

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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TRUST IN GOD.

WHAT were there in this changing world
To cling to, were the hope denied,
The glorious promise to us given,
That for our sakes' the Saviour died.

What object had the care-born soul,
To struggle on thro' life alone,
If, in its darkest hour, the eye
Of faith could fail to view thy throne.

What were this life, a fading scene
With more of grief and woe than joy,
And death were but a constant pang,
Our hours of comfort to destroy.

What were it all if Thou, our God,
Were not our solace and our stay,
Giving thy grace to guide and bless
Our souls, in sorrow's darkening day.

Our God, our Father, blessed name,
We love thy praises e'er to speak,
In thee we trust, oh, give to us
The Christian's spirit pure and meek.

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.

TEN POPULAR OBJECTIONS TO THE SABBATH ANSWERED.

BY ELD. D. M. CANRIGHT.

1. Sunday commemorates the resurrection of Christ. 2. It commemorates the work of redemption. 3. All days are alike. 4. The earth is round. 5. The North Pole. 6. A seventh part of time will do. 7. The law has been abolished. 8. Sabbath has been changed. 9. Time has been lost. 10. Sunday is the true seventh day.

I PROPOSE now to notice and briefly answer several common objections to keeping the Sabbath of the Lord. Generally the first reason given by Sunday-keepers for keeping the first day of the week is,

1. *That Christ rose from the dead on the first day of the week, and that they keep that day to commemorate the resurrection.* But I ask, who told them to do it, supposing he did rise that day? How do they know that God wishes them to keep the first day to commemorate his resurrection? God has never told them so; hence, how do they know that it will please him? But I find a strong objection to this position in the fact that God has given us an appropriate memorial by which to commemorate the resurrection of his Son. It is that of baptism. Christ died, and was buried in the earth. On the third day he came out of the earth—arose from the dead. Hence we have the ordinance of baptism.

The believer in Christ goes down into the water, is buried in the water as Christ was in the earth, then he rises again from the water as Christ rose from the dead. This fitly commemorates the burial and resurrection of Christ. So it is stated in the Bible. Rom. vi, 3-5: "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so should we also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here Paul says that we are buried with Christ by baptism, and that we are planted together in the likeness of his death. In Col. ii, 12, he makes it still plainer. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God who hath raised him from the dead." Thus Paul says that we are buried with him in baptism and also risen with him. This is the definitely-appointed memorial of the resurrection of Christ. Then why should we seek to introduce another which God never mentioned? Who hath required this at your hands?

Another argument for the first day of the week, is,

2. *That they keep that day to commemorate the work of redemption, which, they say, was completed on the first day of the week, when he rose from the dead; and as the work of redemption is greater than the work of creation, so it is appropriate that a day should be set apart to commemorate that event.* Now allowing that redemption is greater than creation, and that it was completed on the day that Christ arose from the dead, how do we know that God wishes us to keep that day to commemorate this event? He has never told us so. Would he not have commanded us to keep that day if he had designed that we should do it? But who knows that the work of redemption is greater than the work of creation? God has nowhere said so.

But there is a still stronger objection against this position. Where is the proof that the work of redemption was finished on the day that Christ rose from the dead? It cannot be proved. In fact, if it was then finished, then all who have been born this side of that, are inevitably lost; for certainly they cannot be redeemed after redemption is completed. But we have proof from the word of God that the day of redemption is not come. Eph. iv, 30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Then the day of redemption was yet future when Paul wrote this, A. D. 64, thirty-three years after the resurrection of Christ. Then when will the day of redemption come? I answer, not till Christ comes the second time, when he will redeem his people. In Luke xxi, 25-33, Christ gives the signs which were to precede his second advent. Then he tells his disciples thus, verse 20: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This shows that redemption will take place at the second coming of Christ. This utterly explodes the idea of keeping the first day of the week to commemorate the work of redemption, which has not yet taken place.

When we urge men to keep the Lord's Sabbath, after stating the above objections and finding that they can-

not be sustained, they generally bring forward the following objection:

3. *All days are alike.* It makes no difference what day we keep if we only keep one to the Lord. But if this be true, it destroys both the positions examined above; for if the first day is to be observed to commemorate the work of redemption and the resurrection of Christ upon that day, then no other day will answer for this purpose. The foundation of this argument is found in Rom. xiv, 5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." If this refers to the Sabbath at all, then it utterly does away with all Sabbaths. Any man who believes that God has a Sabbath day should never use this text as applying to the Sabbath. Let us examine it. "One man esteemeth one day above another." I esteem Saturday above other days; you esteem Sunday above other days. Now Paul says, "Let every man be fully persuaded in his own mind," that is, one day is just as good as the other, if we are only satisfied with it. But he does not stop there. "Another esteemeth every day alike." Here is a man who keeps no Sabbath day. He works Saturday, Sunday, and every day. What will Paul do with him? Answer, Just the same as with the others. "Let every man be fully persuaded in his own mind." It is just as good, then, to keep no day at all as it is to keep a day. Now who believes that? The fact is, Paul is not referring to the Sabbath at all, but feast-days, and such like. See verses 1-6. But, says one, he says every day, and that certainly must include the Sabbath. I answer that that is not a necessary conclusion. The Sabbath was always a holy day, set apart from the others, which is not included when speaking of things which are only lawful to be done on working days. If a young man who was at work by the month should say, I have not lost an hour for six months, I have worked every day, no one would understand that he had worked on Sunday, for that is not a working day among the people. That the phrase, "every day," does not always include the Sabbath day, may be seen from Ex. xvi, 4, 21, 27, 28. Verse 4. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law, or no." In verse 21, it says that they gathered it every morning. Did this mean on the Sabbath day? It did not, as may be seen from verses 27, 28: "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Then this any-day-Sabbath theory finds no aid nor comfort in Rom. xiv, 5.

4. A fourth objection against keeping the seventh day is supposed to be found in the fact, *That the earth is round.* When it is noon here, it is midnight on the opposite side of the globe. When they are keeping the Sabbath in Asia, we have several hours yet to work here before the Sabbath comes. Hence they say we do not all keep the same time. It is objected, that if you go around the world westward, you will lose one day, and that if you go eastward, you will gain a day, so that two persons traveling around the globe, when

they meet again at the place from whence they started, would be two days apart; and so it is concluded that we cannot keep the definite seventh day. Now, allowing this to be true, it destroys the first-day Sabbath as much as it does the seventh, for the first day of the week must be a definite day as well as the seventh; but some seem to think that the earth is perfectly round when the seventh day comes, but perfectly flat when the first day comes! But is there any real objection in this? The Jews keep the seventh day, and they are scattered to every part of the earth. They find no difficulty in keeping the definite seventh day. So there are Christians keeping the seventh day who dwell in all parts of the world. They find no trouble in this objection. Those who keep the first day of the week have gone to all parts of the earth, and around it, without finding any difficulty in keeping the definite day. From these facts, we conclude that this is an objection in theory only, and not in reality.

The Sabbath begins at evening, or sunset. Gen. i, 5; Lev. xxiii, 32; Deut. xvi, 6; Mark i, 32. When the sun sets in Asia, then the Sabbath commences there; when the sun sets here then the Sabbath commences here. We keep the Sabbath when it comes to us; they keep it when it comes to them. The time must begin somewhere. If we suppose it to begin in Asia first, then it begins here twelve hours later than it does on the opposite side of the earth. When it comes here, is it not the same day that started in Asia? Certainly it is. Then wherever we may be located on the earth, we are under obligation to keep the day when it comes to us, and not when it comes to somebody else. But is it the same definite day? Most certainly it is. The setting of the sun marks the commencement and ending of the day. A train going from Boston to Albany is the same train when it arrives at Albany that it was when it left Boston, although it arrives there several hours after it left Boston. It is observable that this objection never bothers any one only those who wish to evade keeping the day which God has named in the fourth commandment. God made the Sabbath in Eden, and gave it to man. Gen. ii, 1-3, and at the same time he made man and commanded him to multiply and replenish the earth, or fill it; and it was a round earth then as well as now. Could they not keep the Sabbath on all parts of the earth? If they could not, then certainly God was unjust in requiring them to keep this day.

5. *How can the Sabbath be kept at the north pole, where there is six months day and six months night?* To this I answer that in the first place, there is no spot on the earth where the day is six months long, or the night either. Yet it is a fact that at the poles there are seasons of the year when the sun cannot be seen for several weeks or even months. Then again, there are seasons when the sun is above the horizon for several weeks at a time. Can they not therefore tell when each day begins and ends as well as we can here? Dr. Kane, and many others, have passed years in this region, and yet we never hear of their having any trouble about keeping the reckoning of the days there as correctly as we do here. In their Journals we read about their keeping Sunday for Sunday, even when they did not see the sun for weeks. How is this? If they could keep the first day there, why could not the Sabbath-keepers as easily keep the seventh day? But let us look at the facts a moment. When the sun is the farthest north, so that it may be seen above the horizon for several weeks, does it continue in the same position all the day? Certainly not. In the morning it appears in the east; at noon it appears in the south; at evening in the west; at midnight in the north. Thus, although the sun may be seen all the time, yet we can as readily tell there when it is morning, noon, evening, &c., as they can on any other part of the globe. What boy ten years old cannot tell by the position of the sun in the heavens nearly what time of day it is, whether it is ten o'clock, or noon, or two o'clock, or five o'clock? &c. So if we see the sun all the time, we could easily tell by its position in the heavens what time of the day it was. But, says one, supposing this is so, what would you do when the sun is out of sight, and does not appear for several weeks? How could you tell the days then? Well, sir, I read in Gen. i, 14-17, that God not only made the sun to rule the day,

but the moon to rule the night. But suppose that the sun and moon should be out of sight for several days, then what? Then we have the stars left us, and there are so many of them that you could not get them all out of sight at a time; but particularly in the north, where you are so much troubled about finding the day, shines the north star. This is always visible in the extreme north, and it never changes its position. Each revolution of the earth causes an apparent revolution of the constellations around the north star; so that the revolutions of the earth are marked as accurately as by the sun. So we see that God has arranged it so that the day may be definitely marked wherever we are under the sun. It is my opinion that the objector finds more difficulty in *keeping* the day than he does in *finding* it.

6. *A seventh part of time will do.* Yes, that I believe, if you only keep the right seventh. But it is urged, if we only keep any one seventh part of time, that will fulfill the commandment. The particular day is not material; it is the institution of the Sabbath that we should observe, rather than the particular day. Well, if this be so, then certainly we are not bound to keep the first day to commemorate the resurrection of Christ or the work of redemption, for another day would answer for this purpose. Yet we often find the same persons trying to prove both positions to be true, although each position tears down the other. But let us look at the commandment and see if it does not enjoin one particular day above all others. "Remember the Sabbath day to keep it holy." What are we to remember? *The day*, not *any day*, or *some day*, or *a day*, but it is *the day* that we are to remember. *The* is a definite article, making the day definite to which it is applied. To illustrate: If I say, I saw a man to-day, it may be any man in the human form; but if I say, I saw *the* man to-day, then it must be a particular man, about whom I had spoken before. So when God says, Remember the day, it marks it as a definite day. But what day is it? "Remember *the Sabbath day*." Now, Sabbath means rest; Sabbath day, rest-day; hence God says, Remember the rest-day. Here are two adjectives pointing out what day we are to keep. Then we read on: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Oh, yes, says one, that is just what I do. I work six days and then rest the seventh day; that fulfills the commandment. But stop, let us read that again. "Six days shalt thou labor and do all thy work, but *the seventh day*"—this marks it again as a definite day. It is *the day* that we are to rest upon, the *seventh day*—not an indefinite day. Note the following phrase which defines it beyond all controversy, "but the seventh day is the Sabbath of the Lord thy God." Sabbath means rest—the Sabbath day means the rest-day; and the Sabbath of the Lord is the rest-day of the Lord. Now mark, it is the Lord's Sabbath that we are to keep, and not our Sabbath. We are not to labor six days and then rest on *our* Sabbath day, but we must rest on the Sabbath of the Lord. Now what day did God rest upon? The Lord has answered this so plainly that we can make no mistake: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The Lord worked the first day, the second day, the third day, and so on for six days; then he rested on the seventh day. That made the day the Lord's rest-day, or Sabbath day. Then he blessed and hallowed it, and it became the Lord's holy Sabbath day. This is the day we are to keep. Now, can the Lord's rest-day come on the first day of the week? It cannot, because God did not rest on that day. The Lord's rest-day must come on the day upon which he did rest, and it can come on no other. Did he rest on the seventh day? He did. Was it not a particular, definite day? It was. Did he rest on *the* day, and no day in particular? No; it was the definite *seventh day* that he rested upon. Now we are commanded to keep the Lord's rest-day. "The seventh day is the Sabbath of the Lord thy God." If, then, the Lord's rest-day cannot come on a day upon which he did not rest, then the Lord's Sabbath is unalterably fixed to the seventh day of the week. Does our resting upon any day make it the Lord's rest-day, or Sabbath

day? The idea is absurd. We all know that it does not. We speak of the birthday of George Washington; now can his birthday come on any other day than the one upon which he was born? Certainly not. So with God's Sabbath day. It is not simply a Sabbath that we are to keep, but we are to honor God by keeping his Sabbath day.

