

I have a little niece who answers me so prettily, and she is only five years old. She says, "Yes, aunty," "No, aunty," "Please, aunty," etc. And her gentle voice and manner make me love her a great deal.—*Young Pilgrim.*

YOUR MOTHER.

Who cared for you, for you, my child,
When you were thoughtless, young, and wild,
Reproving with a voice so mild?

Your mother.

Who favored you when you lay so low,
With fever burning on your brow,
And loved you tenderly till now?

Your mother.

Who tried with all her power to win
Her wayward child from death and sin,
The Christian faith to follow in?

Your mother.

And who so ready to forgive
Your deeds amiss, and still believe
That you'll grow better while you live,
As mother?

Oh! will you try to wiser grow,
And do much good to all below?
For this will well repay, you know,

Your mother.

Then listen to her loving voice,
And wisdom make your early choice,
By doing which, will e'er rejoice

Your mother.

She loves to see obedience, too,
A loving, tender heart, and true,
All of which is most justly due

Your mother.

As childhood's day is passing by,
She's growing old, and dim her eye
Soon in the grave perhaps will lie,

Your mother.

Then never let her once detect
In you, a cruel, cold neglect,
Or want of gentle, sweet respect

For mother.

Oh! smoothe her cares, make light her load,
While journeying o'er life's weary road,
Then ask the blessing of your God

For mother.

And when at last, her bed is made,
Low in the dark and solemn shade,
And when the long farewell is said

To mother,

Then may your heart be free from pain,
Her lessons given, may you retain,
And the sweet hope to meet again

Your mother.

M. S. AVERY.

Locke, March 7, 1868.

A True Story of Faith.

ONE bright afternoon last summer, two little boys of my acquaintance started forth for a ramble in the green fields. They amused themselves for some time with a nice new chain which had been given to one of the boys not long before by his father. But after a while their attention was attracted in other ways; the ripe, red berries, the nimble squirrels, the gay butterflies, all in turn absorbed their little minds, and the new chain was left forgotten upon the ground.

At length both Freddy and Weston became tired of playing, and began to think about home, mother, and supper, and then they remembered the chain, and began to wonder where they could have dropped it. They looked about eagerly for a good while, but the chain was nowhere to be found. Finally said little Weston, "Let's pray, Freddie, and perhaps that will help us to find the chain." So these little boys knelt down and repeated the Lord's Prayer, word for word, with the rather indistinct assurance that by so doing they should obtain help from above. They rose from their knees and renewed their search more diligently, but all to no purpose. They began to feel about discouraged, when little Freddie who had kept up a continual thinking, said, "Look here, Weston, that was n't the way to pray; we must pray for what we want; if we want God to help us find the chain, we must ask him

to." So they both knelt down once more, and their little trusting hearts went up to God in a simple earnest prayer, that he would help them to find their missing treasure. And then they again commenced their search. They had gone but a short distance, when the lost plaything was seen shining brightly in the grass. They seized it eagerly and ran home, as fast as their little feet would carry them, to relate to their mother the story of the afternoon's adventures—the lost chain, the prayer, and its speedy answer.

May not children of a larger growth learn a lesson of simple faith from these little boys, and pray for what they want, remembering the promise, "Ask, and ye shall receive."

The Proof.

SOME years ago, a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet denied the God who is the author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide, whatever obstacles might arise, put them all aside, and, kneeling on the burning sand, called on his God. Day after day passed, and the Arab never failed; till at last, one evening, the philosopher, when he arose from his knees, asked him, with a contemptuous smile: "How do you know there is any God?" The guide fixed his burning eye on the scoffer for a moment, in wonder, and then said solemnly: "How do I know there is a God? How did I know that a man and a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and pointed to the sun, whose last rays were shining over the lonely desert, "that foot-print is not of man."

A Good Resolve.

"MAMMA, when I am a man, I will begin to love Jesus."

These words fell from the lips of a fine little fellow scarcely six years old.

His mamma had endeavored, time after time, to impress on his youthful mind the necessity of early piety; but, hitherto, all her persuasions seemed in vain.

