

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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TOILING IN HOPE.

WHEN sailing on this troubled sea,
Of pain, and tears, and agony,
Though wildly roar the waves around,
With restless and repeated sound,
'Tis sweet to think that on our eyes
A lovelier clime shall yet arise;
That we shall wake from sorrow's dream,
Beside a pure and living stream.

Yet we must suffer here below,
Unnumbered pangs of grief and woe;
Nor must the trembling heart repine,
But all unto its God resign;
In weakness and in pain made known,
His powerful mercy shall be shown,
Until the fight of faith is o'er,
And sin shall vex the soul no more.

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.

CONVERSION.

BY ELD. D. T. BOURDEAU.

(Concluded.)

TEXT.—"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven." Matt. xviii, 1-4.

At this point in the investigation, we would briefly show the bearing of the law of God on this subject. The Psalmist says, "The law of the Lord is perfect, converting the soul." Ps. xix, 7. "By the law," says Paul, "is the knowledge of sin," Rom. iii, 20; and with him agrees the beloved disciple, when he says, "Sin is the transgression of the law." 1 John iii, 4. The law is of service to show us the nature of sin, and to convince us of sin. It is also indispensably necessary, as a rule to work by, in developing character. We do not look to the law for justification from our past sins. If we should, we would have to take the position that our future obedience to the law can be better than what the law requires, and, therefore, that the law is imperfect. As no future acts of ours can more than answer to the requirements of God's perfect law, it is in vain for any to look to the law for justification from the past. The law cannot justify the sinner. If it could, it would be changeable, first saying one thing, and then another. We, therefore, look by faith to the Lord Jesus Christ, who died for our sins,

for pardon and justification for the past; and as far as we, by the grace of God, obey the law in the future, so far are we justified by it. See Rom. iii, 20; ii, 13.

We are often told by those who would evade the force of the claims of God's law upon them, that we should preach repentance and faith. This is what we are trying to do. Pray tell us what repentance is. What do we repent of? Of our sins, is the ready answer of all. And what is sin? "The transgression of the law," as inspiration tells us. So we must use the law in preaching repentance, after all. Again, why do we exercise faith toward the Lord Jesus? For the remission of our sins, or transgressions of the law, and for grace to bring our beings in subjection to God's holy law. Hence the force of the apostle's language: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. Remove from us the law of God, and you also remove repentance and faith, and the necessity of the death of Christ, and prove universal salvation.

In this position we agree with the reformers, and with all the leading authors of the various Protestant denominations. And here we cannot refrain from quoting the following extract from Dr. Clarke's comments on Rom. vii, 13:

"Thus it appears that a man cannot have a true notion of sin, but by means of the law of God. And it was one design of the law to show the abominable and destructive nature of sin, as well as to be a rule of life. It would be almost impossible for man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the Holy Spirit. It is then alone, that he sees himself carnal, and sold under sin; and that the law and commandments are holy, just, and good. And let it be observed that the law did not answer this end merely among the Jews in the days of the apostles; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly."

And why do men deviate from this consistent and scriptural position when additional light shines from the law of God? We know of no other reason than that given by the Saviour, "Men love darkness rather than light, because their deeds are evil." It is like a man looking in the glass in a dark room. He sees some of the defects of his person, and removes them. Shortly, an individual comes in with a light which he places between the man and the glass, saying, "Now look in the glass." He looks, and discovers more defects about him than he did the first time, and turns away, saying, I am all right; for I removed all I saw amiss and untidy before. All would agree in pronouncing such a person filthy, and would concur in the position that he should rather have said, I see more of my defects, and I shall put them also away as I did at the first.

As we look at the history of God's people in the past, we see that they frequently backslid and lost sight of the truth, making it necessary for God at different times to raise up men who used great plainness, crying aloud and sparing not, showing the people their transgressions, that they might repent and reform. And in almost every age, there has been a tendency in the majority of God's professed people to

fall back on their dignity, profession, and past blessings, to shun the pointed testimony. Such was the case with Israel in the days of Moses. Although they were the descendants of faithful Abraham, yet they had greatly apostatized, and needed conversion. And what course did Jehovah pursue, to effect a change in them? He first pointed out their sins by preaching the moral law in person, and by causing his servant Moses to teach it faithfully, and apply it to their consciences, and to point them through types and shadows to the Lamb of God, who would come to take away the sins of the world. But through pride, unbelief, stubbornness, and disobedience, most of them fell in the wilderness. Such was also the case in the days of the judges and in the days of the prophets. We see the same faithfulness on the part of God's servants in those times, in declaring the plain testimony and enforcing the law of God. In every instance they preach the law. They made use of no other means to convince the people of sin than the preaching of the commandments. Elijah, Isaiah, Jeremiah, and as many as were called of God to reform and convert the people, pursued this course, and at the same time extolled the mercy and grace of God. And in every instance, there were many that arose against the faithful instruments who were reproving them, accusing them of being troublemakers in Israel, while they were the ones who were troubling Israel in breaking the commandments of their God.

John the Baptist was a plain preacher. He laid the ax at the root of the tree, calling upon his hearers to bring forth fruits meet for repentance. He preached the law and repentance, so did Christ; and for their pointed preaching, in which the law filled a prominent place, they lost their lives. In Peter's first sermon after the crucifixion and after his conversion, he preached the law—that they had slain the Prince of life—by which thousands were pricked in their hearts, and said, Men and brethren, what shall we do? And Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Acts ii, 23, 37, 38. The law of God was also instrumental in converting Paul. Hear him give his experience: "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. . . . For I was alive without the law once; but when the commandment came, sin revived, and I died." Now hear him conclude: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii, 7-12. Successful Paul wrote more about the law than any other New Testament writer; and he preached as he wrote, defending and enforcing it. By it he died in repentance, and by it he tried to live after self had been slain.

The reformers also taught the law as far as they understood it, in connection with faith, restoring a great portion of it to its proper position in the plan of God. They did the work that was entrusted to them, and did it well; and many were converted to the Lord. And has the law accomplished its work? Are there no sins to repent of in these last days? I leave you to judge. The Scriptures represent the last generation as being more sinful than any preceding it, and the

church in this age as being in a backslidden state, having greatly departed from the Lord and from the truth. And may we not expect that the law of God and the faith of Jesus will be revived and enforced to reprove the sins of this age, that people may repent and be converted? Accordingly, the last message of mercy develops a people keeping, and consequently teaching, the commandments of God and the faith, or teachings, of Jesus Christ. Rev. xiv, 12. And under this message the Sabbath truth is being restored, by which many are as truly converted as Paul was by the commandment which says, Thou shalt not covet.

We would not use the truth as a lash, but speaking it in love and with the feeling with which Christ wept over Jerusalem, and with which Jeremiah said, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people," we would beseech men to be reconciled to God, and flee from the wrath to come. For God means what he says, and he is not less particular with us now than he has been with men in ages past. Remember that the professed people of God in the past have always been inclined to overlook and neglect the truths and duties applicable in their day and age. It was so in the days of the going away of the Jews into Babylonish captivity; and it was so with the Jewish church at Christ's first advent. They were not so much disposed to reject past truth. They fell back on father Abraham and past blessings; blamed those who slew the prophets, saying that if they had lived in their day, they would not have been partakers with them in their evil deeds, while they were rejecting Christ, and refusing to be converted to the truths then present. And we may expect it will be so even now. Past truths will be believed, but practical prophecies and duties that cluster around Christ's second coming, will, as a general thing, be disbelieved. But God will no more excuse us for doing this, than he did the Jews for pursuing the same course. As to past blessings, they were bestowed upon us because we were doing the best we could, according to the light we then had, and they should teach us to live up to all the light now shining on our pathway, that we may enjoy present blessings.

In showing some of the advantages of bowing to God in conversion, I shall close my remarks. And,

1. One advantage is that the Lord will look to us. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi, 2. This is not a distant look, with which the Lord beholdeth the proud afar off; neither is it a casual look: but it is an approving look which is blended with special care and great interest, that numbers the hairs of our heads, and watches over us for good in all that concerns us.

2. He will hear our prayers. "He forgetteth not the cry of the humble." "Lord, thou hast heard the desire of the humble." Ps. ix, 12; x, 17. All that we ask according to his will, he will grant us. The heavens will not be brass over our heads. If we cry unto God, he will answer. Even our desire will be heard. Is not this a rich promise?

3. He will guide us in judgment, and teach us the way we should go. "The meek will he guide in judgment; and the meek will he teach his way." Ps. xxv, 9. "If any man will do his will, he shall know of the doctrine." John vii, 17. How often we are brought to our wit's end, and find that our judgment and wisdom fail us. We know not what to do nor where to go. To have our judgment sanctified, then, and know just the path we should walk in, is no small blessing. But even this is freely given us, if we are humble, and become like little children. But this is not the end of God's favors to the humble, converted ones.

4. We read that he will dwell with them, and revive them. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii, 15. This is by his Spirit, of course; the same, in substance, that is meant by Christ's supping with us, and we with him. The idea of God's dwelling with us implies more than an occasional visit; it means that he will take his permanent abode with us. If we keep

humble, this is our privilege. And can this blessing be too highly prized? Can there be a sacrifice too great for us to make, that we may obtain it? If God is with us, there will be a close intimacy between him and us. He will be a never-failing friend, constantly by our side; and we will be a host—more than a match for our inward and outward foes. We will have the ministration of good angels. As Christ says of the "little ones," "Their angels do always behold the face of my Father." If God, our Father, be for us; if we are adopted into his family, who can be against us? And what can separate us from his love? He will certainly revive us, give us new life and strength, and make us more than conquerors through Christ who hath loved us.

5. We shall find rest to our souls. "Learn of me," says Jesus; "for I am meek and lowly in heart: and ye shall find rest to your souls." Matt. xi, 29. This rest is not a dead calm, in which we have no interest in the things of God; but it is that rest which grows out of a victory over self. As long as self is alive, there is a conflict and discontent. "There is no peace to the wicked," says the Lord. And again, they "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. lvii, 20, 21. They have lost their balance, their hold on God, and cannot rest. They find nothing that really satisfies them. But not so with the humble. They have bowed to, and settled on, God, in whom they find lasting satisfaction; and they enjoy that peace which passeth all understanding, and is worth more than any earthly treasure.

6. God will honor and exalt us. You are familiar with the scriptures that prove this. Whom God honors, will be honored indeed. The honors that he gives, are greater and more lasting than those that mortal man can heap upon us. What are worldly honors, if they deprive us of the honor that comes from God? What will they avail us in the day of wrath? They will then cease, while the honor that comes from God, will continue as long as eternal ages last. Those who obey God, will have a name better than of sons and daughters, an everlasting name that shall not be cut off. Isa. lvi. The honor that God gives, will come in due time, when we are prepared to receive it; when we reflect all the blessings we receive, upon God, and give him all the glory. I want this honor, and would wait until God is willing to give it; until I can bear it and use it aright.

7. If we get converted, we shall be in a condition to strengthen our brethren. An unconverted man has only his own strength to fall back upon. God cannot strengthen him; for he would take the glory to himself. He is, therefore, left where he himself needs strength, and how can he strengthen others? This truth is well illustrated by the case of Peter. He thought he was strong, but in the hour of trial he found his strength to be but weakness, and had not a strengthening and encouraging word for his poor brethren; on the contrary, his words and example had a very weakening effect. But when he had wept bitterly over his sins, and thoroughly repented; when, having realized his weakness and experienced a true conversion, the Holy Spirit and power from on high rested upon him, then could he stand in the strength of God, and strengthen his brethren, and the Lord worked through him mightily.

8. As an inducement for us to repent and be converted, we have the promise that our "sins will be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ." Acts iii, 19, 20. The blotting out of sins does not take place, in a final sense, when we repent, as many have supposed, but in the time of refreshing, or the latter rain, just before the coming of Christ. If our sins were blotted out when we repent, then they would have to be written against us again in case that we backslide; and as many have been known to repent and backslide several times, there would have to be a constant work of writing and blotting out, doing and undoing, the propriety of which we fail to see. We do not even understand that the Lord forgives us, in a final sense, when we repent, though he does not hold our sins against us. He forgives us on condition that we persevere unto the end. If we do not persevere, then our sins are held against us as truly as if

we had never repented. The righteousness of Christ is not imputed unto us, and our sins rest upon us. So in the heavenly records, pardon must be written against the sins of the righteous who have persevered in well-doing; and thus the books stand until the time when the end of all things is at hand, and when Judgment has commenced at the house of God. 1 Pet. iv, 7, 17. Then the refreshing comes, not to do for us a work that we are now to perform in developing character, but to give force to the message, to help us to work mightily for the salvation of men, and to brace us up in our physical, mental, and moral natures to pass through the time of trouble.

It is evident that this involves the subject of the investigative Judgment of God's people; for where there is a blotting out of sins, a final decision must take place; and where sin is blotted out, there righteousness must exist, and righteousness demands a reward. These ideas cannot be separated. See works on the Sanctuary.

Truly, we are living in a solemn time, when, as represented in Dan. vii, 10, and viii, 14, the sanctuary in Heaven is being cleansed, the Judgment has set, and the books are opened, and thousand thousands minister unto the Ancient of days, and ten thousand times ten thousand stand before him. The work of recording and ministering angels is here evidently brought to view, as the records of the lives of the sleeping saints are being examined. Solemn work! Angels, Christ, and the Ancient of days, all engaged in it! Finally the refreshing comes, and the cases of the living saints come up before God, to be examined by him, by Christ, and by holy angels, and to have their sins blotted out, that they may be rewarded according to their works. And how will it be with us then, my dear hearers? Shall we have repented and overcome our sins? Shall we be among those whose sins are blotted out to be remembered no more against them forever? God grant it. Shall we enjoy the refreshing? It may come when I and my fellow-laborer are far away; but God is no respecter of persons, and if we are faithful, we can have the latter rain in California while you are having it here. I want to go clear through, and to be so humble that God can deign to own and bless me as his child. I want to be one of the weak and foolish things that the Lord will be pleased to use to confound and bring to naught those who are great in their own estimation, that, as it is written, he that glories, may glory in the Lord. I expect thorns in the flesh to keep me humble. Paul, that eminent servant of God, who made such high attainments in holiness, and went forth with his life in his hand, to save souls, needed a thorn in the flesh to keep him humble; then, can I expect to go free? My prayer is, Lord, let them come; only prepare me to improve and bear up under them. Any way to be saved, and to be the means of saving others. Only let the strength of God be magnified and made perfect through weakness. "For when we are weak," says the apostle, "then are we strong;" and, "We have this treasure in earthen vessels, that the excellency of the power may be of God."

But what if we do not repent, and are not converted? Then our sins shall not be blotted out. They will pass over to be examined in the second Judgment, when "the saints shall judge the world," 1 Cor. vi, 2, and will fall upon our heads with crushing weight in the execution of the final Judgment. O sinner! be entreated to turn away from your sins, and believe on the Lord Jesus Christ, accepting him as your portion. "Though your sins be as scarlet, they shall be as white as snow." Delay not to give your heart unto Jesus. Mercy still lingers; he invites you. May it be said unto us in that day, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Amen.

BEECHER says:—"Half the grace that's going is nothing but food. Good steak and light bread are benevolence. Coffee is inspiration and humor. Good tea is tenderness and sprightliness. Facts very humbling of our excellences; but they're facts."

He who does not correct things which ought to be done away, commits them; and he incurs the guilt of a perpetrator, who neglects to amend what he might correct.

FREEMASONRY.—II.

BY REV. CHARLES G. FINNEY.

In this number I must remind your readers of some facts that occurred about forty years ago; which, as matters of history, though well-known to thousands of your readers, are probably unknown to the great majority of them. Elderly men and women, especially in the Northern States, will almost universally remember the murder of Wm. Morgan by Freemasons, and many facts connected with that terrible tragedy. But, as much pains have been taken by Freemasons to rid the world of the books, and pamphlets, and every vestige of writing relating to that subject, by far the larger number of young people seem to be entirely ignorant that any such facts ever occurred. I will state them as briefly as possible.

About forty years ago, an estimable man by the name of William Morgan, then residing in Batavia, N. Y., being a Freemason, after much reflection made up his mind that it was his duty to publish it to the world. He regarded it as highly injurious to the cause of Christ, and as eminently dangerous to the government of our country. He was aware, as Masons generally were at that time, that nearly all the civil offices in the country were in the hands of Freemasons; and that the press was completely under their control, and almost altogether in their hands. Masons at that time boasted that all the civil offices in the country were in their hands. I believe that all the civil offices in the county where I resided, while I belonged to them, were in their hands. I do not recollect a magistrate, or a constable, or sheriff in that county that was not at that time a Freemason.

A publisher by the name of Miller, also residing in Batavia, agreed to publish what Mr. Morgan would write. This, coming to be known to Freemasons, led them to conspire for his destruction. This, as we shall see, was only in accordance with their oaths. By their oaths they were bound to seek his destruction, and to execute upon him the penalty of those oaths.

They kidnapped him, and for a time concealed him in the magazine of the United States fort—Fort Erie, at the mouth of Niagara River, where it empties into Lake Ontario. They kept him there until they could arrange to dispatch him. In the meantime, the greatest efforts were made to discover his whereabouts, and what the Masons had done with him. Strong suspicions came finally to be entertained that he was confined in that fort; and the Masons, finding that these suspicions were abroad, hastened his death. Two or three have since, upon their death-bed, confessed their part in the transaction. They drowned him in the Niagara River. The account of the manner in which this was done will be found in a book published by Eld. Stearns, a Baptist elder.

They also kidnapped Mr. Miller, the publisher; but the citizens of Batavia, finding it out, pursued the kidnappers, and finally rescued him.

The courts of justice found themselves entirely unable to make any headway against the wide-spread conspiracy that was formed among Masons in respect to this matter.

These are matters of record. They found that they could do nothing with the courts, with the sheriffs, with the witnesses, nor with the jurors; and all their efforts were for a time entirely impotent. Indeed, they never were able to prove the murder of Morgan, and bring it home to the individuals who perpetrated it.

But Mr. Morgan had published Freemasonry to the world. The greatest pains were taken by Masons to cover up the transaction, and as far as possible to deceive the public in regard to the fact that Mr. Morgan had published Masonry as it really is.

Masons themselves, as is affirmed by the very best authority, published two spurious editions of Morgan's book, and circulated them as the true edition which Morgan had published. These editions were designed to deceive Masons who had never seen Morgan's edition, and thus to enable them to say that it was not a true revelation of Masonry.