But, say one, if you conscientiously keep the seventh day I believe that that will be acceptable to God; it is holy time to you. If another man conscientiously keeps the first day, that will be just as acceptable; and so if any other man should keep the second day of the week, I think it would be just as acceptable to God. If I was where they all kept Tuesday I should keep it with them. But let us examine this position a moment. No man who believes that there is any Sabbath day to be kept will deny that there is one seventh part of the time that is holy or sanctified time. It is not all holy time; only one-seventh part of each week is holy time. All will agree to this. Now, Mr. A. keeps the seventh; that is one-seventh part of time. Mr. B. keeps the first day, which is another seventh part of time. Now, Mr. A. and Mr. B. together are keeping two-sevenths of the time; but is two-sevenths of the time holy time? Oh no, only one-seventh is. Then, certainly, only one of them can be keeping holy time. How is this? It is a perfect demonstration that one or the other is wrong. They are not both keeping holy time. Hence, this any-seventh-part-of-time theory will not stand the test.

Again, it is said that if Christians should pitch on this, or that, or any other day, it would thereby become a holy day. If this be so, it appears to me that the creature is dictating to the Creator,—that the creature is assuming to bring the Creator to his terms. We select a certain day for our Sabbath day, and then God must bless and hallow that day; then if we change our minds and select another day, the Creator must change his mind and bless and hallow that day, and so on. Thus the creature brings the Creator to his terms! This is arrogating to ourselves the authority of God. This will do very well for the Man of Sin, who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. He was to think himself able to change God's law. Dan. vii, 25. Then if we would keep the Lord's Sabbath, we must keep the day on which he rested. We may keep any other day, but it will be *our* Sabbath, and not the Lord's.

7. *The law has been abolished*,—so it is told us. If this position is true, then there is no Sabbath now, because there is no other law for it except that in the ten commandments. Abolish that, and we are without any Sabbath. But Christ expressly declares that he did not come to destroy the law, and that not one jot or tittle of it should pass away while heaven and earth stands. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. v, 17-19. James agrees with this exactly; thus he says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James ii, 10, 11. This shows that every one of the ten commandments are still binding upon Christians. Paul also has declared the same thing. Rom. iii, 31: "Do we then make void the law through faith? God forbid; yea, we establish the law."

8. *The Sabbath has been changed from the seventh to the first day of the week.* If this position be true, then the first day of the week is the Sabbath, and no other day of the week will do, and hence the seventh-part-of-time theory is not correct. Yet we often hear men arguing for both positions. But in order to have the Lord's Sabbath day changed, it would first be necessary for the Lord to change the day of his rest, and rest

on the day to which the Sabbath was to be changed. Now, has God rested on the first day? There is no proof that he did. Has Christ rested on that day? This cannot be proved. Hence the first day of the week is not the rest-day, or Sabbath day of God, nor of Christ. If the Sabbath has been changed, why do we not have some direct account of it in the New Testament? But all know that there is none as far as the New Testament record goes, for the seventh is still styled the Sabbath day; and the first day, simply the first day of the week.

(Concluded next week.)

FREEMASONRY.—V.

Its Claim of Great Antiquity False.

BY REV. CHARLES G. FINNEY.

HAVING, as I think, satisfactorily shown that the publication of Freemasonry by Elder Bernard, in his "Light on Masonry," and by Richardson, and others, is in all essential points truthful and correct, I proceed to notice the character of Masonry as it is thus revealed. But first I observe that, when it is said that these authors agree, and that different lodges agree, it is not intended, as I have intimated in a former number, that they are precisely alike in every word and syllable.

Nor is it intended that since these revelations Masons have not introduced new signs, pass-words, grips, etc., by which they know each other; for it is well known that the Grand Lodge of New York, to prevent book Masons from entering their lodges, and passing themselves as Masons everywhere, did introduce new pass-words, and signs by which Masons make themselves known to each other. But the thing intended is that these authors substantially agree in their revelations of Freemasonry; and that Freemasonry, in its principles and inculcations, is the same at present that it was when these revelations were made. In another place I shall have occasion to show that Freemasonry is a growth, and that nearly all the present degrees of Masonry have been formed and introduced since about the middle of the eighteenth century.

At present I remark that, on an examination of Bernard's "Light on Masonry," it will be seen that Freemasonry is an imposture, and a swindle.

This will appear in the following particulars:

1. *Its claims to great antiquity are false.* Every one at all acquainted with the claims of Freemasonry knows that it professes to have existed in the days of Solomon; and it is claimed that Solomon himself was a Freemason, and that John the Baptist, and John the Evangelist were Freemasons. Indeed, the writers frequently trace it back as coeval with the creation itself. Masons have claimed for their institution an antiquity antecedent to human government; and from this they have argued that they have a right to execute the penalties of their oaths, because Masonry is older than government. Now an examination will show that this claim is utterly false. Their own highest authorities now pronounce it to be false; and still these claims are kept up, and their oaths and ceremonies, and the whole structure of the institution, profess the greatest antiquity.

Solomon, for instance, figures as a Freemason everywhere in their ceremonies.

Their lodges are dedicated to St. John; and in the third degree there is a scene professed to have been enacted in the Temple, and at the building of the Temple of Solomon.

Now, all this, as I shall have occasion to show more fully hereafter, is utterly fallacious, a false pretense, and a swindle; because it is the obtaining of money from those who join them, under false pretenses.

Steinbrenner, a great Masonic historian, after much research, with manifest candor, says that speculative Freemasonry—which is the only form of Freemasonry now existing—dates no further back than 1717. The article on Freemasonry in the new "American Encyclopedia" agrees with this statement of Steinbrenner. Indeed, all modern research on this subject has resulted in dating the commencement of Freemasonry, as it now exists, not far from the middle of the eighteenth century.

Dr. Dalcho, the compiler of the book of constitutions for South Carolina, says: "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, were Freemasons. Hypothesis in history is absurd. There is no record, sacred or profane, to induce us to believe that those holy men were Freemasons; and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

Now observe, this is a high authority, and should be conclusive with Masons, because it is one of their own leaders who affirms this. But, if this be true, what shall we think of the claims of Freemasonry itself? For every one who reads these revelations of Freemasonry will see that Solomon, and Hiram, and those ancient worthies, everywhere figure in these rites and ceremonies; so that, if these men were indeed not Masons, then Freemasonry is a sham, an imposture, and a swindle. What! has it come to this, that this boasted claim of antiquity, which everywhere lies at the foundation of Masonic rites, ceremonies, and pretensions, is now discovered to be false?

But, again, no one can read Bernard on Masonry through, or any of these authors, without perceiving the unmistakable evidence that most of the degrees in Masonry are of modern date. I do not know why so much stress should be laid on the antiquity of Masonry by those who embrace and adhere to it. It surely does not prove that it is of any value, or that it is true. Sin is of very ancient date, heathenism is of very ancient date, and most of the abominations that are in the world are of very ancient date; but this is no reason for embracing them, or regarding them as of any great importance.

But to certain minds there is a charm in the appearance and profession of antiquity; and young Masons are universally deceived in this respect, and led to believe that it is one of the most ancient of existing institutions, if not the very most so. Now, I would not object to Masonry because it is of modern origin; for this would not prove it to be false, if it did not profess to be of ancient origin. I notice this false pretense not because I think its being of recent date would prove it unworthy of notice, or of immoral character or tendency. But observe that its pretensions from first to last are that it is of very ancient date; and it is traced back to the days of inspiration, and is claimed to have been founded and patronized by inspired men.

What would Masonry be if all its claims of antiquity were stricken out? and if those degrees in Masonry, and those ceremonies and usages, were abolished that rest upon the claim that Solomon, that Hiram Abiff, and John the Evangelist, were Freemasons? What would remain of Freemasonry if all those claims found in the very body of the institution were stricken out? Why, their very lodges are dedicated to the holy order of St. John, and Zerubbabel, etc. But what had St. John to do with Freemasonry? Manifestly nothing. He never heard or thought of it. Nor did Solomon, or Zerubbabel.

And here let me say a word to young men who have been urged to unite with this fraternity, and who have been made to believe that the institution is so very ancient, that it was established and patronized by those holy men. My dear young men, you have been deceived. You have been imposed upon, as I was imposed upon. You have been made to believe a lie. They have drawn your money from you under false pretenses that some very ancient mysteries were to be revealed to you; and that the institution was one established as far back, at least, as the days of Solomon, and that St. John was the patron of the institution. Now this, rely upon it, is but a pretense, a sham, an imposture, and a swindle. I beg you to believe me; and, if you will examine the subject for yourself, you will find it to be true.

Your own best historian, Steinbrenner, will teach you that Freemasonry, as you know it, and as it is now universally known, dates no farther back than the eighteenth century. And Dr. Dalcho, who is good authority with the brotherhood, as we have seen, repudiates the idea of its antiquity as that which "may make the vulgar stare, but will rather excite the contempt than the admiration of the wise." I know that the

Masons affirm that the institution, in its present form, is the descendent of a brotherhood of stone-masons, whose history may be traced back for some seven hundred years. But remember that Freemasonry, as you know it, and as it now exists, is not at all what it was among those simple artisans. The name is preserved, and some of its symbols, for the purpose of claiming for it great antiquity. But do not be deceived. If you will examine the subject for yourselves, you will find that modern Freemasonry is entirely another thing from that from which it claims to be descended. And when you hear ministers, or orators, on any occasion, claiming for speculative Freemasonry—which is the only form in which it now exists—a great antiquity, let it be settled, I pray you, in your minds that such claims are utterly false; and that those who make them are either gossily ignorant or intensely dishonest. *King Solomon a stone-mason! Hiram a grand master of a grand lodge of stone-masons! Those men uniting in a lodge with a company of stone-masons! Does any one really believe the silly tale?*

WHEN ANGRY DON'T WRITE.

WHEN I was a young man, I taught school in——. Some act of discipline gave offense to a man living in the district. He showed his resentment by abusive language, misrepresented me, prejudiced some of my friends against me, and finally got me angry, which I suppose was what he wanted. I wrote a letter in pretty strong language.

That afternoon, after school, an old man, who was one of my best friends, came into the school-room. I told him what I had done, and showed him the letter. He listened patiently, read the letter, then put his hand on my shoulder, and said, "my young friend, when you are angry, *don't write*. Words spoken may be air: words written are things."