When he uttered these words, she said, "But, my dear, suppose you do not live to be a man?"

He remained silent for some minutes, with his eyes fixed on the ceiling, as if in deep thought; and then, with a resolute countenance, added, "Then, mamma, I had better begin at once."

Now, my dear young readers, will you follow Eddie's example, and "begin at once?" There is no time like the present for serving the Lord. If you put it off a little longer, you will, perhaps, find that you have put it off a little too long. You have been frequently reminded in these pages, and perhaps by incidents occurring around you, that the youngest is not too young to die. But neither are you too young to give your heart to Jesus. If you go to him now, you will not regret it when you become men and women; but, on the contrary, will find God's care and protection to be over you at all times, and that he fulfills his promises in ways that you cannot fully understand.—*Early Days.*

Paying Tribute.

A SHORT time ago Uncle Henry told me a little story which you would, perhaps, like to hear.

"In a certain part of Scotland," said he, "the poor people, who lived on the land owned by the wealthy man, used to come yearly to pay their rent. What do you think this was? Why, just a pepper-corn! It had been the custom for a long series of years for each one to bring this pepper-corn on a certain day. It did not cost the poor man anything, nor did it make the landholder any richer; but it was a sign of tribute which they paid to him as their master.

"Now," said my uncle, "it is just so with those who swear. Every oath is a pepper-corn, which they give to the Devil. It does neither party any good; it just shows who is their master."—*Child at Home.*

"ART thou a Christian? Shall the frown
Of fortune cause dismay?
For thee a heavenly crown awaits,
For thee are open'd the pearly gates,
Prepared the deathless palm;
But bear in mind that only those
Who persevere unto the close
Can join in victory's psalm."

"HE who would have friends must show himself friendly." True; and when a man complains of having no friends, he ought to ask himself the question, Whether he is a friend to any one?

The Review and Herald.

Battle Creek, Mich., Third-day, June 30, 1868.

The Review and Herald.

Our readers will notice that the Youth's Department, occupying one page, takes the place of the book advertisements, which, to the amount of four columns, were published through the last volume. This is equivalent to another enlargement, as the paper contains that much more reading matter. We are happy to know that our people are pleased with every effort to make the REVIEW a first class religious paper, in size, as well as in its contents. Again we return thanks to our numerous correspondents. Articles in a devotional spirit—the true spirit of present truth—are always received with pleasure. Above all, we ask your prayers, that the Spirit of God may assist us in our labors, that the words printed may go forth to edify and comfort the scattered people of God, and warn the world of the wrath of God impending. Brethren, we wish you well. Let us strive together to glorify God, and prepare for the coming of our beloved Lord and Master.

J. H. W.

Wanted.

A FEW hundred dollars wanted immediately at this Office, for a few months, or longer, for which interest will be paid, if desired.

Any of our brethren having spare means for which they have not immediate use, will confer a favor and help advance the cause by sending the same to us by draft at their earliest possible convenience.

J. M. A.

Acknowledgments.

AMONG many favors from dear friends, we wish to acknowledge, as presented, the receipt of \$20 from Bro. S. A. McPherson, of Wright, to purchase Mrs. W. a riding saddle; a valuable dress from the sisters of the Battle Creek church for Mrs. W.; a hair mattress from Bro. A. W. Smith, of Manchester, N. H., worth \$35; a fine permanent set of upper teeth from Dr. J. F. Byington, and nearly 400 grapes of good growth from the brethren in Western New York.

The saddle is purchased, and in service; the dress is a becoming one to wear before the public; the mattress is the best I ever saw, and takes the place of feathers; the teeth, it may be said, to the credit of Bro. Byington, are a perfect fit, and right in every respect. His success in dentistry makes him worthy of liberal patronage. The grapes are growing finely, and already furnish me good employment hoeing and pruning them.

JAMES WHITE.

Baptism at Johnstown, Mich.

SABBATH, the 20th inst., I met with the friends at Johnstown. Though feeling quite weak from recent indisposition, I enjoyed some liberty in speaking to them on the subject of baptism. In the afternoon, we repaired to the lake, where eight were baptized. My only regret was that circumstances prevented a longer stay, and deprived me of an opportunity to become personally acquainted with the believers there. I shall be pleased to visit them again, if opportunity offers.

