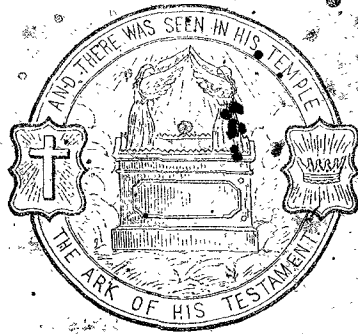


# ADVENT



# REVIEW

## And Sabbath Herald.

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

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

#### WAITING FOR CHRIST.

We wait for Thee, all-glorious One!  
 We look for thine appearing;  
 We bear thy name, and on the throne  
 We see thy presence cheering.  
 Faith even now  
 Uplifts its brow,  
 And sees the Lord descending,  
 And with him bliss unending.

We wait for thee through days forlorn,  
 In patient self-denial;  
 We know that thou our guilt hast borne  
 Upon thy cross of trial.  
 And well may we  
 Submit with thee  
 To bear the cross and love it,  
 Until thy hand remove it.

We wait for thee; already thou  
 Hast all our hearts' submission;  
 And though the spirit sees thee now,  
 We long for open vision;  
 When ours shall be  
 Sweet rest with thee,  
 And pure unfading pleasure,  
 And life in endless measure.

We wait for thee with certain hope,—  
 The time will soon be over;  
 With childlike longing we look up,  
 Thy glory to discover.  
 O bliss! to share  
 Thy triumph there,  
 When home with joy and singing,  
 The Lord his saints is bringing.  
 —From the German of Hiller.

### The Sermon.

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

#### THE BODY FOR THE LORD.

BY ELD. S. B. WHITNEY.

TEXT.—"Now the body is . . . for the Lord; and the Lord for the body." 1 Cor. vi, 13.

We do not approach this subject again, dear hearers, because it lacks for advocates, or with the egotistical presumption that we can do more than others have already done; but with an honest purpose to answer our responsibility in the measure given us; desirous that our influence, though small, may be cast in favor of a subject of such importance.

By many, the fact expressed in our text is entirely overlooked, supposing that no moral obligation rests upon them as to the treatment of their bodies, seem-

ingly ignorant of the relation existing between the body and mind, and consequently the development of the moral faculties. It is not our design, however, at this time, to discuss this relation, but to inquire concerning the obligation that does rest upon us to glorify God in our bodies.

That the body is for the Lord, our text positively states; and this would lead us to inquire, By virtue of what does the Lord lay claim to our bodies? And the apostle answers us in the first clause of verse 20: "For ye are brought with a price." None that "know the Scriptures and the power of God," will deny but that he has purchased his people, body and spirit, so far as concerns their future redemption; but this testimony evidently has reference to our present condition; and "therefore," continues the apostle, "glorify God in your body, and in your spirit, which are God's." Agreeing with this, is his testimony in 1 Tim. iv, 8: "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come."

But we may inquire again right here, For what purpose has God bought the bodies of his saints in this world? Verse 20 gives us the answer: "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" From this we learn that God has purchased our bodies for the express purpose of making them the recipients of the influence of his divine Spirit, the reprover, instructor, comforter, helper, and sealer of his people. And this is perfectly consistent when we consider that it is through the medium of our physical organization that the effect of this influence is experienced by ourselves or manifested to others.

Being taught by the foregoing that we are not our own, having been bought with a price, and especially our bodies, for the purpose of being made the temple of the Holy Ghost, how can we fail to perceive that our bodies are really at the disposal of another instead of ourselves? or how can we expect to enjoy the influence of the Spirit of God unless we acknowledge and strive to fulfill our obligation to yield up our bodies to Him to whom they rightly belong, for the purpose for which he designs to use them.

But this consideration brings us to another thought, and that is, that God proceeds in this matter in harmony with our acknowledged agency and responsibility; and instead of making violent seizure upon the goods and asserting his absolute right to them, leaves us free to choose whether we will accept the benefits of the purchase by fulfilling our part of the contract and making delivery of the goods, or be dealt with as criminals, after trial and conviction, for retaining in our possession and appropriating to our use the property of another. Our duty in the matter is thus clearly pointed out to us: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Rom. xii, 1. Here, with earnest entreaty, appealing to our nobler faculties, with the mightiest consideration ever brought to bear upon them, namely, the mercies of God, are we asked to do that which the commonest justice would dictate to men not wholly devoid of a sense of justice. But furthermore, brethren, this matter is not to be viewed in the light merely of a civil contract, in which the pur-

chaser seeks only his own advantage; but in this case the highest good of the party making the delivery is sought and gained. How, when rightly considered, does this enhance our obligation, and leave us without excuse if we fail to fulfill it.

There is still another consideration in connection with the last text quoted, which may be regarded as another portion of our subject. "Holy, acceptable unto God," says the apostle. This certainly implies a different condition from that in which they are now found, and makes it necessary that they be purified, or that the process of cleansing be performed upon them. And this is clearly taught in the word of God. Paul, in 2 Cor. vi, in speaking of the illicit intercourse in which the church were in danger of participating, after asking several questions which we should all agree in answering correctly, presents one very pertinent to the subject before us. "And what agreement hath the temple of God with idols?" Verse 16. Why cannot we answer this as readily? But what is the temple of God? He continues in the same verse, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people;" or, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" 1 Cor. vi, 19. It is by his Spirit that God dwells and walks in his people, and by the union thus established that he becomes their God, and they his people. Having learned what the temple is, we are prepared to judge of the idols, for they must correspond; and we must certainly conclude that they are not persons nor principles, but those things that carnal appetites and passions lead us to lust after. And in harmony with this conclusion is the following exhortation: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Verses 17, 18. And in view of these exhortations and promises, the apostle continues, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Chap. vii, 1.

The filthiness of the flesh is removed by a course of strict Christian temperance, by which the contaminating and injurious effects of hurtful things upon our systems are remedied, or avoided, as the case may be; and the filthiness of the spirit, by the victory thus gained over our appetites and passions, and our hearts being taught the lesson of submission and self-denial prescribed by such a course; and thus holiness is perfected; and the "end of our faith" will be "the salvation of our souls."

But we cannot accomplish all this alone; and therefore we read, "And the very God of peace sanctify you wholly [how much does wholly include in this case?]; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23. We must be made blameless in order to be preserved so, and we are made thus by being sanctified wholly, spirit, soul, and body.

But you inquire, Can the body be accounted blameless or guilty? I answer, Yes, in this way: We are

accounted blameless or guilty with respect to our bodies, as we do or do not purify them, and present them to God a living and acceptable sacrifice. So we read again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii, 16, 17.

Solemn and momentous is this question, then, and woe to the one who shall lightly esteem, or disregard it. Eve, tempted with the fruit of a tree, sinned; and whatever other lusts may have conspired to keep man under the thralldom of sin, combined with them, in the beginning, middle, and end of his career, and foremost in the group, has been the lust of appetite; and in these days of "eating and drinking," how can we expect to be prepared for the Judgment while we remain the willing slaves of its pleasing, but destructive tyranny. "But respecting you, beloved, we confidently hope for BETTER things, even those connected with Salvation, though even we thus speak." Heb. vi, 9.—*Emphatic Diaglott*. "But take heed to yourselves, lest your HEARTS be oppressed by Gluttony and drunkenness, and Anxieties of life, and that DAY should come unexpectedly upon you. For it will come like a snare on ALL THOSE DWELLING on the Face of the WHOLE LAND. Be ye watchful, therefore, at all times, praying that you may be regarded worthy to escape ALL these THINGS BEING ABOUT to occur, and to stand before the Son of MAN."—*Emphatic Diaglott*. Luke xxi, 34-36.

May the Lord help us to get the entire victory over ourselves, by submission to him, that we may be able to endure in the time of trouble, and permitted to enter that land where lust will never again conceive, and sin never entering, death will be forever banished. Amen.

### FREEMASONRY.—III.

BY REV. CHARLES G. FINNEY.

We are prepared in this number to take up the question, *How are the public to know what Freemasonry really is?* This we may answer,

1. *Negatively.* (1.) Masonry cannot be known from a perusal of the eulogistic books which adhering Masons have written. Of course, they are under oath in no way whatever to reveal the secrets of Masonry. But it is their *secrets* that the public are concerned to know. Now their eulogistic books, as any one may know who will examine them, are silly, and for the most part little better than twaddle. If we read their orations and sermons that have been published in support of Masonry, and the books that they have written, we shall find much that is silly, much that is false, and a great deal more that is mere bombast androdomontade. I do not say this rashly. Any person who will examine the subject for himself must admit that this language is strictly true. But I shall have occasion hereafter, when we come to examine the character of the institution, to show more clearly the utter ignorance or dishonesty of the men who have eulogized it.

Let it be understood, then, that *adhering* Masons do not profess to publish their *secrets*. And that which the country and the church are particularly interested to understand they never publish—their oaths, for example; and, therefore, we cannot tell from what they write what they are under oath to do.

(2.) *We cannot learn what Masonry is from the oral testimony of adhering Masons.*

Let it be pondered well that every one of them is under oath in no way whatever to reveal the secrets of the order. Hence, if they are asked if the books in which Masonry has been published are true, they will either evade the question or else they will lie; and they are under oath to do so.

Observe, *adhering* Masons are the men who still acknowledge the binding obligation of their oaths. Now, if they are asked if those books truly reveal Masonry, they consider themselves under an obligation to deny it, if they say any thing about it. And, as they are well aware that to refuse to say anything about it is a virtual acknowledgment that the books

are true, and would therefore be an indirect revelation of Masonry, they will almost universally deny that the books are true. Some of them are ashamed to say anything more than that there is some truth and a great deal of falsehood in them.

(3.) As they are under oath to conceal the secrets of Masonry, and in no wise whatever to reveal any part of them, their testimony in regard to the truthfulness or untruthfulness of those books is of no value whatever. It is mere madness to receive the testimony of men who are under oath, and under the most horrid oaths that can be taken—oaths sustained by the most terrific penalties that can be named to conceal their secrets and to deny that they have been published, and that those books contain them—I say it is downright madness to receive the testimony of such men, it matters not who they are.

2. *Positively.* *How, then, are we to know what Masonry is?* I answer: (1.) From the published and oral testimony of those who have taken the degrees; and afterward, from conscientious motives, have confessed their error, and have publicly renounced Masonry. But it has been said that these are *perjured* men, and therefore not at all to be believed. But let it be remarked that this very accusation is an admission that they have published the truth; for, unless they have published the secrets of Masonry *truly*, they have violated no Masonic oath. Therefore, when Masons accuse them of being perjured, the very objection which they make to the testimony of these witnesses is an acknowledgment on the part of Masons themselves that they have truly published their secrets.

But again. If to reveal the secrets of Masonry be perjury, it follows that to accuse the revealers of perjury is itself perjury; because by their accusation they tacitly admit that that which has been published is truly a revelation of Masonry, and therefore a violation of their oath of secrecy. Let it then be understood that the very objection to these witnesses, that they have committed perjury, is itself an acknowledgment that the witnesses are entirely credible, and have revealed Masonry as it is. And not only so—but, in bringing forward the objection, they commit perjury themselves, if it be perjury to reveal their secrets; because as I have said, in accusing the witnesses of perjury, they add their testimony to the fact that these witnesses have published Masonry as it is. So that by their own testimony, in bringing this charge of perjury, they themselves swell the number of witnesses to the truthfulness of these revelations.

(2.) *Renouncing Masons are the best possible witnesses by whom to prove what Masonry really is.* (a.) They are competent witnesses. They testify from their own personal knowledge of what it is. (b.) They are in the highest degree credible witnesses. First, because they testify against themselves. They confess their own wrong in having taken those terrible oaths, and in having had any part in sustaining the institution. Secondly, their testimony is given with the certainty of incurring a most unrelenting persecution. *Adhering* Freemasons are under oath to persecute them, to destroy their characters, and to seek to bring them to condign punishment. This we shall see when we come to examine the books. *Adhering* Masons have persecuted, and still persecute, those that reveal their secrets, just as far as they dare. They are in the highest degree intolerant, and this every Mason knows. In a recent number of their great Masonic organ, published in New York, they advise the Masons in Oberlin in no way to patronize those who oppose them. Those who renounce Masonry are well aware of their danger. But, notwithstanding, they are constrained by their consciences, by the fear and love of God, and by regard to the interests of their country, to renounce and expose it. Now, surely, witnesses that testify under such circumstances are entitled to credit; especially as they could have had no conceivable motive for deceiving the public. Their testimony was *wrung* from them by conscience. And the authors of the books that I have named, together with several others—such as Richardson, Stearns, and I know not how many others—are sustained by the testimony of *forty-five thousand* who publicly renounce Masonry, out of a little more than fifty thousand that composed the whole number of Freemasons then in the United States. Now, it

should be well remembered that the five thousand who still adhered, belonged almost altogether to the slaveholding States, and had peculiar reasons for still adhering to the institution of Masonry. And, further, let it be distinctly observed that, as they adhere to Masonry, their testimony is null, because they still regarded themselves as under oath in no wise to reveal their secrets; consequently, they would, of course, deny that these books had truly revealed Masonry. I say again, it is mere madness to receive their testimony.

### A TOUCHING INCIDENT—SEEKING THE LOST SHEEP.

[EUSEBIUS has preserved a very touching anecdote related of St. John. It shows the power of love, and teaches us never to cease making efforts for those who have strayed from the fold of the good Shepherd. May it do us all good while we read it. It is copied entire from Eusebius' Ecclesiastical History, Chap. xxiii. D. M. CANRIGHT.]

"Listen to a story that is no fiction, but a real history, handed down carefully preserved, respecting the Apostle John. For after the tyrant was dead, coming from the Isle of Patmos to Ephesus, he went also, when called, to the neighboring regions of the Gentiles; in some to appoint bishops, in some to institute entire new churches, in others to appoint to the ministry some one of those that were pointed out by the Holy Ghost. When he came, therefore, to one of those cities at no great distance, of which some also gave the name, and had in other respects consoled his brethren, he at last turned towards the bishop ordained, (appointed,) and seeing a youth of fine stature, graceful countenance, and ardent mind, he said, 'Him I commend to you with all earnestness, in the presence of the church and of Christ.' The bishop having taken him and promised all, he repeated and testified the same thing, and then returned to Ephesus. The presbyter taking the youth home that was committed to him, educated, restrained and cherished him, and at length baptized him. After this, he relaxed exercising his former care and vigilance, as if he had now committed him to a perfect safeguard in the seal of the Lord. But certain idle, dissolute fellows, familiar with every kind of wickedness, unhappily attached themselves to him, thus prematurely freed from restraint. At first they lure him on by expensive entertainments. Then going out at night to plunder they take him with them. Next, they encourage him to something greater, and gradually becoming accustomed to their ways in his enterprising spirit, like an unbridled and powerful steed that has struck out of the right way, biting the curb, he rushed with so much the greater impetuosity towards the precipice. At length renouncing the salvation of God, he contemplated no trifling offence, but having committed some great crime, since he was now ruined, he expected to suffer equally with the rest. Taking therefore, these same associates, and forming them into a band of robbers, he became their captain, surpassing them all in violence, blood, and cruelty. Time elapsed, and on a certain occasion they send for John. The apostle, after appointing those other matters for which he came, said, 'Come, bishop, return me my deposit, which I and Christ committed to thee in the presence of the church over which thou dost preside.' The bishop at first, indeed, was confounded, thinking that he was insidiously charged for money which he had not received; and yet he could neither give credit respecting that which he had not, nor yet disbelieve John. But when he said, 'I demand the young man, and the soul of a brother,' the old man, groaning heavily, and also weeping, said, 'He is dead.' 'How and what death?' 'He is dead to God,' said he. 'He has turned out wicked and abandoned, and at last a robber; and now, instead of the church, he has beset the mountain with a band like himself.' The apostle, on hearing this, tore his garment, and beating his head with great lamentation, said, 'I left a fine keeper of a brother's soul!' But let a horse now be got ready, and some one to guide me on my way.' He rode as he

was, away from the church, and coming to the country, was taken prisoner by the outguard of the banditti. He neither attempted, however, to flee, nor refused to be taken; but cried out, 'For this very purpose am I come; conduct me to your captain.' He, in the meantime stood waiting, armed as he was. But as he recognized John advancing towards him, overcome with shame he turned about to flee. The apostle, however, pursued him with all his might, forgetful of his age, and crying out, 'Why dost thou fly, my son, from me, thy father; thy defenceless, aged father? Have compassion on me, my son; fear not. Thou still hast hope of life. I will intercede with Christ for thee. Should it be necessary, I will cheerfully suffer death for thee, as Christ for us. I will give my life for thee. Stay; believe Christ hath sent me.' Hearing this, he at first stopped with downcast looks. Then threw away his arms; then trembling, lamented bitterly, and embracing the old man as he came up, attempted to plead for himself with his lamentations, as much as he was able; as if baptized a second time with his own tears, and only concealing his right hand. But the apostle pledging himself, and solemnly assuring him, that he had found pardon for him in his prayers at the hands of Christ, praying on his bended knees, and kissing his right hand as cleansed from all iniquity, conducted him back again to the church. Then supplicating with frequent prayers, contending with constant fastings, and softening down his mind with various consolatory declarations, he did not leave him, as it is said, until he had restored him to the church. Affording a powerful example of true repentance, and a great evidence of a regeneration, a trophy of a visible resurrection."

#### FEET WASHING A MEMORIAL OF CHRIST'S HUMILITY.

[The following letter was written to a friend of the writer, who asked for reasons for regarding washing feet as an ordinance. The proofs on this important rite have not been exhausted among us, and though this letter may present some considerations somewhat different from the ordinary teachings on this subject, it is well worthy of a careful reading:]

Bro. O—, As you requested me to bring nothing but Scripture as proof upon that disputed question, I heeded your request, and began to look up my proof texts. After a careful examination of the subject, I not only believe that it was a rite instituted for us to observe until Jesus comes again, but that it was designed as a memorial of the humiliation of the Saviour in leaving the glory he had with the Father, that he might come to this earth and take a servant's place. Before giving my reasons for believing this, I will notice your objections.

1. You say, "If this rite was practiced by the apostles, why was its observance not mentioned by them in their writings? The breaking of bread, or Lord's Supper, is several times mentioned."

It is true the breaking of bread is several times named, yet I am not certain that it refers to the Lord's Supper every time. See Luke xxiv, 30, 35. Jesus stopped at Emmaus to take supper with the two disciples, and, as he had been wont to do, took bread, gave thanks and broke it, &c., Mark vi, 41; Matt. xv, 36; Acts ii, 46; daily breaking bread from house to house (or, margin, at home), they partook their food with gladness, verse 42, they broke bread in fellowship, had all things common—ate at one table. Acts xxvii, 35. Paul, with the ship's crew, ate the broken bread, and they were not Christians. See Lam. iv, 4. 1 Cor. x, 16, evidently refers to the Lord's Supper; and probably the passage in Acts xx, 7, although I do not see proof positive there. Perhaps you will ask why Paul does not mention feet washing in connection with the bread and wine if they were designed to be observed at the same time? In 1 Cor. x, 16, Paul introduces the bread and cup to warn them against falling into idolatry. He seemed to fear that his Corinthian brethren would join with the Gentiles in eating bread offered to idols, and drinking the wine poured out or offered to demons. See verses 14-31, and chap. viii, 4-13. Christians were to break bread to commemorate the broken body of Christ.