I did not then think that I should make letter writing a great part of my life-work, but in the thousands of letters that I have had to write since then,—some of them under very trying circumstances,—the old man's words have been my guide, and they have kept me from writing when angry, from speaking when angry, and even from *being* angry.

I remember in my childhood, hearing an old minister say something to the effect that Satan goes up and down the world, starting theaters, gambling-hells, and drinking saloons, "seeking whom he may devour," but when he comes across a church-quarrel, he says, "No need of me here. They'll devour each other fast enough," and leaves the Christians to do his work for him. As he walks through our literature, where he certainly does walk, inspiring trashy novels, glorifying vice, filling our political journals with heathen and profane allusions, and our literary ones with masked infidelity, when he finds the bitter spirit of the world brought by Christians into their writings, and religious journals made the vehicles of harsh epithets, may not he well say, "No need of me here; Christians are doing my work better than I could do it?"

So, as the cup of cold water given to our brethren is given to Christ, the sword with which we pierce our brethren pierces Christ.

"Why don't you write a book in reply? you could beat him completely," said one of his parishioners to an old New England divine, who had been attacked in print, with more fervor than grace, by a brother minister.

"Because," the Christian man replied, "I don't wish, when the Master comes, to be found beating my fellow servants."—*National Baptist*.

We are ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants; if they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy.

When a man's conversation always turns upon himself, what he has experienced, and said, and done, set him down as a man of deep humility—if you can.

God will be sought, that he may be found of us; and he will be found, that he may be further sought of us.

The Commentary.

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

METRICAL VERSION OF PSALM XXV.

- 1 To thee alone, O Lord, my soul would cling;
- 2 In thee alone I trust, O God, my King.
Let me not be ashamed while thee I praise;
Let not my foes a shout of triumph raise.
- 3 Yea, let not one that loves thy glorious name,
And waits before thy courts, be put to shame.
But let them be ashamed, who, without cause,
Trample upon thy good and righteous laws.
- 4 Show me thy ways, teach me thy paths, O Lord,
5 Lead in thy truth; teach me thy sacred word.
For thou the God of my salvation art,
On thee all day I fix my waiting heart.
- 6 Remember all thy mercies, kind and sure;
Thy loving-kindness ever shall endure.
- 7 Remember not the follies of my youth,
Nor my transgressions of thy law of truth.
But as thy mercy is, so let thy word
Be unto me, for thy name's sake, O Lord.
- 8 Upright and good is God, our heart shall say,
Therefore will he teach sinners in the way.
- 9 They that are meek he will in judgment guide,
The meek shall in the way of right abide.
- 10 His paths are truth and mercy, to reward
Such as his testimonies do regard.
- 11 Not for my sake, but for thy glorious name,
Pardon my sin, and keep my face from shame.
- 12 What man in fear to all thy words takes heed?
Him in the way of right the Lord shall lead.
- 13 His soul shall dwell in ease and quietness;
His children shall the promised land possess.
- 14 Even the hidden secret of the Lord
Shall be with them that tremble at his word.
And plainly to their sight shall he reveal
The covenant and counsel of his will.
- 15 Mine eyes with pleasure shall his glory greet;
From danger he shall pluck my wandering feet.
- 16 Unto me, in thy grace and mercy, turn.
Afflicted, desolate, my soul doth mourn.
- 17 The troubles of my heart are spread abroad,
Bring me from all my deep distress, O God.
- 18 Upon my pain and my affliction look,
Forgive my sins, and blot them from thy book.
- 19 Behold my foes, how many and how great,
Who do my soul pursue with cruel hate.
- 20 Oh! keep my soul secure, my gracious King;
From dangers near do thou deliverance bring,
Nor let me ever yield to sin and shame,
For all my trust is in thy holy name.
- 21 Let honesty and right in life and word,
Preserve me, for I wait upon thee, Lord.
- 22 Thou God of Israel, redeem thine own,
Thy chosen race, who worship at thy throne.

J. H. W.

Battle Creek Bible Class. July 18, 1868.

HEB. IV, 1-11.

REMARK. The apostle here pursues and completes the exhortation commenced in the previous chapter, drawn from the comparison of the Saviour with Moses.

Before proceeding to consider the character of Christ as a high priest, in comparison with the Jewish priesthood, he proves from an argument based on Old Testament scriptures—which were regarded as good authority by the Hebrews—that there still remains a rest for the people of God; that the promise of rest made to the Hebrews of old, as really pertains to Christians as it did to them, and that there is the same danger of Christians coming short of this promise, through unbelief and disobedience, as there was of those to whom it was first made.

Verse 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

Q. From what is this conclusion drawn?

A. From the noted example related in the previous chapter, where Israel of old hardened their hearts, and so through unbelief and disobedience came short of the rest promised them.

Q. What kind of fear is here recommended?

A. That which leads to caution, care, and watchfulness, and makes one continually apprehensive of the possibility of failing to receive the promise.

Q. His rest.—Whose rest?

A. God's rest. It is called *his* rest because it is that which he enjoys, and which alone he can confer.

Q. To what is reference probably made, in the phrase, "come short of it?"

A. Probably to the journey of Israel to the promised land, where they *came short* and fell in the wilderness.

Verse 2. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

Q. What is meant here by the phrase, "gospel preached?"

A. Gospel means good news, or glad tidings, and the meaning here is, that the good news, or glad tidings of rest, is announced to us as really as it was to Israel of old.

REMARK. "The translation here given," says Dr. Barnes, "by no means conveys the sense of the original." As it is here given it would seem that the *gospel*, as we understand it, or the whole plan of salvation, was communicated to the *Jews* as well as to us. But this is not the idea. The discussion has reference only to the *promise of rest*, and the assertion of the apostle is, that we are *evangelized* (for such is the literal translation,) as well as they, or that the good news of a promise of rest is made to us as really as it was to them.

Q. Why were they not profited by the "word preached?"

A. Because they despised and rejected it, as many are in danger of doing at the present time. They lived and died as many do now, as though no such promise had been made, or, as though it was of the smallest possible importance whether they received it or not.

They heard, but faith was not mixed with their hearing. It is not enough to *hear* the word of God, but we must *believe* it.

Verse 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.

Q. What is the meaning of this passage?

A. The meaning is doubtless this: God made a promise of rest to those who *believe*; but those to whom the promise was first made were excluded through *unbelief*; and the argument, therefore, is, that the promise is still good to believers, inasmuch as God designed that *some* should enter into his rest; or that it should not be provided and offered in vain.

For Scripture proof that God has a rest which he calls his own, reference is made to the creation, when he finished his work and rested the seventh day.

Q. But it reads, *do enter, &c.*—in the present tense. How reconcile this with the idea that the promise is future?

A. In Scripture the present tense is often used where it clearly means the future. As an instance, Paul says, in chap. xii, 22, "Ye are come unto Mount Sion, and unto the city of the living God, &c."

Q. "If they shall enter," &c. What contingency is here designed to be expressed by the word *if*?

A. Not any. The literal meaning is, "They shall not enter, &c. See chap. iii, 11."

Verse 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

Q. Does the apostle introduce this text to prove anything respecting the Sabbath?

A. No. He brings it to prove that God's rest was not limited to the promised land of Canaan, but that his rest had claims to more ancient authority.

Verse 5. And in this place again, If they shall enter into my rest.

Q. What does Paul mean by "this place again?"

A. He means that God spake in this place again, concerning his rest,—i. e. in the 95th Psalm, to which reference had been made so often.

Verse 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.

Q. From the apostle's argument in the previous verses what is his conclusion?

A. He holds, from the proof given, that it yet remains that some *must* enter into his rest, and as those to whom it was first preached entered *not* in because of unbelief, it therefore follows, by clear inference, that those who *believe* will enter in.

Verse 7. Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

Q. What can you say of what is stated in this verse?

A. It seems to be an additional thought of the apostle, that came to him while stating his conclusion, as commenced in the 6th verse and finished in the 9th.

He quotes from this same 95th Psalm, and his object is to show that the promise was not confined to ancient Israel, but that "after so long a time," nearly 500 years, David regarded the promise as still existing, in that he limited a certain *day* wherein man might still be invited to partake of it, saying, *To-day, &c.*

Verse 8. For if Jesus had given them rest, then would he not afterward have spoken of another day.

Q. What can you say of *Jesus* in this passage?

A. It means Joshua (see margin), the successor of Moses, who led Israel into Canaan. Jesus means one who saves, or Saviour, and is the Greek mode of writing Joshua.

Paul here further proves that the promised rest does not relate wholly to the land of Canaan; if it did, David would not have spoken, so long after, of another day.

Verse 9. There remaineth therefore a rest to the people of God.

Q. What of this verse?

A. It is the apostle's conclusion, plainly stated; that, according to the Scriptures, there must, and does still, remain a rest (or keeping of a Sabbath, margin,) promised to the people of God.

We may conclude from the *literal* signification of this rest, that it will be the observance of a sacred repose, like the "keeping of a Sabbath," the same as God enjoyed when he rested on the seventh day from his work of creation.

Q. Is the Sabbath—properly so called—here referred to?

A. It is not. The word here rendered rest, is not the same original as Sabbath. *Manner* or *quality* seems to be referred to rather than *time*.

Q. Why Paul's anxiety to prove that there still remaineth a rest for the people of God?

A. A new system of religion had been introduced. The Jewish rites and ceremonies had been supplanted by the Christian. These Hebrews, to whom Paul was writing, were asked to abandon forever their long-cherished mode of worship, to which they were so much attached, and accept, instead, the simplicity of the Christian religion—Paul introduces Christ to them as the grand center, or great high priest, of the new system.

Before accepting all this, the query might naturally arise in the minds of the Hebrews, whether the promise of God did actually reach beyond their dispensation; or whether, if their ancient system was to be done away, and cease forever, the promise did not also cease with it.

It seemed, therefore, important under such circumstances, to convince them beyond a doubt that the promise was still good, and that they had still better reasons to hope and labor under the new system than under the old.

Unless he could convince them thus it would be useless to further urge upon them the claims of Christ; but having thoroughly enlightened them on this point, he is prepared to present to them Christ as their great high priest, and proceed to consider his character as such, in contrast with the priesthood of the former dispensation.

Verse 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Q. Does not this prove the immortality of the soul, and that people now enter into rest when they die?

A. Do not think it does. This is another instance of the use of the present tense to express what will take place in the future.

The meaning is, that he who *shall* be so fortunate as to enter into the heavenly rest, will *then* cease from his own works, as God did from his, when his creative work was completed.

Verse 11. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

Q. Is the *labor* that we are here exhorted to perform, the same as the *works* referred to in verse 10?

A. Doubtless it is. To finally overcome, and gain the heavenly rest, this exhortation of the apostle must be heeded. The failure of the Israelites to enter the rest of Canaan is given as an *example* of unbelief; and indeed it is said, 1 Cor. x, 11, that "all these things

happened unto them for ensamples; and they are written for our admonition," &c. J. M. A.

Scripture Notes.

THISTLE AND CEDAR.

2 Kings xiv, 9. And Jehoash the king of Israel, sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trode down the thistle.

Thistle, cedar. The orientals still speak of their rulers under the similitude of different trees. Some men are always known by the name of certain trees. Thus a person who is tall, and stoops a little, is called the cocoa-nut tree, and he who has long legs and arms, the banyan, which spreads its arms, and lets fall its supporters to the ground. It is therefore not very improbable, that Jehoash was known by the name of the cedar, and Amaziah by that of the thistle.—*Roberts.*

HEZEKIAH PUNISHED FOR SHOWING HIS TREASURES.