In consequence of the publication of Mr. Morgan's book, and the revelations that were made in regard to the kidnapping and murdering of Mr. Morgan, great

numbers of Masons were led to consider the subject more fully than they had done; and the conscientious among them almost universally renounced Masonry altogether. I believe that two thousand lodges, in consequence of these revelations, were suspended.

The president of a Western college, who is himself a Freemason, has recently published some very important information on the subject, though he justifies Masonry. He says that, out of a little more than fifty thousand Masons in the United States at that time, forty-five thousand turned their backs upon the lodge, to enter the lodge-room no more. Conventions were called of Masons that were disposed to renounce it. One was held at Leroy, another at Philadelphia, and others at other places, I do not now remember where. The men composing these conventions made public confession of their relation to the institution, and publicly renounced it. At one of these large conventions they appointed a committee to superintend the publication of Masonry in all its degrees. This committee was composed of men of first-rate character, and men quite generally known to the public. Eld. Bernard, a Baptist elder in good standing, was one of this committee; and he, with the assistance of his brethren who had been appointed to this work, obtained an accurate version of some forty-eight degrees. He published also the proceedings of those conventions, and much concerning the efforts that were made by the courts to search the matter to the bottom, and also several speeches that were made by prominent men in the State of New York. This work was entitled "Light on Masonry." In this work, any person who is disposed may get a very correct view of what Freemasonry really is.

Before the publication of this work, all the degrees that were published were read by Masons who had taken them, and they vouched for their correctness. An account of all these matters will be found in "Light on Masonry," to which I have referred. In the Northern or non-slave-holding States Masonry was almost universally renounced at that time. But it was found that it had taken so deep root that in all New England there was scarcely a newspaper in which the death of William Morgan, and the circumstances connected therewith, could be published. This was so generally true throughout all the North that newspapers had to be everywhere established for the purpose of making the disclosures that were necessary in regard to its true character and tendency.

It was found that Masonry so completely baffled the courts of law, and obstructed the course of justice, that it was forced into politics; and for a time the anti-masonic sentiment of the Northern States carried all before it. Almost all Masons became ashamed of it, felt themselves disgraced by having any connection with it, and publicly renounced it. If they did not publish any renunciation, they suspended their lodges, had no more to do with it, and did not pretend to deny that Masonry had been published.

Now these facts were so notorious, so universally known and confessed, that those of us who were acquainted with them at that time had no idea that Masonry would have the impudence ever again to claim any public respect. I should just as soon expect slavery to be re-established in this country, and become more popular than ever before—to take possession of the Government and of all the civil offices, and to grow bold, impudent, and defiant—as I should have expected that Masonry would achieve what it has.

But I must say, also, that Masonry itself has its literature. Many bombastic and spread-eagle books have been published in its defense. Not that they have pretended to reveal its secret. But they have eulogized it in a manner that is utterly nauseating to those that understand what it really is. But these books have been circulated among the young, and have no doubt led thousands and scores of thousands of young men into the Masonic ranks, who, but for these miserable productions, would never have thought of taking such a step.

A CHARITABLE LESSON.—It would be uncharitable and severe to condemn for faults, without taking some little thought of the sterling goodness which mingles in and lessens them.

ANGLO-GERMAN POETRY.

The *Kirchenfreund* magazine, published at Merceburg, and edited by the learned Professor Schaff, has a series of "Specimens of Anglo-German Church Poetry," being translations into English of German hymns. We copy the English of one of them, from the pen of Professor James W. Alexander. The original is by Hartmann.

Now the crucible is breaking!
Now my faith its seal is taking;
Molten gold unhurt by fire,
Only thus 'tis ever given,
Up to joys of highest Heaven,
For God's children to aspire.

Thus, by griefs, the Lord is moulding
Mind and spirit, here unfolding
His own image, to endure.
Now he shapes our dust, but later
Is the inner man's Creator;
Thus he works by trials sure.

Sorrows quell our insurrection,
Bring our members in subjection,
Under Christ's prevailing will;
While the broken powers he raises
To the work of holy praises
Quietly and softly still.

Sorrows gather home the senses
Lest, seduced by earth's pretenses,
They should after idols stroll.
Like an angel guard, repelling
Evil from the inmost dwelling,
Bringing order to the soul.

Sorrow now the harp is stringing
For the everlasting singing,
Teaching us to soar above;
Where the blessed choir, palm-bearing,
Harps are playing, crowns are wearing,
Round the throne with songs of love.

Sorrow makes alert and daring;
Sorrow is the soul's preparing
For the cold rest of the grave.
Sorrow is a herald, hasting,
Of that springtide whose unwasting
Health the dying soul shall save.

Sorrow makes our faith abiding;
Lowly, child-like, and confiding;
Sorrow, who can speak thy grace?
Earth may name thee Tribulation,
Heaven has nobler appellation;
Not thus honored all our race.

Brethren, these our perturbations,
Step by step, through many stations,
Lead disciples to their Sun.
Soon—though many a pang has wasted,
Soon—though many a death been tasted,
Sorrow's watch of sighs is done.

Though the healthful powers were willing,
All the Master's will fulfilling,
By obedience to be tried,
Oh! 'tis still no less a blessing,
Such a Master's care possessing,
In his furnace, to abide.

In the depth of keenest anguish,
More and more the heart shall languish
After Jesus' loving heart,
For one blessing only crying:
"Make me like thee in thy dying,
Then thy endless life impart!"

Till, at length, with sighs all breaking,
Through each bond its passage taking,
Lo! the rail is rent in twain!
Who remembers now earth's treasure!
What a sea of godlike pleasure
High in Heaven swells again!

Now, with Jesus ever reigning
Where the ransomed homes are gaining,
Bathing in the endless light,
All the heavenly ones are meeting;
Brothers—sisters—let us, greeting,
Claim them ours by kindred right.

Jesus! toward that hight of Heaven
May a prospect clear be given,
Till the parting hour shall come,
Then, from pangs emerging brightly,
May we all be wafted lightly
By angelic convoy home!

EGOTISM is a mere burning of personal incense, in which the egotist is at once altar, priest, censor and divinity.

SOME hearts, like evening primrose, open most beautifully in the shadows of life.

The Commentary.

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

METRICAL VERSION OF PSALM XXIII.

- 1 THE Lord my shepherd is;
He will my wants supply.
- 2 And down in pastures green,
He maketh me to lie.
He leadeth me along
Where waters gently flow;
- 3 My soul he doth restore,
When wandering I go;
In paths of righteousness
He leads for his name's sake.
- 4 Yea, though through death's dark vale
My journey I shall take,
No evil will I fear;
For thou with me dost dwell.
Thy mighty rod and staff
My sorrows will dispel.
- 5 In presence of my foes
A table thou dost spread;
My cup doth overrun;
Thou dost anoint my head.
- 6 Great good shall follow me
Until my days are o'er;
And in the house of God
I'll dwell forevermore.

JOHN KELLOGG.

Battle Creek Bible Class.—July 4, 1868.

HEBREWS II.

VERSE 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Q. What does the word "therefore" indicate?

A. A conclusion drawn from what precedes it.

Q. What is the fact from which the apostle draws this conclusion?

A. That God has spoken to us by his Son.

Q. What "things" are referred to?

A. The truths of the gospel, with which they had been made acquainted.

Q. What is meant by letting them slip?

A. The original signifies, as indicated by the margin, to "run out as leaking vessels." As the contents of a leaky vessel escape drop by drop, almost imperceptibly, so the truth may be suffered to escape from our minds by imperceptible degrees, until, before we are aware of it, our hold upon it is entirely lost.

Verses 2, 3. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

Q. What is meant by the "word spoken by angels?"

A. Probably reference is made to the fact that the law was given by the ministry of angels; and that angels were often the instruments of communication with God's chosen people.

Q. What salvation is here alluded to?

A. That provided by the gospel. Great, because of the greatness of the sacrifice, the amplitude of its provisions, and the great amount of light diffused by its being "spoken by the Lord," and "confirmed by them that heard him."

Q. How was it confirmed by them that heard him?

A. The apostles, by their preaching, bore testimony to the truths first announced by the Saviour, and thus confirmed it.

Verse 4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Q. What signs and wonders are here alluded to?

A. The supernatural manifestations of God's Spirit, which accompanied the preaching of the apostles.

Q. What "gifts" are here meant?

A. Probably the same as are referred to in 1 Cor. xii.

Verse 5. For unto the angels hath he not put in subjection the world to come, whereof we speak.

Q. What is meant by "the world to come?"

A. The earth made new, or Paradise restored.

Verses 6, 7. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands.

Q. From what is this quotation taken?

A. Ps. viii. 4-6.

Q. What is meant by the term *man*?

A. The human race; or perhaps Adam, standing as a representative of the race.

Q. How was he crowned with glory and honor?

A. By being made the lord of the earth, and having dominion over all other creatures.

Verse 8. Thou hast put all things in subjection under his feet, for in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Q. What is meant by the last clause of this verse?

A. The apostle evidently alludes to the loss by the fall. Although all things were in the beginning placed in subjection to man, yet "now we see not yet all things put under him."

Verse 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.

Q. How was Jesus made a little lower than the angels?

A. By taking upon himself the nature of man.

Q. In what sense did he taste death for every man?

A. He died for all. The provision is complete, and all may be saved by accepting the plan.

Verse 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Q. Who is meant by "him?"

A. Probably God, the Father; he who brings "many sons unto glory."

Q. How was Christ made perfect through sufferings?

A. Not that he was, of himself, an imperfect being, but by sufferings he became a perfect Saviour, and a perfect high priest, in that by experiencing the temptations of the flesh, "he is able to succor those that are tempted."

Verses 11, 12. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee.

Q. In what sense are the sanctifier and sanctified all of one?

A. They are all members of one body, and heirs together of the same benefits and blessings.

Q. Where is this quotation found?

A. In Ps. xxii. 22.

Q. Why does the apostle so frequently quote from the Psalms?

A. The Jews acknowledged them as their Scriptures, and believed that these texts applied to the Messiah, when he should appear. The object in quoting them was to show that he had appeared.

Verse 13. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.

Q. What was the object of the first quotation?

A. To show that Christ ranks himself with his followers, by occupying the position which they should ever be in, *i. e.*, putting their trust in God.

Verses 14, 15. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them, who through fear of death were all their lifetime subject to bondage.

Q. What is meant by the destruction of the Devil?

A. The defeat of his plans, by the deliverance of the righteous, and his final destruction, when the plan of salvation shall be consummated.

Q. In what sense are those delivered who were subject to bondage?

A. Delivered from their fears, by the hope of immortality brought to light through the gospel.

Verse 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Q. What is meant by the seed of Abraham?

A. The nature of man; and in another sense, the lineage of Abraham, thus fulfilling the promise to Abraham and his seed.

Verses 17, 18. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

Q. Why was it necessary for him to be "made like unto his brethren?"

A. That he might better understand their natures, their trials and weaknesses, and thus be indeed both a "merciful and faithful high priest." w. c. g.

"I NEVER complained of my condition but once," said an old man, "when my feet were bare and I had no money to buy shoes; but I met a man without feet, and became contented."

Scripture Notes.

THE GREATNESS OF GOD.

1 KINGS viii. 27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

The heaven of heavens cannot contain thee. Lit. *the heavens, and the heavens of heavens.* What inconceivable sublimity of thought is here! The systems upon systems, equal in extent to our solar system, stretching throughout the infinity of space, with their millions upon millions of suns, whose light, traveling these 6000 years, at the rate of 190,000 miles a second, may not yet have reached us, these systems are represented not only as pervaded throughout their endless infinitude by the omnipresent Deity, but as inadequate to contain God! What unparalleled magnificence of thought! How do the conceptions of the heathen of their gods dwindle into nothingness before this Hebrew expression.—*Jenks.*

BOND-SERVICE OF CAPTIVES.

CHAP. ix. 21. Their children that were left after them in the land whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

Bond-service. When Sesostrius (king of Egypt) returned from his wars, he caused temples to be built in all the cities of Egypt; but did not employ one Egyptian in the work; having builded the whole by the hands of the captives which he had taken in his wars; and caused this inscription to be placed on each temple: "No native has labored in these."—*Dr. A. Clarke.*

QUEEN OF SHEBA AND THE GLORY OF SOLOMON.

CHAP. x. 4, 5. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

No more spirit (breath?) in her. She fainted. I have seen precisely the same effect produced: a lady, who was herself an artist, viewing some exquisitely finished oriental paintings, was so struck with astonishment, that she twice nearly fainted; and was obliged to leave the room. What happened to the queen of Sheba is a natural and not uncommon effect, which will be produced in a delicate, sensitive mind, at the sight of rare and extraordinary productions of art.—*Dr. A. Clarke.*

SYCAMORE TREES.

VERSE 27. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

Sycamore. A large evergreen tree, very common in Arabia, Palestine, and Egypt, especially in the low lands. Its wood is very durable, as the mummy chests of it, 3000 years old, prove. Its fruit is like a fig, and eaten by the poor, and its leaves like the mulberry. Hence its name, *syke*, a fig, in Greek, and *morea*, a mulberry tree, called Sycamore in the SS. See *Harris*. Its fruit springs from the trunk and not the branches, is destitute of seeds, very luscious, and is produced abundantly seven times a year.—*Jenks.*

DANGER OF IMPROPER MARRIAGES.

VERSE xl. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods.

Probably, Solomon's declension was gradual; he was perhaps elated with spiritual pride, as well as induced by his prosperity to indulge in luxury and ostentation; or, perhaps, he deemed it unnecessary for one of his wisdom and ability, and of his rank and authority, to restrict himself by those rules, which were needful or salutary to inferior persons, as if he were secure from those evils which they were intended to prevent! Thus he proceeded, till, perhaps, persons were employed to collect from every part of his kingdom, but especially from the subjected nations, every beautiful woman whom they found, without regard to her religion. Those of superior rank seem to have been numbered among his wives, and styled princesses; while the inferiors were his concubines, with inferior privileges. Those who have noted in history, or in society, the effects of the influence of inveigling women over the greatest and wisest of men, will readily perceive that matters were speedily in a train; and that it was almost impossible, without an immediate divine interposition, that Solomon should stop short of this extreme folly and wickedness, when he had once suffered himself to be entangled in the fatal net. (Judg.

xvi, 4-21.) The inspired historian, therefore, quotes the prohibition of marrying strange women, with the annexed consequence, "Surely they will turn away your heart after their gods," to show that no eminency of wisdom, or firmness of resolution, will secure any man, when, in a careless or self-confident spirit, he presumes to violate God's commandments, and thus to run into temptation. Of this, Solomon formed a most striking proof.—*Scott*.

THE OLDEST CITY IN THE WORLD.

VERSE 24. And he gathered men unto him, and became captain over a band, when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus.

Damascus.] Called also Damesk, but generally El Sham (the sun), by the Arabs, is in a delightful plain, amid extensive gardens, forming a circuit of 25 or 30 miles, well watered by the Barrada, at the east foot of Antilibanus, being surrounded by hills in the form of a triumphal arch, 136 miles north of Jerusalem, 195 south of Antioch, and 276 south southwest of Diarbekir. It is a city of the highest antiquity, being at least as old as Abraham's time; it has often been captured, and several times demolished, but has always risen to splendor and dignity. It has well paved streets, with sidewalks, and above 500 large and magnificent houses entitled to the name of palaces; each house has a canal or fountain. Mosques and chapels are numerous, and the grand mosque is of great extent and magnificence. There are a Greek, Syrian, Maronite, and Armenian church, and 8 synagogues of Jews. Maundrell describes the modern town as long, straight, from northeast to southwest, slender in the middle, but bigger at each end, especially the northeast. Niebuhr makes the walls something less than a league and a half in circumference; and the population is estimated at from 100,000 to 150,000. [Burkhardt says 250,000; Lamartine, 400,000.]—*Greenfield, and Enc. Am.*

A late traveler, Lamartine, says of it in 1833: "In coming towards the city, we ascended a few hundred paces to a deep defile; our Arabs suddenly stopped short, and uttering exclamations of joy, pointed to an opening in the rock on our right. I approached, and looking through the cleft, beheld the grandest and most singular prospect that ever presented itself to the eye of man. It was Damascus and its boundless desert, lying at the depth of a few hundred feet below us. The city, surrounded by its ramparts of black and yellow marble, flanked by its innumerable square towers, crowned by sculptured crannies, commanded by its forests of minarets of every form, and intersected by the seven branches of its river and its numberless streams, extended as far as the eye could reach. It was a labyrinth of gardens and flowers, thrusting its suburbs here and there in the vast plain, encircled by its forest of ten leagues in circumference, and everywhere shaded by groves of sycamores, and trees of every form and hue."—*Pilgrimage to the Holy Land in 1832-3.*

Heb. xiii, 2.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

In this chapter the apostle inculcates the duty of hospitality, particularly in respect to entertaining strangers; i. e., persons of whom we know nothing, but that they are now in a state of distress, and require the necessities of life. Some, says the apostle, have entertained angels without knowing them; and some, we may say, have entertained great men, kings, and emperors, without knowing them. By exercising this virtue many have gained; few have ever lost.

God, in many parts of his own word, is represented as the stranger's friend; and there is scarcely a duty in life which he inculcates in stronger terms than that of hospitality to strangers.

The Scriptures which more particularly recommend this duty are the following: "He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger; for ye were strangers in the land of Egypt." Deut. x, 18, 19. "I was a stranger, and ye took me in." "Come ye blessed of my Father." Matt. xxv, 35. "Given to hospitality." Rom. xii, 13. Neglect not to entertain strangers. Heb. xiii, 2.

"The entertaining of unknown strangers," says

Dr. Owen, "which was so great a virtue in ancient times, is almost driven out of the world by the wickedness of it. The false practices of some, with wicked designs, under the habit and pretense of strangers, on the one hand, and pretenses for sordid covetousness on the other, have banished it from the earth. And there are enough who are called Christians who never once thought it to be their duty." But it is vain to inculcate the duty where the spirit of it is not found; and we shall never find the spirit of it in any heart where the love of God and man does not rule.