They could not share in the Lord's table and the table of demons. 1 Cor. x, 21.

In 1 Cor. xi, 20-34, he mentions the Lord's Supper again to correct another fault. They seemed to have forgotten for what the Supper was instituted, and how the rite was to be observed. So Paul enters into all the particulars, that they need not be in the dark about it, and so eat unworthily. Had the *fault* been in reference to *feet washing*, we have no reason to doubt that Paul would have been as particular in enumerating all the circumstances connected with its institution, and the design of it, as in the other case. Against the passage in Acts xx, 7, which may, and may not, refer to the Lord's Supper, we may place the one found in 1 Tim. v, 10. Paul here seems to regard feet washing as essential at least to one class of Christians. If to one, why not to all?

2. You say, "They wore sandals instead of shoes, consequently their feet would become soiled, and often swollen, or sore, by walking without protection in the hot sand. For the host to bathe the feet of his guest was merely an act of hospitality, and was generally practiced in ancient times." Did the Saviour then spend some of the last, most precious moments of his life, before his crucifixion, in teaching them a lesson they each already knew? And would such a lesson be so closely joined to the most solemn rites ever to be observed by his followers? I admit that it would be hospitable to bathe the feet of a weary guest, but I cannot find that it was practiced anciently. The host or servant brought water to the guest, that he might wash his own feet. See Gen. xviii, 4; xix, 2; xliii, 24; xxiv, 32; Judges xix, 21, &c. Jesus said to the Pharisees who asked him to eat with him, "Thou gavest me no water for my feet." 'Tis true Mary washed the Saviour's feet with her tears, but I know of no other instance recorded in the Bible, prior to his own example; and her action will not be claimed for any custom.

3. You say, "The Saviour probably designed to teach his followers to be humble, but it is not necessary to wash another's feet to manifest our humility." To which I reply, Jesus did not say, 'If I then your Lord and Master have humbled myself to wash your feet, you ought also to be humble; but, "Ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you." Example is from the Greek word *upodeigma*, which Grove defines, *example, pattern, copy*. Now if I set a copy, I expect my pupils to write the same words, imitating every curve and line, as nearly as possible. Shall we follow our Teacher's copy? (The word "master" is rendered teacher by the Revisor of John.) Jesus saw that his professed followers would shrink from the observance of this rite, because it was *humiliating*, and by so doing they would in a great measure lose sight of the great sacrifice he made, when he, the *Son of God*, became the *Son of Man*. Hence, he urges this plea, "The servant is not greater than his Lord," equivalent to saying, "If I do this it certainly would become you to." If this was given as a memorial (as I firmly believe it was), and was understandingly and lovingly practiced, would it not greatly tend to humble our hearts, and make us willing to bear reproach and suffering for his sake? Would it not bring us into nearer sympathy with our blessed Exemplar? It has had this tendency in my own experience, and I, with many others, have found it happy, or blessed, to do these things, after we knew or understood (at least in part,) their significance. I had supposed that Jesus washed the disciples' feet after instituting the Lord's Supper, because it said in John xiii, 2, "Supper being ended," &c. But I now think it was after the passover, but before the Lord's Supper. My reasons are these:

From Matt. xxvi, 26-30, we learn that after partaking of the bread and wine, they sung a hymn and went out. From John xiii, 23-28, we see that, instead of going out after feet washing, they reclined at table, and ate. As the passover Supper was ended before he washed their feet, it must have been the Lord's Supper they ate afterward. In Matt. xxvi, 21, Jesus says, previous to breaking bread as a memorial, "Verily I say unto you, one of you shall betray me." But from John xiii, 21, we see that this was said after he had washed their feet. They already understood that

he had humbled himself in taking upon him man's nature, with all its painful deprivations, &c. He could give them a memorial of that now. John xiii, 1. He knew the hour had come when he was to be exalted again, and have a name above every name. The time when this prayer was about to be answered, "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." So he proceeds to give them a remembrance of his humiliation, that they, by often observing it, might realize their infinite obligations to him. But, in regard to his sufferings and death, they seemed dull of perception; so he comes out plainly and says, "One of you shall betray me;" and in connection with this avowal, after alluding thus to his death, he proceeds to give them fitting memorials of his broken body, and shed blood. Without shedding of blood there could be no remission or forgiveness of sin (Heb. ix, 22), so Christ's blood was shed. The curse of God rests upon every one who has broken his covenant. Jer. xi, 3. They who have not continued to obey his law, Gal. iii, 10, Christ, by permitting his body to be broken with the nails that fastened him to the tree, bore this curse in our stead; for, "Cursed is every one who hangeth on a tree." Gal. iii, 13. But, back of all this is another necessity. Christ was the beloved and honored Son of his Father. Whatever the Father did, he showed the Son how to do, that all might honor the Son even as they honored the Father. John v, 19-23. Having an undying nature, he could not lay down his life even to save man. He associated only with sinless ones, and enjoyed all the privileges, the blessings, and the surpassing glory of Heaven. If he could give up fallen man to reap the reward of his sin, then he might ever remain in that blissful home, crowned with glory and immortality. But if he would suffer the penalty attached to God's broken law, he must lay aside all this glory, be made lower than the angels, Heb. ii, 7; make himself of no reputation, and take the form of a servant. Phil. ii, 7. Yes, he was among them as one that served. Luke xxii, 27. But for this unparalleled condescension, this clothing with mortality, we must have perished forever. When deciding to give man life, at the expense of his own, which consideration, think you, cost the greatest struggle, the prospect of a few hours suffering on the cross, or of self-exile from all that was dear and desirable in his Father's home? This willingness to be treated as a rebel to his Father's government, seems to me to be the most perfect index to his loving heart. Is not this worthy a memorial? Once acknowledge it as such, and I do not see how any of Christ's followers could feel at liberty to neglect it.

In Phil. ii, 8, we see that he first humbled himself, then became obedient unto death. In the passover instituted in Egypt there was no humiliation connected with the victim's offering. The lamb passively submitted to have its body broken, and its blood shed. So Christ, our passover, 1 Cor. v, 7, was led as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth. That is, he did not resist them. See Isa. liii, 7, and James v, 6. But our passover differed in some respects. It is not only a better sacrifice, but humiliation of the victim preceded the offering. Hence it must have one more memorial than Israel's passover. That we may love and obey all the precepts is the desire of my heart.

M. M. Osgood.

Olcott, N. Y.

SUNSHINE.—The country-houses of Great Britain are by no means shaded as our own; and the most considerable piles of buildings, such as Eaton Hall, Blenheim, Dalkeith, and Burghley House, have hardly a noticeable tree within a stone's throw of their walls. The flower-patches and coppices of shrubbery approach more nearly, and to the garden-fronts of those magnificent homes you walk through walls of blooming shrubs. But the full flow of the sunshine upon the window is a thing courted. Allowing for all difference in climate, I think there may be a question if we do not err in this country by over-much shading. A cottage in a wood is a pretty subject for poetry, but it is apt to be uncomfortably damp. And there are village streets with us so embowered that scarcely a ray of sunshine can play fairly upon the roofs or fronts of the village houses from June to October. A summer's life under screen cannot contribute to the growth of roses in the cheeks, any more than to the growth of roses at the door. There is no provision against agues—whether moral or physical—like a good flow of sunshine.—*Rural Studies*, by Donald G. Mitchell.

## The Commentary.

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

### METRICAL VERSION OF PSALM XXIV.

1. THE earth and all its fullness is the Lord's.  
To all that dwell therein he life affords;
2. For he hath founded it upon the seas,  
On floods established it by his decrees.
3. Who shall into the hill of God ascend?  
Or who within his holy place shall stand?
4. He that with heart and hands all undefiled  
Could never be by vanity beguiled,  
Whose lips ne'er uttered falsehood nor deceit,  
Because his God hath said these things I hate.
5. He shall the blessing of the Lord receive,  
And righteousness and full salvation have.
6. Thus shall it be with those that seek his face,  
The God of Jacob love, and speak his praise.
7. Ye gates and everlasting doors uplifted be,  
That glory's King may enter in by thee.
8. Who is this King of glory? 'Tis the Lord,  
In battle mighty, conquering by his word.
9. Then lift your heads ye gates, and doors give way,  
And let the glorious King his scepter sway,
10. Who is this King of glory? Oh, 'tis he,  
The Lord of hosts, his name shall ever be.

A. M. A. C.

Battle Creek Bible Class.—July 11, 1868.

### HEBREWS III.

VERSE 1. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

Q. Why is this word "wherefore" used?

A. Because the Son of God has revealed the will of God; and he has suffered to become our High Priest.

Q. In what sense were they his "holy brethren—in the Jewish faith, or in the faith of Christ?"

A. They were "partakers of the heavenly calling," therefore in the church of Christ—Jewish converts.

Q. What is the meaning of heavenly calling?

A. Calling of God in the gospel.

Q. Why is Jesus called an Apostle?

A. Apostle means, one sent. It is often said in Scripture that the Father sent him; used here in special contrast with Moses, the one sent of God in the former dispensation.

Remark. The Jews valued their religion, 1, as being from God; 2, as given by Moses, who was so highly esteemed and revered; and 3, because of the priesthood, by which the will of God was made known, and his favor procured.

Verse 2. Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Q. Who is spoken of as being faithful?

A. Christ.

Q. Over what house was Moses faithful?

A. The house of Israel. The term, house, was first used for family, and afterward came to be used in a more extended sense, as referring to a people or nation.

Verse 3. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house.

Q. What do we learn from this verse?

A. That Christ is the builder of the house in which he is faithful.

Verse 4. For every house is builded by some man; but he that built all things is God.

Q. What relation does this verse have to the argument?

A. It does not seem to have any; but is rather thrown in parenthetically, to direct attention to God's supremacy.

Verse 5. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after:

Q. What is meant by a testimony of those things to be spoken after?

A. That which was given to Moses was of a typical nature, and testified of Christ and his gospel.

Verse 6. But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

Q. What is the house here referred to?

A. The "household of faith," the church.

Q. What is the condition of our belonging to this house?

A. Holding fast unto the end.

Remark. Dr. Barnes draws from this an argument on *perseverance*, saying: "If men profess religion and then fall away, no matter what were their raptures and triumphs, it proves that they never had any real piety. No evidence can be strong enough to prove that a man is a Christian, unless it leads him to persevere to the end of life." But the context will not sustain that view. Paul applies that condition to those whom he addresses as "holy brethren, partakers of the heavenly calling," and exhorts them to continue steadfast, in view of the danger of letting slip these truths, chap. ii, 1, and so falling by unbelief, and coming short of the rest promised, chap. iv, 1.

There seem to be two phases of this hope: 1, the confidence; 2, the rejoicing. The first is doubtless possessed by many who do not reach the second. The first *believes* the promises of God; the second *embraces* them. The first is the result of the faith of credence, which may be very strong so far as the truthfulness of the promise is concerned; the second springs from *appropriating* faith, which brings the truth home to the heart with a heavenly unction. Let us all remember that we are to hold fast *both* the confidence and the rejoicing of our hope, if we would enter into that rest which remaineth for the people of God.

Verses 7-11. Wherefore, (as the Holy Ghost saith: To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.)

Q. Where is this quotation in parenthesis taken from?

A. Psalm xcv.

Q. What do we learn by the expression applied to it, "as the Holy Ghost saith"?

A. It proves that Paul regarded the Psalm as being written by inspiration of the Holy Spirit.

Q. What seems to be its object?

A. It is given as a warning against rebellion.

Q. What do we learn from the expression, "to-day"?

A. That present obedience is required.

Q. What is meant by "the provocation"?

A. Time when the children of Israel provoked God by murmuring and rebellion.

Q. What of the *day* of temptation?

A. Time when they tempted or tried the patience of God with their murmurings.

Q. How did the fathers prove him?

A. Tested his faithfulness and forbearance.

Q. How was he grieved by them?

A. Became offended and indignant over their oft-repeated rebellions.

Q. What was his rest here referred to?

A. The peaceable possession of the land of Canaan.

Q. Must we consider them all finally lost?

A. Not necessarily. God declared that they should wander in the desert till all over twenty years of age had died; and this word was fulfilled. Yet it was not only possible, but probable, that many of them repented under the instruction they received through Moses, and the manifestations of God's presence, power, and glory, as shown in his miracles and in the service of the sanctuary.

Verse 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Q. What is the ground of this warning?

A. It is connected with the 6th verse by the word, "wherefore," verse 7. For the reason that our receiving the rest, or blessing, of God is made contingent on our steadfastness.

Verse 13. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

Q. What is to be understood by exhorting daily?

A. Continually; improving every opportunity to build one another up.

Remark. This is too much, yes, almost wholly, neglected.

Q. What do you understand by this, "while it is called to-day"?

A. While we have time—the present is the only time assured to us.

Q. Why should this be done?

A. Lest any fall through the deceitfulness of sin. Sin is deceptive, and we may be able to break the

snare, and free a soul from deception. "A word fitly spoken" may save some one from falling away.

Verse 14. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

This is about parallel with verse 6.

Verse 15. While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

A re-iteration of the quotation in verses 7 and 8.

Verse 16. For some, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses.

Q. Does this expression indicate that any great number did provoke?

A. It does not, as given in our version. But a different reading is adopted by many, which Dr. Clarke says only requires a change of accent, throwing it all into an interrogative form, thus: "But who were those hearers that did bitterly provoke, but all those who came out of Egypt by Moses?" Of this, Clarke says it is likely the true reading; and Barnes remarks: "It accords with the remainder of the exhortation, which consists of a series of questions; and it agrees with the scope and design of the whole."

Verse 18. And to whom swear he that they should not enter into his rest, but to them that believed not?

Q. Where is this testimony found?

A. In Num. xiv, 30, and Deut. i, 32-34.

Verse 19. So we see that they could not enter in because of unbelief.

Q. How is it "we see" this?

A. By observing the relation of cause and effect; and by faith in the testimony of the Scriptures.

J. H. W.

### Psalm xix.

The law of God is commended to us, in this Psalm, by the following reasons:—

1. From the author: It is the "law of Jehovah."
2. From its sufficiency: It is "perfect."
3. From its utility: It converts the soul;—gives wisdom to the simple.
4. From its infallibility: "The testimony of the Lord is sure."
5. From its perspicuity: "The statutes of the Lord are right."
6. From the effects it works on the soul: They rejoice the heart. They quiet the troubled conscience; "being justified by faith, we have peace with God."
7. From its purity: "The commandment of the Lord is pure." It is opposed to all bad opinions and evil practices.
8. From its effects in the understanding: It enlightens the eyes. It dispels all darkness and ignorance, all doubts and fears, diffidence, carnal security, false worship, &c., and gives us to see our own deformities.
9. From its incorruptness: "The fear of the Lord is clean." Other religions are polluted with human inventions, strange ceremonies, uncommanded sacrifices, false gods, &c.
10. From its perpetuity: It endureth forever. It is an endless law.
11. From its truth and equity: It is altogether true and righteous.

From all which David concludes that it is both precious and delightful.

1. The price of it is beyond the best gold: More to be desired than gold; yea, than much fine gold.
2. It is delightful: "Sweeter also than honey and the honeycomb."
3. This he knew by his own experience: "Moreover, by them is thy servant illuminated."
4. It is profitable to observe them: For in the keeping of them there is, 1. A reward. 2. A great reward.

But this last consideration sent David to the throne of mercy. What! a reward, a great reward! and only to those who keep God's law? My conscience tells me that the reward is not for me; I cannot plead this observance. David had public sins, secret faults and errors, to deplore. But he had at hand three means of help: 1. Confession of sin. 2. Petition for grace. 3. Faith in the divine mercy, through the great Redeemer.

1. He knew he was an offender, but he knew not how greatly he had offended. He saw that he was guilty, and asked pardon. He felt that he was impure, and asked cleansing: "Who can understand his errors? cleanse thou me from secret faults."



2. He prays that he may be preserved from presumptuous sins; that he may not be hardened in transgression: "Keep back thy servant also from presumptuous sins." For which he gives two reasons: 1. If he were not kept back from them, sin would get the dominion over him. Sin would become a king, who would command, rule, and enslave him. 2. If thus kept back, he would be innocent from the great transgression; for he that gets under the strong habit of sin, may at last deny God himself, renounce the blood of the covenant, and become a castaway.

3. Lastly, that his prayer may be heard, he prays for his prayer: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight." This is pleading, or supplication.

That prayer and supplication may be successful, he acts faith in God, whom he,

1. Claims as his strength; literally, his rock, by whom alone he could resist and overcome.

2. His Redeemer, through whom alone he could get pardon for the past, and grace to help him in time of need. To this word he adds nothing, as it includes everything necessary to saint and sinner.—*Dr. Clarke.*

### THE BREATH OF LIFE.

AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. ii, 7.

The most common of all things is common air. All are familiar with some general facts of its existence, but there is usually little thought as to its wonderful properties, its universal presence, and its varied agencies.

As a garment of invisible white, probably at least one hundred miles thick, it envelops the entire earth, pressing on every part of the earth's surface at the level of the sea, with a weight of fifteen pounds to a square inch, yet it is so elastic, that it gives to every moving body in it the utmost freedom of motion. Not only is it a perfect fit, conforming to all the elevations and depressions of the globe, but it diffuses itself through the vast world of waters, mingles with porous earth, and penetrates the most solid rocks. It is also the grand medium of communication between ocean, hill-top and plain; lifting the vapors of water, silently floating them over all lands to fall in soft dews, diffused mists, gentle rains and pouring floods. In it the clouds nestle, the vivid lightning plays, and voices are given to the reverberating thunder. Itself invisible, it scatters and mellows the sun's rays into a glorious flood, so adapted to the eye as to give color, form and beauty to all earthly things. Silent and odorless it brings to our ears all the sweet harmonies of sounds, and opens to the portals of our senses the sweet fragrance of plant and flowers. In the absence of "the air we breathe," music ceases to produce any effect, and the most odoriferous perfume drops to the ground unnoticed and is lost.

But what are the wonders of its vastness and diffusiveness; its penetration and elasticity; what its storms, lightnings, and thunders; what as the medium of sight and sound, when compared with the deeper mysteries of its silent work and power in living animate forms? The whole of the vegetable and animal kingdoms owe their existence to common air. Plants are made up of the constant elements of embodied, solidified, organized air. The air we breathe, "the breath of life," is a compound of twenty parts of oxygen, and eighty of nitrogen, usually holding in suspension a greater or less amount of carbonic acid, nitric acid, ammonia, watery vapor, etc., and constitutes the "invisible loom," as well as the warp and woof, from which are woven, by the "flying shuttles of light," all the tissues of the tiny flower and the sturdy oak; of the sensitive mimosa, and the towering pine.