Chap. xx, 15. And he said, What have they seen in thy house? And Hezekiah answered, All the things that are in my house have they seen; there is nothing among my treasures that I have not showed them.

The king of Babylon, knowing that Hezekiah had refused submission to the Assyrians, seems to have proposed to enter into a confederacy with him against that potent nation, and Hezekiah hearkened unto them, and, in order to convince the ambassadors that he was a desirable ally, he showed them all his treasures, and armor, and preparations for war, of every kind, from pride and ostentation. He seems likewise to have missed the opportunity of instructing the Chaldeans concerning the perfections &c., of Jehovah, who had wrought the miracles which had excited their attention. Though Hezekiah's sickness preceded Sennacherib's invasion and overthrow, it is probable this embassy arrived after that event; when Hezekiah's exhausted treasuries had been abundantly replenished by the spoil of the Assyrians.—*Scott.*

TOPHET.

Chap. xxxii, 10. And he doled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

Jerome says, Tophet was a fine, pleasant place, well watered with fountains, and adorned with gardens. The valley of the son of Hinnom, or Gehenna, was in one part; here it appears the sacred rites of Molech were performed; and to this all the filth of the city was carried, and perpetual fires were kept up, in order to consume it. Hence it has been considered a *type of hell*; and in this sense it is used in the New Testament.—*Dr. A. Clarke.*

HORSES GIVEN TO THE SUN.

Chap. xxxiii, 11. And he took away the horses that the king of Judah had given to the sun, at the entering in of the house of the Lord, by the chambers of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

The worshipers of the sun represented that luminary by a man seated in a chariot drawn by swift and furious horses, and therefore they dedicated to him horses and chariots.—*Scott.*

The Hindoos believe that the sun is drawn in his course by seven horses, and the deity sits in his one-wheeled chariot.—*Roberts.* The Greeks believed the sun was drawn by four horses, named Pyrois, Eous, Aethon, and Phlegon.—*Lempriere.*

THE LORD'S HOUSE AND KINGDOM.

1 Chron. xxii, 14. But I will settle him in mine house and in my kingdom for ever; and his throne shall be established forevermore.

In the parallel passage, the Lord says to David, *thine house, thy kingdom*; here, [16, 17.] *mine house, &c.* The Lord was Israel's king; and David and Solomon were his vicegerents, as well as types of the Messiah, in whose church and kingdom all these promises and predictions have their grand fulfillment; which shows that this principally belonged to the Messiah, of whom David was but a figure.—*Patriek.*

DAVID'S PREPARATION FOR THE TEMPLE.

Chap. xxii, 14. Now, behold, in my trouble I have prepared for the house of the Lord, a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto.

The gold and silver here mentioned, if computed by the ordinary weight of the talent, would amount to *eight or nine hundred millions sterling*; and this enormous quantity would have more than sufficed to erect an edifice, as large as the temple itself, apart from its courts, of

solid gold and silver. Compared therefore with the size of the temple, and with the gains of Solomon, when the precious metals became common at Jerusalem, (1 Kings ix, 14, 28.) it is generally concluded, either that some mistake has taken place in the numeral letters, or that a talent of inferior weight and value is meant. David had collected this wealth for the temple in his trouble, or in his poverty. He had set out in life very poor; he had passed through a constant succession of trials and troubles, not only before he came to the kingdom, but during his whole reign; and all his prosperity was the result of the Lord's singular kindness, in making him a gainer by all the attempts of his numerous enemies. He seems also to speak of his preparation as a small matter, whether compared with the greatness of the Lord to whom it was dedicated, or with his own obligations to him.—*Scott.*

DANGER OF RICHES.

AN ADDRESS TO THE METHODISTS BY JOHN WESLEY.

O YE Methodists, hear the word of the Lord! I have a message from God to all men; but to *you* above all. For above forty years I have been a servant to you and to your fathers. And I have not been as a reed shaken by the wind; I have not varied in my testimony. I have testified to you the very same thing from the first day even until now. But "who hath believed our report?" I fear, not many rich; I fear there is need to apply to some of *you* those terrible words of the Apostle, "Go to now, ye rich men! weep and howl for the miseries which shall come upon you. Your gold and silver is cankered, and the rust of them shall witness against you, and shall eat your flesh, as it were fire." Certainly it will, unless ye both save all you can, and give all you can. But who of you hath considered this, since you first heard the Will of the Lord concerning it? Who is now determined to consider and practice it? By the grace of God, begin to-day!

O ye lovers of money, hear the word of the Lord! Suppose ye that money, though multiplied as the sand of the sea, can give happiness? Then you are "given up to a strong delusion, to believe a lie;" a palpable lie, confuted daily by a thousand experiments. Open your eyes! look all around you! are the richest men the happiest? Have those the largest share of content, who have the largest possessions? Is not the very reverse true? Is it not a common observation, that the richest of men are, in general, the most discontented, the most miserable? Had not the far greater part of them more content when they had less money? Look into your own breasts. If you are increased in goods, are you proportionately increased in happiness? You have more substance; but have you more content? You know that in seeking happiness from riches, you are only striving to drink out of empty cups. And let them be painted and gilded ever so finely, they are empty still.

O ye that *desire to be rich*, hear ye the word of the Lord! Why should ye be stricken any more? Will not even experience teach you wisdom? Will ye leap into a pit with your eyes open? Why should you any more *fall into temptation*? It cannot be, but temptation will beset you, as long as you are in the body. But though it should beset you on every side, why will you *enter into it*? There is no necessity for this; it is your own voluntary act and deed. Why should you any more plunge yourselves *into a snare*, into the trap Satan has laid for you, that is ready to break your bones in pieces; to crush your soul to death? After fair warning, why should you sink any more into *foolish and hurtful desires*? Desires as inconsistent with reason, as they are with religion itself. Desires that have done you more hurt already, than all the treasures upon earth can countervail.

Have they not hurt you already, have they not wounded you in the tenderest part, by slackening, if not utterly destroying, your "hunger and thirst after righteousness?" Have you now the same longing that you had once, for the whole image of God? Have you the same vehement desire as you formerly had, of "going on unto perfection?" Have they not hurt you

by weakening your *faith*? Have you now faith's "abiding impression, realizing things to come?" Do you endure, in all temptations, from pleasure or pain, "seeing him that is invisible?" Have you every day, and every hour, an uninterrupted sense of his presence? Have they not hurt you with regard to your *hope*? Have you now a hope full of immortality? Are you still big with earnest expectation of all the great and precious promises? Do you now "taste the powers of the world to come?" Do you "sit in heavenly places with Christ Jesus?"

Have they not so hurt you, as to stab your religion to the heart? Have they not cooled (if not quenched) your *love of God*? This is easily determined. Have you the same delight in God which you once had? can you now say,

"I nothing want beneath, above,
Happy, happy, in thy love!"

I fear not. And if your love of God is in any wise decayed, so is also your love of your neighbor. You are then hurt in the very life and spirit of your religion! If you lose love, you lose all.

Are you not hurt with regard to your *humility*? If you are increased in goods, it cannot well be otherwise. Many will think you a better, because you are a richer man; and how can you help thinking so yourself? Especially, considering the commendations which some will give you in simplicity, and many with a design to serve themselves of you.

If you are hurt in your humility, it will appear by this token: you are not so teachable as you were, not so advisable; you are not so easy to be convinced; not so easy to be persuaded; you have a much better opinion of your own judgment, and are more attached to your own will. Formerly one might guide you with a thread: now one cannot turn you with a cart-rop. You were glad to be admonished or reproved; but that time is past. And you now account a man your enemy because he tells you the truth. Oh, let each of you calmly consider this, and see if it be not your own picture!

Are you not equally hurt, with regard to your *meekness*? You had once learned an excellent lesson of him that was meek as well as lowly in heart. When you were reviled, you reviled not again. You did not return railing for railing, but contrariwise, blessing. Your love was *not provoked*, but enabled you on all occasions to overcome evil with good. Is this your case now? I am afraid not. I fear, you cannot "bear all things." Alas, it may rather be said, you can bear nothing: no injury, nor even affront. How quickly are you ruffled! How readily does that occur, "What! to use me so! What insolence is this! How did he dare do it? I am not now what I was once. Let him know, I am now able to defend myself." You mean to revenge yourself. And it is much, if you are not willing, as well as able; if you do not take your fellow servant by the throat.

And are you not hurt in your *patience* too? Does your love now "endure all things?" Do you still, "in patience possess your soul," as when you first believed? Oh, what a change is here! You have again learned to be frequently out of humor. You are often fretful: you feel, nay, and give way to peevishness. You find abundance of things go so cross, that you cannot tell how to bear them.

But to return. Are not you, who have been successful in your endeavors to increase in substance, insensibly sunk into softness of mind, if not of body too? You no longer rejoice to "endure hardship, as good soldiers of Jesus Christ!" You no longer "rush into the kingdom of heaven, and take it as by storm." You do not cheerfully and gladly "deny yourselves, and take up your cross daily." You cannot deny yourself the poor pleasure of a little sleep, or of a soft bed, in order to hear the word that is able to save your souls! Indeed, you "cannot go out so early in the morning; besides it is dark: nay, cold, perhaps rainy too. Cold, darkness, rain: all these together, I can never think of it." You did not say so when you were a poor man. You then regarded none of these things. It is the change of circumstances which has occasioned this melancholy change in your body and mind; you are but the shadow of what you were! What have riches done for you?

In time past, how mindful were you of that word, "Thou shalt not hate thy brother in thy heart; thou shalt in any wise reprove thy brother, and not suffer sin upon him!" You *did* reprove, directly or indirectly, all those that sinned in your sight. And happy consequences quickly followed. How good was a word spoken in season! It was often as an arrow from the hand of a giant. But which of you now has that compassion for the ignorant, and for them that are out of the way? Gold has steeled your hearts. You have something else to do.

BRIEF HISTORY OF THE SANDWICH ISLANDS.

THE most of the following history was from the pen of one who resided at the Sandwich Islands for several years.

The language of the Sandwich Islanders is radically the same as that spoken throughout Polynesia, at the Society and Friendly Isles, and at New Zealand. I have in my possession works printed in the native tongue from separate groups which were obtained sixteen years ago (not six years ago as stated in a former No. of REVIEW), which attest this fact.

The government is a despotism. The rank of king and chiefs is hereditary. All rights of property and power are vested in the throne, and are at the disposal of the king whose will and word alone are law, although in important measures he generally takes the sentiments of the chiefs in council. Rank is hereditary in the females as in the males, in the three grades of the upper class.

Polygamy exists among the chiefs. Of the men, sometimes one has three wives (and half-sisters at that); and one woman sometimes has two husbands.

All chiefs have large landed estates under the king, and derive their support from yearly taxes upon them. Like the king, and governors of the different islands, they have every right,—even to that of life over the occupants of their plantations, and all other people of the common class.

Besides a profusion of melons, cocoanuts, bananas, sugar cane, &c., of which they are constantly eating, the chiefs have regular meals of baked dog or pig, and pickled or raw fish, and poe, four times a day,—once in the morning as soon as they arise, another at 10 or 11 o'clock A. M., a third about 4 P. M., and a fourth at 9 or 10 in the evening.

Their food was formerly served in wooden dishes, but now generally in china ware. It is placed on the ground before a group who, lounging on their mats in the attitude of the ancient Romans, partake of it with one hand, while they recline upon the other. Servants separate the meat with their hands, wiping them occasionally in their mouths or on their bare arms or legs, after which all eat from the same dishes, using their fingers instead of forks and spoons.

Whatever pets the ladies have, whether pigs or dogs (and most have one of either), share on the common dishes without disturbance, unless they should be so ill-bred as to put their forefeet as well as their noses into their food, when a gentle tap will remind them of better manners.