Benevolent wishes of Be ye warmed, and Be ye clothed, are frequent enough; these cost nothing, and therefore can be readily used by the most parsimonious. But to draw out a man's soul to the hungry, to draw out his warmest affections, while he is drawing out, in order to divide with the destitute, the contents of his purse, belongs to the man of genuine feeling; and this can scarcely be expected where the compassionate mind that was in Christ does not rule. One bountiful meal to the poor may often be a preventive of death; for there are times in which a man may be brought so low for want of proper nourishment that, if he get not a timely supply, after-help comes in vain, nature being too far exhausted ever to recover itself, though the vital spark may linger long. One wholesome meal in time may be the means of enabling nature to contend successfully with after privations; and he who has afforded this meal to the destitute, has saved a life. "But most who go about seeking relief are idle persons and impostors, and it would be sinful to relieve them." When you know the applicant to be such, then refuse his suit; but if you have nothing but suspicion, which suspicion generally arises from an uncharitable and unfeeling heart, then beware how you indulge it. If, through such suspicion, a man should lose his life, God will require his blood at your hand.

Reader, permit me to relate an anecdote which I have heard from that most eminent man of God, the reverend John Wesley; it may put thee in mind to entertain strangers:

"At Epworth, in Lincolnshire, where (says he) I was born, a poor woman came to a house in the market-place and begged a morsel of bread, saying, I am very hungry. The master of the house called her a lazy jade, and bade her begone. She went forward, called at another house, and asked for a little small-beer, saying, I am very thirsty. Here she was refused, and told to go to the workhouse. She struggled on to a third door and begged a little water, saying, I am faint. The owner drove her away, saying he would encourage no common beggars. It was winter, and the snow lay upon the ground. The boys, seeing a poor ragged creature driven away from door to door, began to throw snow-balls at her. She went a little distance, sat down on the ground, lifted up her eyes to heaven, reclined on the earth, and expired!"

Here was a stranger; had the first to whom she applied relieved her with a morsel of bread, he would have saved her life, and not been guilty of blood. As the case stood, the woman was murdered; and those three householders will stand arraigned at the bar of God for her death. Reader, fear to send any person empty away. If you know him to be an impostor, why then give him nothing. But if you only suspect it, let not your suspicion be the rule of your conduct; give something, however little; because that little may be sufficient to preserve him, if in real want, from present death. If you know him not to be a knave, to you he may be an angel. God may have sent him to exercise your charity, and try your faith. It can never be a matter of regret to you that you gave an alms for God's sake, though you should afterward find that the person to whom you gave it was both a hypocrite and impostor. Better to be imposed on by ninety-nine hypocrites out of a hundred applicants, than send one, like the poor Epworth woman, empty away.—*Dr. Clarke.*

TRUE TEST.—One evening, we are told, after a weary march through the desert, Mahomet was camping with his followers, and overheard one of them say, "I will loose my camel and commit it to God," on which Mahomet spoke, "Friend, tie thy camel and commit it to God."

MODERN SHIMEIS.

WHEN a man is unfortunate and falls, then his enemies are all made manifest. This was so with David. Absalom, his son, by fair words, had stolen the heart of the people. He succeeded in getting many to follow him against his father David. So strong was this rebellion, that David had to flee from Jerusalem to save his life. Only a few went with him, while the mass was with Absalom. This was a dark hour with David, and it looked as though he must surely fall entirely. As David was thus fleeing from Jerusalem, Shimei came out and cursed David, and cast stones at him, and at his men, and threw dust upon them. He accused David of being a wicked, bloody man, and then mentioned the calamities which had come upon him, and seemed to delight in naming them over as an evidence that God was not with him. How trying this must have been to David in that hour of adversity! But he bore it meekly, and God soon worked for him. In the end God brought upon Shimei the just reward of his wickedness. See 2 Sam. xvi; 1 Kings ii.

The course of some, in our times, often reminds me of old Shimei. When things go well, and all is prosperous, they do very well; but when any adversity comes upon the people of God, if his servants are afflicted, if they make any mistakes, however small, if any fail to do their duty, or to live out the truth, then these men come forth and begin to curse, and throw stones and dust, like old Shimei. They will eagerly hunt up everything that they can get to find fault with. While the faithful servants of God are bearing burdens, are toiling under great discouragement and heaviness of heart, while they are mourning over the adversities of the cause and are, like Moses, earnestly pleading with God to spare his people, and have mercy upon them, and while they are sacrificing time and means to build up the cause, the modern Shimeis are casting dust, and stones, and curses upon them. They sneer at this, laugh at that, and hold up the other thing to ridicule. God pity them. Angels of God faithfully record it all. The day of triumph for God's people draws on apace. Absalom will fall. David will again return to Jerusalem, and these Shimeis will again fear and tremble for their lives, as did he of old.

O Lord, grant me a part with thy people when others despise them; let me suffer with them while they are weak and few; give me to toil, and suffer, and sacrifice with them while little, and then let me share their triumph with them. Amen.

D. M. CANRIGHT.

LENGTH OF PRAYERS.—The subject of the length of prayers is occupying the attention of some of our exchanges. A correspondent of the *Congregationalist and Recorder* approves of the opinion of an other, that a prayer in the pulpit should never occupy over eight minutes, and says:

The Lord's prayer occupies about a minute. Our Saviour's prayer for his disciples, in which he seems to pour out his whole heart of love in their behalf, is about four and a half minutes long; Daniel's remarkable prayer, chapter ix, three minutes; Ezra's, chapter ix, two minutes; Nehemiah's, chapter ix, five and a half minutes; Solomon's at the dedication of the temple, five minutes; David's greater prayer of confession, Psalm li, three minutes; the Apostle's prayer, on the important occasion of filling the vacancy occasioned by the defection of Judas, is about twenty seconds long. I think that in none of the Psalms is the form of praying—direct address to God—kept up a for a longer time than five or six minutes."

The writer also says that he has heard a prayer, dedicatory of a very small meeting-house, more than seven times as long as that of King Solomon at the dedication of the Temple of Jerusalem.

God's word is like God's world, varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. As in the phenomena around us there are resources and invitations both for science and poetry, so does God's revelation furnish materials both for exact theological definition, and for the free play of devout thought and feeling. Look at the Bible in a new light and you straightway see some new charms.

IDLENESS is like the nightmare—the moment you begin to stir yourself you shake it off.

IS IT RIGHT FOR BELIEVERS TO MARRY UNBELIEVERS?

THE following presents an important subject in a clear and interesting manner. The reference to the writer's belief, the Age-to-come, does not interfere with the argument, nor lessen its force. We request all, and especially the young, to read it with care.

ED. REVIEW.

When God separated a people for the glory of his name he purposed that the separation should be complete, hence, witness the laws he gave to Israel. He had called them forth from bondage, and given unto them a code of righteous laws, the observance of which would insure life and happiness to those who had received them. But, although he is "plenteous in mercy," yet he also tells them that he is a "jealous God," and warns them that he alone must have their affections and worship. Seeing the dangers that beset their path in going amongst worshipers of strange gods, he interposes barriers, in the shape of positive commandments, against any unions being formed between the sons and daughters of Israel, and those of the non-separated people or nations. He foresaw that such unions would inevitably tend to lead astray his chosen people from that undivided worship of himself, that alone can please him. Listen to the words of his covenant: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves; for thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God; lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." Ex. xxxiv, 12-16. It is plain that the Lord would not consent to a division of the affections of his people, and in order to guard them against this fatal step, he warned them not to intermarry with aliens.

As a result of the departure from this law to Israel, witness the case of their noble and wise king: "Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, Hittites. * * It came to pass when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God as was the heart of David his father." 1 Kings ix, 4.

But perhaps an objector remarks that he does not dispute the fact of the nation of Israel being bound by such a law, and that the wisdom of it in their case is apparent, but that the followers of Christ are not bound by law in this respect. We reply that we are just as much a separated people as was Israel of old. God has chosen us out of the nations for the high destiny of rulers in the coming age; and in order that we may perfect ourselves in this trial-state, he has given us laws for our observance, which are equally as stringent as those given to Israel. In proof of our being equally separated with Israel, read the following testimony:

Separation of Israel.

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix, 5, 6.

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. vii, 6.

It must be apparent, even to a casual reader, that in both these cases there was first existing an alienship, when neither were a people, but God chose Israel, and called them from the bondage of Egypt to the liberty and high honors that were promised on obedience. In like manner he has called us from the bondage of sin, and separated us from the world, giving us the prom-

ises of liberty and glorious honors, if obedient to his laws. "We were not a people," when in the world, but having come out of the world, in obedience to his call, we are now "God's people." He says Israel was to him a "holy nation," and Peter declares that we too are a "holy nation." They were to be a "kingdom of priests," and we also are styled "a royal priesthood." Israel was "a special people" unto the Lord, whilst we are designated as a "peculiar," or "special" people.

Seeing that we are as much a separated people as Israel was, the query now presents itself, can we with impunity, and at pleasure, mix up again with that from which we have been separated? Can we take to our bosoms, and love and cherish, that from which we are cut off?

But perhaps an objector may say, that Israel cannot be introduced as a sample, inasmuch as they were God's people in a national capacity, whilst we are yet mixed up among all nations. True, but we are none the less a separated people. We are cut off from the world as effectually as Israel was cut off from foreign nations. They were frequently mixed amongst these nations, but were none the less a separated people. It was by coming in contact with these nations that they were put to the test. If the sons of Israel had not beheld the beauty of the daughters of alien birth, how could they have been proven whether or not they were true to God? When we become "God's people" we are under God's laws, and can no longer consult our own expediency, or likes and dislikes, but regardless of all consequences, however severe, we are bound to consult what the law requires, and do it. Let us then see what is required of us, and at the same time we will present the commandment of like import given to Israel.

The Law to Israel.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, and when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; THOU SHALT MAKE NO COVENANT WITH THEM, NOR SHOW MERCY UNTO THEM; NEITHER SHALT THOU MAKE MARRIAGES WITH THEM; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods." Deut. vii, 1-4.

If language can be framed that will more effectually exclude the people of God (whether of ancient times or the present,) from forming a re-union with that from which the Lord has separated them, then we would like to see the task undertaken. On the part of Israel the law says, "Thou shalt make no covenant with them," "neither shalt thou make marriages with them." On the part of Christians the law is equally imperative: "Be ye not unequally yoked together with unbelievers." But perhaps an objector says that it does not mean marriages, whilst the law to Israel does. We reply that although it does not specify marriages, or any other special method of yoking, yet the law is none the less comprehensive, but equally broad, or even more so than that given to Israel. The law is sufficiently broad to cover all illegitimate unions. No believer, male or female, has a right to unequally yoke with an unbeliever. The inequality of the yoke is set forth clearly by the apostle, and we cannot do better than classify the same under different headings, in order that they may become perfectly apparent:

The Believer's Yoke.

Righteousness.
Light.
Christ.
A believer of God's word.
"Ye are the temple of the living God."

The Unbeliever's Yoke.

Unrighteousness.
Darkness.
Belial, (or Satan.)
An infidel.
Idolators.

Brethren, we must not forget that we have ceased to exercise our own wills as guided by our fleshly inclinations. This mode of action belongs to the past, when we wore the unbeliever's yoke, but now, having heard the invitation of the Lord, "Take my yoke upon you, and learn of me," we have obeyed, and in doing so we

yield up our own wills, and make them entirely subservient to the will of our Master. His "yoke is easy," and "his burden is light," and if we desire that "rest" that he says he will give unto us, we must be very cautious in our conduct, and not foolishly undertake to put our necks under both yokes at the same time. Let our past experience under the heavy yoke of sin and darkness, when we were unbelievers, suffice for all time to come, and depend upon it there can be nothing gained by an attempted union of Christ's light and easy yoke, with the Devil's iron yoke.

In order to place the matter beyond all dispute, as to whether the Lord's people are bound by the law as quoted from 2 Cor. vi, 14-18, we will refer to another portion of the word where Paul makes an application of the law in the case of marriages. This is found in 1 Cor. vii, 39, 40, and reads as follows:

"The wife is bound by law as long as her husband liveth, but if her husband be dead she is at liberty to be married to whom she will, ONLY IN THE LORD."

Here is a clear case. It is that of a believer who has lost her husband by death. The query arose: Is she at liberty to marry a stranger, or alien? Under the law they were forbidden to do this; but how are we to act under the Christian order? Paul, the great expounder, settles the question by saying that "she is at liberty to be married to whom she will, ONLY IN THE LORD." She can choose any one out of the Lord's company—the called-out ones—but not from the alien camp, who are not in the Lord. It is a matter about which no true disciple will dispute for a moment, as to who are IN THE LORD. None but those who have taken upon them his name in the appointed way. Query: If a widow who is "in the Lord" cannot marry any one except such as are "in the Lord," is it likely that an exception will be made in favor of virgins, or those who have never been married? Not at all. God's laws are not of that loose character in their application. They were founded on principle, and the principle on which they are founded is applicable to all cases. We have seen that this principle, as applied to Israel, was one that had for its object the preservation of His people from idolatry. The same principle is applicable still, seeing that men and women are yet governed by their fleshly inclinations, and are apt to be led astray by temptations thrown in their path. No tempter is more insidious, nor any so dangerous, as that of a life companion who has our affections. As a holy and a special people, therefore, we are forbidden to become at one again with the world from which we have been separated. No worldly man or woman is to find a place in our affections, so as to induce a union, and thus introduce strange flesh into the Lord's holy camp. Remember what trouble was caused in the days of Ezra and Nehemiah, when the people sought reconciliation with God. He would not receive them until they had put away the strange wives and their offspring. Ezra x, 3, 10, 11. Nehemiah says, "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" Neh. xiii, 23-27.

In order to place the matter beyond dispute, as to how believers understood the matter in Paul's day, we refer to 1 Cor. vii, 12-14. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were

your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases." The apostle here provides, we see, for those cases where believers at the time of their conversion were already united with unbelievers, and they, doubtless knowing the law, both as given to Israel and to followers of Christ, were at a loss what to do in such a dilemma. They knew that there was no fellowship between righteousness and unrighteousness, nor any communion between light and darkness; they were sure also that a believer had no portion with an infidel, and in this position the question of separation had arisen. The apostle provides for such cases as we have read above, and from this we learn that it was a settled point with believers in those days, that no one who was called out from the world, being unmarried, had a right to unite themselves with worldlings in this most binding of all social ties. No doubt, in the cases above provided for, the believers, seeing that they had been separated from the world, looked back to the days of Ezra, and Nehemiah, already referred to, and, reasoning from this, they evidently thought that they too had a duty to perform in this respect. But in the case of Israel it was a direct violation of God's command, whilst in their case it was an emergency resulting from their adoption into the new system that had supplanted the Mosaic system, which was vanishing away. But it goes clearly to establish the law in relation to marriage at least, as understood in those days. There was no such thing as yoking of believers with unbelievers, or marrying out of the Lord then. Why should there be now? Is it because the same law is not in force? or is it because believers now are less mindful of the law? We think it must be the latter.

It is a lamentable fact that believers of to-day, in many instances, consult their own fleshly inclinations more than they do the law of Christ. If they do find some law that conflicts with the course they desire to pursue, we are pained to know that they attempt to spiritualize away the plain testimony, and thus quiet their consciences in the matter. We are free to confess, for our part, that we cannot see what reason a person can give for seeking a union with an unbeliever, even apart from the positive prohibitory laws given for their government in such cases. It surely is a mistaken idea, for there cannot exist that sweetest of all fruits which the marriage relationship should yield, viz., a perfect union of sentiment and purpose. The aim of a Christian, in this life, is to so live as to perfect a character for the age to come; to work out our salvation with fear and trembling; and in order to do this, we need all the assistance possible. Is this to be obtained by marrying a Universalist, a Spiritualist, or a worldly-minded individual? Can the time of their union, the long evenings of winter, or the other opportunities of converse, be pleasantly and profitably spent in talking of the glorious hope of the coming age, with the share that each is to possess in its glories? No, alas! no. One has a hope, whilst the other has none. One is in Christ, but the other not. "One shall be taken, but the other left." One expects to sit down in God's kingdom, but the other not. What a prospect to look forward to, to say nothing of the great and insurmountable difficulties such unfortunate unions produce in this life. It is a poor excuse for brethren to say that their partner is interested in the truth, and they will marry them, feeling confident that afterwards they will come to a full knowledge of the truth, and obey it. As well might Israel have conjured up excuses for violating the law of God in their cases.

Allow us, then, to lift the voice of warning to our brethren and sisters, especially those who are yet young. To such we say, be very careful where you place your affections, and never entertain for a moment the thought of setting aside the commandments of God for the sake of gratifying your fleshly inclinations. If you consult your highest happiness in this life, and your certainty of title to that which is to come, obey the commandment, and keep your necks under the yoke of Christ, but never join yokes with an unbeliever.—*Herald of the Kingdom.*

If you can not please without being false to yourself, you had better displease.

AWAKE.

"AWAKE oh, awake! now to life and to duty,
Faint not by the way till thy labor is done;
For quickly the king will descend in his beauty,
The warfare be ended—the victory won."

"Oh! the stupor that is upon the church here is astonishing." How inexpressibly sad were my feelings as my eye rested upon these words lately penned by a dear sister. I recalled to mind each form and face of that little company who had covenanted together to keep the commandments of God—had taken up the cross of Christ, and gone some little distance of the way to meet their coming Lord and Saviour. Not one, I trust, of that little number, either desires or expects to give up the truth. Each and every one looks forward with earnest longings to the heavenly rest. But whence this stupor? this lukewarmness? Not only among that little number, but throughout our ranks all over the land, may be found those who are asleep to their eternal interests. The day of probation speeds swiftly on. They heed it not. Says Jesus, "I would thou wert cold or hot. So, then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." Ah! let us beware, and heed this faithful message to the Laodiceans. Let us arouse our dormant energies and lay hold of the work of overcoming in earnest. Is not eternal life worth striving for? Who does not want a home in the kingdom of God? Ah! we all want it, we long for it. But oh! the trials in the way, the difficulties to surmount, the crosses to lift, the burdens to bear; 'tis these that rise mountain-like before the trembling soul.

We look forward with wistful eyes to the time when the faithful children of God will stand complete in all the Christian graces, when every difficulty will have been surmounted, every trial removed, and the bright daystar of gladness shed its peaceful lustre upon the victor's heart; and then, as we view the narrow way, and realize that it requires constant watchfulness to overcome Satan's devices; that many trials must be endured, many burdens borne; how oft do we sigh in spirit and wish that the golden summit of victory was already gained. But it will never be gained by inactivity. For no one single effort of ours will the pearly gates of Heaven swing back on their glittering hinges, and bid us a welcome entrance therein. Nay,

"Heaven is not reached at a single bound,
We must climb the ladder round by round."