More startling, more overwhelming, however, is the fact that the materials of all animal substances and structures are identical with those of vegetables, and that their origin and development is likewise affected through the influence of common air.

The atmosphere which man incessantly breathes from his birth is the great source of active life; the fountain from which springs all the powers and susceptibilities of his being. In those never-ceasing rhythmic movements of inspiration and expiration, in that

continuous ebbing and flowing of the great gaseous ocean through the mechanism alone, is life. When inhalation and exhalation cease, the blood immediately becomes overcharged with poisonous matter; the heart, unable to perform its work, is still, and life ends.

How wonderful, too, the apparatus for supplying the human organism with this vitalizing element! Within a healthy man's chest are about 1,700,000,000 air chambers presenting 1,500 square feet of surface, covered with a delicate membrane, beneath which lies a vast net-work of capillary blood vessels, and into these almost innumerable chambers two hundred and twenty cubic inches of air rush at each inspiration, thus imparting freely to the circulation, through the lungs, the active agent, oxygen. By this beautiful arrangement, the lungs become the grand fountain-head from which flow streams of oxygen through the arterial channels to every living tissue, as well as the outlet to poisonous gases, flowing back by counter, or venous currents. This stream of oxygen by its wide range of chemical affinities, and combining energy, kindles and maintains all bodily vitalities.

Not a thought can spring from the brain, not an act be performed, without its decomposing and energizing power. Cut off the supply of oxygen from a muscle, and it soon becomes paralyzed, attenuated and dead; stop its flow to the brain, and there is nought of mind left; blank unconsciousness will result. The whole tone of the mind and body is rendered intense or feeble, in proportion to the ample or deficient supply of oxygen through the air we breathe.

"Thoughts that breathe, and words that burn," owe their glow to a free and full supply of good air. He who breathes most of the life-giving principle, thinks most, acts most, while a deficiency of it weakens also the springs of thought and action. Full expansion of the lungs in pure air, rich in oxygen, should be regarded more than meat and drink, as the most potent agent for the promotion of health, and the cure of disease. "The breath of life" (oxygen diluted with nitrogen, to prevent overstimulation), when breathed by man, renews the blood, restores and maintains the equilibrium of the circulation, perfects the secretions, quickens the thought and action, gives tone to vitality, activity to the senses, and healthfulness to the whole organism.

With this view of the importance of "the breath of life; of its wonderful effect on all animated nature, and its happy result on the system of man, is it astonishing that the Divine Record has, in its account of man's formation, also shown the means employed to vitalize the product of creative power and wisdom? Is it surprising that God should, (in revealing to man his origin, development, and the means by which he lives,) after setting forth the "material" entering into his structure as a man, also reveal the means by which his complicated machinery was perfected and set in motion?

It seems much more surprising that, in the very minute account given of the *modus operandi* of man's creation, if God had given him an undying spirit, an ever-living, immortal, never-ending soul, no record or even hint is given of it. The declarations are very plain relative to the whole work, thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and MAN BECAME a living soul," (Gen. ii, 7,) "for dust thou art, and unto dust shalt thou return." Gen. iii, 2, 3. "All flesh shall perish, and MAN shall turn again to dust." Job xxxiv, 15. "Thou takest away their breath, they die and return to their dust." Ps. civ, 29. These testimonies might be extended, but the above are sufficient to explain the nature of the materials used in man's formation, especially so, when the fact that not one plain statement either of the existence, reception, nature, effect, locality, present condition, or futurity of any other entity can be found in the revelation of God. One more text may be added for solution: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. xii, 7.

Under the preceding view of "The breath of life," how beautifully clear and plain this statement becomes. God having provided a vast ocean of "breath of life," (*spirit*), when man no longer requires the spirit,

(*breath of life*), because of his disease, it at once returns to God, combining with its kindred element, in its common receptacle.

To return is to go back to the same place; then for the dust to return to the earth, pre-supposes that it must have been there before, and for the breath to RETURN to God who gave it, plainly indicates its finale.

Vain philosophers! unstable subjects of superstition! who are ye that darken counsel by words without knowledge? Remember that the word of the Lord endureth forever, and will stand when your superstitious errors and traditions, after subjugating you to the fierceness of God's wrath, shall have passed like a mist into oblivion.—*Herald of the Kingdom.*

### PRAY ALWAYS.

WE are often told in the Bible that we must pray without ceasing, which is expressed in different terms all meaning the same thing. What the true meaning of this is, is beautifully illustrated in the parable of our Saviour, Luke xxiii, 1-5. The law is in the hands of an ungodly judge. Evil men have greatly injured a widow in that city. She is in distress, and calls earnestly upon the judge to help her. But he would not for awhile. Yet by her continual coming she wearied him. At last he is tired, and grants to her the desired help.

Question: How did she continue to come? The reading, compared with facts, seems to carry the idea that she went to that judge many times. The court is open. The judge is there. She steps boldly into the hall. She pleads with the greatest fervor. But that hard heart is unmoved. Soon the hour for court is past. She must leave. No more chance to plead now. The doors are shut. With a heavy heart she goes home.

After a while, the court is open again. And who steps in first but the same poor widow? "Judge, give ear. Avenge me of mine adversary." "Widow, go home! I will have nothing to do with your case." Mournfully she goes to her home again. But day after day, as the doors of the courthouse are opened, the widow is there—unwearied—as much in earnest as ever. Yea, with still greater anxiety and earnestness her solemn appeals ring in the ears of the judge. Neither is there any uncertainty as to what she wants. It is always one and the same thing. "Avenge me of mine adversary." At last she has conquered. Her request is granted.

Now, how did she continue to come? She came whenever there was an opportunity. She improved every chance. Thus, likewise, should we continue "always to pray, and not to faint." That is, we should improve every opportunity that we can find. Here is a time and place for secret prayer. The Spirit whispers, Come. Improve your time. Now comes family worship. Can you not find time again? Jesus is waiting to hear you. Some say, Yes, I can find time. But some children say, "No. Pa always prays so lengthy, and then there is no time left for us." Well ask your pa kindly, Please give me also two minutes for prayer. And then you, like the widow, can plead for life, life, eternal life through Jesus. Fathers, divide with your family the precious privilege of praying always. It does not look well for one man to eat up all the victuals at the table and the rest go hungry, even if there were no more food than he needed. Is it not likewise better to divide what little time you have for family prayer with the other members, and not consume it all yourself?

But here is a prayer-meeting. Another precious opportunity for the needy soul. Brethren and sisters, come like the widow. Come continually. Be not weary. Come as often as you can. Let it be said of you, "You have done what you could. You have tried your best to remove every earthly hindering, and go where Jesus meets with his people." Then plead. Plead for life. Be in earnest. Do not sit and nod with your head. Shake off your stupor. Get more and more in earnest. Do not pray for everything you can think of. Pray for the one thing needful. Then stop, and let all have a chance. The Judgment day is nearing. Jesus is coming. Watch and pray. Pray in earnest. Pray always. Faint not. Soon the crown of glory will be thine to enjoy forever.

JOHN MATTESON.

## Historical Department.

Prophecy is History in Advance.

### HISTORY OF JERUSALEM.

THE earliest mention of this place in Scripture is in connection with the pursuit by Abraham of the kings who had made a prisoner of his nephew, Lot. Having effected the rescue of that person, Abraham, on his return to Hebron where he lived, (20 miles south of Jerusalem,) was met by Melchizedek, the King of Salem, who came out with bread and wine to the valley of Shaveh—probably the point just below the City—and blessed him in the name of the most high God. Five hundred years after this we find the place named *Jebus*, afterward Jerusalem. The Turks at the present day call it *El Khuds*, signifying Holy City; also *Beit el Mackhudis*, the House of the Sanctuary.

As early as the conquest of Canaan, 1,451 B. C., Jerusalem was a considerable place. The league of five kings against Joshua, which was broken up at the great battle of Gibeon, was formed at the suggestion of the King of Jerusalem. . . . In the division of Canaan among the Twelve Tribes, Jerusalem fell to Benjamin, and how it came to be transferred to Judah is difficult to explain. Perhaps it was by the right of conquest, for the tribe of Judah was the first to capture it from the Jebusites. Other cases similar to this are to be found where important places were transferred from one tribe to another, and no reasons given for it.

The first settlement of Jerusalem, under the Jewish nation, was by King David, 1015 B. C. He captured it from the Jebusites, fortified a portion of it, and built the palace there. During the reign of Solomon, other portions were enclosed within its walls, and the temple built. Since that period it has been seventeen times destroyed and rebuilt.

1. Four years after King Solomon's death it was taken and plundered by Shishak, king of Egypt.

2. One hundred and forty-five years afterward it was taken by Jehoash, king of Israel, plundered, and a large portion of the walls demolished.

3. Two hundred and thirty-eight years afterward it was taken by Nebuchadnezzar, king of Babylon, and almost totally destroyed. The temple of Solomon was buried, together with the king's palace. The larger part of the people were carried into captivity. The city lay desolate for half a century. Then Zerubbabel led back 52,000 of the captives and rebuilt the temple, with a portion of the dwellings. Seventy-nine years after, Ezra conducted a second colony, and thirteen years later Nehemiah guided the third and rebuilt the walls.

4. Two hundred and seventy-five years afterward, Antiochus, Epiphanes stormed the city, and slew 80,000 of the inhabitants. Two years after this he returned and totally destroyed the city. This was the most terrible calamity the Jews had ever experienced.

5. One hundred and six years afterward it was taken by Pompey, the Roman general, who then attached Judea as a province of the Roman Empire. . . . Shortly afterward, Herod the Great commenced to rebuild the city. In this he labored with great assiduity for forty years, restoring the fortifications, the temple, and the walls, to more than their former magnificence. It was in this condition when our Saviour made it the scene of his ministrations.

6. One hundred and thirteen years after its capture by Pompey, it was stormed by Titus, the Roman general, and totally destroyed. Of all its grandeur and beauty, he left nothing but two or three towers in the western wall as mementoes that a great city had stood there. More than a million of people perished during the siege.

7. Sixty-two years afterward, it was rebuilt in part, by the Emperor Adrian, who gave it the name of Aelia.

8. One hundred and seventy-four years afterward, it was further rebuilt, and many splendid Christian churches erected by Helena, mother of Constantine, the Roman Emperor.

9. Two hundred and thirty-one years afterward, the city was still more strongly built and beautified by the Roman Emperor, Justinian.

10. Seventy-seven years afterward, it was taken by the Persians, and nearly demolished.

11. A year afterward, the Romans took it, and rebuilt the portion that had been destroyed by the Persians.

12. Twenty-three years afterward, it was taken by the Arabians, who held it for 437 years.

13. Next came the Turks, who took it from the Arabians.

14. Twenty-five years afterward, and on the 15th of July, 1099, the Crusaders, under Baldwin, took it by assault, after a siege of forty days, and restored the Christian emblems which were cast down nearly 500 years before.

15. Eighty-eight years afterward, it was taken by the Turks under Saladin, who had first gained a great and decisive victory over the Christian army, at Hattin, near the Sea of Galilee.

16. During the next fifty-seven years, Jerusalem changed masters several times, but in the year of our Lord, 1244, the Turks finally established themselves in possession, and have held it to the present day, a period of 622 years.

What a history is this! For 3,500 years these hills have been the scene of mortal strife. The echoes of these surrounding mountains have resounded to the warriors of a hundred nations—seventeen times destroyed, and as often rebuilt—now a place of grandeur and luxury—now a place of desolation! With these facts before us we shall understand the Lamentations of Jeremiah, and can more perfectly enter into the spirit of those words uttered by our Saviour as he stood upon the Mount of Olives, east of the city, and looked down upon it, doomed within less than forty years to become a place of desolation, and said: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee. . . . Your house is left unto you desolate!"

#### CONNECTED EVENTS.

Having thus sketched the history of this far-famed city, I proceed to mention a few of those events with which it is associated in sacred history:

1. In the year 1872, B. C., Abraham came here, a three day's journey from Beersheba, to offer his son Isaac as a sacrifice, as God had appointed. It has been made a question among Bible Commentators, whether it was Mount Moriah—adjoining Jerusalem—upon which this sublime act of faith occurred, or Moreh, near Shechem, forty miles further north. Without attempting to decide a question upon which the wisest have differed, it appears to me that the burden of evidence rests in favor of Jerusalem.

2. When King David came here from Hebron, twenty miles south, to capture this place from the Jebusites, Jerusalem only covered a small portion of its present site, that of Zion in the southwest. The place was protected by walls that rendered it almost impregnable, and the enemy felt so secure that they ventured to insult King David with the challenge, that even their blind, and lame men could keep him out. Upon this, King David made proclamation that whoever should first enter into the city, should be made the general of his army. The valiant Joab gained the prize, and Zion was taken. As the strongest parts of a fort are those that are least looked after by the defenders, it is likely that this daring man climbed up by night at the northeast corner of the city, where the crags are more than 100 feet high and exceedingly steep, and there made his entrance.

3. When Rabshakeh, the captain of the king of Babylon approached Jerusalem, he took his station at the Upper Pool of Gibeon, opposite the northwest corner, and it was at this point that the Crusaders made their attack in 1099. When Pompey besieged Jerusalem, he made his headquarters, it is said, on the hill south of the city, now called the *Hill of Evil Counsel*. But when Titus, 133 years afterward, began his siege, he established himself on the hill *Scopus*, north of the city. It was on the eminence called Neby Samuel, or Mizpeh, five miles north of Jerusalem, that King Richard the lion-hearted, stood in the last Crusade, when

he buried his face in his hands, and prayed, "Ah, Lord God, suffer me not to look upon Jerusalem, if so be that I may not rescue it from the hands of thine enemies."

4. It was at Jerusalem that the people of Israel were expected to assemble themselves together, at least once a year, to worship in God's holy temple. To this point they came up by hundreds of thousands, and by millions! By the southern road, by way of Hebron and Bethlehem; by the eastern road, by way of Bethabara and Jericho and Bethany; by the north-eastern road, by way of Golan and Succoth; by the northern road, by way of Shiloh and Bethel; by the north-western road, by the Pass of Bethoran, and by Gideon; these people sought their God in his covenanted place, and made their offerings and their sacrifices, according to the Law of Moses. Not only the city within the walls, which were more than three miles in circumference, must have been crowded to overflowing upon these occasions, but the adjacent hillsides, and the neighboring villages, and wherever a spot could be found for a camping place.

Different, indeed, is the present appearance of Jerusalem. A town with scarcely 12,000 inhabitants, with streets narrow, crooked, and offensive to eye and nostrils, a city of strangers—how forcible the contrast to that Golden City, that unequalled metropolis which afforded St. John a model for the "Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband."—*The Mystic Temple*.

#### MISSIONARIES IN ASIA.

##### ANGLICAN EXCLUSIVENESS IN INDIA.

In a place in India, where besides the missionaries there is also an Anglican government chaplain, it so happened that a harmonium was placed in the English chapel; and on Saturday evenings usually a goodly number of Europeans collected in the chapel to prepare the musical pieces for Sunday. On one of these Saturdays, a shameful outrage was committed by the chaplain.

The local school teacher employed by the government is a pagan, but well disposed toward the Christian religion, is a well-educated man, has a title of master of arts, and a salary of 300 rupees a month. This man had ventured to do what was regarded most extraordinary for a Hindoo, and had never been seen in this place,—he had publicly walked out in the evening with his wife. At the invitation of a European family that usually assists at the singing in the chapel, he had come to visit the chapel with his wife to let her hear English church music. The chaplain, instead of being rejoiced at this approach of these enlightened, liberal-minded pagans, that had so far broken over the usages of Hindooism as to come, man and wife, thus publicly to the chapel, at once, without ceremony, requested the two to leave the chapel, as it was consecrated, and Pagans must not enter it! One of the missionaries present said to the chaplain, "You have done wrong, sir!" and another missionary expressed his regret to the Hindoos at the outrageous treatment they had received. The chaplain coolly remarked, that he knew well that he had not acted according to evangelical usage, and that the missionaries would have done far otherwise.

The Pagan school teacher wrote a letter to the Christian chaplain, saying to him, that it seemed to him that he had no lawful right to act as he did, and that his conduct had been neither courteous nor in the spirit of the Bible. He himself, he said, could overlook the offense, but that he was much grieved at this treatment on the account of his wife and the English family that had invited him to the chapel. Instead of courteously answering this sensible letter, the chaplain sent it to the school-inspector, desiring him to know and reprove the impudence of his subordinate. In his expectation, however, he was grievously disappointed. The inspector declared to his reverence that he regarded his behaviour as in the highest degree improper, and that he felt that it was his duty to report the matter to the bishop.

Any wonder that these Anglican clergy have, with

this worse than Hindoo pride of caste—*clerical caste*, no power with the people?

To crown the whole matter, on the following Sunday this same chaplain preached a fine sermon on the duty of loving our neighbors, and always doing to others as we would have them do to us!

The German missionary journal from which this account is taken, in answer to the question, why so few cultivated Hindoos show any disposition to become Christians, says: "The above related circumstance will serve to answer this question. It teaches us that the number of really evangelical Christians in India is small, and becoming smaller still,—while there are many worldly Christians; and besides these a large number of really well-meaning people, but who do not look upon the Christian religion otherwise than a sort of law—a dead form, to which we must conform. Is it a wonder that the Pagans do not go where they feel that they are not wanted, and where they are despised and excluded as unclean animals,—at least until a little holy water (sprinkling-baptism) is thrown upon them? On the doors of the few Dutch (Holland) chapels in Guayama, the inscription was once to be found, 'Dogs and slaves not permitted to enter'! We smile in these enlightened times at this candid rudeness of the men of a former age; but does it not look after all at least more honest and tolerable than the conduct of this cultivated, high-church Anglican? How long will it take the missionaries to wipe out the effect from the minds of the Hindoos of such uncharitable conduct toward them by so-called Christians?—*Christian Standard*.

#### THY WILL BE DONE.

In one of the upper chambers of a pleasant home, a little child lay very ill, apparently dying. Friends were gathering near to offer the last services of love and kindness, and the physician, whose assiduous skill seemed baffled, watched with grave attention the coming of the terrible spasms that threatened each time instant dissolution. The little babe was itself unconscious of suffering or love, for its tender brain was benumbed with anguish it had endured, and all felt that it would indeed be a merciful hand that shortened the parting strife—all save one—that one the mother, who hung in agony above the couch of her child. She had not left it for a moment during its severe illness. She could neither eat nor sleep while her darling lay pale and senseless beside her; but she had never given up the hope that it would be spared to her, and now she refused to hear the physician's voice, lest it should pronounce the fatal opinion. "I can not, can not give her up!" she cried wildly. "God will not require such a sacrifice at my hands. What has my darling done that she should suffer so? Oh! I can not, will not give her up! She must live." In this rebellious spirit the mother continued, and, strange to say, at the very last moment succeeded in snatching her child from the very arms of death, and after a weary siege brought it back in triumph to convalescence and health.