The houses of the chiefs are generally large, from 40 to 60 feet in length, 20 or 25 in breadth, and 18 or 20 in height at the peak—all in one apartment, without windows or opening for light or air, except a wide door.

Every chief has from 30 to 50 or more personal attendants. These have different offices. One is a pipe-lighter, another a spitoon-carrier, and others prepare and cook the food, &c.

All, from the bosom friend to the pipe-lighter, eat from the same dish with their master. This portion of the inhabitants spend their lives principally in eating and drinking, lounging, and sleeping, in the sports of the surf, in hearing the songs of the musicians, and in witnessing the performances of the dancers.

The common people of the Sandwich Islands are called *kameakas*. They are a wretched people, blind in heart, and abject in poverty. The greatest wealth they can boast consists of a mat on which to sleep, a few folds of kapa, or native cloth to cover them, one calabash for water, and another for poe, and a rude implement or two to cultivate the ground, and the instruments used in their simple manufactories.

Kalo, potatoes, and salt, with now and then a fish, constitute the general food, while all else they grow or take, and every result of their labor goes to meet the taxes levied by the king and his governors, and their chiefs.

The spontaneous productions here are more limited than in the Society and South Sea Isles. Kalo is the principal food. It belongs to a genus known in parts of America as the Indian or French turnip. The roots of the plant are kept covered with water for from 9 to

15 months, though they continue for two or more years improving in quality to the end of that time.

The kalo, after being cooked, is made into what is called poe. This laborious though simple process, made by beating and moulding, turn it into an adhesive mass like dough. It is then set aside into a calabash for fermentation. It is eaten by thrusting the forefinger of the right hand into the mass, and securing as much as will adhere to it, and passing it to the mouth with a hasty turn of the hand and finger. Next to kalo is the sweet potatoe.

The building of what houses they have, construction of canoes, making of fishing nets, &c., is assigned to men, while the manufacture of cloth and mats belong to the women. The cloth is of tedious manufacture. It is the interior bark of the paper mulberry, beaten with a square stick of hard wood.

Notwithstanding the variety of apparently-necessary employment both to women and men, few of either sex devote more than 4 or 5 hours out of the twenty-four to work.

They partake of the indolence of character incident to the inhabitants of tropical climates, and sleep and lounge away more than half their time.

The strongest inducement to labor, the right of property, is entirely unknown. Two thirds of the proceeds a native brings to market, unless by stealth, must be given to his chief, and often the whole is taken. Their birthright is slavery. Some of their houses or huts would make a miserable pigsty, and the inmates live like pigs, on a bed of dried grass filled with fleas and vermin. Many kanakas, in the Pacific Isles, pick these vermin from one another and eat them.

The cutaneous disease known by the name of itch, prevails much among the common people, and not much effort is made to rid themselves of it. Frequent and hideous marks of a scourge clearly proclaim the curse of a God of purity. It annually consigns hundreds of the people to the tomb. It converts thousands, while living, into walking sepulchres. The majority are more or less disfigured by eruptions and sores, and many are as unsightly as lepers.

While the lower class suffer their heads and clothes to harbor lice and unblushingly eat them, they are quite fastidious about eating in a dish where a fly has been drowned.

The baking is performed in the following manner: A hole is made in the ground a foot or two deep, and five or six in circumference, placing a layer of stone on the bottom upon which light wood is piled and a fire kindled. Other stones are laid upon the fire. The wood is burned, and the top stones taken off. Kalo, fish, pig, or dog, wrapped in leaves of banana, is laid on the bottom stones and covered with the other heated ones. A little water is poured on the pile and the whole buried with earth. Have seen the same process at New Zealand.

The inhabitants are cruel to the helpless and afflicted. The customary way to treat lunatics is to stone them to death. The helpless and dependent are cast away from the habitations of their relatives, to die unpitied. The most evident proof of a want of natural affection amongst these heathen is the crime of infanticide. In some districts where but little good mission influence has been exerted, two-thirds of the infants born, die by the hands of their own parents before attaining the first or second year of their age. This crime is sometimes provoked by the simple necessity of a half hour's additional labor per day for the support of the child until it can get its own living, and sometimes because its helplessness would interfere with the freedom or pleasure of the mother.

The climate is peculiar for the latitude, raining but a few times during the year. The land is watered by conducting streams, which rush from the mountains, by artificial courses.

The houses are generally not more than 8 or 10 feet long, 6 or 8 broad, and from 4 to 6 in height, having one small hole for a door, the only opening for light or air.

Many parts of the islands wear a forbidding and desolate aspect. In some parts the coasts are barren sand beaches, interrupted by heaps of black lava. They are, in fact, a vast heap of rocks in the mighty

ocean, with here and there a luxuriant valley thronged with inhabitants.

This was the character of the Sandwich Islands not many years ago. There is one lesson which we may learn from considering their character, that is, To avoid their indolence and excesses that we may not share in the inevitable woe which follows such vices as are practiced by them.

JAMES SAWYER.

OUR FRIENDS; WHO ARE THEY?

So selfish are we by nature, that we are unable to tell, without the help of God, who are our friends. Naturally we love praise, love to be told of our good deeds, to be called righteous; love to think thus of ourselves. And this is found running through our whole being, so that he who pampers to our fleshly desires is esteemed our truest and best friend. Are we sick, neighbors crowd to our bedside in kindness, but with misplaced kindness, to comfort and to minister. One brings a nicely-prepared custard or pie, another a cake, another a fowl, a fourth a bottle of wine of her own make, some a jelly, some a stew; while yet another thought not to bring anything, but earnestly unites his voice with the rest in urging to eat, or we shall starve. Now, though nature is staggering under her load, and is laboring hard to put off, and needs rest, quiet, and abstinence from food, yet how readily we incline to receive such advice as good, and the givers as our truest friends. Perchance one, and only one, lifts up the warning voice, and calls for truth and right; tremblingly, yet lovingly, demands a denial of the lusts, and a crucifying of the flesh. He is viewed as an enemy. This reminds us of Paul's question to the Galatians: "Am I therefore your enemy, because I tell you the truth?" Gal. iv, 16. This is after he has reproved them for turning again to the weak and beggarly elements, whereunto they desired again to be in bondage. "Art thou he that troubleth Israel?" was asked in this same spirit which yet esteemed the four hundred false prophets to be true friends, and stood ready to support them.

"And the king of Israel said unto Jehoshaphat, there is yet one man, Micaiah the son of Imlah, but I hate him; for he doth not prophesy good concerning me, but evil." 1 Kings xxii, 8. "And all the prophets prophesied so; saying according to the king's desire, and the messenger sent for Micaiah said: "Behold, now, the words of the prophets declare good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them, and speak that which is good," that is, say just as the king would like to do, whether it is true or not. Micaiah comes into the presence of the king, in the midst of his esteemed friends, and prophesied, but his words pleased not the king. Singular fellow, to dare to speak differently from others; but he spoke the truth. He was the king's true friend. "And the king of Israel said unto Jehoshaphat, Did not I tell thee that he would prophesy no good concerning me, but evil?"

Many look upon those who bear a straight testimony in regard to their faults, who tell them the truth, as enemies, when they are their true friends. They do not object to being told of some of their smaller faults, if the testimony is so mingled with praises of their good deeds as to be no longer sharper than any two-edged sword, but an emollient, soothing to the pride. But God does not so desire. "Help Lord: for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity, every one with his neighbor, with flattering lips, and with a double heart do they speak. The Lord will cut off all flattering lips, and the tongue that speaketh proud things." Ps. xii, 1-3.

H. C. MILLER.

AN ANCIENT COMMENT ON SAUL AND THE WITCH OF ENDOR.

HIPPOLYTUS, a Christian father and a bishop, who wrote about A. D. 220, among other things, has a few words of comment on the above-named subject. I think that he takes a correct position on it; at least it shows how those early fathers regarded the case of the Witch and Samuel: they believed it to be a deception of the Devil. Thus he says:

"The question is raised, whether Samuel arose by the hand of the sorceress or not. And if, indeed, we were to allow that he did rise, we should be propounding what is false. For how could a demon call back the soul, I say not of a righteous man merely, but of any one whatever, when it had gone, and was carrying one knew not where? But he [an objector] says, how then was the woman dismayed, and how did she see in an extraordinary way men ascending? For if her vision had not been of an extraordinary kind, she would not have said, *I see gods ascending out of the earth*. She invoked one, and how did there ascend many? What then? Shall we say that the souls of all who appeared ascended, and those, too, not invoked by the woman, or that what was seen was merely phantoms of them? Even this, however, will not suffice. How, he urges further, did Saul recognize what appeared, and do obeisance? Well Saul did not actually see, but only, on being told by the woman that the figure of one of those who ascended was the figure he desired, and taking it to be Samuel, he consulted it as such, and did it obeisance. And it could be no difficult matter for the demon to conjure up the form of Samuel, as it was known to him. How, then, says he, did he foretell the calamities that were to befall Saul and Jonathan at the same time? He did foretell, indeed, the end of the war, and how Saul would be overcome, drawing that as an inference from the wrath of God against him. Just as a physician, who has no exact knowledge of the science, might yet, seeing a patient past cure, tell of his death, though he made an error as to the hour, so, too, the demon, knowing the wrath of God by Saul's deeds, and by his very attempt to consult the sorceress, foretells his defeat and his death at the same time, though in error as to the day of his death."—*Antenicene Christian Library, Vol. vi, pp. 423, 424.*

Just so are the demons working now through mediums.
D. M. CANRIGHT.

MRS. JONES' "MISSION."

Mrs. Jones is a pattern of economy. She is as charitable, too, as she is saving. She often says, dear creature, that if it was not for the union of these two qualities in her, she would be unable to give as much as she wished, for "with six children, and an extravagant husband," as she pointedly remarks, "a woman must be very rich, or very thrifty, to have much to spare in benevolence."

It is for this reason that she is so fond of Sewing Societies. Others may give money, but she gives her time. Besides, these reunions afford a healthful relaxation from the onerous cares of a household. Indeed, she finds them so pleasant, and has so many arguments in their favor, that I am often tempted to wonder why Providence instituted the family relation at all. A grand world-wide Sewing Society, in which all the sex might have participated eternally, it appears to me would have been a far wiser arrangement, if my wife and her friends are right.

This winter she has been particularly enthusiastic in behalf of her favorite charity. Early in the season, she pronounced, after inspecting the breast-bone of a goose, that the weather would be unusually severe; and she set about, accordingly, arranging for extra meetings of the Sewing Society, so as to make up an unusual supply of clothing to give away. In the ardor of her zeal, after the first snow in December, she joined a second Sewing Society, besides devoting one afternoon a week to begging materials from our richer neighbors. In this way the tender-hearted creature has managed, all winter, to indulge in charity about a third of her time without spending a cent.

It is true that my own wardrobe has suffered a little in consequence. Last week, I could not find a pair of stockings in my drawer, which had not a hole in them. My overcoat has long had two of the principal buttons off, so that it is impossible for me to keep warm in it. I lately missed my silver change, all at once, and on investigation, found that my pocket was worn through. But these are trivial matters. Every body must suffer in some shape, or there is no merit in their charity; and so I flatter myself I thus share vicariously in my wife's benevolence.

The other day, on coming home at an earlier hour than usual, I found the servant, who had charge of the children, in quite a fright. Little Harry, a child still in petticoats, was ill, and with the croup. He had been getting rapidly worse, ever since dinner; and the poor woman had no experience of the disease. "Shure," said she, "I'd have run after the mistress

long ago, if I'd known where she was. But she's gone out, she says, in search of poor little children, that have no warm clothes the day."