It will require a constant and mighty effort to overcome. We are sinful beings. We are surrounded by an atmosphere of sinfulness. Yea, "iniquity abounds." We need to guard constantly against the artful devices of Satan. He is working with all power, and signs, and lying wonders. His most cunning subtlety and ingenious devices will be brought to bear upon those who keep God's commandments. He is not inactive. With arduous zeal he plies himself to work the destruction of precious souls.

This death-like stupor which rests upon some of the professed people of God comes from Satan. He has wrapped his cloak of carnal security about them, and day after day, week after week, they live on in passive indifference and lukewarmness, and make no effort to throw off the shackles with which Satan has bound them. Oh, what shall I say to arouse such to a sense of their lost condition? How shall I entreat them to shake off this dull lethargy of soul, and come up to the help of the Lord against this mighty foe? Alas! my feeble efforts, how weak. Had I the pen of an evangelist, or could I tell them in burning language of the earnest solicitude of holy angels, their tears of sadness as they turn away from them on account of their spirit of levity, their cold indifference, or worldly ease, or could I portray before them in living reality the sad countenance of the lovely Jesus whom they daily crucify afresh by such a thoughtless, selfish, ease-loving spirit, then, perchance, might I arouse them to a sense of their neglected duties.

The following words of inspired testimony stir through the very depths of my soul to-night. "But a small portion of those who now profess the truth will be sanctified by it and be saved." And why? Is it because the Lord's arm is shortened that it cannot save? Ah! no, no; it is because sinful, thoughtless

man presumes to disregard the requirements of God and choose his own ways; unwilling to deny self, or bear burdens, he seeks a more flowery path, a path of ease and comfort; but alas, that path will end far short of the celestial city.

Warning after warning is given, admonition follows admonition, yet many, very many, of the professed people of God slumber on, unmindful of the earnest, agonizing cry, "O, wake thy slumbering people, Lord," which continually ascends to Heaven from the earnest, self-sacrificing servants of God.

Dear reader, heed the warning. Be admonished. Break loose from the fetters of Satan, and become an earnest, active, self-sacrificing follower of Jesus. Delay not. Soon it will be forever too late. Oh! let us now awake to our duty, meekly and cheerfully walk in the path which God has marked out for his people, and gird on the whole armor, that we may be armed for the coming conflict with the powers of darkness; and then, with unswerving faith, firmly and manfully press our way onward through the enemy's ranks, until we come off conqueror through Christ, and receive the glorious reward of obedience.

MARY E. GUILFORD.

Erie Co., Ohio.

PRAYER.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. iv, 6. Dear brethren and sisters, it is by prayer that we shall be prepared for the appearing of our blessed Saviour. The only way to be happy in this world is to cast our cares on God. He will help us if we ask him. He never turns a deaf ear to them that come to him in earnest prayer. There is a friend ever waiting to help us if we will unbosom to him our sorrows; a Friend who pitied the sick and sorrowful when he was upon earth; a Friend who can weep with the mourners, for he was a man of sorrows. That friend is Jesus Christ. Prayer can lighten the cross for us, however heavy. Prayer can let in a ray of hope when all our earthly prospects seem darkened. What is the reason that some believers are so much brighter and holier than others? I believe the difference arises from different habits about private prayer. Look over the lives of the brightest and best of God's servants, whether in the Bible or out, prayer obtains fresh and continued outpourings of the Spirit, and those who ask most will have most of its influence.

There is a vast difference among Christians. They are all fighting the same fight; but how much more valiantly some fight than others. I can only warn those who do not enter into the work in earnest prayer, but I do warn you most solemnly. We are living in solemn times. Without prayer we are lost. Others may pray for us, but unless we make some effort for ourselves, they cannot save us. Alas, there is a day coming when many shall pray loudly, "Lord, Lord," but all too late.

Dear brethren and sisters, let us be more earnest in prayer. It is Christ's office to save sinners. He says, "I came not to call the righteous, but sinners to repentance." Luke v, 32. The worse you are the more need you have to apply to him. Fear not because your prayer is stammering, your words few, and your language poor. Jesus can understand you. I commend to you the importance of perseverance in prayer. Never think that time is wasted that is given to God. Christ prayed when he was on earth. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Heb. v, 7. How unlike this are many of our supplications. How truly might God say to many of us, You do not really want what you pray for. Let us try to amend this fault. We ought not to be content with general petitions. We ought to specify our wants before the throne of grace. There is an Advocate, an Intercessor, always waiting to present the prayers of those who come to God through him. He mingles our prayers with the incense of his own intercession. Poor as they are in themselves, they are powerful in the hand of the High Priest. There are exceeding great and precious promises to those who pray. May I never forget to pray.

CORNELIA A. HILTON.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 14, 1868.

URIAH SMITH, EDITOR.

VISIT TO WRIGHT, MICH.

In company with Bro. and Sr. White, we left Greenville, July 8d, for the town of Wright, at which place they had an appointment for the 4th. Wright is about five miles south, and thirty-five west, from Greenville, and is one of quite a number of places, west, south, east and north-east, where there are churches of S. D. Adventists, conveniently situated within a day's drive, or less, of Bro. White's present location. The face of the country between these two points is diversified by a series of gentle but extensive swells, running north and south, affording quite a variety of hill and dale, at least for Michigan. Tracts of pine land from the north jut down into this region. In these tracts the soil is light and sandy, and almost worthless for purposes of cultivation. But these are only exceptions to a region otherwise heavily timbered originally with beech, maple, elm, ash, &c. On land of this description a farm is cleared, of course, with a great deal of labor; but when once cleared, it affords an inexhaustible mine of agricultural wealth. So rich and deep is the soil that crops of all kinds seem to vie in strength and vigor, not to say in size, with the adjacent forests.

From many of the elevations over which we passed, the surrounding country presented a most delightful prospect. Vast wheat fields just turning, in nature's wonderful laboratory, from green to gold, the luxuriant grasses, the thrifty orchards, the peach, plum, pear, and cherry, trees, wherever they were planted, loaded with fruit, the buildings, some of which would grace the suburbs of any city, each with its cluster of more or less numerous and capacious barns, nestled among the pleasant groves, and around all the grand old forests, presented a picture of a sea of wealth, richer than the richest mines of earth's choicest metals. The people of this section are mostly from New England and New York; and they are vigorously at work developing this new country with eastern energy and eastern elegance. Yet we were not expecting to find such a degree of cultivation from ten to twenty miles north of Grand Rapids.

There are probably no better farming lands in the State, all things considered, than are found in the town of Wright, Ottawa county. This town is far enough west to receive the benefit of Lake Michigan, a moderation of the temperature in the winter, and frequent cool breezes in the summer. It is well adapted to fruit of all kinds. Peach, pear, plum, cherry, and apple, trees, we saw in full bearing order. Small fruits do well. As proof of this we have only to state that three individuals in this place, two of them our brethren just entering upon the business, have furnished the market with five hundred and fifty bushels of strawberries the present season. Their route to market is direct and easy. First to Berlin, four miles; thence by Detroit and Milwaukee R. R. to Grand Haven, twenty miles; and thence across the lake 87 miles to Milwaukee and 112 to Chicago.

The church in Wright is large and flourishing. They have outgrown their present house of worship, and have the lumber already on the ground, nearly sufficient for a new building 36x50 feet.

Sabbath, July 4, the place of meeting was well filled with Sabbath-keepers at the hour appointed for worship. The fact that the great majority of the people of this country were then engaged in celebrating the day of our national independence, while a few of us were assembled to celebrate an institution much more ancient and important, the rest-day of Jehovah, furnished Bro. White a good text for a discourse on the Sabbath question, which he was not slow to improve, especially in showing the importance of keeping the very day of the week on which God rested, if we would preserve a memorial of his rest, just as the people of this country would not think of observing any other day than the 4th of July to commemorate the

independence of this nation. Tested by this illustration, the absurdity of the seventh-part-of-time theory is made fully apparent. Let us suppose, not speaking derogatively of the fourth commandment, that there was a law requiring the observance of the day on which the Declaration of Independence was signed, worded somewhat after the manner of the Sabbath precept, "Remember Independence day to duly observe it. The fourth day of July is Independence day; for on July 4, 1776, the Fathers of the Republic signed the Declaration of American Independence; wherefore they set apart Independence day, that we might duly celebrate it."

Now suppose that with such a law on the point, a company of persons are found on the 25th of August, singing, shouting, and declaiming, amid the display of flags, and the burning of powder. They are asked what they are doing; and they reply, "Oh! we are celebrating American independence according to the law." No, they are told, the law requires the observance of the 4th day of July for this purpose, but this is the 25th of August; and to this they answer, "The law does not specify any definite day; it only requires one day in the year, one day out of 365, or one 365th part of time; and we may take any day we choose. It was not convenient to observe July 4, so we have taken August 25." Now there is not a school boy in the land who would not at once pronounce such a company of persons, if such persons were serious in what they were doing, a set of idiots—idiots for their actions, and still more so for attempting to defend it with such a reason. Yet grave doctors of divinity, with black coats, and gray hairs, and gold spectacles, will observe the first day of the week for the Sabbath, when the only Sabbath commandment in all the Bible requires the observance of the seventh day as plainly as language can be made to require it, and then attempt to justify their course by deliberately asserting that the commandment does not specify a particular day, but only requires one day in seven, or one-seventh part of time, and the first day answers the requirement as well as the seventh. We often hear it said of individuals that they are sane on every subject but that of religion; and with reference to popular theology we are seriously inclined to think it is a good deal so.

Sr. White spoke in the afternoon, dwelling particularly on the responsibility resting upon the church to spread the light of truth and make known the way of salvation to their fellow-men. According to the light she has received, there are more or less in every town, city, and village, whose hearts are still susceptible of truth, and who, if it is meekly and judiciously placed before them, recommended by consistent lives on the part of believers, will yield obedience to its requirements, and take their stand with the people of God. Here is a mighty work for the church, the responsibility of which should be felt by all.

We speak often of a time when a great work will be accomplished by the present truth, when its power shall be felt in all the land, and believers and advocates be multiplied on every side. But it is a thought calculated to awaken serious reflection in every heart, that all the future of this work, so far as human agencies are concerned, depends upon those who are already believers in the truth. Are we looking for others to embrace the truth? How are they to learn it? Certainly from those who now believe it. Do we expect laborers to be raised up to help carry forward the work? How are they to get the truth? It must be from those who already have it. Thus we see that everything depends upon those who even now have the light in their possession. Now we may sit down and patiently wait for the loud cry, but we shall wait in vain. That must grow out of our own exertions. The work must go forward through the labors of present believers, gaining strength as it progresses, till it shall close in the state of triumph and glory promised in the prophecy. Is it not then high time that all give themselves to the work, with tenfold more energy than has yet been manifested?

At this meeting the subject of a general campmeeting was taken up, as is mentioned in another column by Bro. White. We believe this will result in a move

which will prove a mighty auxiliary in getting at least a knowledge of this people and this truth before the world.

A number would have been baptized had there been opportunity. The church in Wright seemed to appreciate the privilege of again having the faithful labors of Bro. and Sr. White; and we doubt not the good instruction they received will be to them a source of strength and encouragement. EDITOR.

CONVOCATIONS.

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year; it shall be a statute forever in your generations; ye shall celebrate it in the seventh month." Lev. xxiii, 39-41.

Whatever may be said of the typical or commemorative character of this feast, all will admit that it was celebrated for the spiritual good of the Jewish church. If such a convocation be good for Jews, why not as profitable for Christians?

Methodist campmeetings in the days of primitive Methodism, contributed much to the life and influence of that body. If such meetings be good for Methodists, why not be equally profitable for Adventists?

Second-Advent campmeetings in 1843 and 1844, were one of the grandest means of disseminating light relative to the Advent hope and faith, and imparted life and strength to the great Advent movement. If campmeetings were an efficient means of good during the first angel's proclamation, why may they not prove as profitable under the proclamation of the third message?

The nominal Adventists of New England have annually held a mammoth campmeeting for several years past, at Wilbraham, Mass., where the various factions and fragments of nominal Adventists have assembled, and found strength to prosecute their cause. And may not those who hold the unit faith, and seek to be led by the one Spirit, receive great strength by similar means? Why not, then, Seventh-day Adventists hold a general campmeeting to continue a week or more?

The subject of a general campmeeting was taken up in our last General Conference, and referred to the Committee. As one of that Committee, I now call attention to the subject. At our annual Conference, usually held at Battle Creek, the business sessions of the General Conference, the Michigan Conference, the Publishing Association, and the Health Institute, occupy so much of the time and thought of the members, especially the ministers, as to greatly detract from the interest of the religious services. This is not a good time for a general gathering of our brethren and sisters to enjoy a spiritual feast. Not understanding this, many have come to our annual conferences, spent a week's time, and gone home disappointed. They had no special interest in the business sessions, thought they occupied too much time, and concluded that their brethren were becoming formal and backslidden. In this they were mistaken. Meetings for transaction of business are necessary and right. Let those attend our annual meeting who have a part to act in them; and let those who have no special part to act in our general assemblies for the transaction of business, remain at home, instead of bringing their wives and children to such assemblies to burden the church that entertains them, for nearly or quite a week, they, meanwhile looking on, and getting tempted because there are no more religious exercises.

A general Convocation, free from business sessions, where ministers and people could devote their entire time and energies to the spiritual interests of the assembly, would exactly meet the wants of the cause. Such meetings should be very general. They can be held at a season of the year when with a little sacrifice there can be a general rally of men, women, and youth. These meetings should hold from four to eight

days. At each of these assemblies there should be a large tent in which to hold the religious services in stormy weather. There should also be a sufficient number of small tents for the accommodation of all who would wish to stay upon the ground. Each church should have one or more, according to their numbers, on the ground. Each tent company could furnish their own provisions and bedding. Such meetings should be held in the vicinity of our largest churches, where, at the homes of the brethren, ministers, and others if necessary, could be entertained.

A general campmeeting of this kind should be held annually, probably somewhere in Michigan. This however should not take the place of convocations of the kind in other States. But it may not be possible to hold such a general meeting the present season. To meet the present wants of the cause, and preparatory to a general campmeeting next year, I suggest that three convocations be held in different parts of the State of Michigan, in August and September of the present year; one in the northwestern portion of the State, one in the northeastern, and one in the southern.

The church at Wright, Ottawa Co., Mich., is large, situated near the Detroit and Milwaukee R. R., offering an opportunity for a general rally from the counties of Ottawa, Kent, Allegan, Ionia, and Montcalm, from churches all along the line of that R. R., and from Wisconsin and Illinois. Berlin station is but four miles from the house of worship of the Wright church, and only about twenty miles from Grand Haven. Boats from Chicago and Milwaukee connect at Grand Haven, with trains on this road. This meeting will be easy of access from all points in Wisconsin and Illinois.

A second meeting could be held with the church at St. Charles, Saginaw Co., Mich. This place is situated on the railroad from Owosso to Bay City, and offers a good opportunity for brethren to attend situated along the lines of the Detroit and Milwaukee, Mich. Central, and Mich. Southern railroads, and the north and south railroad from Owosso to Adrian. It is also a central point for brethren to come by private conveyance from the counties of Gratiot, Saginaw, Tuscola, Lapeer, Oakland and Clinton.

A third convocation could be held in the south part of the State, about half way between Battle Creek, and the Ohio and Indiana State lines. This would afford a good opportunity for a general gathering from the three States. No doubt the labors of Eld. J. N. Andrews could be secured for these meetings.

I briefly set this matter before the church at Wright, July 4, and they unanimously voted in favor of such meetings. The time is short for proper consultations, preparations and appointments. Brethren shall we have these meetings? If so, please respond immediately. As to their time and places, I have only suggested. If they shall be holden this season, where? and at what time? Let every church get one tent or more. These will be just what will be wanted at the general campmeeting. Be in season. Be vigilant. Make liberal provisions. All turn out. Let us have a general rally. Leave your cares at home, and come up to these feasts, bag and baggage, to work for the Lord, and remain until they shall close. All interested in these meetings who have anything to say to the point, may address me at Greenville, Montcalm Co., Mich.

JAMES WHITE.

THE ENLARGED REVIEW.

It is cheering to see since the enlargement of our paper that it is better filled with original matter than before. The weekly sermons are a great help, especially to those who have no other preaching. It is better to have matter waiting at the office of publication for weeks and months, than to have a lack. I hope the brethren will keep on writing; and if their communications do not immediately appear, rejoice that the paper is filled with matter of the deepest interest to the people of God, and that the delay is not from a want of appreciation of your efforts, but from the want of room. Keep on, and preclude all possibility of a drouth.

R. F. C.

[Just so; and we request our ministers from whom sermons are due, not to forget.—Ed.]

CASTE IN RELIGION.

THE *American Encyclopedia* says: "We speak of the spirit or the prerogatives and usurpations of a caste, to express particularly that unnatural constitution of society, which makes distinction dependent on the accidents of birth or fortune." It also says, "It prevails principally in the East, where it has existed from the earliest times, and has become blended with the political condition of the people, because it favors despotism, which is the prevailing form of government." Among the Hindoos and some other nations, it is carried to such an extent that members of the different castes may not eat with each other, or worship in the same temples. Thus by the spirit of caste their religion becomes a despotism of the worst form.

From the very nature of the Christian religion it is utterly impossible that it should become blended with the spirit of caste. We do not say that professors of Christianity do not have this spirit: we are well aware that they do; but the religion of such is a religion of their own heart; not Christianity itself, but a perversion of Christianity, destitute of the elements of genuine benevolence and humanity, which were so wondrously displayed in the teachings and actions of him whom the Christian professes to follow.

The teachings of the Saviour and of his gospel are sufficiently indicated by the following scriptures: "Take my yoke upon you, and learn of me; for I am meek and lowly of heart." Matt. xi, 29. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind." Luke xiv, 12, 13. "If thou camest unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Jas. ii, 2-9. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come." 1 Tim. vi, 17-19. "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away." Jas. i, 9, 10.

With these agrees that remarkable description of the fast that God has chosen: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. Isa. lviii, 7, 9, 10. The acts of the Saviour were always in harmony with these scriptures. He was often found preaching to the poor, and comforting the lowly and afflicted: but seldom with the rich, and there, always giving some faithful admonition. He himself had not where to lay his head; he became poor for our sakes; he took upon him the form of a servant; his life was eminently a pattern of humility; a pattern, too, to be followed, if we would be exalted in his heavenly kingdom.