J. H. WAGGONER.

Ohio State Conference.

THERE seems to be a strong probability that the next Conference will be held at Clyde, that place being most central and conveniently situated on Rail Roads. Is there a more suitable place? and, Can we have two meetings while Bro. and Sr. White are in that State? Speak freely and soon.

J. H. W.

Freemasonry.

WE have laid up the N. Y. Independent containing Prof. Finney's articles on Freemasonry, intending to publish them if their interest warranted. They have reached to No. xi, and we find them very interesting,

and instructive, and believe they will be useful. We shall commence their publication in the next number of the REVIEW.

WE have received a statement that Sister Spaulding, of Bloomington, Ill., is very low in sickness, not expected to live. The letter was dated June 20. If any minister or other friend could visit her, it would be a great favor, if she is still living. Inquire for J. L. Spaulding.

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.

NOTICE. I have two dwelling-houses, a cabinet shop and ware room, which I will sell on reasonable terms, part pay down. We are anxious that Sabbath-keepers should purchase and settle here.

Address ELIAS STYLES,
North Liberty, Ind.

Appointments.

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

Convocation Meeting.

ACCORDING to the decision of the Illinois and Wisconsin Conference, the Lord willing, there will be a Convocation Meeting held at Dell Prairie, Adams Co., Wis., commencing Thursday, July 23, at 9 o'clock A. M., and continuing over first-day, the 28th; we hope to see a large attendance, especially of our brethren in Northern Wis. Dell Prairie is four miles north east from Kilbourn City, on the Milwaukee and La Crosse railroad. As there are but few brethren at this place, we would recommend that those coming with tents come prepared to help take care of others, as there will be more or less scattered ones coming that cannot come prepared to take care of themselves, and we want such to come.

We would be glad to see forty tents on the ground. Come, brethren, break away from your cares, and enjoy this feast. It is high time we were making a special effort to draw nigh to God. There will be an opportunity for baptism during the meeting, and it would be well for those who come desiring to have this ordinance administered, to come with a recommend from the church in their vicinity, or be received into the church upon condition that they are baptized. We earnestly hope Bro. J. N. Andrews will be able to attend this meeting. Let those that cannot come pray that God's blessing may attend this gathering of his people.

R. F. ANDREWS, } Wis.
ISAAC SANBORN, } Conf.
H. C. BLANCHARD, } Com.

PROVIDENCE permitting, we will meet with the church at Wright, Mich., July 4. We hope to see a general gathering from the region round about. The editor of the REVIEW will be with us.

JAMES WHITE.
ELLEN G. WHITE.

THE next Quarterly Meeting for the churches and scattered brethren in Franklin Co., Vt., will be held at Berkshire, the first Sabbath in July. Another Quarterly Meeting will be held at East Richford, in said county, the first Sabbath and first-day in August. I shall try to be present at these meetings. It is expected that several will be baptized during the meetings at East Richford.

A. C. BOURDEAU.

THERE will be Quarterly Meeting at Little Prairie, Wis., July 4 and 5. We would be glad to meet brethren from other churches. Come, brethren, praying the Lord may meet with us.

C. W. OLDS.

THE next Quarterly Meeting of the churches in Tuscola Co. will be held at Watrousville, July 4 and 5. Cannot Bro. and Sr. Strong meet with us?

JOHN WALTON, Clerk.

MONTHLY MEETING at Hartland, in the barn of Mr. Stephen Goodrich, two miles south of the village. I will meet with the brethren and sisters at Norridgewock at their quarterly church meeting, July 11 and 12.

L. L. HOWARD.

PROVIDENCE permitting, I will meet with the friends of truth in Roulette, Potter Co., Pa., the second Sabbath and first-day in July.

N. FULLER.

BANGOR, July 18, 19. Perry's Mills, 25, 26.

C. O. TAYLOR.

BRETHREN in Maine hereafter will send in their s. b. funds to William J. Haines, South Norridgewock, as he has been appointed State Treasurer, *pro tem.* instead of Bro. Towle, who has removed to Michigan.