Mrs. Herbert, the mother of the child, became, in after years, a Christian, and when she looked back upon that hour of her life, shuddered at her own rebellious defiance of God's wisdom. "Still," she would say to herself, "I could not have given up my child, it would have killed me."

Years passed on; the babe from a lovely and engaging child grew to be a beautiful, intelligent girl, and early gave remarkable promise of a youth of rare maturity. Her impulses were all good, the powers of her mind of more than average strength, and her heart was early given to the Saviour, and her life sealed to him through baptism. Her parents doted upon her, her young friends held her up as a lovely example of what they themselves would wish to be, and her teachers were proud of her acquirements, and commended her diligence in study, and her gentle Christian deportment.

In less than a year she expected to graduate with honor, and all her energies were put forth to this end. She was not of a sanguine temperament. Indeed, this was the cloud no bigger than a man's hand in the horizon of her life, her proneness to melancholy; she re-

garded life with a critical attention, that realized its solemn importance. Hence she took but little interest in the frivolities that interested her young companions. "I cannot forget," she would say, "that I am on probation for another life, that will never end, and when I see so many going on thoughtlessly to certain death, I shudder lest I, too, may become a castaway." It was well that she had realized so fully the importance of her mission, for in the midst of her studies, without a moment's warning, she was seized with a return of the dreadful convulsions that had well-nigh destroyed her infant life, and when they left, the power of thought and memory was gone, and the passive brain no longer wrought out future plans, or pondered over momentous deeds.

The mother, thus again stricken, now saw her idolized child shut out from hopes and privileges that had always been her portion, and a victim to a dread disease which no physician could overcome, and looking back she saw how infinitely better it would have been had she died in her infancy. "I wrestled with God for her," thought she, "and now I witness her sufferings, but am powerless to help. God knew what was best. I feel now as if he had permitted me to have my sinful wish that he might teach me in my woe to say, 'Thy will be done.' When I hear my dear child say, as she often does, that life has no longer any pleasure for her, and death would be welcome, I remember how I prayed that she might live, only live for my pleasure. Oh! surely God knows best after all."

Yes; God knows best. We must never forget this, nor that he does not willingly afflict. His ways are not as our ways, and the cross that presses us so heavily to the earth may yet lead our eyes heavenward, to read, as did Constantine, "In this I conquer." The humility that is born of self-abasement and sorrow, is the proudest mantle the Christian can wear, for they who dimly grope here through the narrow path shall hereafter emerge into the perfect light, where the Lazaruses of this world dwell in Abraham's bosom.—*Mrs. M. L. Rayne, in Ladies' Repository*.

#### THE IMPORTANCE OF PROPHECY.

The voice of prophecy being intended to serve as a guide to the church through all ages, it is unquestionably of great importance to ascertain, as far as possible, what portion of it really relates to the times in which we live, and to those events which are passing before our eyes. To this spiritual duty we are exhorted by the Apostle Peter, when he saith, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." We have, moreover, the example of a holy man of old, who inquired diligently, "searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

We likewise meet with a similar exhortation in Isaiah, where the question is put to the watchman, "*Watchman, what of the night?*" and what is repeated—"*Watchman, what of the night?*"—as is usually done when persons are in a panic, or when they fear the watchman did not hear them the first time. (Isa. xxi, 11, 12.) The exhortation is then given: "*If ye will inquire, inquire ye; return, come;*" implying that it is of the utmost importance that the question should be answered, as much as if it had been said, "Do not go away without an answer; return, come." "If you will inquire," says Dr. Gill, "about the time of the night, and when the morning will come, inquire in good earnest; inquire seriously; search the Scripture; look into the prophetic parts of it—the several prophecies of the Old and New Testament respecting both the spiritual and personal coming of Christ, and particularly the book of the Revelation, which is a prophetic history of events that should befall the church and the world, from the first times of Christianity to the end of all things; remain to be fulfilled;—carefully read over those accounts, and get the best help you can from those who have made it their study to understand and explain the things written therein, whereby you will in some measure know *what is to come to pass*, and what is left behind."

Thus, whilst to the unbelieving world the future, with all the contingencies of human policy, is hidden behind a veil impenetrable by the human intellect, and which, unaided by the Revelation, it in vain endeavors to pierce, the Lord's believing people, like the Israelites of old, amidst the surrounding Egyptian darkness, "have light in all their dwellings;" for "surely the

Lord will *do nothing*, but he revealeth his secret unto his servants the prophets." Amos iii, 7. And in the opening of the book of Revelation, he thus encourageh the investigation and study of its contents: "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand.*"—*Habershon's Preface, pp. 10-13*.

#### Disappointment at the Last Day.

DISAPPOINTMENTS are painful, often almost beyond endurance, in the comparatively-trifling concerns of the present life. Who then shall describe the anguish of disappointed, despairing souls, when the curtain of sense is withdrawn, and the scenes of the invisible world appear? Who can conceive the misery of those, whose unsuspected, long-cherished hopes suddenly vanish, in the blaze of eternity, and under the searching eye of Jehovah? They see the celestial city afar off, but it is shut against them. They see the happy company of the redeemed, but they must never be of their number. Instead of the approbation of God, they meet his frown. Instead of his favor, they endure his wrath. In place of expected glory and peace, they feel the gnawings of the never-dying worm, and the burning of unquenchable fire. And what puts the seal upon their destruction is, they know it is irreversible. They know their dreadful state is fixed. Could they look forward to any period, however distant, when they should enjoy again the offers of the gospel, it would be some relief; but no such prospect is presented. All around them is the blackness of darkness. All horror and despair. And to meet this, in place of an expected Heaven of glory and bliss—what a difference! What a depth of disappointment and woe!

To conceive of the subject more fully, make it, reader, your own case. You now indulge a hope of Heaven. You flatter yourself that you have reason to hope. Your hope is dear to you, and you are unwilling to relinquish it. But admit it as *possible*, at least for a moment, that you may be deceived, and that were you called away in your present state, you must be found among the miserable. Suppose also that your summons had arrived, that the scenes of eternity had opened, and your future miseries were now disclosed. Oh, tell me, fellow-traveler to the Judgment, tell me if you can, what would be your feelings under such circumstances. What a fearfulness would surprise you! What a shuddering horror would come over you! What a disappointment would overwhelm you! Such a destruction of your fondest hopes—such a dashing of your most cherished expectations—such a fall—such a ruin;—how could you or I sustain it?

#### Death of the Intemperate.

It is a sad death,—there is no comfort on that dying pillow, no repose, no voice of friendship bidding adieu, no lighting up of joy in the departing spirit. It is a frequent death,—four every hour go through its gates in our own land. It is an early death, few drunkards live out half their days. It is an unlamented death;—"I am glad he is gone," is the common saying, as the bell announces the solemn event; even his family look for comfort now he is no more.

Let it be soberly contemplated, First, by the moderate drinker; it may be his turn. Second, by the venter; he has filled the bottle and done the deed. Third, by the magistrate; he signed the license. Fourth, by the heedless parent; it may yet be the death of his own son. Fifth, if not too late, by the drunkard himself, and let him escape as for his life. Habit hurries him onward, appetite hurries him onward, sickness hurries him onward, and the vender hurries him onward. But oh, his end! Yes, his awful end! Oh, reader, how can you remain idle and see your brother man approaching to that awful end every day! By-and-by these things will stare you in the face. If you have done your duty, and warned your fellow-man of his danger, it may be well with you; otherwise, depend upon it, you stand on slippery ground, and may have to share the same fate that awaits the drunkard. O professing Christians, how can you remain idle for one moment, and see your fellow-man dropping into a drunkard's grave, doomed to a drunkard's hell without raising your voice to warn him of the awful danger and the final fate of the drunkards?—*Guide*.

REPENTANCE.—You might pound a lump of ice with a pestle into a thousand fragments, and it would not melt; but bring it beside your bright and blazing fire, and soon, in that genial glow, the living waters flow. A man may try to make himself contrite. He may search out his sins, and dwell on all their enormity, and still feel no true repentance. But come to Jesus, with his words of grace and truth. Let that flinty, frozen spirit bask in the beams of the Sun of righteousness—then it will melt.



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 21, 1868.

URIAH SMITH, EDITOR.

### MEETING AT GREENVILLE, MICH.

SABBATH, July 11, being the time for a monthly gathering in this place, brethren were present from Stanton, Bushnell, and Orleans. The comfortable house of worship was quite well filled. Brn. Cyphers and Towle from Maine, who have located in the village of Greenville, will, no doubt, prove a valuable accession, and help to this church.

Bro. White spoke at the usual hour in the forenoon, designing to occupy about thirty minutes in an unstudied talk upon Heb. xi, 14. "For they that say such things declare plainly that they seek a country;" which words were impressed upon his mind as he was about entering the house; but he warmed up with his subject, and matter grew upon his hands, till the time was all occupied with a discourse eminently practical, and adapted to the wants of the church at the present time. The way in which we are to declare to all around us that we seek a country, even a heavenly, was plainly pointed out. Is it not, while professing to believe that the end of all things is at hand, that earthly possessions will be of value but a little longer, and that the time for saving men will soon be over, to devote all our energies of bone, brain, and muscle, to gather in and heap up worldly wealth around us, which if the Lord, in his displeasure, does not scatter, the fires of the last day will soon and entirely consume. By so doing we declare, rather, in plainer terms than words can do it, that this is the world we are seeking with all our hearts, that we are expecting to stay a great while here, and have no occasion to seek any other country. The efforts and sacrifices made by the pioneers in this work to advance the truth, when its friends were few and means were limited, was contrasted with the course of many at the present time who are adding wealth to wealth, but doing comparatively little to advance the interests of the last message of mercy in the earth. Then, in some instances, possessions were sold, and put into the cause. Day laborers and domestics could give liberally of their scanty earnings to help on the proclamation of the truth. People did not seem to think it a terrible thing if their capital should gradually decrease on the altar; and some, as the result of their efforts, reduced themselves from a position of independence, to circumstances comparatively limited; but they have had enough even to the present day, and probably will have a sufficiency to the end; and they have had the infinite satisfaction of seeing their sacrifice owned of the Lord, and many souls embrace the truth as the result of their liberality. In this respect the present times do not compare favorably with the early period of the message.

"But is it the duty of people now to sacrifice as some did then?" Of no one individual, probably, is so much now required; for believers are more numerous, and the burden need not rest so heavily on a few; but because none are required to do so much, it does not follow that they are not required to do anything. Because we are not required to go to the same extent, we may not conclude that we are not to act at all in this direction, nor especially that we are justified in so devoting all our energies to the accumulation of capital, whatever our occupation, as to be disqualified, from sheer physical and mental exhaustion, for our daily religious devotions, and unfit for the worship of God on the Sabbath.

"But shall we not be diligent in business? Shall we not attend to our farms, cultivate the soil and secure the crops?" Certainly; but do not confine all your efforts to this work. Act as though there was another world in which you had an interest; and let your course show on which of these two worlds you place the greater value. Is this life one which is at most but of few days, and full of trouble? And is the life to come one of eternal years, and full of glory? Live and act accordingly. Let the land you occupy be for-

bidden ground for everything in the remotest degree prejudicial to your spiritual interests. Take time for religious growth. Let your hands be open wide to the cause of your Redeemer, and your treasure going forward to the heavenly land. Thus say to all around that you seek a country, and invite them with you to share in its eternal glories.

But some are disposed to entertain feelings of regret, and even express complaints, at the view first presented to them of the coming of the Lord. It was represented as very near; and oh! if they had only known that he would not come in all these long years, how different would have been their plans. They would not have parted with this or that piece of property, they would have added this or that lot of land, and they would have engaged in this enterprise or the other. Very likely; and they would also have gone straight toward perdition. The only thing that has kept them anywhere has been an impression of the nearness of the coming of Christ; and the reason why they are not now in greater spiritual prosperity, why the world threatens to drown them in its cares, is because this great truth is ceasing to be an ever-present, living reality before their minds. This is why spiritual barrenness is apparent in many lives, and the love of the world is rooting out the love of the Father in many hearts. They do not say, with their means, as well as by word and act, that they seek a country, even a heavenly. When will the church declare plainly that they are but pilgrims and strangers here?

Near the village of Greenville is quite a large settlement of Danes. About a year since, at the suggestion of Bro. White, the brethren here raised the amount of some twenty-one dollars to purchase, for the benefit of this settlement, a quantity of the Danish works written by Bro. Matteson. They were obtained, and have been to quite an extent called for and read, and Bro. Matteson is now invited to give a course of lectures among them. At Bro. M.'s advice, a Danish brother, C. Jenson, from Wisconsin, who is seeking a location, came on in advance to visit this settlement, and learn the prospect of their being benefited by a presentation of the truth. As he did so, the first one of his countrymen that he met was an aged Bro. Learson, whom he, years since, supposed to be dead, who was formerly a member of the same Baptist church in Denmark, and on their removal to this country, was a member of the same church in Pennsylvania. When they left that place, they lost all trace of each other, Bro. J. going to Wisconsin, and this other individual coming to Greenville. Great was their surprise and joy on meeting, and greater still was Bro. J.'s joy on finding this man already keeping the Sabbath, as the result of reading Bro. Matteson's works. Several others are examining with interest, and are expected soon to take their stand upon it.

Bro. J. was present at the meeting Sabbath, and made an interesting and encouraging statement of this commencement of the work among the Danes here. Let us pray that it may progress, and that some from this people may at last join the great multitude which no man can number, out of all nations, and kindred, and peoples and tongues, who will stand before the throne clothed in white robes, and palms in their hands.

Oh, the next world! Oh, the heavenly country! What are we saying, brethren, respecting our purpose to enter therein. Do we declare plainly to all around that we are seeking it? Is our conversation in Heaven, from whence we look for the Lord and Saviour? Does our course show that we regard ourselves only as exiles here, working to gain a better state of existence? Or are we content to let our affections, our hopes, our interests, all center here, and we be reckoned among the "dwellers on the earth," upon whom the great day of the Lord is to come as a thief in the night? A full sacrifice will gain the prize. Nothing short of this will. Let us then make it, that when with song and dance, and palms and harps, and crowns and everlasting joy, the redeemed shall come to Zion, our humble voices, made worthy by the blood of the Lamb, may swell their glad anthem of deliverance.

Prayer doth not consist in the elegance of the phrase, but in the strength of the affection.

### THE BENEVOLENT ASSOCIATION.

THE readiness with which our people took hold of the work, and the zeal they have manifested in it, show that their hearts are in it. It is one of the noblest efforts of Seventh-day Adventists, and we shall find a blessing in it. The duties of God's people to the needy are distinctly pointed out in the word, and great blessings are promised those who do their duty in this direction.

In the prosecution of this good work, means will be necessary; but our people should not feel that their work is done when they have put the sum of ten dollars each into the treasury of the Association. The proper appropriation of this means is a more difficult task than the work of raising it. It can be very easily disposed of in a careless manner; but to use it only where actually needed, is a matter that will require care. This is important: first, because our Lord's money should be used according to the mind of the Lord; and second, because if it is applied to unworthy objects, the Lord's needy will be neglected.

What is now needed, is a careful and prayerful activity in searching out the wants of the Lord's suffering needy. In a large proportion of such cases, not a dollar is needed from the treasury to help such. This is particularly the case with orphans from five to eighteen years of age. They only need to be placed in those families where they are needed. When I say needed, I do not refer particularly to work. These fatherless and motherless children are needed to bless the dreary homes of those who have no children. True, all such should be taught to bear their weight in the world as far and as fast as possible; but those who have only the idea of work before them, should never think of taking an orphan to their homes. They need to perform a proper amount of labor. Well-directed labor is a part of that education which they need, and which they must have, to lead them to a life of usefulness; but with this they must have care and affection.

I said that the fatherless and motherless were needed to bless the homes of the childless. Not, however, as slaves, but to be instructed patiently, and encouraged, in all the duties of this life and in the way of the life to come. This is what many need in their houses to teach them lessons of love and forbearance, that love to all around them, and love to God may naturally abide in their hearts. Those who have no children to bear with, to teach patiently, and to forgive when they do wrong, are in danger of becoming selfish, narrow-souled, and covetous.

I say these orphans are just what is needed to cheer and bless many a lonely home. It will be a care, and sometimes a burden and perplexity; but this is just what you need. Those who shun all such responsibilities, never amount to anything in this life, and I am certain they will amount to just nothing in the next. Do to the needy as Christ has done for us. He put himself out, as we say in other matters, to help us. How much he has suffered and borne with us! Are we unwilling to do anything?

Last winter we found two fatherless children in Clinton county, who needed homes. They were not extremely destitute. They were active children, and were prospering better than some; but as they were situated, it seemed that certain ruin was before them. Mrs. W. began to talk of taking the girl and proving her, to see if she would bear a recommendation to some family more in need of her. We took her to our house. I began to plead with the brethren at the Review Office to make a printer of the boy; but as there was not much interest taken in him, I plead the harder. It proves that both are a good fit; that is, Mrs. W. never scolds, and if a dish is broken or some other accident occurs, she meets it for the present with "Never mind, and try and be careful the next time." The girl loves her, clings to her, pleads to live with her, and tries with all her power to please her. It is a good fit, because all parties try to make it so.

The boy is delighted with his new home and employment, is cheerful, active, and happy. He needs discipline and care, but is of that turn that with care and kindness he may be made a very useful hand in the Office. Yes, they seem to be a perfect fit. Lois has



been a blessing to us in this way. It has done us so much good to see that our efforts were helping the child. Those who have the care of her brother may, I trust, share the same blessing. These children need not a penny from the poor fund. They earn their way, or can fully do so in a series of years. And this is all the true happiness there is in this world.

If you want to see a little hell, enter that family where nobody takes delight in making others happy. But there are just such professed Christians. If they give, it is grudgingly, and they only feel the worse for it. In fact, some have lived so long in this stingy, selfish way, that the thought of others' receiving benefit from what they do, is painful to them. It is time these go to work. There is enough for all to do.

We might contribute, and fit up a home for the homeless, in some good location, and put needy orphans in the care of good hands; but this would be attended with great expense, and would serve as an excuse to many who need the care of such at their houses, to do nothing only give ten dollars now and then. We do not need such a home. A thousand little homes among our people should be opened at once, where the needy may find a cheerful welcome.

Money is not so much needed at present as homes. In most cases, children and others need only a chance to help themselves. Sr. Hannah More needed a home where she could delight to help herself. For this she was fully capable.

Brethren, open your doors and your hearts to the needy. Let your hearts be in the work, and yourselves become better by taking part in it. As I am in need of funds to assist those who need help, unless more convenient to send to Battle Creek, please forward funds for the Benevolent Association to Eld. James White, Greenville, Montcalm Co., Mich. They will be acknowledged in the REVIEW.

JAMES WHITE.