Such being the spirit of the gospel, there is no surer evidence of a fallen state of the professed Christian church than to find there the spirit of caste—the spi-

rit of self-exaltation. But this spirit, unfortunately for the interests of religion and morality, prevails to a very great extent in the Protestant churches. The wealth, the pride, and popularity of these churches, have become a proverb. It is neither disgraceful nor hurtful to be rich if riches are used for the glory of God; if the possessor feels his responsibility in the sight of God and is humble; if, as the Scripture says, he rejoices that he is made low—made on a level before God with the poorest of earth. But when riches are a man's glory; when they feed his pride, and puff him up to look with disdain upon the poor, and especially the poor Christian, then they are an abomination in the sight of Heaven, and a burdensome stone to their possessor, ready to sink him in the gulf of perdition. It is to such that the apostle speaks when he says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Jas. v, 1. Such are "the rich men," that will call on the mountains and rocks to fall on them and hide them from the presence of their Judge. The description given by a popular writer, of a fashionable church, is no caricature; it is true to the life, wherein the wealthy devotees of mammon are preached into an easy, quiet frame of mind by a high-salaried minister, leading their hopes on to an "upper-ten Heaven." Certainly a Heaven of the lowly poor can have no attractions for them. A reliable friend related to the writer a fact which transpired in the neighborhood of his own residence in the state of New York. A Baptist church was composed of all classes, including the richest and poorest in the community. Though the Baptists claim to be republican in their church arrangements, it was trying to the feelings of the wealthy to be obliged to sit in the next pew to a poor brother who was not able to clothe himself and family up to a fashionable standard. What was to be done? After much consultation the following plan was devised and acted upon. At the covenant meeting a motion was made to disband the church; the united influence of the wealthy carried it immediately. They then proceeded to organize a new Baptist church, admitting only the rich and fashionable part of the former congregation! We have no doubt that they would feel highly insulted if one were to intimate that that was not a Christian church.

But what is this to us? may be asked. Where such things pass for Christianity, and we have all been reared amid such influences and surroundings; while we are men of like passions, and human nature is everywhere the same, we cannot be beyond nature even in this matter. And with the increase of numbers our danger daily increases in this respect. The love of the world, the deceitfulness of riches, and the cares of this life, are subjects of special warnings for the last days. If we think that because we claim a knowledge of the present truth, and profess to be looking for the Lord, we are therefore beyond the power of temptation, we are self-deceived—woefully blinded by the enemy. Whoever it may be, rich or poor, learned or ignorant, high or low, that is exalted by the mere "accident of birth or fortune," to lift himself up above the poorest of earth, such an one needs converting—needs to learn what is the spirit of Christ. Let such heed the words of the apostle: "If any man have not the spirit of Christ, he is none of his." Let us all study to know this spirit, to follow Jesus in his humility and lowliness of mind, that we may be exalted in his own time.

J. H. W.

RANDOLPH, N. Y.

THE work is onward here. Fourteen or fifteen have embraced the Sabbath, and there are still others deeply interested. The brethren and sisters are beginning the temperance and health reform, by casting aside their idols in the shape of tobacco, tea and coffee. They will see the subject clearer at every step. I am not sorry that I have remained here till now. There are other places near, which I wish to enter as soon as God permits. I hope to be guided in judgment as to the time of going. I send subscribers for the REVIEW, and hope to send more soon.

R. F. COTTELL.

July 2.

DON'T FORGET THE PRIZE.

WHAT is the matter with you, my brethren, that you look so sad and gloomy; why so discouraged? Why no more zeal, life, and energy? I do not hear you praising God. You sing no cheerful hymns. Tell us the reason of all this. Ah! all discouraged are you? Do n't know as you can be a Christian; do n't know as you can ever overcome. Almost a mind to stop trying, and give up the conflict. Yes, yes. But how comes this? Let me suggest the cause: Instead of looking up, Luke xxi, 28, you have been looking down; instead of looking at the "far more exceeding and eternal weight of glory," 2 Cor. iv, 17, you have been brooding over the "light affliction which is but for a moment;" instead of "rejoicing in hope of the glory of God," Rom. v, 2, you have been mourning over your trials; instead of having your "conversation in Heaven," Phil. iii, 20, it has been on things of the world; instead of "casting all your care upon him," 1 Pet. v, 7, you have been carrying this burden all alone; instead of meditating upon "the joy that is set before you," Heb. xii, 2, you have been murmuring about the hardness of the way. Now, my brother, you are having a very hard time, and making the yoke of Christ a yoke of bondage. These things ought not so to be. Change the current of your thoughts entirely. Instead of dwelling upon your hardships, trials, weaknesses, and this cold, dark world, look up, and let your mind continually feast upon the heavenly prize for which you are contending. Think of the beautiful tree of life with rich, immortal fruit; think of the river of life with its clear, sparkling water; think of the many mansions all prepared for the saints of God who have made a covenant with him by sacrifice; think of the angels of God, so holy, and happy, and lovely; think of the blessed Jesus and how good it will be to be with him; think of God and the many glorious promises he has made to you. Let your mind dwell upon these things with all the joys that there will be in the eternal ages for the child of God. Keep these before your mind, feast upon them. It will give you new life and courage, and quickly dispel all this gloom and darkness.

See that hired man there in the harvest field. See him toiling in the hot sun; see the sweat dropping from his face; see how weary he is; yet he toils on willingly and cheerfully, day after day and week after week. Why is this? Why does he not stop working and lie down in the shade? Because he has his mind on the prize,—his wages. My brother, when the journey to the kingdom looks long, and hard, and difficult, then let faith and hope reach ahead and taste a morsel of the feast waiting at the end of the journey. Then cheer up, thank God, and take courage.

"The road may be rough, but it cannot be long,
I'll smooth it with hope, and I'll cheer it with song."

D. M. CANRIGHT.

Washington, N. H.

ABOUT BAPTISM.

The *Congregationalist* says:

"They have water-proof and tight-fitting garments in many of their churches, that keep the immerser and the immersed quite dry in the administration of the rite. The face is exposed to the wet (rather more than sprinkled), while the rest of the body remains as baptism by sprinkling leaves it—in a state of good Christian comfort."

Thereupon *The Watchman and Reflector* calls this "poking fun at a sacred ordinance, dear in its whole symbolism to one of the largest and most enterprising denominations in the land;" declaring that "the best scholarship in the world, the uniform practice of the Greek church, and the general practice of all churches for more than a thousand years, all history, all archæology, philology, go to show that this ridicule is directed against the ordinance as the Master gave and enjoined it."

The *Telescope* (United Brethren) adds:

"The primitive church, without doubt, did baptize by immersion; but what 'scholarship' ever dreamed of a dry immersion being what 'the Master gave it?' This rubber covering to keep the good folks dry was not enjoined by the Master."

The *Telescope's* hit at "dry immersion" is a fair one; but, according to its own confession, it is nearer

right than its own practice. But this dry immersion is, to say the least, decidedly lackadaisical—*Voice of the West*.

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. Bonfoey.

DEAR BRETHREN: The last package of books, cards, &c., came safely and in due season; are all perused by self, and quite a number scattered among my friends. My hungry soul would fain grasp much more, but I doubt not the Lord will supply me as fast as he sees it is for my good. Oh, who that once turns their attention thereto can doubt the truth of this message. I would not leave the standard of truth for any earthly friend. The Saviour is more precious than these. Have I not left them all for Jesus' sake, and will he not fulfill his promise made to such? I have no doubt he will if I but follow him, yet how hard to leave them behind. I have thought not one is so stubborn as myself; when the Lord opens their eyes as he did mine, they must see. O Lord, keep me close to the blessed Saviour, that his light may be reflected on his follower, that others may see and be led to glorify our Father which is in Heaven.

My heart is still full, and I must mention Testimony No. 15. Those personal ones must have been written for my profit; at least the Lord helps me to profit by them. It is the Lord's doings, and marvelous in our eyes.

Yours, hoping to overcome, S. H. BONFOEY.
Van Buren Co., Mich.

From Sr. Francis.

BRO. SMITH: I have been many times cheered with the letters through the REVIEW, from the dear brethren and sisters, but this is the first time I have ever attempted to write. I have always felt myself too unworthy to attempt to speak in such a good and glorious cause, but I see and feel that there is no time for standing still. When I consider my past time, I feel solemn to think how cold-hearted I have lived in the sight of my Heavenly Father, and before my friends and neighbors. I feel like asking forgiveness for my unfaithfulness. I want to live in more humble obedience to the Lord than I ever have done.

I am thankful for the health reform, and I feel that only by self-denial can I live it out. I want to overcome my sinful nature and try to be ready for the coming of our Lord and master when he appears in the clouds of heaven. I want to be with his chosen ones. Pray for me, that I may be an overcomer.

Yours, in hope.

MARY FRANCIS.

Licking Co., Ohio.

From Sr. Gorton.

DEAR BRETHREN AND SISTERS: I feel it duty to say a few words in favor of this glorious present truth. The last note of solemn warning found me wandering far away from God. Oh! how precious the great plan of salvation looked to me as I listened to God's chosen ministers, as they unfolded to my mind its beauty and loveliness. Oh! how glad I am that I ever had a heart to live out all the requirements of the third angel's message. I love the narrow, rugged way, and as the golden city of God looms up before me, I feel that I must share in the glory soon to be revealed. Soon Jesus will come, to gather his jewels from off the earth; soon his lovely hand will sweep back the veil from before our mortal eyes, and we shall behold him coming with all the holy angels. Oh! hasten, glorious day, when those lovely ones shall come down to this dark world, and in fold their arms lovingly around us, and bear us gently away to the Son of God.

When I think of that land of glory where God reigns in his all his fearful majesty, where the holy angels

are, and where Jesus stands pleading and waiting for his people to repent and be washed in his own precious blood—when I think of my name being brought up before all that holy throng and considered, to see whether I can have eternal life or not—my heart shrinks within me, and I am led to ask myself the question, "Who is sufficient for these things?" Oh, for strength to gain the "victory at last!" is my daily cry. I feel that I have not yet put on the dress of meekness and righteousness, which, if faithful, I shall wear throughout eternity. O God, thy grace and strength impart. Dear brethren and sisters, let us arouse and gird about us more closely the armor of God. Let us not try to fix up an armor of our own. Satan can tear down our work, but God's never. Let us trust the Lord so that he will not forsake us—if he forsakes us, who will take us up? Where, oh! where can we fly for safety? Who will hide us in the great day of wrath close upon us? Who will give us the necessary preparation to enter in through the gates into the city? No one but God. He can uphold us by his mighty power. He can keep us safe from the contaminating touch of Satan, and if we put our whole trust in him, his loving Spirit will dwell in our hearts, angels will aid us, and we shall be enabled to overcome all unrighteousness, and sit down to the marriage-supper of the Lamb. May the Lord help us to buy the gold, the eyesalve, and the white raiment, so that when the wrath of God sweeps over the world in one mighty wave, we may stand undaunted amid the scene of carnage. Then, having gained the victory, rest, eternal rest, and unfading glory, will be ours to enjoy forever. Oh, what glories await the people of God! Just think of that heavenly meeting upon the white cloud. Then we shall meet loving hearts, never more to part. What joy, what bliss, of even the first moment, when we realize that we are saved, saved forever. I want to be there. I want to see Jesus. I must behold the angels who have ministered unto our salvation. I want to see all the holy prophets, and the good of all ages. Is not this worth living for? Oh, the joy of anticipation, alone, is worth all our self-denial.

We are living in the last solemn hours of time; in the closing scenes of earth. May these solemn truths sink deep into our hearts, and may they nerve us up to action. May we no longer slumber upon the enchanted ground, but may we awake to righteousness. May the Lord bless his dear ministers, and give them strength from above to stand before this wicked generation and proclaim the near approach of our heavenly King; and may his people stay up their hands by living right and keeping all the commandments of God. When I read of our dear brethren leaving all and going to California, and manifesting such a sacrificing spirit, I could but weep and pray the Lord to give all of his people a missionary spirit. To be sure we cannot all go to distant lands, but oh, there is a vast field of labor all around us, and shall we slumber on and make no effort to save perishing souls? God forbid. Let us make an effort. Let us first be sure that we are converted, and then our lives—our daily walk will tell to the glory of God. May we have our work done, and well done, so that when Jesus comes he can say to us, "It is enough, come up higher." Praise God for the blessed hope of soon meeting all the dear ones of earth in the kingdom.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain!
With a song on our lips, and a harp in our hands,
To meet one another again."

Yours, striving for victory,

NORA M. GORTON.

Watrousville, Mich.

From Bro. Van Doren.

BRO. SMITH: I feel very thankful to my God that he ever brought me to a true knowledge of the fourth commandment. Since I first sought an interest in the blood of Christ, I have ever made it a point to obey him, and now, in accordance with this principle, I have commenced the keeping of all God's commandments; and in view of my endeavors, and as he has promised, I look for strength from on high. I feel truly that I am in Egypt. My wife and self have never been baptized. We believe that Mark xvi, 15-18,

applies to the whole Christian era. We want to be baptized. The world looks dark, but his will, not mine, be done, is ever my prayer. Feeling my own weakness, I ask your advice.

Yours in hope.

C. C. VAN DOREN.

Jackson Co. Minn.

[Apply to a minister in your Conference.—Ed.]

From Sr. Tolhurst.

BRETHREN AND SISTERS IN OHIO: Are we getting ready to receive the blessing? Bro. and Sr. White are coming into this State to do us good. Is there anything to be done on our part? or are the sacrifice, work, burden and care, all to fall upon them? Some of us may feel that we cannot go, and thus settle down contented, thinking that there is nothing for us, and that the blessing will rest upon the few who may make the effort to go.

I don't know as I can go, but I am going to make my arrangements to go; if obstacles arise which I cannot control, I will submit; at the same time shall do all that I can to help and urge others to go. The blessing will come, and those that go, and go with that expectation will be blessed; those that stay at home after making reasonable effort, with the desire to go, will not be left without a blessing. Is it not our duty to make an effort, especially the scattered and lonely ones? If some of us have to make quite a sacrifice, what will it be compared with the benefit we might receive to help us in the work of overcoming? It will be encouraging for the scattered ones, who feel lonely and unacquainted, to meet together and behold each other face to face. As we separate and go home, many, I doubt not, will feel less lonely than ever before, from the fact that they know their brethren and sisters in the same State; thus we can all be better prepared to help bear one another's burdens, become mutual helps to each other. Let us make an effort to come together, bringing all the tithes into the storehouse. May the Spirit of the Lord help us all to know ourselves, that we may find the position he would have us occupy, however humble it may be.

Your sister, desiring eternal life,

L. C. TOLHURST.

Columbia, Ohio.

From Sr. Holtom.

DEAR BRETHREN AND SISTERS: I take the privilege, for the first time, of writing a few lines for the REVIEW. As I have been encouraged a great many times when reading the testimonies of those of like precious faith, I have often thought, if I had the talents that some have, I would write often for the encouragement of those of my brethren and sisters who are striving to make Heaven their home; but I feel my unworthiness and incompetency for the task, and if I were not deeply impressed that it is my duty to say something in favor of this great cause in which I have enlisted, I would excuse myself by saying, Let those write who can do so better than I. But I know that I have a work to do, and it is only the willing and obedient that shall inherit eternal life, and I want to be one of that number.

It has been two years since I heard the present truth, and about eighteen months since I commenced keeping the Sabbath of the Lord. I can truly say that it has been the happiest part of my life; for I had never been a professor of religion, and had never read the Bible as much as I ought to, as I could not understand it. But God, in his kind providence, sent his servants here (Brn. Lawrence and Van Horn,) and I attended their meetings, and was convicted of my duty to become a Christian. I thank my Heavenly Father to-day for the hope I have of a home in his kingdom, and that he gave me a disposition to obey the teachings of his Holy Spirit; and my daily prayer is that I may ever walk in that narrow path that leads to eternal life. When I look back on my past life of sin and disobedience, I feel to say, Truly God has been merciful to me in the midst of deserved wrath; he has dealt kindly with me in sparing my life and giving me health and so many blessings when I was so ungrateful to him. But with his Holy Spirit to lead and guide me, I will devote the remainder of my life to his cause; yes, I will strive to form a character that will be faultless

when the Saviour comes, though I feel that I have a great many imperfections to overcome. But I believe if we put our trust in God, that his grace is sufficient for us; for we read in his holy word that he will never leave nor forsake those that put their trust in him. What a blessed promise! In view of this, with our heavenly Master's spirit to lead us, we can overcome all things. Christian friends, I believe that time is short, and if we want to obtain a home in the earth made new, we must pray, and exercise faith in God's word, and keep his commandments and the faith of Jesus.

The little company in this place is still striving to overcome, although the enemy is around us on every side. We, in this place, have had, and still have, a great many things to contend with that are calculated to hinder our progress in divine life, but may God help us to stand firm and do our duty as best we can. How hard the servants of God have labored for us here! May we ever realize how good the Lord is to us. Pray for us, that we may overcome.

Yours striving for eternal life,

MARY HOLTOM.

Richland Co., Ohio.

From Sr. Richer.

DEAR BRETHREN AND SISTERS in the Lord: I want to say through the REVIEW, that I am striving to keep all God's commandments, that I may have right to the tree of life, and may enter in through the gates into the city. I wish to be a humble follower of Jesus, and live in a way that he will approve of my course. My prayer to God is, that I may set an example before all with whom I associate, that will be worthy of imitation. But I am such a weak and feeble creature; "When I would do good evil is present with me;" but I am trying to overcome the world and the Devil. Yet I find it is as the poet expresses it,

"But of all the foes we meet,
None so apt to turn our feet,
None betray us into sin,
Like the foes we have within."

I feel thankful for the light that is shining on God's holy word. The Bible does not seem like the same book to me. I have read it through this year, had read it through once before, but did not understand it, and thought it was not to be understood; for if anything was said about it the answer would be, it is sealed, we are not to know anything about it. But I have found it different.

I find by reading the REVIEW there are a great many lonely ones, like myself; but let us take courage and trust in God and we may have our companions go with us, for there is nothing impossible with God. Oh! how I sigh to meet with the people of my choice! but three of us, sisters, meet and try to worship God. I pray the Lord to give me a place with the remnant when these fleeting things are passed away. I ask an interest in your prayers.

LUCINDA RICHER.

Lenawee Co., Mich.

From Sr. Johnson.