By order of Committee.

L. L. HOWARD.

THE next Monthly Meeting for Western New York will be held at Parma, the second Sabbath in July.

N. FULLER.

THE next Monthly Meeting of the churches in Western New York will be held at the school-house in Parma, near Bro. Demarest's, on the second Sabbath in July. Teams will be at Adams' Basin on sixth-day, between 5 and 6 o'clock.

E. B. SAUNDERS.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

ELD. M. B. CZECHOWSKI: Not anything on either paper.
M. W. STEERE: \$1.12 including postage.
POST OFFICE address of Eld. D. M. Canright is South Lancaster, Mass.

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.

\$1.00 each. L D Williams 33-1, S Page 33-1, A Delacene 33-1
B L Whitney 32-1, Maria Bates 33-1, H V Davis 33-1, A McDaniel 33-1,
\$1.50 each. Mrs D Dodds 33-1, H M Kilgore 33-21, L P Champlin 33-1,
John Carter 33-1, A Pierce 32-1, Anna Adair 32-1, Mrs J H Aldrich 33-1,
C Phelps 32-1, J E Farrar 32-16, A Chase 33-1, A McAlister 33-1,
A C Geer 33-1, Joanna Collins 33-1, E Kramer 33-1, Sophia Mathews 32-1.
\$2.00 each. J D Hull 28-1, J C Sutton 34-1, L Martin 34-1, E Mott 34-1,
J O Metcalf 34 1.
\$3.00 each. E A Kynett 34-1, S Gorsline 33-17, A J Rogers 32-14,
E Zimmerman 33-1, J C Tucker 34-1, F Morrow 33-1, Mrs S Verplank 34-1,
H W K for Cooper Union Reading Room, N. Y., 33-7, A Green 33-1,
C A Worden 33-1, Wm Coats 34-1, D C Demarest 34-1, M W Steere 35-1,
W Farrar 35-1, S Armstrong 34-1, S Wright 33-1, A E Stutzman 34-1,
L Edmunds 33-1, C Colby 35-1, S Loop 32-1, L Day 34-1.

Miscellaneous. A E Woodward \$2.25 32-13 C Champlin 3.90 34-1,
M Hutchins 2.46 33-16, O C Bliss 80c 31-1, G H Bunday 50c 32-13,
S W Harris 5.25 35-1, S R Twist 1.38 32-1, J Cramer 1.35 31-24.

For Review to the Poor.

H C S Caruss \$2.00.

Instructor to the Poor.

E Johnson 50c, J E Farrar 50c.

Shares in Publishing Association.

R Maria Johnson \$5.00.

Books Sent By Mail.

W H Kynett \$5.05, M E Guilford 45c, M G Fitch 1.75, H Powers 92c,
Lydia Oakley 92c, Mary Thorp 92c, Hannah Sweet 2.24, G W States 25c,
T V Canright 2.92, Mrs M A Pasco 15c, M W Kerns 1.35, Austin Hamilton 30c,
N C Foster 25c, C M Stodard 25c, A Pierce 98c, E N Gorton 15c,
M S Kellogg 30c, Eld A S Hutchins 50c, L B Stowell 20c,
S E Clark 70c, E Hutchins 2.04, C R Brown 50c, W D Sharpe 30c,
Eld James White 1.20, J McGregor 15c, F Morrow 3.60, J Kirfman 50c,
Eld J A Luke 25c, L E Milne 25c, A Paton 90c, L C Williams 15c,
H L Hull 15c, Mrs A Westbury 30c, Mrs J H Aldrich 20c,
S W Harris 14.75, H W K 25c, H S Guilford 1.50, D C Demarest 15c,
M W Steere 20c, C N Pike 65c, W H Wild 50c, A Chase 78c, J W Wright 15c,
A E Stutzman 2.00, J B Ingalls 25c, J Walton 15c, A McAlister 1.22,
S E Hall 1.03, E Mott 2.35, M M Buckland 2.00, P Allen 15c,
E Degarmo 15c, L C Slavson 15c, S N Haskell 90c, A H Hale 15c,
S N Haskell 40c, A Erway 30c, S D Smith 25c, A Tuttle 1.50,
H Brown 2.00, C A Nichols 50c, L Day 15c, S O Winslow 60c,
S T Belden 15c, M Buzzell 30c, S M St Clair 15c, J P Rathbun 30c,
J I Cramer 15c, S D Heady 1.00.