#### MINNESOTA STATE CONFERENCE.

The eighth annual session of this Conference was held at Mantorville, Minnesota, June 26-28, 1868.

Conference convened on sixth-day, at 10½ A. M. Eld. Pierce, president, in the chair.

Meeting opened by prayer, by Eld. J. N. Andrews. Ministers present, Elds. Stephen Pierce and Wm. S. Ingraham, also Eld. J. N. Andrews, of New York.

Delegates called, and four churches were represented by eight delegates. Mantorville, Blue Earth City, and Clark's Grove churches were represented by delegates, and requested to join the Conference, and were admitted. Two churches not represented at all.

*Voted*, That Eld. J. N. Andrews be invited to participate with us in the business of the Conference.

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

Secretary's report being called for, was read and accepted.

Reports of churches show a membership of some over two hundred; s. b., about \$900.

Ministers' reports being called for, Elds. Pierce and Ingraham responded.

*Voted*, That the President be empowered to appoint a Committee of six to settle with ministers. Whereupon the following brethren were named: S. W. Hickok, A. C. Morton, F. W. Morse, H. Grant, W. J. Gibson, and C. Kelsey. By request, Eld. J. N. Andrews was afterwards added.

Treasurer's report was read and accepted. Credentials of ministers next called up. *Voted* to renew the credentials of Elds. Pierce and Ingraham.

Licenses called up. Postponed till some other session.

The Conference then balloted for their officers, resulting in the nomination of the same officers that served last year; viz., for President, Stephen Pierce, Secretary, H. F. Phelps, Treasurer, W. I. Gibson, Committee, Wm. S. Ingraham and H. Grant.

On motion, these brethren were declared duly elected by a unanimous vote.

*Voted*, That a Committee of three resolutions be appointed by the chair.

Adjourned for one and three-fourths hours.

#### SECOND SESSION.

Prayer by Bro. Ingraham.

By their request,

*Voted*, That the church of Oronoco be changed to that of Pine Island.

The following resolutions were then presented and unanimously adopted.

*Resolved*, 1st, That we express our deep interest in the success of the mission to California; and that we pledge to our brethren who have entered upon it, the support of our free-will offerings and our earnest prayers.

2d, That we heartily approve of the proposed change in the manner of conducting the business of the Health Institute; and that we invite our brethren in this Conference to aid with their means in its establishment as a benevolent institution.

3d, That we are deeply interested in the formation of the Benevolent Association for the relief of the widows and orphans, and of such others as may have a claim upon its means, and we invite all our people to aid in this noble work by becoming members of the Association, and by donating to its fund according to their ability.

About \$120 were pledged for this purpose.

4th, That we recommend to our brethren to pay their s. b., quarterly in advance, instead of at the end of each quarter.

5th, That we earnestly request the labors of Bro. and Sr. White with us at their earliest convenience, as very important to the prosperity of the cause of truth in this Conference.

Ratified by a rising vote of all present.

6th, That we approve the sentiment of the General Conference address.

7th, That in the judgment of this Conference, no persons should enter the field as ministers, to proclaim the third angel's message, against the decision of the Executive Committee and mind of the church.

8th, That we approve the effort to raise a hook and tract fund for the general distribution of our works, and, especially, for the purpose of circulating the volumes of Spiritual Gifts.

Adjourned till first-day, 8 A. M.

#### THIRD SESSION.

Prayer by Bro. Andrews.

Some remarks from Eld. Andrews and others, in regard to the state and wants of the cause in Minnesota. Also some remarks in regard to the advice of the General Conference, for Eld. Ingraham to leave the State, when a brother presented the following resolution, which was passed unanimously:

*Whereas*, We read with grief the invitation from the General Conference for Bro. Ingraham to leave the State, and feeling, as we do, the need of his labors here, Therefore,

*Resolved*, That, if he is permitted to remain among us, in view of our present financial prospects, we do pledge him a liberal support.

An appeal was then made by Eld. Andrews in behalf of Eld. Ingraham, for the brethren in Minnesota to come up and shoulder his burdens, and try to release this servant of Christ, so that his time can be devoted more fully to this good work. The brethren responded quite liberally by paying and pledging; and still there is room.

An appeal was also made in behalf of a young brother who had been in a helpless condition with a broken back for over five years. \$26 were raised with which a committee, chosen for the purpose, bought needed clothing.

Adjourned till 4 P. M.

#### FOURTH SESSION.

Prayer by Eld. Ingraham.

Spent some time in talking over the financial condition of the Conference. On account of the churches' failing to make their reports, the Secretary was not able to make a very definite report. Still, enough was found to show that the churches were very much behind on their s. b. pledges.

The Secretary was instructed, that in case the churches or ministers should fail to report for the coming year, he should stir them up by writing to them or by reporting them through the REVIEW.

Some remarks were made in regard to Eld. Pierce. It was found that all were very loth to part with him from this Conference, feeling that we needed his skill,

experience, and judgment in guiding the ship. Yet if it were duty, if Bro. Pierce could do more for the cause of truth in a warmer climate, they were willing he should go. All felt like doing their best to sustain him while he should remain. At this point, it was voted that the past indebtedness of the churches be given to Bro. Pierce.

Adjourned on Monday, 9 A. M.

#### FIFTH SESSION.

Prayer by Eld. Andrews.

Report of Auditing Committee. Accepted. The report showed that the Conference came out even-handed; that it is not in debt.

*Voted*, That we re-consider the last vote of last session.

*Voted*, That the past indebtedness of the churches on s. b. pledges be divided between Elds. Pierce and Ingraham, as fast as collected.

It is recommended that the s. b. treasurers in their respective churches be requested to stir up those who are behind on their s. b., and report to the Secretary the amount of indebtedness, and send the amount, as fast as paid, to the Treasurer, W. I. Gibson, Rochester, Minnesota, unless paid to the above-named preachers. Remember, the past indebtedness is not to be reported with your s. b. the coming year, but kept separate.

The subject of licenses next came up.

*Voted*, That F. W. Morse receive license.

W. Morse's application for credentials referred to the Committee. The case of a Danish brother who applied for license, was referred to Eld. John Matteson.

Some remarks in regard to having a Convocation Meeting in this State this season.

*Voted*, That the matter be placed in the hands of the Committee, to decide the time and place.

Agreed to by a rising vote of all present.

*Voted*, That we express our gratitude to the Gen. Conf. and also to Eld. Andrews, for his labors with us during this Conference.

*Resolved*, That we acknowledge, with sincere gratitude, the unwearied care and pains on the part of friends in Mantorville and vicinity in entertaining this Conference.

*Resolved*, That the minutes of this meeting be sent to the REVIEW for publication.

Closing prayer by Eld. Andrews.

Adjourned *sine die*.

STEPHEN PIERCE, *President*,

H. F. PHELPS, *Secretary*.

#### JUST IN TIME.

We have just received the REVIEW, and see that the Convocation in Wisconsin "is postponed." This I believe is in harmony with the will of the Lord, and meets my mind exactly. But some may ask, "Why?" I answer,

First, There is a terrible drought in this part of Wisconsin; there has been no rain for over five weeks, and no prospect of any yet. The soil in this section is very sandy. This being the case you will see at once the effect: nearly every thing is dried up. Grass, in many places, is just as dry as it can be after being killed with frost. Corn is rolled up all day and has the appearance of corn that has been pulled out of the ground and lain in the hot sun an hour. The outside leaves are, in many pieces, turned brown, and looks as though it had been killed with frost; consequently it would be very difficult to get feed for a great many teams.

Second, The extreme heat. The mercury ran up to 97 in the shade, yesterday, and has ranged from 90 to 96 for the past week. It would be almost impossible to endure the heat.

And third, Harvesting is already commenced here. The dry, hot weather has brought it on at least three weeks earlier than common. When I came here the 14th, and saw the condition of things, I was really perplexed to know what to do. It was too late to give any notice through the REVIEW, and I was satisfied our meeting would be a failure. Consequently, when I saw the postponement notice, I was greatly relieved. Yet if there is no meeting there will be quite a disappointment. There is a great desire manifested to have Bro. and Sr. White attend this meeting, and I earnestly hope if there is a general meeting held in Northern Wisconsin this season, that they may see it duty to attend.

In hope and love,

R. F. ANDREWS.

Dell Prairie, July 17, 1868.

## HOPE AND TRUST.

WHAT though my earthly lot seem hard,  
And rough the way, and drear?  
The tender Shepherd leadeth me,  
And he the way will clear.

Touched with compassion, he invites  
Each one by grief opprest,  
To bring their burdens unto him,  
And he will give them rest.

In humble thankfulness I bow  
To find my task so light;  
The blessed hope will cheer me on,  
And brighten sorrow's night.

Come, all who will, the Saviour said,  
Unto the waters free;  
Sweet words of hope, which cannot fail,  
And there is hope for me.

That in his strength I can be strong,  
If I his love may share.  
The cruel scorn he meekly bore  
I partially can bear.

And in his name the truth obey,  
Although the truth may lead  
To Calvary, where he was led,  
In agony to bleed.

And while I think the Sinless hung  
Upon the shameful tree,  
The truth comes home with melting force,  
*All this was borne for me.*

For me his sacred temples bled;  
For me he drank the gall;  
Should I not *freely yield my heart,*  
*My hopes, my life, my all?*

M. A. HOLT.

Wolcott, Vt.

## WRITING FOR THE REVIEW.

How often have I thought about this. How few there are that write for our paper. What is the matter? Is there not talent enough among Seventh-day Adventists to sustain the REVIEW? Surely, there is. Though we must admit that we have the very best paper, and ably sustained; but I feel as if we might do more, so that those who have the work to do, of preparing the paper for the press, may not be hindered for want of plenty of matter for the paper. I have an apology to make for myself, for my neglect in this respect. It has been a long time since I have contributed anything for the REVIEW; but, God giving me grace, I mean to do better in the future. I feel that I have been too negligent in this duty. I think we are too slow and backward in this thing. In view of the solemn time in which we are living, should we not be more zealous, and be about our Master's business, and work in every way we can for the advancement of the cause? We may think we have no talent for writing. We often think if we could write as well as such and such an one, we would try. I confess that such feelings have kept me back many times. Though my talents are small, I can write and tell all my brethren and sisters and others that I love present truth, and I mean to try and live it out wherever my lot may be cast. We can all do this much, if we love the cause enough. May God forgive me wherein I have neglected duty. May God help us to seek more earnestly for a deeper work of grace in our hearts, that we may be better prepared for every duty in life. Prepared to withstand the evils, trials, and troubles of these last days. Prepared to pass safely through to the end, so that when Jesus comes with his mighty angels, we may be among those that shall stand upon the sea of glass.

R. F. PHIPPENY.

Ithaca, Mich., July 6, 1868.

In attempting to convert a sinner from the error of his way, one should be as careful as though he were endeavoring to revive a rapidly expiring fire. Not trundle in a scuttle-full of dogmas all at once, so that the faint spark which gives indications of spiritual life is so overwhelmed by the mass, that it can with difficulty force its way through it, or perhaps is smothered entirely; but drop a truth here, a maxim there, always striving to keep the spark alive. Fan it, but do not blow it out.

## SEARCH THE SCRIPTURES.

"Do ye not therefore err, because ye know not the Scriptures?" How much error and false doctrine we find abroad in the land in these last days; and why is it? Because they know not the Scriptures. Error springs from a neglect of the holy Scriptures. There is so much reading, such a multiplicity of books, that we, who profess to believe in the soon coming of Jesus, are in great danger of neglecting the important command, "Search the Scriptures." We should not merely read them, but should search them as a miner searches for gold and precious stones. Here we may find true holiness as the path that leads to glory and immortality. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." 'Tis a lamp to our feet, and a light to our path. Though its "precepts I get understanding; therefore, I hate every false way." "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold. Sweeter, also, than honey and the honeycomb." Let us search the word diligently, for, thus saith the Lord: "The Heaven is my throne, and the earth is my footstool, but to this man will I look, to him that is of a poor and contrite spirit, and trembleth at my word." We all desire happiness, and had we all the treasures of this world, they could not impart such true happiness as that derived from the word of God. Then let the blessed book be searched by us daily, that we may learn God's will concerning us. It is able to make us wise unto salvation through faith in Christ Jesus. "Heaven and earth shall pass away, but my word shall not pass away." Oh! what would this poor world be without the blessed Bible. It points out the only way to Heaven. Oh! that we, in this, our day, knew the things that belong to our peace; we should be more diligent in the study of the holy Scriptures. And to read with profit, always read them with prayer for divine instruction. "If any man lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." Oh! what a blessed promise, and oh! how much wisdom is needed in these perilous times, to keep us from the snare of the enemy, who has come down in great wrath, knowing that his time is short, and would deceive, if possible, the very elect.

"Blessed Bible! how I love it,  
How it doth my bosom cheer,  
What hath earth like thee to covet?  
Oh! what stores of wealth are here."

L. E. MILNE.

July 13, 1868.

## TO YOUNG PROFESSORS.

How apt we are to run well for a season; but when persecutions, trials of our faith, and strong temptations from the enemy beat our pathway, how soon we grow weary and cease our watchfulness! how soon we get into a lukewarm state, which is very displeasing to our kind Heavenly Father. We must have a living experience every day.

That which, if rightly battled with, would strengthen us to face the enemy with greater courage, another time, is the means of discouragement to us because we go too much in our own strength. In the trying hour we should look to our chief Commander. Jesus knows our weakness. He can fully sympathize with us. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." This dear Saviour has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Yes, we are to overcome, even as Jesus overcame. "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."

This same Jesus was made "perfect through sufferings."

Our Saviour never sinned. When he was tempted he fasted forty days and forty nights. He answered the tempter with words found in the word of God, and often did he go out into the mountain alone to pray. There, while his locks were wet with the dews of night, he struggled many hours in agony of soul. Again, see him in the garden of Gethsemane. What anguish! Three times he fell on the ground and prayed. His disciples were weary; their eyes were heavy. Hear his gentle reproof: "Simon, sleepest thou? could'st not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." See how sympathetic. The third time he returns from prayer, and again finds them sleeping. The disciples knew not what to answer him the second time. How their hearts must have sukk within them when they heard him say, "Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners." Simon Peter relied too much on his own strength; he was sure that he never would deny Jesus, but in a few hours he denied him with cursing and swearing. Jesus turned and looked upon him. Oh, how sorrowful was that look. Peter's heart was melted; he went out and wept bitterly. Was he forgiven? Yes; Jesus will always forgive if we repent of our sins, even "until seventy times seven." But can he, will he help us if we help not ourselves? No, no. Eighteen hundred years ago his precious blood was shed on Calvary for every one. Now he pleads before his Father for us. When he sees a heartfelt desire for holiness on our part; a determination to do right, let come what may, then he will help us. Then, in Jesus' strength, we shall be strong and overcome all that is wrong. He never ceased the conflict with the great archdeceiver.

Jesus overcame! If one so good as he had to lead such a prayerful life, how necessary it is that we should "pray without ceasing." Think you it will be a smaller matter to overcome? My brother, my sister, oh, do not lay down the oars when you are half way up the stream, and drift down to take them up again, and go the same journey over, while your brother that was by your side has kept resolutely on against the breakers; he has nearly reached the haven. You can see his form in the distance; if you do not renew your diligence and make an extra effort against the wind and tide, soon, with anguish of heart, you will hear his shout of victory; the angels will have taken him to meet his Lord in the air, and you are lost, forever lost. How bitter will be your wailing then.

A sister commences reading her Bible through; soon her zeal abates; perhaps she reads her Bible on the Sabbath day, forgetting through the week that Jesus said "Search the Scriptures." Months pass; again she is aroused to duty; this time, she says, "I will read my Bible through," and begins reading the first book over again. Soon she sees her friend, and asks, "Where are you reading?" "In Kings. I have read the Bible through once, and as far as that again since we commenced." With tears in her eyes, she says, "I stopped."

A young man is placed on a sick bed. Tossing to and fro, week after week, with a burning fever, he begins to realize that death is in our land, and is sorry he has not lived more faithful. There he asks God to forgive him, and promises, if his life is spared, to live a better life. He is raised to health, and begins to bear the cross. Jesus smiles upon him and he is happy; but in a few months after, with tears, he will tell you he has become discouraged, and ceased to pray.

My dear young friends, commence again, and *never stop*. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Oh! I entreat of you, be in earnest in regard to your soul's salvation. Jesus is our pattern; we should strive against sin as hard as he did; look to him and he will help you. Poor sinners, come to Jesus and find pardon before it is too late.

ANGELIA J. EDMUNDS.

#### THE ADVENT.

AND is there a last day?—and must there come  
A sure, a fix'd inexorable doom?  
Ambition! swell, and, thy proud sails to show,  
Take all the winds that vanity can blow.  
Wealth! a golden mountain blazing stand,  
And reach an India forth in either hand;  
Spread all thy purple clusters, tempting Vine!  
And thou, more dreaded foe, bright Beauty! shine.  
Shine all, in all your charms together rise,  
That all, in all your charms, I may despise,  
While I mount upward on a strong desire,  
Borne, like Elijah, in a car of fire.  
Religion! O thou cherub, heavenly bright!  
O joys unmix'd and fathomless delight!  
Thou, art of all; nor find I in the whole  
Creation, aught but God and my own soul.—*Young.*

### 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 Bro. Miller.

DEAR BRETHREN AND SISTERS: Although it is my custom to write quite frequently for the REVIEW by way of reporting the state of the cause in those localities where I happen to wander, I fear I have at times neglected my duty in the "Review Conference Meeting." It is sometimes easier to observe and make remarks on what others are doing than to relate truthfully and unreservedly our own personal experiences. I do not mean by this that I think it is always duty to tell all our experiences, but yet there are events sometimes occurring in our daily life which the cause demands should be given to the church, either locally or in general, which require of us so much humility that we shrink from the task. But when we find ourselves in this condition, we have the consoling assurance, that "God resisteth the proud, and giveth grace to the humble." It is now just two years since I embraced the Sabbath. Perhaps this may sound strange to some of my Seventh-day Baptist brethren, to whose church I belonged for some twelve years. But being brought up to keep the true Sabbath as an act of obedience to earthly parents, is not embracing it. Nor is it embracing the Sabbath to unite with a church that holds it to be our duty to observe this day. All this may be done without our ever once seeing the claims of God's law upon us. When I say that I embraced the Sabbath two years ago, I mean that I at that time came to see that sin was the transgression of the law, and that the word *law*, when thus used, means the ten commandments, and nothing else. Now, when we come to see ourselves sinners in the light of God's law, and when we confess and forsake those sins, we may properly be said to have embraced the truth that the law reveals to us.

Two years' experience in trying to live out the whole truth, has not lessened my confidence in the work of the Lord. Oh, how I can thank the Lord for the way in which he has led me. It has been one steady, gradual advance in the light of truth. I have found that light does not always come at once. It is just a little more new light—a little trial of my faith—and then the rich blessing of God's Spirit resting down, and this, in turn, leads me to discover new beauties in the law of God, and in the plan of Salvation, and imperfections in my own heart, and in my course of life which I was before unable to see.