BRO. SMITH: I would dearly love to meet with the people of God, and take my little ones to the house of worship on his holy day; but this is not my privilege to enjoy. And while thinking of these things, I came to the conclusion, that although I still "walk a lonely pilgrim here," with none of like precious faith near me, except my own dear children, who (blessed be God!) do appear to love the Sabbath, I might spend a portion of this beautiful Sabbath afternoon in testifying of the goodness of our Father in Heaven to me and mine. And although not yet free from pain in my head, as it has not yet been my privilege fully to live out the health reform, and although I might plead that I am unaccustomed to writing, yet when I remember what a peculiarly soothing and encouraging influence those letters which I have seen in the REVIEW from lone ones and others who appear to appreciate the trying circumstances of such, have had upon me, I feel that I am left without excuse, because I can write that I love God, his dear Son, his precious truth, and his dear people; and that with this testimony it is not only my privilege, but my duty, to seek to edify my beloved brethren and sisters scattered throughout the

land, at least once a year. Last summer I told you that my face was set for glory, and to-day my testimony is still the same, with this addition, that I am stronger in the truth, and the day of the appearing of our lovely and long-looked-for Saviour seems a little nearer. My longing desires are increasing for a deeper draught of the well of salvation; for the advancement of this glorious cause of present truth, that I have so truly loved for nearly twelve years; for the salvation of my family and all others within the reach of my influence; and for health of body and mind, that I may be fully restored to usefulness in my family and society, and thus honor the cause I love. I wish to appreciate the importance and solemnity of this last call of mercy, and seek the salvation of souls and the glory of God, by a more holy and consistent life. Oh! when shall I fully awake to a realizing sense of the dread solemnity of this judgment hour. I am glad to see that the messengers are again in the field, especially those worn servants, Bro. and Sr. White. I was truly glad to see a few lines in the REVIEW, from Sr. Stacy, of Hancock Co., Ohio, with whom I parted last spring; and it is my daily prayer that although she appears to be left alone, she may be upheld by the mighty power of God.

He has seen fit, in his wisdom and mercy, to bless us with a home in this county, and although I walk alone at present, I hope he has a people here who will yet see and obey the present truth.

MARIA JOHNSON.

Marshall Co., Ind., May 30.

From Sr. Green.

DEAR BRETHREN AND SISTERS: I have often thought of writing for the REVIEW; but I have been kept from it, through the fear of man, or that this or that one would read it, and by a feeling that I was unworthy to take up space in our much-loved paper. I feel that I am indeed the least among God's people, and often think the cause would be better off without me; and thoughts like these will force themselves upon me: "You are so prone to sin that you had better give up; for you are a stumbling-block in the way of others." Give up! give up what? Give up the peace and joy I have in trying to obey God? Give up all hope of overcoming and sharing in the glories of the kingdom? No, no; I cannot do that. I feel that for me it is better to live near God, and overcome my evil ways, even though I lose the reward at last.

I feel very thankful that I had the privilege of attending the Wisconsin and Illinois Conference on Sabbath and first-day. At that time my mind was clouded, and I did not enjoy the meeting as I would have liked to; yet I was enabled to gather up and bring home enough of the principles set forth to give a new impetus to my spiritual life, which I pray I may never lose. The idea that we are too easily satisfied with our divine life, is very true. It has been so with me. I hope I may never feel satisfied again, until I arrive in glory.

I believe the health reform is just what we need, and I want to overcome my evil appetites and habits, that I may be prepared to stand amid the troubles of the last days. I am striving to get all upon the altar; and I trust God to assist me, that I may be prepared to stand upon Mt. Zion, and sing the song of redemption.

JULIA E. GREEN.

Jefferson Co., Wis.

SR. H. M. HENDEE writes from Livingston Co., Mich.: I love the cause you are engaged in, and we are trying to live up to its requirements in our poor way. We are here all alone; there is no one that keeps the Sabbath within a number of miles. We are getting old. I am almost sixty, with poor health.

Pray for us, as we do for you all, that we may all so live that we may be numbered among those who have washed their garments and made them white in the blood of the Lamb.

FEARLESS PREACHING.—Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of Heaven upon earth.—Wesley.

The Review and Herald.

Battle Creek, Mich., Third-day, July 14, 1868.

FREEMASONRY.

We have received a request by letter *not* to publish Prof. Finney's articles from the *Independent* on Freemasonry, the writer assigning as a reason that we have some good friends and supporters in that neighborhood who are Masons. But again we have received some very urgent requests to publish them, from some whose interest in the cause is beyond a doubt—who have devoted their lives to its service. Whom shall we please? We do not see in the statement above referred to, a sufficient reason for breaking our promise to our readers. The *Independent* must have very many Masons among its supporters, yet we see no hint of a demur against its publishing on this subject. The *Sabbath Recorder* re-publishes these articles; doubtless many other papers do. Why should the readers of the *Review* be deprived of the privilege of reading them?

We confess to a feeling of opposition to *all* such institutions, and the reason assigned for the above request does not raise them in our esteem. For,

1. Masonry is not a sacred institution—it is not a religious institution; for some of the most inveterate infidels in our knowledge are prominent Masons. On what, then, is this high claim founded that it should be above investigation?

2. It is often asserted that Masonry is exclusive in its nature, and leads to intolerance and bigotry. If this is true it is evil; if it is not true, why does it forbid a candid examination of its claims?

3. Prof. Finney has taken three degrees—which are all there are in Masonry proper—and is thus qualified to speak of its merits or demerits. His position and reputation for many years past entitle his testimony to respect. Why should he not be heard with candor and patience?

4. Will any of our friends cease to be our friends because we publish on this subject? If so, is it not sufficient evidence that they love an institution which includes infidels and those of notoriously immoral lives in its brotherhood more than the fellowship of the remnant who are preparing for the Lord's coming?

5. We have carefully read Prof. Finney's articles; we have read works on Masonry, including many of their own authorized publications; and we have read the Bible; comparing the three we *know* that many of the statements of Prof. Finney are true. Now if Masons are unwilling that the truth should be told about Masonry, is not that of itself a condemnation of the institution?

We love the gospel—its truths and its institutions. We love the Bible. It is all dear to our heart. What then? Shall we hide it from the public, talk of its truths and celebrate its institutions in secret darkness, and grow indignant when any shall inquire concerning its facts or call in question its claims? No. We will proclaim it to the world as a blessing to man; we invite investigation and court the most critical examination of both its truths and its claims. Why will not Masons do the same by Masonry? Can it not bear the light? See John iii, 19–21. Will some of our Masonic friends answer this question?

Prof. Finney writes in a fair style, and is by no means extreme in his statements. We trust he will not be condemned before he is heard. We publish without any intention or desire to injure anybody's feelings or to do anybody injustice. But we are obliged to look with suspicion upon any institution which works only in the dark and shrinks from an investigation of its principles—which grows intolerant and persecuting when its claims and professions are called in question. We hope "our friends" will carefully review the ground on which they stand, and see if the institution will stand the test of the day of investigation which is approaching, when "God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil."

J. H. W.

A MORNING CALL.

As Bro. A. W. Maynard, one of my near neighbors, was passing to the village the other morning, he called to leave with me \$100 for different benevolent objects, as follows:

Health Institute,	\$50
California Mission,	25
Book and Tract Fund,	15
Benevolent Association,	10
Total,	\$100

Bro. Maynard is not independently rich, but with habits of economy and industry is independently well to live. That is, debts do not press him, and he has a moderate supply of all those good things which a farmer needs. His family numbers nine, five of whom are not able to earn their living. There are hundreds of Seventh-day Adventists as well able to give each \$100 for the various benevolent objects as Bro. Maynard, while there are not a few who could give from \$200 to \$500, and not feel it any more than he feels the \$100.

But Bro. Maynard has been doing in this way for several years. The files of the *Review* for the past year show receipts of smaller sums from Bro. and Sr. Maynard. This is right. Bro. Maynard is blest in so doing, because God requires it at his hands. And as I have been thinking this matter over, the question has arisen in my mind, If God requires this of Bro. Maynard, and blesses him in his liberality, how will it fare with others in like or better circumstances: who do little or nothing? There are brethren all around me in Northern Michigan who are worth as much, or more, than Bro. Maynard, whose families are smaller than his, some of them have not an heir in the world, who pass along with their worldly cares and profits, and never think of calling on me, or any one else, with the \$100, or more, or less, to split up among the various benevolent objects. Why is this? I inquire. It is not because they cannot raise the money. It is not because the cause does not need their help. It is not because it is not their duty to come nobly up to the work; but because their love for this world is stronger than their love for the cause of truth. These men are dying a spiritual death for want of liberality and activity in the cause of truth. They are adding to their worldly wealth. They are laying up treasures upon the earth, and are not becoming rich toward God. We invite them to follow the example of Bro. Maynard, and immediately divide \$100, more or less, according to their ability, among the charitable objects of the cause of righteousness and truth. If you cannot give me, or some other agent, a morning call, please send your liberalities to the Review Office.

JAMES WHITE.

"ARE THE TEN COMMANDMENTS, OR ANY PART OF THEM, BINDING ON CHRISTIANS?"

(Continued.)

"(2.) THE law of God 'graven and written on tables of stone,' 2 Cor. iii, 7, 'was to be done away,' verse 11, 'which is done away,' and verse 13, 'which is abolished,' &c. Please read the chapter entire."

Perhaps there is no passage of scripture which is oftener perverted to a bad use than that quoted or garbled as above. Mr. Anderson, author of a translation which is becoming very popular among Disciples (Campbellites), regards the expression in the first part of verse 7, (2 Cor. iii,) as elliptical, and supplies as follows: "But if the ministration of death *by means of a covenant* written and engraven in stones," &c. Mr. Anderson does not pretend that the original contains the equivalents of these supplied words, as he places them in italics, but he, doubtless, does consider, and correctly too, we think, that the supply is necessary from the obvious fact that the word "ministration" cannot refer to that which was written on the tables of stone. The following is the full definition of *ministration* as given by Webster: "1. The act of performing service as a subordinate agent; agency; intervention for aid or service. 2. Office of a minister; service; ecclesiastical function." That the priests ministered in respect to that which was written on stone, is truth, to which all must agree; that their *service* or

ministration was written thereon, none can with any show of reason affirm. Now, we know that Moses was the first minister: and that it refers to the service or work of the minister is plain by the reference to "the glory of his countenance," which alone was veiled, verse 13, and which represented that which was to be done away. It is said the veil was put upon Moses' face, to hide its glory from the people, "that the children of Israel could not steadfastly look to the end of that which is abolished." This cannot refer at all to the law on the tables, for they were not veiled; the glory of that abolished pertained to Moses, the minister—not to the law.

But what do our opponents gain by this text to prove that no part of the ten commandments are binding on Christians? One part of that law is, Thou shalt not commit adultery; is this not binding on Christians? Other parts forbid murder, theft, falsehood, idolatry, and profanity; are these parts not binding on Christians? Do these people really mean what they say? How will they evade the inevitable conclusion drawn from their teachings? We know, that to avoid the Sabbath is the sole object of all such arguments, but is it not sufficient evidence that the cause is bad when such means have to be resorted to in order to sustain it? We leave the objection here with all its deformity and immorality apparent to every beholder.

"3. 'The law,' embracing the whole Mosaic system, 'was added because of transgression, till the seed should come to whom the promise was made.' Gal. iii, 19. Christ was that seed. Verse 16. 'The law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith has come we are no longer under a schoolmaster.' Verses 24, 25. 'Christ is the end of the law for righteousness, to every one that believeth.' Rom. x, 4. 'We are not under the law but under grace.' Rom. vi, 14.

It is a very easy matter to quote scripture without reference to its connection and true meaning, when you have the prejudice of the hearer or reader already enlisted in favor of the construction you wish to put upon it. So the bigoted opponent of the doctrine of the second advent will quote, "Of that day and hour knoweth no man," and walk off with an air of triumph, as though no other instruction was given on the subject. So the advocate of the temporal millennium will declare that Christ is to possess the heathen and the uttermost parts of the earth, but will not listen to the next verse which tells that he will dash them in pieces as a potter's vessel. But they quoted scripture! Yes, and so did the writer of the above objection to "the law;" and with about the same propriety. Four texts are quoted, each one requiring a separate notice, which must be done too briefly to do them justice. In Rom. v, 20, the apostle says, "the law entered that the offense might abound;" "the offense," then, must have existed before the "law entered." A parallel to this is found again in Rom. vii, 13, "that sin by the commandment might become exceeding sinful." But sin is the transgression of the law, and no law could make an offense or sin appear sinful except the one transgressed; as it would be absurd to attempt to convince any one of the wrong of theft by quoting the law which says, Thou shalt not kill. This I believe to be the idea of Gal. iii, 19. This text alone may not give a very definite idea of the law referred to, but considering its context and parallels, the conclusion seems unavoidable. As an extended consideration is impossible here, I would just remark that the abolition of a law, and the pardon of its transgression, cannot possibly go together. If the law is abolished, no pardon is needed. If pardon is extended, the perpetuity or validity of the law stands acknowledged. To redeem from the curse of the law, Gal. iii, 13, is essentially different from releasing from obligation to the law. To redeem the Gentiles from the curse of the law, Gal. iii, 14, is to prove that the Gentiles were amenable to the law, contrary to the objector's "(1.)" This redemption being in order to confer on them the blessing of Abraham, verse 14, proves that the right to the blessing of Abraham is forfeited by transgression of the law. We contend that the *relations* of the law, and not the *existence* of the law, is the subject of the apostle's discourse. Again, Gal. iii, 25, and Rom. vi, 14, both quoted, are parallel both in expression and sense. We are not under the schoolmaster, or law, because

"faith is come,"—we are "under grace." But were we, or any others, under grace before we exercised faith in Christ? We were not. But if, before our profession of faith or conversion to Christ, we were not under grace, what were we under? Certainly under the law. What Paul says to the Romans and Galatians on this subject, must refer to them individually, and not only to them, but to all that are Christ's. The objector evidently thinks so, too, for he refers the passages to Christians. But if the Christian was not under grace, but under the law, before he became a Christian, is the law abolished? If it is, he was not under it; and if so, he must have been under grace before he had faith in Christ! and if so, again, all the world must be under grace! for none can be under an abolished law. The Universalists ought to give our opponents a vote of thanks for this. It is as good an argument as was ever adduced for universal salvation. But having shown that it is subversive of the whole system of the gospel, and of every principle of law and of justice, we are willing to rest it with the candid reader.

Rom. x, 4: Christ is the end of the law. In what sense? Does "end" here mean abolition? No; for he did not come to destroy it, Matt. v, 17; and it is not made void, or abolished; Rom. iii, 31. In Jas. v, 11, and 1 Pet. i, 9, the same word is used where the sense is, the *object or design*. And this is its meaning here. In Rom. vii, 10, it is said, the law was ordained unto life. Life was the object or design of the law. See Deut. xxx, 15, 16; Lev. xviii, 5, Rom. ii, 13; &c. But man, by transgression of the law, brought himself under condemnation, and Christ now works out the object or design of the law, by procuring our pardon, and giving us life. In this work, the carnal mind, which is enmity against God and not in subordination to his law, is taken away and the "body of sin" destroyed; of course the person on whom this is wrought is restored to obedience. And this is the full meaning of Rom. x, 4, for righteousness is not without obedience. "Unrighteousness is sin," says the apostle, and "sin is the transgression of the law." If unrighteousness is transgression of the law, its opposite, righteousness, must be the opposite of transgression, which is obedience. But none but the believer will obey; the *genuine* believer, too; for many profess to believe who will not obey; they say to Jesus, Lord, Lord, but do not the will of his Father; they make void the commandment of God by their tradition; they will not keep the commandments of God and the faith of Jesus. To such Rom. x, 4, has no reference whatever. But if it be still contended that the perpetuity or abolition of the law is brought in question in this text, let us read it so. "Christ has abolished the law for righteousness, to every one that believeth." Passing by the singularity of the "righteousness" which is accomplished by the abolition of a law that is "holy, just, and good," we inquire, Does it affirm, with your own rendering, the abolition of the law to any but the believer? No. Singular again; a universal law abolished to some and not to others! Is it abolished to the believer *before* he believes? We wish our opponents would answer this, as their view involves principles of law with which we are not acquainted. But we will consider it answered in the negative, as the text refers only to the believer, which no man is, in a state of unbelief. Then suppose he should "fall from grace," or deny the faith, or reject Christ and his gospel entirely, as many have done, does the law still remain abolished to him, or is it re-enacted in his case? Does anybody believe the Apostle Paul was ever guilty of teaching such absurdities as the views of the no-law theorists involve him in? We deplore their work; not that we particularly object to their erecting a monument to their own folly, for they are worthy of it, but we pity the blind who are being led by such blind leaders.

J. H. W.

(To be continued.)

THERE is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

WHERE there is a willing heart, there will be a continual crying to Heaven for help.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow,
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whose hunger sends from door to door—
Go thou, and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain:—
Go thou, and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left:—
Go thou, and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave,—
Go thou, and ransom him.

Whene'er thou meet'st a human form
Less favored than thine own,
Remember 'Tis thy neighbor worm,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery;—
Go, share thy lot with him.

REPORT FROM BRN. LOUGHBOROUGH
AND BOURDEAU.

OUR last report closed with the meeting at Lancaster, N. Y. The following Sabbath we spent in Rochester with a few that came in from Victor, Parma and Olcott, to meet with the friends in Rochester. In this our last meeting before leaving for our mission, the Lord met with us, and gave us good liberty in speaking the word. In these two Sabbath meetings in the State of New York, we felt the special presence of the angels of God about us to cheer, encourage, and fit us for trials and conflicts before us.

As our work of preparation for the journey was not completed, we let this occupy first-day; and early on Monday morning, June 22nd, we bade farewell to our brethren in Rochester, the last Sabbath-keepers we expect to see till we reach California. We had a very pleasant trip to New York, where we spent Tuesday trading a little, getting our baggage on board ship, and making our final preparations for the journey.