I looked at my suffering boy. To my surprise I saw that his little arms were bare, for his apron was a thin summer one, with short sleeves. I turned sternly to his nurse, and accusing her of carelessness, told her I did not wonder Harry had the croup, if she allowed him to go dressed in that way, during such bitter weather. "Holy Mother," she said, lifting up her hands, "it's not the fault of meself; for them same are the warmest aprons he has, shure: the blessed child," she continued, kissing him, "he's been blue with the cold this two months."

"You don't mean to say," I cried, "that he has no better clothing?"

"Indade I do," she answered, vehemently, "and I'll take my oath to it. Nor the other children ayther, for that matter. The mistress hasn't the time, yer honor knows, to make aprons for them, seeing that she has a 'mission' as she says, for the distitute entirely."

I could not make up my mind, whether this was simplicity, or satire. But there was no time to speculate about it. The little sufferer was growing worse every moment. Fortunately, from having shared so long the care-taking of the children, I knew pretty well what to do; and so, while I despatched the other servant for the doctor, I and the nurse began to sponge Harry's chest and bathe his feet. Thank God! the child came around at last; his breathing grew more regular; and when the physician arrived, all danger was over.

Mrs. Jones returned about dusk, by which time the invalid had sunk into a peaceful sleep, and was smiling sweetly in his dreams. She was quite affected at first. But she soon rebuked herself for this weakness, saying that it was perhaps her very absence, since that absence was in a good cause, which had saved the child's life. For Mrs. Jones, being a bit of a theologian, says that there is retribution, as well for good as evil, in this world, even if not in the next.

Yet somehow, I am prejudiced enough to wish that she would stay more at home. But when I once expressed a desire to this effect, she said I wanted to make "a law for her conscience," and to degrade her into a mere household drudge. "Woman" she added, "has a higher mission."

Perhaps she has. I own that I don't know much about such abstruse questions. Only, if some Sewing Society would take pity on my poor children, I would receive it as a favor; for I know no place where a few warm garments are wanted worse.

HOW A BOSTON D. D. GAVE UP TOBACCO.

The devotee of tobacco who trifles with the habit, is a slave laughing in his chains. The man who pours scorn on the Anti-Tobacco Reform, shows a pitiable ignorance of what is indispensable to elevate and save our race.

In my abject slavery I was not given to smoke. An English gentleman once offered Orestes Bronson his snuff-box. "No, no!" said the Catholic priest, "I don't serve the Devil in that shape; I *chaw*." I came under the same category with Orestes, and belonged to that portion of the animal creation that "chew the cud." I rolled the sin as a sweet morsel under my tongue twenty years and more. It gave me, as a city pastor, intolerable annoyance; and was, I may say in truth, a blighting curse upon my ministry. My sorrows and tribulations in this quarter were many and severe, and it may not be amiss to state a few as examples.

In my parochial duties, I would sometimes be walking up Washington street, and see a deacon of my church, with whom I must come in close quarters; and, in so doing, expose my abominable habit. Indignant, chagrined, I would spitefully eject my quid, resolve never to resume its use, do my best to cleanse my mouth and protect my breath, and cordially greet my deacon. The evening would pass, the night would pass, with but little trouble. The morning, however, would come with unearthly and insatiable cravings; and it seemed as though I would "give my kingdom"

for a bit of pig-tail or cavendish! I would take my study, feverish and half-delirious, and drive for a sermon or a lecture. But it was all in vain; all thought was spell-bound. I would walk the diagonal of my room, rub my throbbing temples; and at last, in utter despair, rap upon the banister, and cry, "John! John! Get me some tobacco!"

The tobacco would come, and I would eat it as greedily as an ox eats green clover. My delirium tremens would pass away, my mind become calm and clear, and I would drive on my sermon respecting self-denial, or consecration to God, or battling the "world, the flesh, and the Devil," in Jehu style! Oh! I now hate tobacco! It makes hypocrites of ministers; it made one of me.

A short time would pass on, and a similar flare-up would occur. I would see before me in my walks, some sister of my church, who would expect a few kind words from her pastor, in an interview rather unavoidable. But the thought would occur: Oh! she will see my mouth! She will detect a habit which she loathes, and which I try to despise. I would cast out the abomination; I would resolve never to use another particle—never; and, with the apparent innocence of a child, greet the sister with usual salutations as her pastor and friend.

I repeat it, I abhor tobacco! It makes hypocrites of ministers; it made me a hypocrite.

These are specimens of my battles with this most popular poison on the globe. At length, however, I fought the last battle with this Apollyon. It was in this wise. I called on a dying man, a member of my church. The good brother, on the verge of the grave, made many confessions, and among the rest he said: "Tobacco has been an idol with me. It has brought me to this death-bed, and I shall die a happier man if I leave my testimony against it; and I wish my testimony to be written." I wrote from his dictation. We raised him from his pillow; and, the last time he ever used his pen, he affixed his name to a humble confession that he had sinned against God in ruining his health and cutting short his life by the use of tobacco.

This was a trying moment. My reflections were painful. I was in agony. A dying brother giving his testimony against a sin of which I, his pastor, am guilty! I resolved then as I never resolved before. I called God to witness that I renounced tobacco, totally and forever; and, God be thanked, I can now say in truth, I renounce it totally and forever.

The next morning I took my study. The conflict was terrible. Hell seemed to be let loose upon my soul. Delirium tremens was getting the complete mastery. I saw, or thought I saw, Satan enter my study, and present to my choice, "Cavendish," "Ladies' Twist," "Honey Dew," and all the infernal paraphernalia of a fashionable tobacco saloon. I heard, or thought I heard him say: "Come, Doctor, why do you spurn me? Try me again. You can think, you can write, if you try me again. At this point God gave me unwonted courage and resolution. I remembered Luther's successful conflict when he hurled his inkstand at the Devil; and I cried aloud: "You black, slimy, nauseous fiend, *begone—begone!*" And the tobacco demon left my study, and left me forever—an epoch in my ministry.

Reader, if you never used tobacco, but sit in judgment upon my statement, and count it visionary, allow me to tell you that you are as ignorant as a Hottentot of the whole matter.

On the other hand, if you are a victim of the "weed," and call us extravagant, we ask you to make the experiment—give it up as a *FINALTY*, once and forever. Otherwise, good friend, please hold your peace. —*Rev. G. Trask, in Independent.*

THE MOST UNHAPPY.—Cosroes, king of Persia, in conversation with two philosophers and his vizir, asked, "What situation of man is most to be deplored?" One of the philosophers maintained that it was old age accompanied with extreme poverty; the other, that it was to have the body oppressed by infirmities, the mind worn out, and the heart broken by a heavy series of misfortunes. "I know a condition more to be pitied," said the vizir, "and it is that of him who has passed through life without doing good; and who, unexpectedly surprised by death, is sent to appear before the tribunal of the Sovereign Judge."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 4, 1868.

URIAH SMITH, EDITOR.

HOW DOES IT HAPPEN?

Those who have not been satisfied with the great adjustment of the prophetic periods in 1844, but have seemed to consider them since that time a proper subject for incessant tinkering, have of late years set forth Shimeall and Thurman as the grand oracles whose light upon this question the Advent people should follow, and to whose utterance they should make their profoundest bow of assent. Under these circumstances it may be of interest to the reader to learn something of the relation these men have sustained in times past to the Advent movement. In the *Advent Herald* of April 17, 1844, under the heading of "Another 'Prophet,'" we find the following notice of Mr. Shimeall:

"By a notice in the *Mail* of Thursday, April 4, of 'A new reading of the Prophecies,' by 'the Rev. Mr. Shimeall,' which we are told are read in one of the pulpits in our city, on fast day, with this remark by the officiating clergyman—'That is just right,'—it appears that Mr. S. has predicted that the 'final subversion' of the Millerites 'will take place between the spring and fall equinoxes of A. D. 1844.'

"It also appears by this notice that Mr. S. 'has published a sermon,' the text of which is taken from Dan. ii, 14, 'Also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.' The design of this sermon, it appears, is to show that 'the rise, progress, and failure of these prognosticators (not only Mr. Miller, but all other modern expositors, from Prof. Stuart, and Bush, and Bishop Hopkins, down to Mother Ann Lee, Matthias and Joe Smith,) are predicted by Daniel and the Revelator.'

"So it seems that the 'Rev. Mr. Shimeall' has placed himself fairly among the 'prognosticators,' in reference to 'Millerism.' Others have predicted that we should 'burn our Bibles,' 'turn infidels,' 'put off the time,' &c., after 1843, but we believe all these have failed; and now we have a prediction that their final subversion is to occur as early as 'the fall equinox of 1844.' Really, we begin to think 'the public' will take it for granted that this 'Millerism' which has been 'dying' and 'dead' so long and so often, is to *live forever!* (so we think at any rate) or they will look upon the 'predictions' of Mr. S. to be like those of Mad. Adolphe, 'predictions of the past' as well as the 'present and the future.'

"It is, however, remarkable that a man who claims to be so well acquainted with the prophecies as Mr. S. should apply a portion of Daniel to this age of the world, for the sake of 'beating' the Millerites, which all the old, as well as the new writers on Daniel, have applied to events which took place more than one hundred years before Christ.

"It is also remarkable that he should charge the Millerites with having 'declared the covenant' (with Abraham) 'abrogated, and robbed God's people of their inheritance.'

"The Millerites declare no such thing, they have committed no such robbery. Mr. S. may need to be a little cautious, or he will find himself among the 'false teachers' of the last times. We say to him, and all others in his line, 'Do thyself no harm!'"

Mr. Thurman, we learn, also sustained a similar relation to the Advent cause. If we have been correctly informed, he was, at the time of the first message, an atheist, and took up an examination of the prophecies for the express purpose of overthrowing "Millerism."

Now we have no objection to persons receiving the truth, even though they are led to it by first trying to oppose it. But this is not the case with these men. Though their work may have resulted differently from what they first intended, yet the result was equally pertinent to their original design, namely, to accomplish the overthrow of "Millerism." For if their calculations and conclusions are correct, what was then understood by "Millerism" was a fallacy of the wildest kind. How then does it happen that some of the very leaders in the original Advent movement are now following in the wake of these men, and receiving their positions which effectually undo the work in which said persons were formerly engaged? If the Spirit of God was in the Advent movement from the commencement (and who that has any spiritual discernment can doubt it?), then, certainly, God was not guiding, in-

structing, and enlightening, these men, while they were elaborating their theories in opposition to it. This is good presumptive evidence that the conclusions to which they arrived, though, no doubt, highly satisfactory to themselves, are not in accordance with the mind of the Spirit of God. For would God at one time lead his people in a certain direction, and accomplish a certain work, and meanwhile be raising up men with hearts filled with hatred against that work to mark out another path, and finally become the leaders of his people therein. This, to say the least, does not look like his work.

HELP THEM TO HELP THEMSELVES.

EVERY Christian, however poor in the things needful to the present life, will feel best, prosper in the Christian life best, and be surest of Heaven, to do all they can to help themselves. But there are those who are so situated that it is almost impossible for them to observe the Sabbath and obtain a livelihood. These persons need help. And, in most cases, nearly all the help they need is to a chance to help themselves.

Two cases of this kind came under my observation the past week. One of them is a brother who is now with us from Maine.

This brother and his wife embraced the Sabbath about four years since, under the labors of Elders Loughborough and Cornell with the tent in Brunswick. His business had been lumbering, which commanded good wages. But keeping the Sabbath threw him out of this kind of employment, and not being able to get steady work anywhere, his family expenses soon consumed the few hundreds he had accumulated. Want stared him full in the face. Rich men would offer him large wages if he would "work on Saturday." But this he could not do.