But, oh, how much of my time have I been shorn of my strength for want of a spirit of willing obedience. How often have I seen new light, and then gone days, and sometimes weeks, before I would come out and fully embrace it. I find that I shall be but a poor laborer in the vineyard of the Lord so long as it requires

a greater part of my time to be seeking forgiveness for my own backslidings, and my own backwardness in living out the truth.

During these two years I have been blessed with the privilege of forming acquaintances with a large number of persons of like precious faith, to many of whom I have become attached by ties stronger than any that ever bound earthly relatives together, except when such relatives have been partakers of this same common salvation. Our opponents tell us that we go into bondage when we commence to keep the law of God; but if obedience to the precepts of our Heavenly Father is going to result in such bonds of love, I think I can say, Lord, increase my bondage.

Pray for me, brethren and sisters, that I may be equipped with the whole armor of God, that I may be able to withstand in the evil day, and having done all, to stand.

J. S. MILLER.

From Sr. Gifford.

DEAR FRIENDS: It is with a very sad heart that I write a few lines to you. I have just buried my son, 16 years of age. But I do not sorrow as those that have no hope. "The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord." He was sick 15 days with the typhoid fever. After a painful sickness he sank to sleep in Jesus. Praise his holy name! If it was not for that hope, how could I bear my affliction? I ask the prayers of the church.

JULIA A. GIFFORD.

Oswego Co., N. Y.

From Sr. Jones.

THE more I read the Bible, the better I love it. There are many, many things I cannot comprehend, but I will not condemn all because I do not understand a part. The young lady I am boarding with, and I, have been taking a subject a day, and searching the Scriptures for light on it. We are gaining knowledge this way. We are trying to do the best we can. I believe the Advent doctrine. I have heard much preaching and wrangling over the Scriptures, yet no light came to my mind, until I heard Elders Waggoner and Van Horn. They sowed the good seed in the minds of many while in Bowersville, and the parable of Christ has been well illustrated. I have not been to Bowersville to meeting for three months. I still am trying to keep the Sabbath. I will not look back nor forward. Now is all the time I have; and oh, that I realized the important truths more than I do. I resolve, and resolve, and break those resolves often, for I am an erring mortal. But I cannot forget to "try again." I do not wish to; and if, in the end, I do fail, to know that I have tried, will mitigate my grief somewhat. I believe in the health reform, have, in fact, always, but have not lived up to it as reason demanded, and do not now as I ought, but feel the benefit of this way of living. I do not wear the reform dress; neither do I follow in the footsteps of tyrant Fashion. I dress to please myself, and this never makes me sick, nor inconveniences me. I like the REVIEW, and wish it success. I read the numerous letters and articles in it last week, and was instructed and edified by so doing.

Hoping for the success of the Advent cause, and with love to all.

MARIA JONES.

Greene Co., Ohio.

From Sr. Powell.

DEAR BRETHREN AND SISTERS: It is with feelings of deep gratitude that I endeavor to pen a few lines for the REVIEW. I have been truly led in a way I knew not. It has only been one short year since I was living isolated from any one of like faith, and oh, how lonely I was! so peculiar from others that my neighbors looked upon me with curiosity and wonder to see me keep the holy Sabbath, and no one else with me, not even my companion. But, praise the Lord! I had strength from on high, and often my prayer was for the way to open for me to meet with the chosen ones of Israel, and blessed be the Lord, I now live in this little town where there is a small company of Sabbath-keepers, who meet three times a week to pray and speak together; and those meetings are a privilege to

me. I see that those that have always had those blessings, are rather slack about being punctual at meeting. They have excuses for their absence; some work too hard, and are too tired to come, while others complain that the meetings hold too late, and have withdrawn altogether from our evening meetings. Perhaps their excuses are right, but if they had been placed as I have been for the past few years, without one to tell their hopes to but the Lord, I think those excuses would cease. Oh for a stirring up, and an effort to shake off this sleep! I do feel to pray for a deeper work in my own heart. I have been striving to see myself as others see me, but I find that it is hard to lay aside love for self and probe at my faults. I shrink from them with feelings of horror at my many imperfections, but may the dear Lord perfect his love in me. "Even though it be a cross, that raiseth me, nearer my God to thee, nearer to thee."

I shall go to our Convocation Meeting this fall if the Lord is willing. I look forward with delight to that meeting, as Bro. and Sr. White are expected to be there, and I never have had the pleasure of seeing them.

Yours in hope of our Lord's soon coming.

JULIANA L. POWELL.

Laporte City, Iowa.

From Bro. Rice.

DEAR BRETHREN AND SISTERS: I thankfully improve the opportunity of once again communicating through the REVIEW with those whom I believe have the truth of God, and, if faithful a little longer, will compose a part of the great family of Heaven. Every word uttered, which is warmed and enlivened with the Spirit of God, has more or less influence to do something for a dear Saviour who has done so much for us.

I hear and pray that God will send some laborer to this place, that those of us who are trying to keep the commandments may learn more about the way, and more closely connect ourselves with the true church. My desire is to live in perfect obedience to God's holy law, glorifying him in all that I do; but how often do I fail, and am led to exclaim in the language of Paul, that when I would do good, evil is present with me!

I hope that none will neglect the duty of speaking often one to another, as I have, feeling that the space in the REVIEW will be better filled with a few words from some one else; but may we walk humbly before God, doing his will in all things, knowing that he is ever ready to help us, making our burdens light, and our pathway joyous.

C. R. RICE.

Jackson Co., Mo.

Instinct Without Brains.

LONG ago, it was ascertained by naturalists, that worms and insects are without a brain, and yet they pursue a course of activity, which bears much upon the domain of reason; so we are accustomed to say that they act from instinct, which is no explanation at all of the phenomena in the higher orders of organic life which have their origin in the brain. If that organ is severely injured, so that its normal functions are no longer performed, consciousness, and orderly manifestations of its influence are interrupted or suspended. But the insect world swarms with beings of the most delicate construction, without hearts and without brains, whose movements and habits, independently of thousands of contingencies to which they are exposed, prove in the most satisfactory manner that their acts are a near approach to the elements of a reasoning faculty, if they do not indicate reason itself. When, by accident, a thread of a spider's web is broken, the little weaver examines the misfortune with extreme care, and by taking different positions, surveys the damage, and then proceeds artistically to repair it by splicing or inserting an entire new cord. Again, when a wandering fly becomes entangled in the net, the cautious approach of the owner of the trap, lying patiently near by for game, indicates calculation in regard to the character and strength of the victim. Does it not strangely resemble reason when all its movements, under such an aspect of affairs, show beyond a doubt the spider considers the matter in all its relations before venturing to seize the prey? And yet spiders are without a brain.

The above we clip from the *Standard*, Baptist paper of Chicago. Now the merest tyro in "philosophy" can tell you that the power to plan and execute is not a "property of matter;" therefore the spider has an immortal soul—of course!



## The Review and Herald.

Battle Creek, Mich., Third-day, July 21, 1868.

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

(Continued.)

"(4.) In the days of the apostles some said that believing Gentiles 'must be circumcised, and keep the law of Moses, or they could not be saved.' Acts xv. To decide this question was the object of the first general council convened at Jerusalem. The result was, under the direct teaching of the Holy Ghost, that the council decided that through the grace of our Lord Jesus Christ they (the Gentiles) shall be saved even as we (the Jews). Four things only were enjoined on them: 'To abstain from idols, from blood, from things strangled, and from fornication.' This, then, became, not the Mosaic law and condition of justification as such, but a Christian rule of action, enjoined by the Holy Ghost on believers, through this council."

If the writer of the above really supposed that it would pass as an argument against the ten commandments or the Sabbath, he must have presumed greatly on the ignorance of his readers. It is enough to read that circumcision and the law of Moses were the subjects of discussion, to see the irrelevancy of the above argument. Does any one—even the writer of the above—suppose that the apostles and elders in council would gravely discuss and formally decide that the Gentiles need not keep "the ten commandments nor any part of them?" Were they absolved from the duty to honor parents? and could they blaspheme, steal, kill, bear false witness, and break the Sabbath, and incur no guilt thereby? Yes, most surely; for the apostles said nothing about these things! Such is the conclusion of the no-law and no-Sabbath argument. Do not think, dear reader, that we misinterpret or misrepresent our opponent. Read for yourself:—"Four things only were enjoined on them, to abstain from idols, from blood, from things strangled, and from fornication." This, and this "ONLY," is declared to be "a Christian rule of action." This not only does not mention any other duties, but it specifically excludes them. Therefore, whoever says that the Gentiles should not kill, or steal, or blaspheme, contradicts the decision of this council, according to the testimony of our opponents. We should think they would cease to advocate a theory so immoral in its tendency, for shame's sake. And may it ever be a warning to us, as we witness how completely men are blinded and snared by the enemy when they oppose God's law. We hold, and teach, in harmony with the council of Jerusalem, that circumcision and the law of Moses are not binding; and in harmony with the Saviour also, who said that worship is vain when it makes void the commandment of God.

"(5.) Christ said, 'I am not come to destroy the law or the prophets, but to fulfill.' Matt. v. 17. He did fulfill each jot and tittle, both in its preceptory and penal departments. He then cried, 'It is finished, and gave up the ghost.' John xix, 28-30. He had fulfilled all its precepts, and for us he met its penalties. Thus he magnified the law and made it honorable, and 'nailed it to the cross.' Col. ii, 14. No jot or tittle of the law now remains in force as a rule of life, or condition of justification or salvation; 'that being dead wherein we were held.' 'We are delivered from the law.' 'Ye are also become dead to the law by the body of Christ; that ye should be married to another; to him who is raised from the dead.' Rom. vii, 4, 6. If we are become dead to the law by the body of Christ, and are married to another, what right has the old husband to control our action? We are bound only to Christ. Hence, when he sent his disciples to teach all nations, he said, 'Teaching them to observe all things whatsoever I have commanded you.' It was not what Moses or the prophets had commanded that was to constitute a rule of life; but what Jesus commanded. He is our Lord and Master, and 'His commandments are not grievous.'"

First, the Saviour's words are quoted wherein he said he did not come to destroy the law, and then a labored argument is instituted to show that he *did* destroy it; thus making his action contradict his words. Can any one have confidence in Jesus as a Saviour, and in such teachings, at the same time? Reference is also made to Isa. xlii, 21: "He will magnify the law

and make it honorable." Magnify, says Webster, is "to extol; to exalt; to elevate; to raise in estimation." Do our opponents believe the Saviour did such a work as this? And if they do, who would ever gather it from their writings? Was it "elevated" by its abolition? Did he "raise it in the estimation" of the no-law theorists, who spare no pains to disparage it? But again, he "will make it honorable." This does not show that it was not honorable before, for we know it was; it therefore means that he will make it still more honorable; the same as to magnify it—exalt it, extol it, raise it still higher in estimation than it had before been held. Though every way honorable in itself, it had been dishonored by transgression, and he came to vindicate its claims, to suffer its penalty, thereby showing its sacredness and perpetuity; and to enforce it on men anew, yes, to write it in their hearts; so that instead of transgressing it they might love it, delight in it, consent that it is holy, just, and good, and so worship God by obeying his law "in newness of spirit," and not merely in letter. We believe the blessed Saviour does all this in taking away *the carnal mind*, which Paul says is *not subject to the law of God*, and giving us hearts of love and obedience. But how do our opponents say he magnified the law and made it honorable? By 1, breaking it himself; 2, teaching others to do so; 3, abolishing it; 4, inspiring his apostles to denounce it as a yoke of bondage; &c. But the reader who loves reason, justice, and consistency, will see that the law that is magnified and made honorable is not the same one that is abolished; the one written in the heart is not the one nailed to the cross; the spiritual law is not a carnal commandment: the law which becomes a delight to the converted believer in Christ, is not a yoke of bondage.

"No jot or tittle of the law now remains in force as a rule of life." How different from the teachings of Jesus: "Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all [*all things*, Greenfield, *in Heaven and earth*, Wesley,] be fulfilled." So far from his teaching that it is not a rule of life, he proceeds to condemn those who break the law, or "any part" of it, and who teach others to do so.

The writer, arguing that the Christian is released from obligation to keep the law, quotes, "that being dead wherein we were held," and applies it to the law. If this were a correct rendering of the original, the above application would still be a perversion of the text, for all the context shows that it is the sinner that dies—not the law. But it is not a true rendering. *Paul never made any such declaration concerning the law.* Probably the writer of the above knew that all authorities were agreed that the marginal reading was the true one; possibly he knew that the Greek word *apothanontes* from which "being dead" is rendered, was plural, and therefore *could not* refer to the law; but it was far from serving his purpose to recognize such facts. He had a theory to maintain, and oftentimes it happens that false theories may be as effectually advanced by concealing the truth as by promulgating an error. Nor is the law represented by the husband in the illustration of Rom. vii. By reference to verse 4, it will be seen that *the same that died was afterward married to another*, by virtue of a *new life* received through faith in Christ. The law is that by which a woman having two husbands is convicted of adultery. We prefer Paul's application of this illustration to that of the no-law theorist's; and there is a very wide difference between the two. The expression "dead to the law," is equivalent to that of Chap. vi, 2: "dead to sin;" for it is only on account of sin that we die to the law. We have sinned, and the wages of sin is death, and the law holds us under its condemning power until death takes place, because a state of sin is a state of condemnation. We need not, however, literally die; but to avoid this, "the old man is crucified;" "the body of sin is destroyed," that "henceforth we should not serve sin." Through faith in Christ we so change our relation to the law that we are freed from its condemnation. We die to transgression; the law does not die. We change our relation to the law; the law does not change at all. But if the law was abolished by the Saviour, how do we die to it? By what act, or in what manner, is our relation ever changed to a law which was abolished 1800 years before we were born?

Will our opponents attempt to show? When they do, we shall be pleased to note their progress.

Now, that we are dead is shown in that we are buried in baptism; but the apostle says we are not dead to the law, or dead to sin, while living in transgression; therefore they who are still living in transgression of the law are not proper subjects of baptism. No change has been effected in them, which is here represented by death; the "old man" is still alive; "the body of sin" or transgression, has not been crucified, but is yet alive and shows its life by endeavoring to *crucify the law*, instead of yielding to its righteous demands. In every respect such stand in direct opposition to the apostle's teachings to the Romans. And if they have ever been buried in baptism, it was unscriptural and invalid, for no death to sin,—to transgression of the law—had taken place. They were not buried in the likeness of Christ's death, for he died *before* he was buried. They are the very ones who are committing spiritual adultery, or making strong efforts to do so, by being united to "the body of sin," Rom. vi, 6, and trying to be united to "the body of Christ," chap. vii, 4, at the same time. The "body of sin" is the "body of death," vii, 24; and the opposers of the law (the carnally minded) will find it so. And when they arose from baptism it was to walk in the same old life of transgression—not in newness of life.

A further effort is made by quoting the expression, "we are delivered from the law." Here, again, are counter claims set up. We claim that by sin the law holds us under condemnation; that through Christ we cease to sin, receiving also forgiveness for the past, and are thus released from its power to condemn. Our opponents claim that the law was binding on us, but by the faith of Christ we are delivered from its obligation, so that neither the law as a whole, "nor any part of it," is binding on us to perform. We do not claim—we do not ask such a deliverance; we "delight in the law of God," being freed from it so far as its power to condemn is concerned. Now we think we have plainly pointed out these two positions in the New Testament, and shown the tendency and the result of each. But we think also that both these positions are subjects of prophecy.

1st, We delight in the law and claim that the law is written in our hearts. See Jer. xxxi, 33; Isa. li, 7.

2dly, Our opponents disclaim all connection with the law, and claim that they are *delivered from obligation to obey any part of it*. But the law forbids theft, murder, adultery, false witness, idolatry, &c. What say our opponents? They say, Not any part of the ten commandments is binding on Christians. Why not? Because Christ has *delivered them from obligation to keep the law*. Now we see where the prophecy applies. Jer. vii, 8-10. "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, WE ARE DELIVERED TO DO ALL THESE ABOMINATIONS?" The deliverance here claimed can be from nothing but from the law which forbids such things; therefore the prophecy is an exact representation of the position of the antinomian theorists. If they feel hurt that we should think thus of them, or apply such a prophecy to them, we reply to the first, that we have no confidence in human nature; it needs all the restraints that God's holy law ever threw over it. To the second, we say, if you do not like the application of the prophecy, just change your position so it will not apply. But so long as you stand where it *does* apply to you, it is a small matter whether any make the application or not; the great day at hand will try every man's work, and reveal every man's true position.

The various texts under consideration have so often been noticed that we have no intention of going into an exhaustive examination of them at this time; but only to show the fallacy of the argument now under consideration. But we cannot consent to pass from the seventh chapter of Romans, without leaving an appeal to the reader in respect to the two opinions in reference to it. Our opponents claim, as before shown, that the law is dead—they have nothing to do with it, unless to denounce it. We claim that the sin-

ner must so die to sin that he will gladly keep the law. Here is a plain issue. Now Paul makes a number of statements in this connection which we propose to notice. And the reader will also bear in mind that when our opponents take up the *first part* of Rom. vii, we invariably meet them on the issue, and examine the texts; and when we read other texts in close connection which plainly contradict their theory, they pass them by without a notice. Why is this? Remember the harmony of Scripture is what assures us of truth. While we proceed to quote these expressions of Paul, let the reader apply them to the view of our opponents if he can harmonize them with that view.

1. Being united to Christ, we are to "serve in newness of spirit."
2. The law convinced Paul of sin.
3. The law slew him. (Could a dead law slay him? or did he slay the law?)
4. The law is holy, just, and good.
5. The law is spiritual; (therefore, to be kept right must be served in newness of Spirit.)
6. The law became Paul's delight.
7. The precept of the law is kept by us who walk not after the flesh but after the Spirit. Chap. viii, 4.
8. The carnal mind is not subject to the law.

Will our no-law friends appropriate these expressions to their side of the question? We should be pleased to see the trial.

The seventh of the above on chap. viii, 4, is never noticed by our opponents; perhaps not well appreciated by many of our friends. We shall at least be excused for justifying our rendering. "That the *righteousness* of the law might be fulfilled in us." Common Version. The word rendered righteousness, is *dikaioma*, by Greenfield defined, "law, precept, statute, ordinance;" by Robinson, "decree, ordinance, precept." The passage in Bloomfield's Notes on the Greek is rendered, "the *requisition* of the law." Whiting's Trans., "the *precept* of the law." Bible Union Version, "the *requirement* of the law." Sawyer's Trans., "the *righteous ordinance* of the law." Comp. Com., "*precept*," with the remark: "Slade, Locke, Taylor, &c., observe that this *dikaioma* being said to be done *by* us, not *in* us, is an unanswerable argument against the antinomian dogmas." They who, through faith in Christ, walk after the Spirit, "obey the requisition of the law," "fulfill the precept of the law." The carnally minded, of course, are "delivered to do abominations," contrary to the law.