Of our trip we will say, that it has been anything but agreeable thus far. To-day is really the first comfortable sailing we have made; although we have been out over five days, we have run only about 1100 miles, whereas we should have run some 1300. The first day we sailed we had a strong *east* wind; the next a strong *west* wind; the next a very strong head south wind, with the sea by this time boiling like a pot of ointment, as the word says; one would think the deep "to be hoary." For about two days nearly all the passengers were sick, ourselves with the rest. Little Delmer fared the best of any of us, as he only vomited once, and was sick only about 15 minutes. Sea sickness is rather difficult to describe. A sort of living death. The best comparison I could think of while suffering it, was of one swinging, or going up and down on a tilter board until sick, you feel as though you could not hold up your head another minute, and request the swing to stop; in that case you stop the swing, and recover your equilibrium, but in our case we kept on swinging for the next 48 hours. We thought of some who had expressed to us so strong a desire to enjoy this trip, and thought if they wished some of the realities of it, they might express themselves as some on this ship. Some worldly men, going to California after earthly gain, say \$20,000 would be no temptation to them to take the trip again. We have had a higher object before us than earthly gain; God's grace has sustained us. We have felt that angels were with us to keep us in the way. We are glad to-day to get a little sight of land again, as we do in passing some of the Bahamas. To-morrow we expect to pass Cuba and meet a steamer

from Aspinwall, when, if the weather is fair as to-day, we exchange mail. We will try and write a little more from Aspinwall. Pray for us.

J. N. LOUGHBOROUGH.

D. T. BOURDEAU.

Atlantic Ocean, near Cuba, June 29, 1868.

REPORT FROM BRO. TAYLOR.

MAY 27, I met with the Adams Center church, at their weekly prayer-meeting. Some twenty were present. The time well occupied in praying, singing and exhorting. Sabbath, 30th, I spoke to the church here. The evenings of June 2 and 3, we had very profitable meetings with the brethren and friends in Hounsfield. There is quite an interest here. It is a place where the angels are influencing minds to serve God. Souls are being gathered under the banner of truth. The last-named evening we were aided by the Spirit of God.

The 6th and 7th I met in Monthly Meeting with the churches in Jefferson Co. This was the largest gathering we have had since Bro. White and others were here last January. It was a good meeting. Two were baptized, and two received into fellowship.

I held several meetings in different places during the following week, on my way to Monthly Meeting in West Monroe. There was some interest, some awakening in the work of God. This Monthly Meeting was the largest I ever attended in that place, yet there was not that spirit of labor that we have had when the number was less. Three were baptized. A good number were present from Roosevelt, the most of the church from Kirkville, and some from Madison and Cayuga counties. The evening of the 15th we held a meeting with the few in Clay. There are some here that the Lord is calling to himself. I trust they will obey. The evening of the 16th, was with the Roosevelt church at their weekly prayer-meeting. We were much encouraged to meet twenty or more, and to hear the good testimonies for the truth. The next day we called on Bro. Edson, who was away from home on business. His health is much improved since last winter. Sr. E. has been very sick the past spring; was not expected to live. She is recovering gradually. This dear family are passing through deep waters. We found a pilgrim's home at Bro. Arnold's that night, passing on the next day to Oswego, where we had meetings the 20th and 21st. There were some discouraging features on coming to this church, yet the Lord was better than our fears. He knows just when his people need lifting up. While our number was small, six requested, and came forward, for prayers, varying in age from the child of fourteen to the man of sixty. On first-day we had the privilege of burying four of them in the likeness of Christ's death. I expect the other two will do likewise. This was a good meeting for the saints; they were much encouraged. Out of the great interest there has been in the city on the coming of Jesus, there remains a remnant that is trying to keep the light of present truth burning. This little church has always had some excellent qualities. One is in money matters. In this they have always been prompt. Their property is down to its full amount; they pay readily and cheerfully. Let each one occupy his place in each and every department of the truth, and they will find the Lord in their midst to build them up. When the load goes hard, is the time to put shoulder to it and lift the harder. He is a true friend that will stand by you in the time of need and want. I would say to the few in Oswego, Stand by the truth, and live it out in all meekness.

C. O. TAYLOR.

Adams Center, July 1, 1868.

P. S. We leave to-morrow to fill other appointments, to be from home two or three months. Our address is Adams Center, Jeff. Co., N. Y.

c. o. t.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

General News.

The papers talk of war prospects and probabilities in Europe, but there is nothing of especial interest transpiring at present. There is the same spirit of uneasiness and distrust, and there seems to be a spirit of constant expectation of a change in the affairs of the Papacy.

The authorities in Canada have been making considerable preparations to repel a Fenian invasion. The year 1868, so far, has been unusually prolific of volcanic eruptions, earthquakes, hurricanes, storms, &c., as well as in crimes of every grade. A large number have been killed by lightning.

A Beaufort, S. C., correspondent of a Connecticut paper writes: "The people of the North have little idea of the amount of suffering there is in the South. Property is unsalable. If you care for it, you can publish the following list of recent sales of property at auction in this State: 350 acres of land, \$50; 250 acres, \$310; 95 acres, \$45; 107 acres, \$225; 70 acres, 100; 2,500 acres \$1,065. Sheep \$1 per head, and every thing else in proportion. It will take thirty years for this country to get on its feet."

—The statue of Martin Luther was inaugurated at Worms, Prussia, June 25th, in presence of a vast concourse of people from all parts of Europe and America. The king of Prussia and Crown Prince witnessed the scene. When the statue was unveiled salvos of artillery were fired, and as soon as the applause subsided, a hymn was sung by several thousand voices with immense effect.

The West Indies.—**HAYTI.**—The civil war in Hayti continues with unabated violence. A schooner had arrived there from Curacao, and landed 1,000 rifles and a large supply of ammunition and war material for the revolutionists. The forces of Gens. Pretor and Fauber had united with Gen. Nissage, and, with large re-enforcements from the Cacos, the combined forces had commenced the siege of Fort Alexander, the last stronghold of Salnave. A proposition had been made to Gen. Salnave to resign the Dictatorship, which he had assumed, and retain the Presidency, but it was not entertained. The assassin of Gen. Montas was killed in a recent battle. Ex-President Cabral of St. Domingo, with his followers, had joined the revolutionists in Hayti, in revenge for the assistance given by Salnave to Gen. Baez. The latest news from Port-au-Prince is that Salnave has just fought a desperate battle with the Cacos, in which he was victorious.

St. Domingo.—The news from St. Domingo is meagre. The government is acting in a most despotic manner, and arrests and expulsions continued. It was reported that Gen. Baez was greatly alarmed by the news from Hayti, as he had reason to expect an invasion of St. Domingo by Ex-President Cabral with an army of Haytiens after the defeat of Salnave.

—The most important religious intelligence of this week is the account of the allocution by the Pope on the state of religion in Austria. Austria embraces nationalities using seventeen different languages. The population consists mainly, however, of Germans, Slavonians and Magyars, with a few Greeks and Armenians, and 70,000 Gipsies. Since the late war with Prussia, Austria has evinced a great desire to improve the condition and character of her people. She wishes them to compare favorably, man by man, with the people of the other great nations of Europe; she wishes them to advance in wealth and the useful and ornamental arts, and to be equal to the best. She also wishes them to be sincerely attached to their own government, and able to hold permanently the position of a first-class power. She is oppressed with debt, and wishes, if possible, to obtain some relief from the burden of taxation. To meet the imperative demands made with reference to these objects, the government has proclaimed the equality of the different religionists before the law, recognizing its obligations to protect all citizens alike, and established the institution of civil marriage taking from church ministers the exclusive right to solemnize marriage. These, and other great organic reforms looking to the elevation of the people, are not approved of by the Pope. He declares that the concordat should have been perpetually maintained, and warns all persons who approve of the progressive legislation of that empire concerning the press, religious toleration, civil marriage and public education to beware of the punishments to follow the violation of sacred rights in these matters. It is a great misfortune of the Pope and of Christianity, that he should claim for the Christian religion any right to resist the progress of the human race in Austria or anywhere else. The claim of such a right in respect to Austria or any other nation, brings Christianity into the false position of

arraying supposed divine law against such as are really divine, demonstrates that the court of Rome has, in that particular, misjudged its duty, and creates a demand not always to be resisted, to practice the same re-consideration of cherished purposes and aims which are incumbent on other governments both temporal and spiritual.

ROME, June 30.—A bull has been issued by the Pope, summoning the General Council of the Church to meet in the Vatican on the 8th of December, 1869. The bull prescribes that all persons required to attend the council must appear either in person or by proxy.

An Irreligious Home.

If there be one curse more bitter than another to man, it is the offspring of an irreligious home; of a home where the voice of praise and prayer ascends not to God, and where the ties of human affections are not purified and elevated by the refining influence of religious feeling; of a home to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish or vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thoughts, unhalloved in their habits, and untaught in love to God; and they send them forth to prey upon the land, and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home which no tongue can speak, no language can describe! The home, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man holy affections which die not with the circumstances which gave them birth, which last long, though they may for a season be forgotten or neglected, and which exercise at least some check upon the evil of the human heart, and often, may commonly, recall it to hear again the voice of God, and to turn to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common!

A Scape-goat for the Sin of Stinginess.

WHEN people find it necessary to curtail their expenses, they begin with their religious contributions and expenses. They then stop their church paper. They refuse, or at least do but little, toward the support of missions, poor students, etc. They dress as richly, furnish their tables the same, get all the political papers, and spend money for unnecessary luxuries now as ever. This is not right. God and his kingdom come first, not last. If "charity begins at home," remember we call ourselves God's children, and his church, our home.

The Jews lived under a darker dispensation than we; yet how much brighter their liberality shines! They gave the Lord the fattest and most beautiful lamb in the flock. Some of our people give the dirtiest and ugliest bills in their pockets to the church, and especially to editors. The Jews gave the first ripe fruits of the harvest to the Lord; some of our people give the worst and last sheaf of the harvest gleanings. The Jews gave a tenth of their income to support the temple service; many Christians of these times do not give a hundredth part of theirs; "Oh, but we have a free gospel," says one. Yes, but while "the water of life" is free, the men that carry it to you are not free to work for nothing.

The fact is, there is more money in the country than seems to be. Distress retires into concealment, and the cry of "hard times" is the song of avarice to hush pleadings of religious liberality. We sometimes go to an auction, and survey the groups of men standing around, and come to the conclusion that there are not ten dollars in the crowd. We see several hundred dollars' worth of goods bought and paid for on the spot.

A Circus comes along, and people say—"No use to come here—there is no money in the country," etc. But the shrewd Yankee showman knows better than that. The great tent is reared, the music sounds, and the lion roars; crowds then gather around, and the greenbacks roll thick and fast, and the Circus men bear them off by the bushel. And there are many professors of religion, "too poor to pay their preacher," who have found money enough to take their families in "to see the animals;"—so we have come to the conclusion that the difficulty does not lie so much in the lack of money, as the disposition to give it.—*Episcopal Methodist.*

Loose tongues "gadding abroad," in professors of religion, are ever to be bemoaned by all well-wishers of the church of Christ. They are hornet's nests, which ought to be destroyed at all hazards. This matter is so pithily touched off by the editor of the

"Morning Star," in a paper on purging out the old leaven, that we cannot forbear giving our readers the pleasure, and may-be the profit, of reading it. He says: "Some Christians have lawless tongues. They pray well, talk well, are in many things very good, but their tongue is very unruly. The imperfections of the whole neighborhood are treasured and repeated. They rattle away at all hours, under all circumstances, to all people. Regular picking machines they are, sharp, relentless, vigilant. And they make a conscience of it, too. 'We are open-hearted,' 'we must be honest,' 'we must speak right, and just what we think,' 'we are no hypocrites,' 'we are very sorry, but we must tell the truth,' they say, and then let loose hailstones and coals of fire. This tendency in them is their nature, habit, and passion, and it will cost them a battle to subdue it. But what a scandal they bring upon the gospel! How they dishonor Christ! They do more hurt than a score of infidels.—*Sel.*

Well Answered.

WHEN Dr. Feckenham was commissioned to visit Lady Jane Gray, and prevail upon her to adopt the Roman Catholic Faith, the amiable, intelligent Protestant queen replied to the question, "Do you not in the sacrament of the Lord's Supper receive the very body and blood of Christ?" "No, surely I do not so believe. I think that, at the Supper, I neither receive flesh nor blood, but bread and wine; which bread when it is broken, and which wine when it is drunken, putteth me in remembrance how that, for my sins, the body of Christ was broken and his blood shed upon the cross; and with that bread and wine I receive the benefits that come by the breaking of His body and shedding His blood for our sins on the cross."

And when the Doctor again asked, "Are not these words, 'Take, eat, this is my body,' the words of Christ?" her excellent reply was; "I grant, He saith so, and so He saith, I am the vine, I am the door! but He is never more the door or the vine. I pray you to answer me this one question: Where was Christ when He said, 'Take, eat, this is My body?' Was He not at the table when He said so? He was at that time alive, and suffered not till the next day. What took He but bread? What brake He but bread? Look, what He took he brake; and look, what He brake He gave; and look, what He gave they did eat. And yet at this time He himself was alive and at Supper before His disciples."

Stealing Snakes.

A PITTSBURG paper tells of two thieves who robbed a gentleman one night of a box he was carrying under his arm with great care. The gentleman was a naturalist, and the box contained four rattlesnakes. The rascals must have experienced a sensation when they opened the box and divided this booty. While we laugh over their consternation, and feel that the fangs of the snakes inserted in their flesh where it would hurt but not kill, would not have been a great departure from the line of strict justice, yet we may see in their cupidity and disappointment a picture of what transpires very frequently, and possibly very near at home. Every man who does his neighbor a wrong has stolen a snake, and must carry it with him into eternity, unless restitution is made. He may never meet in life the victim of his rapacity or oppression; the deed may be hidden from all human eyes; he may gloat over his ill-gotten gains, and revel in splendors and pleasures they will buy, but the serpent is still there; it coils around his treasures, it enters into his very soul, and leaves its trail in every chamber of his heart. It will "cling to him everlastingly." He may be unconscious of its presence for a while, but the hour of terrible surprise will come when he finds how empty are all his treasures, how hollow are all his joys, and the serpent, with deadly hiss and expanded fangs, reveals the fatal prize his sinfulness has won.—*Texas Christian Advocate.*

THE late venerable President Day, of Yale College, on being asked what he thought of modern Spiritualism, so called, replied, "Either there is nothing in it, or the Devil is in it."

Obituary Notices.

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

DIED, in Bloomington, Ill., June 29, Christina B., wife of Cyrus C. Spaulding, aged 55 years, 1 month, and 15 days.

Her sickness we recently mentioned in the REVIEW. The letter giving information of her death says: "She died in the full assurance of a happy home beyond the swelling waters. Her last words were, 'I am so happy!' She has been a patient but terrible sufferer."

Youth's Department.

"FEED MY LAMBS."

A CHILD'S FAITH.

"How sweet it is my child,
To live by simple faith;
Just to believe that God will do
Exactly what he saith."

"Does faith mean to believe
That God will surely do
Exactly what he says, mamma?
Just as I know that you

Will give me what I ask,
Because you love me well,
And listen patiently to hear
Whatever I may tell?"

"Yes, you may trust in God,
Just as you trust in me;
Believe, dear child, he loves you well,
And will your Father be.

For when you sought his love,
Your Father up in Heaven
Looked kindly down for Jesus' sake,
And has your sins forgiven.

To pray in faith my child,
Is humbly to believe
That what you ask in Jesus' name,
You surely shall receive.

Go with your simple wants,
And tell him all you need;
Go put your trust in Christ alone;
Such faith is sweet indeed."

—Children's Guest.

"Seven Times."

LITTLE Milly, who felt very happy sitting in the sunshine, was anxious to do something to please the good God who had made such a beautiful world. So, as she learned her verse, "And if thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him,"—her gray eyes looked very thoughtful, and her small mouth grew firm with some very important resolution.

Pretty soon down stairs she came to the sitting-room, and found nobody there but brother Frank, who had two years the start of her in the race of life, but was not so far ahead as you might suppose. He was looking very discontented. The first words she heard were,

"Real mean!"

"What's real mean?"

"Real mean to spend such a day as this in school!" and the book he held in his hand was transferred to his foot and sent spinning in the air, from whence it returned with a broken back, and two fluttering leaves.

"O Frank! isn't that my arithmetic, and you know I was trying to keep it like a new book?" cried Milly. "I declare it is. I thought it was mine; I'm very sorry; won't you forgive me?" said Frank in a tone of real regret.

"Yes," said Milly, slowly picking up the scattered leaves, and thinking of her verse, "Yes, I suppose so;" and under her breath she added, "One."

Breakfast over, they started for school together.

"Milly," cried Frank, suddenly, "here comes a big dog—tongue out, red eyes! Look out for hydrophobia! Run for your life!"

Poor Milly ran forward in great terror, too frightened to see where she stepped. Down went one foot in a treacherous hole, and the rest of Milly came tumbling after. This was a serious mishap; for the skin was quite rubbed off from one dimpled elbow, and, worst of all, one of the Morocco shoes—bright as a mirror—had a great white unsightly graze. Milly burst into tears, not about the elbow, for she could bear pain like a hero, and she knew that Nature, with the help of that experienced old tailor, Time, would soon set in a patch so nicely joined that she could never find the seam; but the new shoe, that was hopeless.

"O Frank, how could you? And the dog was only good old Cato, that would not hurt a fly."

"Why, Millie, I'm sure I never thought you'd fall. I only meant to give you a nice little run. It is too bad that you're hurt. I am so sorry; won't you forgive me?"

"Yes, I'll try," said Milly, swallowing a lump in her throat. "Two," she sighed softly to herself.

At school Frank was very aggravating, and Milly had great temptation to forget her verse. He borrowed her slate pencil and lost it, and once when she went up to her class, he put his feet in the way, and Milly, stumbling over them, fell, to her great mortification, and the laughter of the school. But Frank was so sorry. How could he help it? He tried very hard to keep them under the desk, but there was room there only for one. He was sorry, and patient Milly had to forgive him.

There were two or three other grievances in the morning which I have not time to relate. We will pass on to the time when school was out, and Milly found, to her great dismay, that there had been a change in the weather, and the rain was pouring down in torrents; but chivalrous Frank borrowed an umbrella, and taking Milly's plump hand under his arm, started off as valiant as Greatheart.

"Look out! you swing the umbrella so that half the time it drips on my head," cried Milly.

"A little water won't hurt you, will it?" cried careless Frank.

But when they reached home, poor Milly found that the coloring matter had run from the umbrella, and long dingy streams disfigured the cherry lining of her pretty hood.

"Well, now, that is too bad," cried Frank, observing her look of blank dismay.

"Well, Milly, you know I did n't mean to. I'm sure you'd forgive me if you knew how sorry I felt."

"I do forgive you," said Milly with an effort, and she counted something on her fingers. "Seven," said she to herself, with a great sigh of relief.