A few weeks since he decided to come to Michigan. But after selling all his household goods they could spare, and paying some pressing debts, found that he had not money enough to take his family to this State. He informed his brother-in-law, who is in my employ, of his condition, and found work at haying to earn the amount needed to get to Michigan. When I learned the facts I immediately sent him \$30. This reached him sixth-day, P. M., and the next fifth-day he and family were at my house in Greenville. But before the money reached him, he was offered \$3.50 per day, if he would work Saturday. That was a trying hour. He decided to accept the offer; but his faithful wife plead in tears with him on sixth-day morning not to break the next Sabbath, and he decided that he would not. That afternoon relief came. Beyond a little immediate assistance, all this family needs is a chance to help themselves. Here the brother finds enough to do in the employ of Sabbath-keepers. His wife is thankful for the humblest home, where her husband can get work, and they bring up their little family to keep the commandments of God.

There may be others, similarly situated, who should be assisted. They should make their wants known to brethren near them. It seems cruel that such should suffer, and perhaps some of them apostatize from the truth, for want of a little help, while many of our brethren are actually burdened with their abundance.

The other case, which I would briefly notice, is a sister, a widow with five children. Her husband died, leaving forty acres, some thirty miles north of Greenville, embarrassed. She has nobly struggled with her double burden until all debts are removed, and she has well provided for her family. But in the struggle she has lost her health. Sickness in her family recently brought debts upon her, and she decided to teach school. She walked in feebleness fifteen miles to secure her school, and pass examination as a teacher. She then returned the same distance on foot, which brought on sickness which continued two months, when she was obliged to abandon the school. That effort seemed to be nearly the last finishing stroke to her feeble health. She was obliged to scatter her dear children among unbelievers, and came to Greenville to attend to business matters, and remain a few weeks. She should have made her case known to me. She asked board with Sabbath-keepers, but was told that it was not convenient. She went to a hotel,

engaged with the landlady to work for her. In discouragement she gave up the Sabbath. She had been within two miles of us in the most fiery furnace for three weeks before we knew it. When we learned some of the facts in the case one day last week, in a few moments Mrs. W. and self were at the hotel hearing her sad story, which she related with deep emotion. This good woman does not ask money, but she needs help to help herself as far as she is able. Her children shall be gathered, and she comfortably situated with them by her side. We first met this woman at Monterey, two years since. She and I were visiting there at that time.

And there are others similarly situated. Brethren and sisters, look them up. But should they come to you, for Christ's sake, and your souls' sake, do not treat them like strangers.

Here is a neglected branch of the work. Every elder and deacon in all our churches is called upon by the officers of the Seventh-day Adventist Benevolent Association to act a part in searching up the cases of the needy. If you cannot relieve them it is your duty to apply for help in their behalf to the officers of this Association. You can address Elder James White, Greenville, Montcalm Co., S. H. King, Orleans, Ionia Co., M. S. Burnham, Allegan, Allegan Co., or Uriah Smith, Battle Creek, all of Michigan.

We may expect many unworthy applicants. There are those who can help themselves, yet lack industry and economy, and are in want. Such would still want to do ever so much for them. We must not be deceived by, or in relation to, any. But we must not let worthy persons, like those I have referred to, suffer for want of care, and a little help. Brethren who would delight to help the needy, can send their donations for the Benevolent Association to Elder James White, Greenville, Montcalm Co., Mich.

JAMES WHITE.

TO THE SCATTERED SABBATH-KEEPERS IN NEW HAMPSHIRE AND MASSACHUSETTS.

DEAR BRETHREN AND SISTERS: By the appointment of the Conference, and I trust also by the will of God, my lot has fallen to labor in these two States this year—look after the interests of the cause, strengthen the things which remain, build up the churches, and add new ones to the faith. This I feel both ready and anxious to do, so far as in me lies. The few weeks that I have spent here, I have employed in trying to learn the condition and wants of the cause. With one fact I have every where been painfully impressed, viz., the scattered condition of the Sabbath-keepers. I know of over 150 Sabbath-keepers in these two States, and yet not more than half of these are where they can conveniently attend meeting on the Sabbath. One lives in this village, two or three in that, and three or four in the other, &c. Some live so far off that they have not been to meetings for months and years. The small church of Peterborough is scattered over eight different townships! In this state of things it is almost impossible for our labors to amount to much. It takes most of our time and strength to run from house to house. If we get a few together, it is discouraging to think that in a few hours they will be scattered, not to meet again for months.

But this is not the worst of it. Very few of these scattered ones are living out the truth as they should. They have but little of the spirit and life of this message. They are not living out the health and dress reforms as they ought. Indeed they do not think that they are necessary, or that they can live them out. They are constantly associated with the world, and see and hear but little about these reforms, and hence think but little of them. Those who do adopt them generally have many difficulties to encounter in living them out, as they have no one to help them, or to encourage them.

But another lamentable result of thus living away from all others of like faith is, that the children are growing up and going away from home without being converted. These all give up the Sabbath as soon as they go for themselves. The few who do keep the Sabbath marry unbelievers, and are soon lost to the cause. Again, these scattered ones do not see and feel the wants of the cause, and their duty to help in

it. Thus the burden of the work comes on those who are more together.

These are facts known to all. Is it the will of God that these things should be so? I can not think that it is. Sabbath-keepers have felt at full liberty to move right off from 10 to 40 miles away from any church, and take their children where they are almost sure to be lost. They think that they can do a little better pecuniarily, and so all other considerations are sacrificed to this. The result is terrible. Probably there are cases when duty may call a Sabbath-keeper to move away from all church privileges, but it can not be so with all the cases that I have in my mind.

Now what shall be done? I propose that these scattered ones make a move, and move together. With some sisters who have unbelieving husbands, and children who have unbelieving parents, this would be impossible. A few others might be excepted; but there are many who might make this move with little or no pecuniary sacrifice. Try it; make an effort; ask God to direct you and open the way. You do not know what you can do till you try. Many of you, where you are, are a dead loss to the cause. You neither help any one, nor can any one help you. Come, brethren and sisters, we are at work in a good cause, and we want your help, and we want the privilege of helping you. I can not take the responsibility to say just when, where, and how, you should move; but seek God for wisdom, and hold yourselves ready to go where it looks light.

I will offer a few suggestions; then if you want any further information come and see, or write to me. We need some place in New England where we can have a general meeting or Convocation at least once a year. We need a strong church somewhere that could bear the burden and enjoy the privilege. As to location I know of no better place in all New England than South Lancaster, Mass. It is about 35 miles from Boston, to which the cars run often each day. Hence it is easy of access from Maine and the eastern parts of Massachusetts and New Hampshire. The cars also run directly to Nashua, Manchester, and Concord, N. H., and thence into Vermont. They also run directly to Worcester, 15 miles south, and thence to Providence, R. I., and to Springfield, Mass., &c. Indeed I do not see how there could well be a more convenient place for a good meeting than this.

South Lancaster is a small, quiet, country village, one and a half miles from Clinton, a smart, business, and rapidly-growing city. Lancaster Center, a small village, is only one mile. Other villages are situated near by in every direction. Men and women and children of almost any trade or calling could find business here quite readily. Carpenters, shoemakers, blacksmiths, dressmakers, &c., &c., would probably do well here. It is the best of land for farming and gardening. Here would be an excellent chance for a good gardener. It is one of the most beautiful and healthful villages that I have seen in New England. The streets are very wide and clean, and shaded with large, beautiful trees. We have the very best of soft, spring water. We get first quality Graham flour made to order in the village.

Land and property, of course, are quite high. I understand that there are houses for sale in the village for \$1000. Farms can be had quite reasonable. \$1000 would buy a farm within 2 or 3 miles, which would support a small family, with industry. A man would do well here to keep a few cows, and sell the milk. We feel anxious for some one to come for our own benefit.

There are now five families of us in the village. We have meetings every Sabbath. We shall soon have a convenient hall, owned by Bro. Rice, fitted up for our meetings. We intend to give a course of lectures here some time, none ever having been given.

Now we invite our scattered brethren and sisters to come and see us, and settle here if they think best. We are only a few here at present, but we love the whole message in all its parts, we love the cause, and are trying to live for it, and for God, and we love each other. This church numbers only 21 members in all; none are rich, most of them are poor, several of them

are young girls, yet their s. v. is \$360 per year, with a share in all the other benevolent objects. We expect that the Lord will accept our humble offerings and grant us his blessing.

We invite our friends who are passing through Boston for the West or East to call on us. At Boston take the cars at the Fitchburg depot to Groton Junction, thence to South Lancaster. From the west, through Worcester, Mass., or Concord, N. H., take the Nashua and Worcester railroad.

There are other places that offer good chances for Sabbath-keepers. Amherst is 8 miles from Manchester, N. H. It is a good farming country, with plenty of fruit and berries. Here farms are cheap. A man with limited means would do well to go there. There is a company of about 15 there who are in harmony with all the message, and are trying to live it out. There is a prospect of others embracing the truth there. They are anxious to have others move there. For particulars address A. W. Smith, Manchester, N. H., or F. W. Mace, Amherst, N. H.

I do pray that God will stir us all up to see the importance of this work, and help us to get where we can be of use in the cause.

If any further information is wanted, address me at South Lancaster, Mass. D. M. CANRIGHT.

July 21, 1868.

REPORT OF MEETINGS IN WISCONSIN.

SINCE my last report from Cassville, we have had our first Quarterly Meeting with the Seventh-day Adventist church known as the Waterloo church, in Grant Co., Wis. It was truly a good meeting. Five were baptized, and sixteen received into the church, and at 4 p. m., we met to partake of the ordinances, and fifty brethren and sisters engaged in washing feet. With most all it was the first time in their lives that they had seen this ordinance attended to by any professed people of God. But, thanks be to God, there are people, even here in this country, that are willing to follow the Lamb whithersoever he goeth.

I have also held four meetings in a grove ten miles east of this; but there has been so much prejudice sowed in the minds of the people by some ministers and others, that our congregations were small. Yet there was some interest, and we trust some good done.

To-morrow I start north to meet Bro. R. F. Andrews at Dell Prairie, to attend a meeting there. From there, I expect to go Trempealeau Co., to the neighborhood where Bro. J. B. Ingalls lives, and see what the Lord may have for me to do there. I hope to have the prayers of the faithful, that the Lord may give me wisdom to do the work well, and at last receive the faithful servant's reward.

I. SANBORN.

Cassville, July 20, 1868.

A WARNING TO PARENTS.

A SHORT time ago I was conversing with a young woman who told me in substance as follows:

She had for some time felt convicted of her duty to become a Christian. But she delayed a long time to take up the cross. At last she prayed one day in secret, and there obtained a blessing with strength to resolve to take up her cross. It was impressed on her mind that she should pray that evening at family prayers. This she resolved to do, and thus to openly take up the cross. Evening came, cares pressed hard, the parents were tired, and finally one after another retired, and prayers were omitted. This threw her into doubt and darkness. She ceased her efforts to become a Christian, and is now indulging in doubts and darkness, fast tending to infidelity.

If this precious soul, for whom Christ died, is lost, will not these parents have an account to render for the influence which their lack of devotion had upon her? I fear they will, and so will others. The "cares of this world" choke the spiritual life of many nominal Christians, so that they will never bring any fruit to perfection. There was a chance for the parents to bear fruit; but no, the cares of this world pressed too hard; no fruit was borne. Parents, beware!

D. M. CANRIGHT.

"The Atonement."

THE work, with the above title, lately issued from the REVIEW Office, has been received and carefully read, and I would recommend it to all who would have a full, clear, and satisfactory view of the subject. It shows the reasonableness of the plan of redemption; and how God can be just, and justify the believer; how the law is honored and not abrogated; and by making a clear distinction between the vicarious death of Christ for all, and the atonement that is afterward made for those that believe and come to God by him, clears up the difficulties that arise in all systems that do not recognize this distinction. In short, it fully justifies the law, and shows its perpetuity, shows in the clearest and most unanswerable manner, the meaning of life and death in the Scriptures, and shows the absurdity of those false theories in men's minds, which have made it impossible for them to have any theory of the atonement free from real objections, as long as they hold these unscriptural theories, and fully justifies, in candid minds, the righteousness of future retribution, and of the second death.