"His, [Jesus'] commandments are not grievous." This perversion of Scripture is so palpable that it needs no notice to expose it. Turn to 1 John v, and see throughout the whole chapter the distinction kept up between God and his Son, Jesus Christ. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." He who would so pervert the testimony of God's word, so plainly stated, will not hesitate to do anything to accomplish his purpose. Of course John does not contradict Paul. It is to them that "love God" that "his commandments are not grievous." The carnal mind does not agree to this; hatred is shown in all it does and says. May the Lord divest us all of this carnal mind. J. H. W.

#### REPORT OF MEETINGS.

At the close of the Wisconsin Conference Bro. Cornell and myself started immediately for Washington, Iowa, which place we reached on the second day. Here we found kind friends with whom we tarried two days, and endeavored to improve the time in the prayerful study of the Bible, in writing, and religious conversation. From this place, on Thursday, we went to Pilot Grove, where the Conference convened. This meeting has been quite fully reported, and I will speak of it briefly.

*First.* I was agreeably disappointed to find so large a body of brethren standing steadfast in the truth after all the efforts of Satan for their overthrow.

*Second.* I was also very favorably impressed with

the manner in which the finances of the Conference had been managed. The Secretary and the Conference Committee had the means of determining at once how the funds of the Conference stood.

The meetings of the Conference for the transaction of business were entirely harmonious, and we believe were guided by the good angels of God. The meetings for devotion and for the preaching of the word were solemn and profitable. A special season of prayer in behalf of the sick will long be remembered by me on account of the answer to prayer.

It seemed to be plainly duty to send out the Iowa tent. So I was constrained to separate from dear Bro. Cornell, with whom I would gladly have continued to labor further. Brn. Butler and Cornell will, I believe, see much fruit of their labor the present season.

The Sabbath following the Iowa Conference, I met with the church at Waukon, and with my mother, and mother-in-law, and other relatives. I was very grateful for this privilege after so many years of separation.

June 26-29 was devoted to the sessions of the Minnesota Conference. The brethren in this State are much embarrassed in sustaining those who labor in their Conference. The labors of Brn. Ingraham and Pierce are highly appreciated; yet on account of want of means they can labor only part of the time. An earnest effort was made to relieve this embarrassment. To some extent it was successful. But further efforts must be made if the brethren desire to keep these ministers the most of the time in the field. If the s. b. funds were paid quarterly in advance instead of at the end of each quarter, as the best do, and after long delay, as many others do, it would make a great change for the better. In fact, if all would do their duty promptly it would change this state of things entirely.

I trust the blessings of God will be upon the cause in Minnesota. But I am well convinced that no State needs more urgently the labors of Bro. and Sr. White, and I trust that they will be able to visit Minnesota this present season. J. N. ANDREWS.

#### OBJECTION ANSWERED.

ALL that is required of us in this dispensation, is to love God with all our heart, and our neighbor as ourselves.

That is all that ever was required. Nothing more was ever required of any living man, and nothing less. "And this is the love of God, that we keep his commandments." We cannot love God with all the heart, and break his commandments. We cannot love our neighbor as ourself, and kill him, steal from him, lie about him, or defraud him of any of his rights. Neither can you love God with all the heart, while you rob him of his "holy day," the day which he has reserved to himself, for his own especial honor and worship.

We are commanded to hear Christ.

Then let us hear him. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"—to the consummation.

Christ is our example.

So he is. Said he, "I have kept my Father's commandments." "He did no sin"—he transgressed no commandment of his Father. He lived our perfect pattern of obedience to every precept of the law of God, and then died a sacrifice for our transgressions of it.

But Christ broke the Sabbath.

So said his enemies, the Pharisees. But he showed them that what he did on the Sabbath was "lawful" to be done, that is, it was according to the Sabbath law, the fourth commandment; and thus he vindicated his course, and proved them liars. We take position on the side of Christ.

Paul teaches that the law is abolished.

Paul teaches that the law is holy, just, good, and spiritual; and that the faith of the gospel, so far from abolishing the law, establishes it. "Do we then make void the law through faith? God forbid; yea, we establish the law." Does Paul contradict himself? Does he teach that holiness, justice, goodness and spirituality have been abolished? If not, then that which

he says is abolished is something else besides the moral law, the law which he establishes. Peter forewarns us that some would wrest Paul's words to their own destruction.

Well, John says he was in the Spirit on the Lord's day.

So he does; and that proves that notwithstanding it is claimed that Paul has done so much to blot out the Sabbath, that the Lord had a day which he claimed as his own, as late as when the book of Revelation was written. Who, since that, has had authority to annul or change it? R. F. COTTRELL.

#### MICHIGAN CENTRAL RAILROAD.

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

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

GOING EAST.				
Chicago,.....	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:30 P.M.
Battle Creek, 12:	03 P.M.	1:45 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.

#### News and Miscellany.

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

—A recent visitor at Jerusalem gives some of his impressions of that city as follows: It is cavernous, disagreeable, damp, desolate, and very uninteresting. It abounds in caves and cisterns, aqueducts, and tombs. Creeping into a little fox-hole, just outside the Damascus gate, we wandered for hours through spacious and lofty caverns undermining half the city—the ancient quarries discovered by Dr. Barclay. In Warren's recent excavations we groped through arches and covered ways of Herodian time down to the original rock of Solomon's foundations. You are struck with the incongruity of new and costly modern buildings rising from among the rubbish and decay of the old city, and of no use, except for the pilgrims of all Christendom who watch with jealous care their respective rights in the Holy City, and are kept from biting and devouring one another by the sabre of the Turks.

There are great empty places of desolation within the walls. Just inside the Drug gate I saw Jerusalem ploughed as a field, and got lost in the great cactus wilderness of the Typporean valley, just where that magnificent causeway of Dr. Robinson's arch once connected Mount Zion with the Temple. Stumbling over dead dogs and garbage up the steep of Zion, I was run at by a cow who was just about tossing me on her horns when the herdsman came to my defense. And then going out of Zion gate I had to run the gauntlet of the lepers who there do congregate, whining horribly, and stretching out their shapeless stumps.

#### The Napoleonic Debt.

SUCH statements as the following, which is reliable, we believe, somewhat shake our confidence in the extravagant laudations of the wonderful genius and ability of the present French Emperor. The quotation is from *The Chicago Tribune*:

"The French Emperor has had seventeen years of rule, and during the whole time he has borrowed, in one way or another, the enormous sum of four thousand three hundred and twenty-two millions of francs. He has expended an infinite amount of ingenuity upon devising indirect means of making loans. Thus he gave the Algerian Company a contract, under which it was to furnish one hundred millions of francs in six years for public works in Algeria. At the end of the six years the whole sum had become, of course, a debt of the State. The bank of France secured twenty years of monopoly in return for adding one hundred millions to its capital and loaning this sum to the Empire. By all these means the interest of the debt of France has risen from 291 millions in 1852 to 549 millions in 1868. The increase on interest is almost exactly the average annual amount borrowed by the Emperor during the seventeen years of his rule. That is to say, Napoleon's debt is now so big, in addition to what the debt of France was when he came to the throne, that when he has met the expenses of the Empire as far as he can, he has nothing to pay the interest on the loans of his reign, but has instead a deficit of just the sum required to pay that interest.

Not a franc to pay the interest on his debts—that is the financial situation of Napoleon at this moment. How long can he carry on his immensely-expensive system of public works and his military expenditure, when he cannot manage to pay anything on the interest of his debts except by borrowing?"

## THINGS IN NEW HAMPSHIRE AND MASS.

ABOUT three months ago, myself and wife left Norridgewock, Me., not knowing whether we should return there or not. We came to Boston, where we stopped with Bro. Rice and Bro. Layton three or four weeks. I improved my time in the public libraries, obtaining some historical facts which I wanted. I do not have many hopes that the Sabbath cause will ever do much in Boston, at least not at present. Bro. Rice is now about moving away, and in the order of the Lord, too, I think. Bro. Layton, who has long been in bondage, has now obtained strength to firmly decide on the Sabbath. We hope the way will now open for him to move where he and his family can have the privilege of Sabbath meetings.

I spent two Sabbaths in Rhode Island, with Bro. Rodman. Most of the brethren here have not much experience in the work, yet they seem to be ready to learn.

From Boston we went to Manchester, and stopped with Bro. and Sr. Smith. Here we were glad to meet our sister Ella, from Battle Creek, who came here to seek her health by a change of climate, &c. She and my wife made it their home at Bro. Smith's for five weeks. Bro. and Sr. Smith did all that could be done to make them contented and happy while there. This was a very pleasant home, indeed, for us all. The hearts of this family are in the work, and they are not afraid to sacrifice for the Lord. God has blessed them in so doing, and so he will all who trust him.

I spent two Sabbaths in Amherst, 8 miles from Manchester. The work was begun here a little over a year ago, by Bro. Gage. They seem united and zealous in the cause, though but few. I enjoyed those meetings very much. Here is a good chance for some of our scattered brethren to move among Sabbath-keepers. Small or large farms can be had here quite cheap. This would be an excellent place for a large Conference, if we had a few more families here. Come, brethren, and get where you can help and be helped.

Two Sabbaths I spent at Washington, which I have reported. When it was decided that I should labor in these two States, this season, we began to look for a place to live. The way at length seemed to open very favorably at South Lancaster, Mass. Bro. Haskell has a large house, a large share of which he rents, as he has no children. So here we are now, all comfortably settled in a very pleasant place.

There is a small company (10) of devoted Sabbath-keepers here, who have been praying and hoping for better days, and an enlargement of their numbers. Many scattered ones from miles around have, of late, joined this church. Bro. Rice has just bought a large house within a few rods from us. He has a hall which will be fitted up for our meetings. We are looking for others to move here soon. All these things encourage us very much. We hope that the Lord will build up his cause here, and light a light that will shine far around to others. We invite the scattered ones to come and find a home with us. There is a good chance here for almost any kind of business for men, women, or children.

I intend now to visit the scattered ones in these two States as fast as is practicable. Some things look discouraging, but we hope in God. Dear brethren and sisters, shall the work move forward among us here this year? Do you not want to see the cause built up, and see your families and friends come into the truth? If we do we must live and labor for it. Bro. Haskell and myself are ready to do all we can; and now we ask and expect that you will help us. Take hold of the reforms and come up to the work. Do not lag behind, and have to be urged to do your duty; but come up cheerfully, and God will bless you. I am not acquainted much in this section, and do not know where the Sabbath-keepers live. If you want me to visit you, write to me. We are looking for a chance to give a course of lectures. If any know of a good opening, we would like to hear from them.

Finally, brethren, pray for us, your servants, that the Lord may bless our labors. My address is South Lancaster, Mass.

D. M. CANRIGHT.

July 6, 1868.

## REPORT OF MEETINGS IN WISCONSIN.

IT has been quite a long time since I have reported my labor. After I left my field of labor in Grant Co., in April, I was at home about three weeks, and after I had attended the Quarterly Meeting at Johnstown, I went to Albany, in Green Co., and held a few meetings which were very interesting to all the little flock, who seemed to take new courage to press on. From there I went to the State Conference, which was a very profitable meeting to me, and, I think, to all present. The stirring truths brought out by Brn. Andrews and Cornell were, with the blessing of God, calculated to do much good, and I think the brethren parted with new determinations to at least double their diligence in the good work of spreading the truth. I know I did. After Conference I spent the next Sabbath at Albany, and on first-day I heard the Congregationalist minister, of that place, preach a sermon in favor of the immortality of the soul, which was just like all other sermons on that subject, *very weak*. The last position the Elder took was that a certain man in Albany had a dream, and dreamed that a certain woman who used to live there, but had removed to some other part, had come back to this man's door; and he dreamed that he talked with her. Then he awoke and told the dream to his wife, and said, I think we shall hear of that woman's death; and in a few days they learned that this same woman had died a few days before this man dreamed of seeing her. Said the Elder, I believe that it was the spirit of that woman that gave him the dream.

Of course all the Spiritualists present were much edified, and I was not so much surprised at seeing the elder take such a position, after I had learned that he had had a good chance, several years ago, to understand the truth, but he rejected it. "And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12. In the afternoon of the same day the Lord gave me liberty in reviewing the Elder's positions.

The next Sabbath and first-day I attended the Quarterly Meeting at Monroe, which was well represented by brethren and sisters from other churches; three were received into the church. These brethren seem to be rising, notwithstanding the many trials they have passed through.

From Monroe I came on to Cassville, Grant Co., to resume my labors in this new field. The attendance at the dedication of the meeting-house in Waterloo was very large; it was estimated that there were about 500 people present on first-day. On second-day, after meeting at five, p. m., went to Grant River, where five more were baptized.

The prospect is good here for much good to be done in different districts. Bro. R. F. Andrews assisted through the dedication meetings, and his plain, pointed manner of presenting the truth was much esteemed by all who heard him, and the people are very anxious he should come again as soon as he can. We were sorry he could not have stayed over another Sabbath, but duty called him to go.

I. SANBORN.

Cassville, Wis., July 6, 1868.

## REPORT FROM BRO. COTTRELL.

A GOOD work is begun here. Fifteen, at least, have embraced the Sabbath. Others confess it who have not decided to keep it. May they make a choice that they will not regret. Much is yet to be done for those who have embraced the truth. Some are to be converted; but I think Satan will not be able to overthrow the work. The message is getting a deep hold in the hearts of some, so deep that it cannot be easily erased. The enemy will try them, but may they have help from on high.

I expect the coming week to begin in a new place, but if it seems duty shall return here again after a few weeks. May the blessing of God abide here. May this people be able to forsake every idol, lay aside every error, and heartily unite in the solemn work of preparation for the Judgment; so that at last they may be found "gold, silver, and precious stones," and not

"wood, hay, stubble." Let us work while the day lasts.

R. F. COTTRELL.

Randolph, N. Y., July 9, 1868.

## Satan has the Power of Disease.

THE Bible teaches that Satan afflicts men with disease and death. This we believe to be true. The early fathers believed so, too, as will be plainly seen by the following extract from Tatian's address to the Greeks, written about A. D. 150.

"There are, indeed, diseases and disturbances of the matter that is in us; but, when such things happen, the demons ascribe the causes of them to themselves, and approach a man whenever disease lays hold on him. Sometimes they themselves disturb the habit of the body by a tempest of folly; but, being smitten by the word of God, they depart in terror, and the sick man is healed." Chap. xvi.

Again: "The demons do not cure, but by their arts make men their captives. And the admirable Justin has denounced them as robbers. For, as it is the practice of some to capture persons and then to restore them to their friends for a ransom, so those who are esteemed gods, invading the bodies of certain persons, and producing a sense of their presence by dreams, command them to come forth into the public, and in the sight of all, when they have taken their fill of this world, fly away from the sick, and, destroying the disease which they had produced, restore men to their former state." Chap. xviii.

They occasionally do a little good to cover their evil deeds.

D. M. CANRIGHT.

Curtis' Corner, R. I.

## Church Ventilation.

MR. LEEDS devoted a large part of his lectures on ventilation to showing the defects of many of the popular methods of ventilation, and in explaining how a supply of wholesome air may be obtained in school rooms, churches, and private dwellings. The following is a very good example of how not to do it:

"I called one morning about ten o'clock at one of the finest new churches, which was then being occupied as a hospital, and asked for the surgeon in charge. He had not arrived. (They did not often venture in before eleven o'clock, the wards became so foul during the night it took till that time, with the windows up, to get them fit for the surgeon in charge to venture in.) I inquired of the ward master how the building was ventilated. 'Oh! very well, indeed—they had good ventilation,' pointing up to a large, splendid ventilator in the ceiling. 'Do you keep that always open?' I asked. 'Oh! certainly,' he replied. But I always have a great suspicion of those ceiling ventilators, as they are generally shut. So I walked around the ward, and when under it asked him again if he thought that was open. A smile came over his face as he discovered for the first time it was a handsome fresco painting on the solid wall. And this was the only practical attempt at any ventilation in any of the church buildings used as hospitals in all Washington."

THOUGH obedience be better than sacrifice, yet for a man to sacrifice himself is sometimes the best obedience.

Not a few seek to accommodate truth to their views and feelings; it is wiser to accommodate our views and feelings to truth.

## Obituary Notices.

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

DIED, in Ortonville, Oakland Co., Mich., June 19, 1868, Bro. Riley Rathbun, in his 38th year.

The deceased embraced the present truth some fifteen years since under the labors of Bro. Cornell, and has been a faithful observer of the Sabbath and other doctrines connected with the present truth. About one year ago he over-worked, and took cold, which induced consumption. He died in hope of a part in the first resurrection. He leaves two orphan children, with a step mother, and a large circle of friends to mourn his loss.

Funeral services by the writer, July 21, at Ortonville, in the Baptist meeting-house. Subject, Resurrection.

R. J. LAWRENCE.

FELL asleep in Jesus, in Antwerp, Mich., June 18, 1868, Delia M., wife of David H. Gault, aged 22 years and 11 months.

ANNIE E. JONES.



## Youth's Department.

"FEED MY LAMBS."

### THOU GOD SEEST ME.

AMONG the deepest shades of night,  
Can there be one who sees my way?  
Yes: God is as a shining light,  
That turns the darkness into day.

When every eye around me sleeps,  
May I not sin without control?  
No: for a constant watch he keeps,  
On every thought of every soul.

If I could find some cave unknown,  
Where human feet have never trod,  
Yet there I could not be alone;  
On every side there would be God.

But I must flee; he tells me where;  
To Jesus Christ he bids me fly;  
And while I seek for pardon there,  
There's only mercy in his eye.

### A Word to Parents.

DEAR PARENTS: I have something to say to you, and if our good editor will give a young girl a place in his paper, I trust that it may not be wasted. Not that I think I can say anything new to parents, but I wish to have you remember what many seem to forget, and that is, you can never win the love and confidence of your children by the sweat of the brow.

Some appear to think, if they work and care well for their children it is enough; but children look for loving words, smiles and caresses, and when these are wanting, although the parents may work far beyond their strength, love and confidence are returned only in a small proportion, and the hearts of the parents and children are forever strangers; and oh! what parents can do the whole work God has given them to do when this is the case? I wonder that there are those who are model parents in every other respect, but refuse what is so dear to the child—love, that speaks in looks, words, and little acts of affection. Little do they think, when they rise above such trifles, that they have soared above the reach of their children; and life is full of bitterness to the child, who has no bosom friend to trust, no ear that will kindly listen and enter into its joys and sorrows. *I know it is hard, for I have felt it.*

For a little while in the morning of my life I had a dear, gentle mother. Oh! what a priceless treasure was that! but it was not mine long, for one morning I woke to learn that death had been in our household and left me motherless. From that night there was a great blank in the world to me. Through childhood I passed with no loving "good night" whispered in my ear; no bruise, or ache, or pain of mine was ever cured by that healing balm—a mother's kiss. God had given me a warm, loving heart, and oh! how I longed for love and sympathy, but it came not.