"What have you been counting all day, Milly?" asked Frank, curiously.

Milly did not answer; but as she ran in to dinner, a very self-satisfied smile was on her face, and she repeated to herself, "Seven times. Well, I hope God has been pleased, for it has been very hard; and I am so glad it's over, for I don't think I could hold out any longer."

It rained so hard in the afternoon that Milly and Frank were allowed to stay at home and study in the play-room.

"Oh dear," said Frank with a yawn, "before I begin this 'rule of three that puzzles me,' let's have one little tune out of that music box that Uncle Charley gave you."

Milly's eyes brightened. She could not resist the temptation, and running from the room she soon returned with the treasure. Carefully she put in the little key and turned it with great caution; but mischievous Frank slipped in a little wooden wedge to the delicate works, and when she paused and listened, with smiling lips, and head turned on one side, the wonderful box was mute.

"What is it?" cried she, turning quite pale.

"Oh," said Frank magnificently, "don't be alarmed. I'm a great magician. Just let me put my finger in the box one second, and all will be right."

Milly entrusted it to him with trembling hands. In went Frank's confident fingers, but they pulled out the wedge a little to roughly. Snap! went some delicate spring. There was a dreary noise, as if the whole box were going to fly in pieces, and then all was still again. Frank examined the box with a dismayed face.

"Milly," said he at length, with an effort, "it's broken—spoiled! Can you ever forgive me?"

"No," said Milly, stamping her little foot, and bursting into vehement tears—"I can't, and I need n't either. It is the eighth time! My dear, darling music box! You did it on purpose! You are bad to me! I'll run right to your room and tear your kite and spoil everything I can find."

Poor, remorseful Frank offered no opposition, and across the hall she ran, with streaming eyes and burning cheeks, and stumbled right into Uncle Charley's arms.

"Hity tity! what's the matter now?" But before the words were out of his mouth she was pouring forth her pitiful story.

Uncle Charley looked grave when she finished.

"And so you think it right to be angry now?"

"Yes," said little Milly, impetuously. "It is quite right. I've forgiven him seven times. This makes eight."

"But didn't you know," said Uncle Charley, "that there is another verse in which Jesus tells Peter not only to forgive his brother seven times, but until seventy times seven?"

"Seventy times seven," cried Milly, looking bewildered. "Oh, I am sorry I ever begun. I shall have to give up trying to please God that way."

"I hope not," said Uncle Charley.

"But you don't know how hard it is to keep forgiving and forgiving," wept little Milly.

"Yes, I think I do. And I should n't wonder if the disciples knew it, too. It certainly is hard, but we must always keep trying, and not count the times either; for I think seventy times seven means that we should always forgive."

"Oh, I can't do it," sobbed Milly, turning decidedly away from poor Frank, who stood in the doorway, the image of despair.

"I'll give you my new book of travels, Milly, and save all my money until I can buy you another box," cried Frank, in doleful tones.

But Milly would not listen.

"Very well, I would advise you not to say 'Our Father' for a day or two," said Uncle Charley.

"Why," said Milly, in surprise.

"Why, just think how very sad it would be to have to pray in this way: 'And forgive us our trespasses as we forgive Frank, who has trespassed against us.'"

Milly's cheeks grew burning red. She hesitated a moment, and then crying, "I can't give up 'Our Father,'" she ran to the sorrowful figure in the door, threw her arms around his neck, and had a good cry on the left pocket of his brown roundabout.

Good-hearted, blundering Frank has grown much more tender and careful of his little sister since then, and as for her, if you should ask Frank, "How often does Milly forgive now, till seven times?" you would see his honest eyes fill with affectionate tears, as he answers softly,

"Milly is too good to count, and I don't dare to; but I am quite sure till seventy times seven."—Lynde Palmer.

Modern Fable.

SOON HIGH, SOON LOW!—"Mother," said a little daisy, which had lost sight of the sun under the shadow of a huge mushroom, "isn't it unbearable? Here we, who have been patiently growing and putting forth bud after bud and leaf after leaf, from the very dawn of spring, and have gradually increased to a very decent family, through summer and the opening of the autumn, suddenly buried, eclipsed, lost, under the shade of this monstrous creature, the growth of a day or two!" "Never mind, child," said the Parent Plant; "my experience of those things is that they perish as quickly as they rise; we advance slowly but surely, and strengthen as we grow; the very rapidity with which a mushroom runs up, carries in it the sentence of a brief existence. Be patient; it will soon vanish, and we shall see the sun again."

Self-denial of a Child.

LITTLE Henry had been quite sick. When he was slowly recovering, and just able to be up and about the room, he was left alone a short time, when his sister came in eating a piece of cake. Henry's mother had told him he must eat nothing but what she gave him, and that it would not be safe for him to have what the other children did till he was stronger.

His appetite was coming back; the cake looked inviting; he wanted very much to take a bite of it, and his kind sister would gladly have given it to him. What did he do?

"Jennie," said he, "you must run right out of the room away from me with that cake, and I'll keep my eyes shut while you go, so that I shan't want it."

Wasn't that a good way for a little boy of seven years to get out of temptation? I think so. And when I heard of it, I thought that there are a great many times when children, and grown people too, if they would remember little Henry's way, would escape from sin and trouble.

"Turn away mine eyes from beholding vanity, and quicken thou me in thy way," was the Psalmist's prayer, and it is a good one for each of us.—Young Pilgrim.

MISPLACED SHAME.—Mr. Beecher writes to the *Ledger*: "Explain to me, if you can, Mr. Bonner, why it is that so many young people are ashamed to have it thought they have no money? or why is it that they are ashamed of economy in the management of slender means, and of frugality in living? There is no disgrace in being an acorn before being an oak. Young people frequently wish that they were grown men; but they are not ashamed of being young! No one is ashamed to have it discovered that his strength, knowledge, and skill, are proportioned to his years. But these same persons will blush and suffer shame at being supposed not to have money, under circumstances in which all the sensible world knows that they ought to have none!"

A WORD FOR BOYS.—Truth is one of the rarest gems. Many a youth has been lost to society by allowing it to tarnish, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or dim its lustre. Profanity is a mark of low breeding. Show us the man who commands the best respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be profane. Think of this, and let not a vile word disgrace you.

The Review and Herald.

Battle Creek, Mich., Third-day, July 14, 1868.

Future Labors.

We wish to say to brethren in Ohio, Indiana, and elsewhere, that we decide that during the heat of summer it is not our duty to go out of the State of Michigan to labor. Our labors the past year have been so exceedingly wearing that we are not in condition to travel and labor in such heat as we have experienced the present month. Nothing should be expected of us before the last of August beside holding meetings on the Sabbath near home, and completing urgent writing.

I would suggest that the Convocation in Wisconsin is appointed at the wrong time, and should be changed, whether we shall be able to attend it or not.

JAMES WHITE.

WISCONSIN CONVOCATION NOTICE.

On receiving the article from Bro. White, entitled "Future Labors," there was a consultation held in the Office, and the following points were considered:

1. Bro. White's opinion is that it is appointed at the wrong time.
2. It is also his opinion that Bro. J. N. Andrews will not be present at that meeting, if held at the time appointed.
3. It seems to be necessary that one of the General Conference Committee should be present at such meetings; and if no one should be, we heartily concur in Bro. White's opinion, that it will fail to accomplish the end desired.

4. We have no time to correspond with the Wisconsin Committee in regard to the matter, and to give them opportunity to examine the reasons for a reconsideration of their action.

Therefore, we take the liberty to say that the Convocation Meeting of Wisconsin is postponed for the present, and would suggest that the labors of one of the Gen. Conf. Committee be secured for the meeting.

We trust the brethren in Wisconsin will not be tried with us for our action. We do not take the responsibility of this step without careful consideration; and we think time will convince all that this is the most prudent course for us to pursue.

We expect immediate correspondence will be held between the Gen. Conf. Com. and the Wis. Conf. Com.

J. H. WAGGONER,
J. M. ALDRICH,
G. W. AMADON,
W. C. GAGE.

To the Brethren in Ohio.

The present labors of Bro. White may render it necessary to put the State Conference off for a few weeks, in order to secure his attendance; but this can make no difference with you under present circumstances. Due notice will be given.

The brethren of the church of Clyde are few, but are all urgent that the Conference be held there. We presume they have "counted the cost," and know best what they can do. The tent can accommodate a great many brethren in good weather.

Be patient, and pray. We will soon announce what meetings will be held by Bro. and Sr. White.

Since writing the above a note from Bro. White has been received on Future Labors, to which you are referred.

J. H. WAGGONER.

Present Work.

Now is the time to work, the future is the time of reward. The Lord is calling us to work, not because he is needy, but for our good. We need the benefit to be derived from the exercise of hands and hearts in sending abroad the truth and helping the needy.

We need the opportunity to prove by deeds that our affections are not on the present world, but on that which is to come. God is giving us a chance to manifest the spirit of Christ by our liberality and disinterested benevolence in the great work of saving men.

We have regarded Isa. lviii, as synchronous with the last message. But we have too much overlooked the acceptable fast there pointed out. It is a great blessing that our attention has been called to it. I must have a share in the Benevolent Association, and also some stock in the California Mission. My prayers go with my-brethren who have left their homes to go far away among strangers to preach the everlasting gospel and wear out in the labor of saving men; and I believe that God will permit me to second my prayers by doing something to aid in the work.

Come brethren, let us improve the opportunity of proving to God that our hearts are in the work.

R. F. C.

MICHIGAN CENTRAL RAILROAD.

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

GOING WEST.					
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.	
Detroit,.....	6:45 A.M.	9:30 A.M.	5:25 P.M.	9:10 P.M.	
Battle Creek,	12:45 P.M.	2:15 P.M.	11:30 P.M.	2:00 A.M.	
Chicago, Arive,	7:40 P.M.	8:00 P.M.	6:30 A.M.	8:50 A.M.	

GOING EAST.					
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.	
Chicago,.....	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:30 P.M.	
Battle Creek,	12:03 P.M.	1:48 P.M.	11:30 P.M.	3:37 A.M.	
Detroit, Arrive,	5:55 P.M.	6:30 P.M.	3:40 A.M.	8:25 A.M.	

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

The Reformer.

In our notice of the Reformer last week we promised to give the contents of No. 1, and the notice of new arrangements for the new volume. By some oversight the notice was omitted. We give it below, and call attention to it:

"NEW VOLUME—NEW ARRANGEMENTS.—Our readers will be gratified with the appearance of this number, and the arrangements for the current volume. In order to insure a general interest in its contents, the Reformer is now published under the direction of an Editorial Committee of twelve, composed of physicians, ministers, and others, all ardent health reformers, whose interests and energies will be united to make the Reformer a first-class, practical health-reform journal. The Editorial Committee have no pecuniary interest in its publication; their labors are volunteered for the benefit of the cause which the Reformer advocates.

"Again, Dr. R. T. Trall, of New York, who has a world-wide reputation as an author, publisher, and lecturer, on the subjects of life and health, has suspended the publication of his monthly, the Gospel of Health, and thrown his interest into the Reformer, to which he will hereafter be a constant contributor; and in addition to his general articles, he will have a Special Department for his own correspondence, so that our readers will receive the benefit of answers to questions and advice to invalids, both from Dr. Trall and the physicians at the Health Reform Institute. And the regular correspondents of the late Gospel of Health will become contributors to the Reformer."

"With this arrangement we have found it necessary to increase the size by the addition of four pages; and if this does not afford sufficient room to carry out fully all the other improvements, it is contemplated to make a still further enlargement.

"In these arrangements we have presented extra inducements to our friends to renew their subscriptions promptly, and to assist in extending its circulation among their friends and neighbors. We think that we shall present you a journal that you may safely and confidently recommend—one that will both honor and greatly advance the important cause for which we are laboring."

If Bro. Blanchard, or any other, holds meetings at Princeville, Ill., he is requested to give notice in the REVIEW.

To A. S. You are correct in saying we do not deny the divinity of Christ. If those who assert such a thing are acquainted with our faith they know better; if they do not know they are guilty of speaking evil of the things they know not.

Our views are examined at some length, and contrasted with those of our opponents, in the recently published tract on the Atonement, to which we refer you.

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.

Appointments.

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

Quarterly Meetings in Minnesota.

AUGUST 8, 9, at Pleasant Grove, where Bro. Crandall shall appoint. Aug. 15, 16, at Greenwood Prairie. 22, 23, Pine Island. 29, 30, Mantorville. Sept. 5, 6, Deerfield. 12, 13, Mapleton, where Bro. Mericle shall appoint. 19, 20, Brush Creek. 26, 27, Jo Daviess.

Providence permitting, I shall attend all the above Quarterly Meetings. Let all come praying for a divine blessing to be bestowed upon us.

Bro. Ingraham is expected to commence a course of lectures at the Mapleton Quarterly Meeting.

For Committee. STEPHEN PIERCE.

The next Quarterly Meeting at Hundred Mile Grove, Wis., will be held July 25 and 26. N. M. JORDON.

PROVIDENCE favoring, I will meet with the church in Charlotte, Sabbath, July 18. First-day, 19th, at 10½ A. M., I will preach a funeral sermon at Maxson's Corners, in the town of Chester. By request. J. H. WAGGONER.

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.

For Sale, or to Rent.

A HOME, containing forty acres, pleasantly situated ¾ of a mile west of Watrousville; a desirable location for a Sabbath-keeper with small family. For sale, or to rent for a term of years. Further particulars, address JOHN E. FREEMAN.

Watrousville, Tus. Co., Mich.

Business Department.

Not Slothful in Business. Rom. xii, 11.

A full Catalogue of Important Publications on Prophecy and other Bible subjects issued at this Office, sent free on application.

Business Notes.

J. G. Wood: Do in the matter as seems best; though as a general thing we prefer to follow strictly the plan named in the REVIEW.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and 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. J. M. Elting 32-13, E. M. Emery 33-1, Mrs. N. Barber 33-1, E. Barber 33-1, L. Smith 33-1, V. Fairbanks 33-1, J. A. Carson 33-3, B. Vore 33-3, M. F. Conklin 32-17, J. B. Tinker 33-1, W. L. Reeves 33-1, D. H. Light 33-1, M. H. Hyatt 33-1, Mrs. N. Cummings 33-1, Mrs. A. White 32-1, R. H. Johnson 32-12, G. A. Thomas 33-4, E. Miner 33-4.

\$1.50 each. O. A. Heath 33-3, M. A. Merrick 32-1, J. A. Bellinger 33-1, A. Hopkins 33-1, D. Myers 32-1, C. G. Saterlee 33-1, Mrs. E. Hurlburt 33-1, C. Buck 33-7, L. M. Fuller 33-1, E. Eaton 32-18, J. Marvin 33-1, C. H. Kimball 34-1, P. Gay 32-17, I. D. Cramer 33-1, M. Chase 35-15.

\$2.00 each. Geo. McDowell 32-14, E. B. Carpenter 32-1, B. Morrill 34-1, M. P. West 34-1, J. Pool 32-9.

\$3.00 each. J. G. Wood 34-1, M. J. Bell 35-1, B. M. Osgood 34-1, J. P. Munsell 33-10, W. Harris & Co 34-1, M. West 34-1, Mrs. M. E. Morey 34-1, J. M. Foster 34-1, W. Coon 34-1, C. Chaffee 34-1, M. D. Clarke 34-3, D. Styles 33-1, L. P. Baldwin 34-1, L. Winston 33-14, J. A. Horner 33-1, H. Evans 34-1, J. D. Hough 34-1, W. S. Lane 34-1, E. Breed 34-4.

Miscellaneous. S. Gillet 50c 33-1, E. C. Boaz 85c 31-1, R. K. McCune \$2.50 33-1, J. C. Walworth 2.25 33-1, J. McMillan 2.50 33-6.

Cash Received on Account. A. H. Clymer 57c, J. W. Raymond \$4.40, Eld. Jas. White 8.00, L. A. Grover for R. F. Andrews 3.35.

Books Sent by Mail.

Jane Clayton 15c, P. Vedder \$1.00, T. Alveron 65c, E. Ireland 15c, J. P. Munsell 1.12, S. A. Allen 1.12, A. E. Dart 15c, E. H. Root 3.35, A. McGinnis 1.50, T. H. Coalwell 75c, Mrs. L. J. Belnap 5.00, A. Fay 4.00, T. S. Emery 45c, J. Harvey 25c, C. Chaffee 1.00, E. C. Boaz 85c, I. L. Green 15c, C. E. Green 15c, S. Paton 25c, J. W. Sawyer 25c, M. K. Chamberlain 1.00, C. M. Joslin 1.95, W. Seamans 15c, M. E. Johnson 10c, L. R. Chapel 1.50, L. A. Grover 25c, H. Clark 20c, J. Deuland 58c, R. K. McCune 75c, C. W. Hartshorn 15c, L. Winston 50c, J. Marvin 15c, A. Weeks 55c, S. H. Bonfoey 1.25, T. M. Steward 1.50, P. Cornell 50c, A. M. Benileman 25c, H. Abbott 15c, S. Pierce 75c, R. H. Johnson 1.00, L. H. Halsey 1.00, J. McMillan 40c, L. M. Locke 55c, Mrs. A. W. Nourse 5.13, L. H. Ellis 4.00.

Received on Book and Tract Fund. A. W. Maynard \$10.00, A. Bisbee 5.00, J. Marvin 2.00, A. S. Nathan Warren 25c.

Receipts for Benevolent Fund. A. H. Clymer \$10.00, J. G. Wood 10.00, Adaline Wood 2.00, E. P. Osgood 1.00, B. M. Osgood 1.00, Mrs. E. Rodman 5.00, C. O. Taylor 1.00, M. W. Taylor 10.00, A. Tuttle 50c, A. Green 25c, E. Spencer 2.00, Sarah B. Sturges 1.00, Antoinette Ede 5.00, Mrs. F. M. Ede 2.50, I. D. Cramer 2.00.

For California Mission.

A. H. Clymer \$4.43, J. G. Wood 5.00, T. Francis 1.00, E. P. Osgood 1.00, B. M. Osgood 1.00, Amelia Shireman 5.00, E. M. Crandall 2.00, P. C. Rodman 5.00, John Kemp 2.00, B. Salisbury 5.00, Daniel Andre 10.00, Sarah B. Sturges 1.00, Antoinette Ede 5.00, Mrs. F. M. Ede 2.50, W. S. Lane 1.00.

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.