Books Sent by Express.

P C Rodman, Ashaway, R. I., \$30.94, H F Phelps, Pine Island, Minn., 20.85,
I Sanborn, Cassville, Wis., 41.55.

Cash Received on Account.

H C Miller \$5.00, L M Locke 2.00.

General Conference Mission Fund.

H W K \$5.00

Received on Book and Tract Fund.

S Greenman \$5.00, J C Parker 2.00, M B Ferree 1.00, E Hutchins 10c,
N M Gray 50c, E Griffin 50c, H Wolf 1.00, H W K 2.00, E Newman 2.00,
S N Mead 1.00, M B Cyphers 5.00, S H Haws 5.00, A W Maynard 5.00.

Receipts for Benevolent Fund.

S E Clark \$4.13, Church at Hundred Mile Grove, Wis., 20.00, Alex. Paton 10.00,
H W K 10.00, O S Eddy 10.00, E Newman 3.00, P Amidon 1.00,
E Tarbox & wife 1.00, L Baldwin 50c, A McAlister 2.28, E Farnsworth 5.00,
W H Ball 5.00, L A Ball 1.00, J A Stowell 5.00, S N Mead 1.00,
A Barron 1.00, Etta Brackett 1.00, P Farnsworth 5.00, I Farnsworth 25c,
L Farnsworth 25c, J S Farnsworth 10.00, B Farnsworth 1.00,
L Dodge 50c, A Green 40c, C Colby 5.00, A W Maynard 10.00.

For California Mission.

H Lindsay \$10.00, T Lindsay 10.00, G W Lindsay 10.00, Elizabeth Lindsay 10.00,
V B Gaskill 15.00, C Gaskill 10.00, W Eggleston 20.00, J M Lindsay 10.00,
E A Lindsay 10.00, D Demarest 10.00, R Smalley 5.00,
E Newman 5.00, B B Gaskill 5.00, W Pringle 5.00, W B Prentiss 5.00,
J B Lamson 5.00, S B Craig 3.00, M Craig 3.00, N Fuller 3.00, S Craig 3.00,
L Wilson 3.00, P Cottrell 2.50, O Cottrell 2.50, G B Gaskill 2.50,
M Gaskill 1.00, T H Lindsay 2.00, M Lindsay 2.00, P Baldwin 1.00,
W H Cottrell 1.00, P Amidon 1.00, J Eggleston 2.00, H Timothy 2.00,
C Sherwood 2.00, H Cottrell 1.00, M Edson 1.00, S M Edson 1.00,
Z Brooks 1.00, W Genter 1.00, M C Chapman 2.00, J Johnson 1.00,
M J Cottrell 50c, E Tarbox 50c, G A Csgood 50c, H Bebee 50c,
L Tarbox 50c, O K Farnsworth 10.00, H I Farnsworth 10.00, Edgar Farnsworth 1.00,
W H Ball 5.00, L A Ball 1.00, Luella Ball 75c, Albert Ball 1.00,
J Stowell 5.00, S N Mead 1.00, S P Mead 50c, P L Mead 1.00,
R Mead 10c, A Barron 1.00, G W Maston 25c, Etta Brackett 1.00,
Emma Farnsworth 50c, Edgar Farnsworth 1.00, C W Reed 1.50, A Stowell 1.00,
John Jones 60c, K W Dodge 1.50, A Green 45c, C Colby 6.45,
C Jones 50c, Elgin Farnsworth 25c, Cloe Jones 50c, S A Farnsworth 1.00,
J B 5.00, J McGregor 2.00, H W K 10.00, A J Marsh 1.00,
E Mott 2.00, A W Maynard 25.00.

For the Health-Reform Institute.

The following amounts have been paid on pledges previously given to the Health Reform Institute.
A W Maynard \$25.00.