My father was a good man, one that feared God, and walked uprightly; and I believe now he loved his children, but I saw nothing then that spoke to my young heart of love. He trained us carefully, but never entered into our joys and sorrows as though he had once been a child. Long before I can remember, I grew too old for a seat upon his knee. He never sought my confidence, and why should I give it? I looked up to him with reverence as a father, but would as soon have thought of making a confidant of the cold moon so high above me, as of the man that never stooped to such a foolish thing as to kiss his children, or say a sweet, loving word to them.

I had a step-mother, one that cared well for me, and would deny self for my sake; and I grew into long dresses under her care. For years I had called her mother, but the years brought no tenderness, no sympathy for me. All my life I had hungered more and more, and now that I had come to years, I was *starving* for home-love. Every one told me I had a good mother; and from my heart there ever went up a "God bless her!" But when they said my own mother could not have done better, I could not but think how many times I had felt that something was wanting. There were several children, and not until we had grown up and one was passing away, did we know that all had hungered for love alike, so utterly had our hearts been strangers. While we were taught to be kind, had love also been instilled in our young minds we might have been all the world to each other; but now, oh! how little we knew of each other's hearts.

Oh! I wonder not so many boys leave the parental

roof to seek happiness in the highways and byways of earth, when no cord of love exists to bind them there, and that so many girls, in their eager grasp for love, are to-day feeding upon husks. Alas! they might have been saved had there existed full confidence between parent and child. God only knows what I might have done had I not found Jesus a loving friend, and learned to tell him everything. Dear Jesus, he could stoop so low as to sympathize with even me, and whisper words of cheer. But my heart was long burdened before I found this friend.

Oh! parents, be entreated of one who, in her sad, longing hours, dare not go to father nor mother for comfort, because their sympathy seemed lacking, and their love chilly, and let your sympathy gush forth in your daily life, and your love be warm and ardent. Do not soar among the stars, where your child's heart can never reach you, but live in its affections as parent and bosom friend. Let the sweetening of your life be what some may term "sickish," rather than let your children grow up longing for love, and at last go forth in the world to seek what you have refused—go forth and meet Satan as he walks abroad, clothed as an angel of light, to allure their loving hearts, and cast them among breakers, and bring your gray hairs down in sorrow to the grave. CARLIE.

REMARKS.—There is a profound lesson in the testimony and plea of this young girl, which ought to thrill the heart of every parent who reads it. There are few students of life, as it is seen in our homes, our streets, thoroughfares, and public haunts, who cannot attest the truth of every word so simply, sincerely, and touchingly recorded above. We have seen a mother, with a care-worn expression, half turn her face to meet the kiss of the little one at night, and coldly tell it to "hurry to bed, and do n't make a noise." Such must find a cheerless home in their old age; and the children will gladly escape from its influence. Parents, let these things sink with weight into your hearts.

### Waiting for God.

ONE morning while that terrible disease, the yellow fever, was raging in New Orleans, and many orphans and poor people were left houseless and alone, to the care of the benevolent and faithful, the *Delta* relates that "a boy was discovered lying in the grass of Claiborne Street, evidently bright and intelligent, but sick. A kind gentleman went to him, shook him by the shoulder, and asked him what he was doing there.

"Waiting for God to come for me," said he.

"What do you mean?" said the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose eye and flushed face he saw the evidence of the fever.

"God sent for mother, and father, and little brother," said he, "and took them away, and mother told me, when she was sick, that God would take care of me. I have no home, nobody to give me any thing, and so I came out here, and have been looking so long up in the sky for God to come and take care of me, as mother said he would. He will come, won't he? Mother never told me a lie."

"Yes, my lad," said the man, overcome with emotion, "he has sent me to take care of you."

"You should have seen his eyes flash, and the smile of triumph break over his face, as he said:

"Mother never told me a lie, sir; but you've been so long on the way."

How simple and touching is such a boyish faith. And how true it is that God cares for us. Oh, if the children, and older folks too, would only trust in God to take care of them, how often would they be delivered from trouble.

And if the Lord takes care of the poor, he has some one whom he can send to help about it. Let us try to be workers with God. And when the Lord sends us, let us go quick. How many a poor, sick, sad, one, may be to-day waiting for us to bring them help and comfort, either in word or deed, and yet "we are so long on the way," that they get almost discouraged. Let us *run* in the way of God's commandments.

### A True Story.

ONE beautiful evening in summer, a carriage drove up to a village inn. A stranger stepped out, and directed the landlord to prepare him a dinner. The last rays of the setting sun were visible on the fleecy clouds and on the vane of an antiquated church, which stood on the opposite side of the way. The stranger looked about him for a few moments, and then directed his steps to the church.

He entered the gate which opened into the graveyard, and walked around; he viewed the grassy beds, beneath which the sons of other years lay silently

resting from want, and toil, and pain. While he was reading the various inscriptions on the tombstones, his attention was drawn to a corner of the yard by the sobs of a child. He went immediately to the spot where two ragged children sat weeping upon a newly-made grave. A piece of hard bread lay between them. The stranger, being sensible to the sorrows of others, sat down upon the grave, and inquired into the cause of their distress. The little boy, whose name was William, began to tell him that his sister Mary was a naughty girl, and would not eat the piece of bread which he had begged for her. She interrupted her brother here, and told the man that she had some bread yesterday, but that her brother had eaten none since the day before, and she wanted him to eat this.

The boy then proceeded to tell the stranger that about a year ago his father left the village, and went to sea, and that in a storm he had been drowned. "And poor mother cried so hard, and said she must soon die, too: but that we must love each other, and that God would be our father. She called us to her bedside, kissed us both, and then died."

The stranger listened to the tale of sorrow until his eyes were filled with tears, and he was moved with compassion for the wanderers. He exclaimed as he rose from the grave:

"Come with me, poor children. God will be your father. He has, no doubt, sent me here this night to befriend you."

He took them to the inn, and had them provided for until he returned home. Then they were received into the bosom of his family, where they were fed, clothed, and instructed; and the stranger, in his declining years, witnessed them useful and honorable members of society. His hospitality was rewarded a hundred fold.—*World.*

### The Right Way to Begin.

A LITTLE girl once said, "O Mother, How very hard it is to do right! I don't believe I shall ever be able."

"Have you really tried, my dear?"

"Oh! yes; I try every day. When I awake, before I get up, I say to myself, 'I will be good all the day; I will be gentle and kind; I will obey my parents and teachers; I will not quarrel; I will always tell the truth.' But then, mother, I don't know how it is, I do so often forget. Then, when evening comes, I have to say, 'There now! what is the use of trying? I have been in a passion; I have been disobedient;' and once or twice, mother, you know, I have said what was not true."

The dear child seemed very much ashamed while saying this, so her mother looked kindly at her, and only said,

"My dear, I do not think you have begun right."

The little girl looked up wonderingly, and her parent went on:

"The first thing is to have a new heart; have you asked for this?"

"No, mother, I am afraid not."

"Then, my child, do so at once. Good fruit, you know can only come from a good tree. If your heart is wrong, your conduct will be wrong. You cannot make it right yourself, with all your good resolutions; but ask God, for Christ's sake, to help you. He will give you his Holy Spirit, and you will not find it any longer impossible to do right."

My dear young reader, are you, in all things, trying to do right? And have you begun in the right way?

### Some Good Comparisons.

A LITTLE boy who had plenty of cents, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so, looked around with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud spirit.

A third gave a penny, saying to himself, "I suppose I must because all the others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box, he shed a tear, and in his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his cent with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I give this penny; hoping that the poor heathen whom thou lovest, will believe in thee, and become thy disciples." That was a *golden* penny, because it was the gift of love.

All our actions may be compared in this way. Children, did you ever stop to consider the motives for your conduct, and the spirit in which you act? It is not obedience to do in a pettish manner what you are told to do. "God knoweth the heart."

## The Review and Herald.

Battle Creek, Mich., Third-day, July 21, 1868.

### A HINT.

THE Advent cause in 1844, was carried forward with a degree of success unequalled by any other religious movement. From the means and methods then adopted in the prosecution of the work, we may draw useful lessons relative to the best means of advancing the present truth. The third message is to go with power equal to that of the first. A writer in the *Advent Herald*, of March 13, 1844, states, as follows, his method of procedure to spread the light, from which some of our brethren may, perhaps, derive a useful hint. He says:—

"I have thought of the importance of those of our brethren who live in the vicinity of railroad depots, to go to the cars and distribute some of the little tracts to the passengers. In this manner much good may be done.

"There are some brethren probably living near all our depots. If they are not able to buy and distribute, let some who have the means, send them the tracts to distribute. Let no one say, It will do no good.

"Those brethren who travel, should always be supplied, to offer to each passenger. I have practised this manner of distributing tracts for more than a year, and I think they have never been rejected but twice—one minister and one professed infidel refused to take a tract; but the infidel afterwards requested it of me, and I gave it to him. My manner has been, as soon as the cars start, to pass through them, and ask each gentleman and lady if they will accept of a tract. When a way passenger gets in, I go and offer him one. Go thou and do likewise."

### MR. FLETCHER'S TESTIMONY.

THE good of past times, whom the churches of the present day are proud to place in the calendar of their saints, and whose memory they revere as that of men of sound minds and devoted hearts—these men were the Adventists of their day. Such were the Wesleys, Mr. Fletcher, Whitefield, &c. Were they living at the present time, and holding the same views which they have left on record, they would be among those who are now looking and waiting for the blessed hope. In 1755, Mr. Fletcher thus wrote:

"If we are mistaken in forming conjectures—the phenomena we hear of everywhere are but common providences—if these things happen not to us, but to our children (as they most certainly will, *before the third generation is swept away*), is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hand, were they to fall because of a surprise. Let us pray to God more frequently, that, for the elect's sake, he would still more shorten the days of the tribulation, and add daily to the true church such as will be saved. . . . What a glorious prospect is this! Let us often think of these glorious words of our Lord, 'Behold, I come quickly. Blessed is he that mindeth the sayings of this prophecy.' Let us join the Spirit and Bride who say, Come. Oh! let him that heareth say, Come. And let him that is athirst come; for he that testifieth these things says, 'Surely, I come quickly.' Amen! Even so come Lord Jesus."

### Service Offered.

I WOULD say to our ministers, and others whom it may interest, that I am frequently at Boston and have an excellent opportunity to obtain books of any kind. I can get good second-hand books very cheap. Very rare books which can seldom be found anywhere I can often get here for a very small price. Rollin's Ancient History, Josephus, History of the Reformation, Bower's History of the Popes, Mosheim's Ecclesiastical History, Neander, Eusebius, any of the early fathers, Apocryphal New Testament, Horn's Introduction, Kitto's Encyclopedia, &c., &c.

If any of our brethren wish for any of these, or any other books, I shall be happy to get them for them without charging them anything for my trouble. My address will be South Lancaster, Mass.

D. M. CANRIGHT.

God is the great God, and therefore he will be sought; he is a good God, and therefore he will be found.

### PRAYER IN SICKNESS.

God! whom I as Love have known,  
Thou hast sickness laid on me,  
And these pains are sent of thee  
Under which I burn and moan;  
Let them burn away the sin  
That too oft hath checked the love  
Wherewith my heart would move  
When the Spirit works within!

I commend to thee my life,  
And my body to the cross;  
Never let me think it loss  
That I thus am freed from strife,  
Wholly thine, my faith is sure,  
Whether life or death be mine,  
I am safe if I am thine,  
For 'tis Love that makes me pure.

### OUR DUTY TOWARD GOD.

It should be the object and aim of every rational being, to please, and honor, and glorify God in all things, as the Apostle Paul exhorts the Corinthians in the 1st epistle vi, 20. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The subject embraces the whole duty of man toward God, which has been defined, briefly, "to glorify God, and enjoy him forever." To glorify God; why? Because he is worthy of our glorying; he is our creator; he is our constant support. Yes, he is worthy. Suppose we were commanded to glorify a hateful being, whom we knew to be unjust and tyrannical, and had no recourse, no appeal! Ah, my dear brother, that would be hard indeed. Suppose Satan could have succeeded in his rebellion, and we were to live out our existence under his sway; to glorify one whom we hated from the bottom of our hearts, ah! this would be too dreadful to think of. But rejoice; our God reigns; he is good and true; and more worthy than we can describe or imagine. Shall we not glorify Him whom we love? Who else shall we glorify? Self? Is not self too weak to support itself? Shall we glorify a worm? Shall we glorify a fellow-man? If so, whom shall we glorify? It is absurd; there is no object worthy of our worship between God and ourselves; there is no God, save the Lord. He is worthy—the architect of the universe, the Father of our Saviour Jesus Christ, whom we worship as his adorable Son, the framer of our earth, and the former of man, and all that exists upon the earth.

God is every way worthy of our worship; not a blot or stain rests upon him in the administration of the government of the universe. Angels gladly confess him as their king, and worship him in rapture and praise, and only live to glorify him.

Let us also glorify God by every means in our power; by swift obedience and intelligent service and devotion; by self-denial, and a consistent, holy life.

How shall the poor and the rich glorify God? By such a spirit of liberality as is proportional to their ability. An officer of the American Bible Society gives his attention to the secular affairs of that society without remuneration, a task of no ordinary magnitude; and gives ten thousand dollars per year to its treasury, besides. That is his way of glorifying God. The rich can glorify God in a style of liberality commensurate with their ability; then can their prayers and alms come up for a memorial before God, and not till then. The poor are generally more ready to give, but not always. Sometimes they fret; ah, this does not glorify God. A man may not shut up his heart because he is poor; but let him cherish a warm-hearted, liberal disposition, and then his mite is as acceptable to God as the splendid offerings of the rich.

We hope that no call from the Lord will wait for a response; but rather, let those who have the means pledge sufficient to create a fund to be ready for any sudden call.

JOS. CLARKE.

### Information Wanted.

If any know anything of Rev. Minor Owen, late of South Haven, Van Buren Co., Mich., they will confer a favor by giving information to John W. Sawyer, Sunderlandville, Potter Co., Pa.

PRESERVING YOUTH.—Cardinal de Salis, who died 1785, aged 110 years, said:—"By being old when I was young, I find myself young now I am old. I led a sober and studious, but not a lazy or sedentary life. My diet was sparing, though delicate; I rode or walked every day, except in rainy weather, when I exercised within doors for a couple of hours. So far I took care of the body; and as to the mind, I endeavored to preserve it in due temper by a scrupulous obedience to divine commands. By these means I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty."

## Appointments.

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

THE next Monthly Meeting of the churches in Tuscola Co. will be at Vassar, Aug. 1, 2. We expect a messenger present, and hope the brethren will come prepared to stay till the close of the meeting.

DAVID MALINS.

THE next Monthly Meeting of the churches of Anamosa, Marion, and Lisbon, will be held at Fairview, the first Sabbath and first-day of August.

N. B. MORTON.

## 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.

P. O. ADDRESS of Eld. I. Sanborn is now Cassville, Grant Co. Wis.  
H. L. Hull: We have no Bibles of the kind you name.

### RECEIPTS.

For Review and Herald.

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

**\$1.00 each.** A Card 33-4, J Sullivan 33-4, A Gardner 33-4, E Eaton 33-9, Mrs A Bartlett 33-4, W R Clark 33-6, C W Woodworth 33-5, J Benton 33-5, B B Warren 33-5, Mrs P Humiston 33-5, Mrs M Campbell 32-20, E Bullock 32-6, B Crandall 32-1, L M Davis 33-1, S M Ives 32-15, E Tucker 32-17, R P Stewart 31-1, H Waltzer 32-17, J Cogswell 33-5, S C Conroy 31-11.

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**\$3.00 each.** R Atkinson 33-13, L M Fretcoe 34-5, C C Ghering 37-13, J S Hight 33-18, T J Tann 34-5, F Lamonday 34-5, O McKean 33-4, H Grant 33-1, Peter Erb 34-1, A Hurlburt 34-1, E B Saunders 33-1, Wm B Prentiss 34-4, C J Benton 34-5, S Biven 35-1, J P Kellogg 34-1, C N Russell 33-10, L Russell 33-1, P Holcomb 35-1, D Holcomb 34-5, G H Truesdell 34-1, E Cobb 34-1, W Kerr 34-1, C C Gregory 33-1, M A White 33-1, M J Kay 34-1, L Drake 34-1, S Martin 33-1.

**Miscellaneous.** H K Pike \$2.25 33-1, H A Weston 6.00 34-1, J West Jr 6.00 34-1, J A Gifford 30c 32-1, S E Travis 6.00 34-5, T Curtis 5.00 34-5, Wm Weaver 6.00 34-5, J Dudley 3.75 34-1.

For Review to the Poor.

A O Toby s. s. \$5.00.

Cash Received on Account.

Eld R F Andrews \$4.85, Eld R F Andrews 50.00, S T Chamberlain 1.00, D M Canright 3.50.

General Conference Missionary Fund.

Minnesota Conference \$26.00.

Books Sent by Mail.

S B Gowell \$6.53, J Atkinson 15c, C R Rice 1.00, J Denland 55c, A Woodruff 1.50, E Hemenway 40c, I N Pike 1.00, N Emans 32c, Mrs N Boynton 75c, R Wells 30c, A W Chaffee 60c, Rev J Todd 50c, Mrs N W Marden 50c, John Hansen 5.75, Mrs S Ferrin 75c, Wm B Prentiss 50c, W H Colcord 75c, B Griffith 50c, J A Hamilton 35c, Geo W Burnham 1.00, Wm H Wild 20c, E P Butler 1.00, J W Curry 50c, H Gates 50c, H Meyer 50c, D Foster 50c, P Lippincott 15c, R Curtis 30c, B A Bronson 20c, F D Gilman 95c, A S Cowdry 30c, Mrs F Emerson 5c, Wm Weaver 70c, C K Farnsworth 2.25, F Carlin 30c, A B Castle 30c, D M Wilcox 15c, L Drake 1.00, A S Hutchins 15c, Ellen L Dean 15c.

Books Sent by Express.

Eld I Sanborn, Cassville, Grant Co., Wis., \$15.00, R F Andrews, Kibbourn City, Col. Co., Wis., 83.03, D M Canright, South Lancaster, Mass., 25.81.

Received on Book and Tract Fund.

I N Pike \$5.00, L J Hall 5.00, L Cram 1.00, Mary A Gould 3.00.

Receipts for Benevolent Fund.

H Pierce \$5.00, L J Hall 5.00, J B Irish 10.00, M F Dibble 10.00, Sarah Biven 1.00, D T Shireman 10.00, M E Goodwin 5.00, Mrs L Drake 5.00, M A Gould 10.00, Ann W Gould 10.00.

For California Mission.

James Sawyer \$10.00, Eld A C Bourdau 10.00, L J Hall 5.00, L Morris 10.00, H Everts 5.00, Church at Riceand, Minn., 10.00, S Biven 1.00, M E Goodwin 5.00, Mrs L Drake 5.00, M A Gould 1.00, A W Gould 1.00.