I would recommend all to procure the book, and not only read, but study it, till the great principles set forth in it, and which distinguish it above all previous works on the subject, by the light shining forth from the open temple in Heaven, and the concluding work of our great High Priest, of cleansing the sanctuary, or blotting out the sins of believers, are stored in the memory, and ready for use.

The sanctuary, and the work of atonement being performed there in these last days, is the great center and radiating point of present truth.

R. F. COTTRELL.

PRAYER.

PRAYER is the life of the Christian. Oh, what a blessed privilege is prayer! What innumerable blessings it brings down from above! By prayer we have intercourse with God, through Christ our intercessor; and shall we neglect this glorious privilege? Oh! could we catch one glimpse of his divine majesty, how earnestly would we pray. How would this world sink into utter insignificance, and the things that now interest us so much would pass unnoticed. Oh! that we might all realize the importance of prayer. The effectual, fervent prayer of a righteous man availeth much. Our prayers should be constant and persevering. "Continuing instant in prayer." "Pray without ceasing; in everything give thanks;" and we must ask in Jesus' name. He cannot turn away the face of his Anointed, who ever lives to intercede for us. "Ask, and receive, that your joy may be full." Oh! what an incentive to prayer. Our dear Saviour continued all night in prayer. Let us learn of him.

There are many precious promises to those that pray. "The eyes of the Lord are upon the righteous, and his ear is ever open to their cry. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." "Seek and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Oh! who would neglect to pray? Oh! that we might all realize the value of prayer. Elijah prayed, and fire descended from heaven and consumed the sacrifice he was offering, and the astonished multitude cried out, "The Lord he is the God, the Lord he is the God." In answer to Hezekiah's prayer, the Lord sent his angel and destroyed 185,000 of the host of his enemies. Peter was liberated in answer to prayer.

What great encouragement for prayer, and how wonderful the love of God that gives us such encouragement. Remember, Satan is very busy trying to hinder us from praying, but let us be instant in prayer, and let not the cares of this world prevent us. Let not a host of temptations keep us from praying, for God will hear prayer, and in a little while our prayer shall be changed to joyful praise, in that better land where there shall be fullness of joy and pleasure forevermore.

L. E. MILLNE.

AN OLD HYMN.

A FEW more days of pain and woe,
A few more suffering scenes below,
And then to Jesus we shall go,
Where everlasting pleasures flow,
And then we'll give him glory.

That awful trumpet soon will sound,
And shake the vast creation round,
And call the nations underground,
And all the saints shall then be crowned,
And give to Jesus glory.

Ten thousand thunders then will roll,
And round the globe from pole to pole.
How dreadful to the guilty soul,
But nothing shall the saints control,
They'll give to Jesus glory.

Come, parents, children, bond and free,
Come, will you go to Heaven with me,
That glorious land of rest to see,
And shout with me eternally,
And give to Jesus glory?

Then shall we weep and part no more
When we have met on Canaan's shore;
For Zion's warfare now is o'er;
Such shouts were never heard before,
And there we'll give him glory.

There tears shall all be wiped away,
And Christians never go astray,
When we are freed from cumbrous clay,
We'll praise the Lord in endless day,
And give to Jesus glory.

On Zion's brilliant mount we'll stand,
And view that holy, heavenly land;
With palms of victory in our hand,
We'll shout with Heaven's triumphant band,
And give to Jesus glory.

There all the saints shall join in one,
And sing with Moses round the throne:
Their troubles are forever gone,
They'll shine with God's eternal Son,
And there we'll give him glory.

The rose and lily there shall stand,
In holy bloom at God's right hand.
Oh! how I long for Canaan's land,
And there to join the shouting band,
And give to Jesus glory.

Conference Department.

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

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

From Sr. Lawton.

BRO. SMITH: Writing for the REVIEW I believe to be a duty, as well as a privilege, for all who can engage in this work. Bro. Waggoner says, articles in a devotional spirit, the true spirit of present truth, are always received with pleasure, and I can add, are always read with pleasure by myself, and I presume by hundreds of others. When I get the REVIEW I look it through first; if I cast my eye on a piece that breathes forth the spirit of devotion and consecration, I select this to read first. Our object in writing (or should be at least), is to do good, to make the paper interesting by relating rich experiences, stirring up each other's pure minds by way of remembrance, speaking often to each other, and so much the more as we see the day approaching. We must be wholly consecrated to God, to have our minds fruitful, our hearts devotional, to be partakers of the divine nature, to be imbued with the Spirit of Christ, that our thoughts may come fresh from the fountain head, that we may do each other good.

Brethren and sisters, Do we realize that probationary time is fast closing? Every moment should be more precious than gold, and improved to the best advantage. We should put forth special efforts for those in the church and out. Sr. White saw that many professing the truth would be lost. Our holy living, and earnest efforts may save some. God help us to let our light shine out, and make us wise to win souls to

Christ, to roll upon us a burden for souls, to realize our responsibility, and whatever our hands find to do, do with our might, that it may be said of us, "Well done, good and faithful servant, enter thou into the joy of thy Lord." C. LAWTON.

Adams Center, N. Y.

From Bro. Davis.

DEAR READERS OF THE REVIEW: I have been deeply afflicted in the loss of my only son. He was a promising child, and I had consecrated him to the Lord, and taught him to lisp the name of Jesus; but yesterday I laid him in the tomb, and I feel to mourn. But I mourn especially on account of my own sins. Dear friends, if any one has a word of consolation for a penitent, I need it now, for my heart is wounded and bleeding before God. I hate my iniquities; they are grievous in my sight. Will those that know me forgive me for the past? And I do request the prayers of all, for I wish to be more devoted to the holy cause of truth, and my motto is, "Although He slay me, yet will I trust in him." G. W. DAVIS.

Gratiot Co., Mich., July 20, 1868.

From Sr. Osgood.

DEAR BRETHREN AND SISTERS: Some of you may have wondered why I have been so long silent in our Conference department. I have been waiting, hoping to have a better report to bring—at least one that would be more encouraging. For nearly two years Satan has kept mind and body in a measure fettered with disease and debility. I can hardly think that Jesus is pleased to have it so, but believe he is ready to make me free, if I was only prepared to use my liberty aright.

During the last year, especially, these fetters have seemed peculiarly burdensome, and at times Jesus has listened to my prayer and severed some of the links. For this I feel grateful; but I long to be able to engage successfully in life's duties—to share with my brethren and sisters in bearing its burdens and responsibilities. I believed, when leaving the Health Institute, that I should gain in health and strength much faster than I have. I have tried to exercise faith, and "act towards being a well woman." But faith has not made me such.

During this time Jesus has not left me comfortless. No, no. Often have I heard his loving voice, saying, "Come to me, weary child, and find rest." I felt so weary, and so anxious to learn why the coveted blessing was withheld, that I would go, and for a while sit quietly at his feet to learn my lesson. I would ask Jesus to show me where I was wrong, and how to get right. Portions of my life were mapped out and spread before me; then portions of his which corresponded as to situation, or surroundings. With the eyesalve I was enabled to see how very unlike they were. My lines were crooked, blotted, and blurred, while his were true, distinct, and beautiful. I love to look at his, but the sight of mine fills me with shame and sorrow. I wanted to straighten the lines, and have the blots erased. I felt his hand guiding mine, and knew that angels stood ready to help me. Believing that my Teacher was pleased with my efforts, I worked earnestly for a time. When one defect seemed remedied he would direct my attention to another. As long as I would sit still he kept patiently teaching and encouraging. But I have not learned to make that my permanent seat. When I am rejoicing at my prayers, Satan comes along with something for me to do, and frequently succeeds, by flattery, or by suddenly surprising me, in leading me away. When I have done his thankless task I begin to think, and turning round find Jesus looking sorrowfully at me. Then I begin to realize what I have lost, and how I must have grieved my loving Teacher. With repentings, and shame, and bitter tears, I ask if I may come back, and, oh! what wondrous love, and long forbearance! he always says, "Come."

I do not feel as though the past year had been wholly lost time, for I have had opportunities for examining my past life and present condition, and think I have seen my faults in a clearer light than ever before. I have made the Testimonies a constant and prayerful

study, and find very many of the reproofs given to different individuals are applicable to me, and am trying to profit by them, and by those given in the Bible, as though they were directed to me, personally. The blessing of the Lord attends these efforts. There has been a great lack of humility, a lack of readiness to suffer inconvenience for the sake of promoting the happiness and comfort of others. At times a lack of sympathy, of forbearance, and love. Oh! I have lacked in all the Christian graces. Satan made me believe that I had knowledge which might be used in several spheres to advantage, when as yet I know comparatively nothing as I ought to know. Have thought myself to be something, when I was nothing; and while vainly puffed up by my fleshly mind, have supposed I could engage in work which was far beyond my capacity. I am ashamed to think I suffered myself to be so long deceived by him. But I do feel thankful for what the Lord is showing me. I dare not hope that I am entirely free from these deceptions and their effects, but I am trying to free myself. I want help, yet dare not ask the Lord to give it by sending faithful, personal rebukes to me, through his servant, for the deceitful heart is so prone to rebel. Yet my earnest prayer is, that he would prepare me to receive, not only willingly, but thankfully, such tokens of his loving care, when he sees they might be a help to me, if received and heeded. Let me say to those who have known me, and have been grieved with these manifestations of pride and selfishness, I am *very sorry* on account of them. Think I am earnestly trying to learn lessons of humility and self-denial, from the meek and lowly One. The lesson may seem short to some, but I have so much to unlearn and undo before I can study with success, that I sometimes tremble lest I shall not get ready soon enough to secure my Teacher's help in the finishing-up part. Will those whom I have grieved or wronged in any way, forgive, and pray for me? I will try to be zealous in the work of repentance, and persevering in that of reformation. The Lord helping me I will not rest until, through heeding precious truth, it has proved a sanctifying, saving blessing. Yours affectionately.

M. M. OSGOOD.

Oneida Co., N. Y., July 19, 1868.

From Bro. McMillan.

DEAR BRETHREN AND SISTERS: Having but a very limited acquaintance with Sabbath-keepers, and feeling rather chilled in this semi-frigid zone, and being desirous to become acquainted with those who have had an experience in the way, on Monday, June 15, in company with Bro. Loudon, who has lately started in the narrow way, I took passage on a steamboat for Muscatine, Iowa, thence, by R. R., to Washington, Iowa, 50 miles. Here, and in this vicinity, we found very kind friends, although we had never seen each other in the flesh; we felt the force of the words, as we never had before,

"How blest the sacred tie that binds
In sweet communion kindred minds."

Here they are striving to live out the health reform, and here, as in the church at Marion, the sisters all wear the reform dress. Oh! what a contrast between this and the fashionable dress of the present time. But, says one, who knows which is most acceptable in the sight of God? Please read Isa. iii, 18, 23.

Ten miles southeast of Washington is the village of Brighton, where Brn. Cornell, Butler, and Kilgore had pitched the tent. On first-day, 21, we listened to Bro. Butler in the forenoon, while he clearly and forcibly showed the harmony of the Scriptures on the second personal appearing of Christ, and in the afternoon Bro. Cornell had much freedom in showing by the signs of the times that his coming was near. The congregation was large, and good attention was given; many seemed as though they were listening for eternity.

In the early part of his discourse, when Bro. Cornell was speaking of the vanities of the world that the professors of religion were adopting, some half a dozen of both sexes got up and left, and were soon out of hearing. It was evident from their gait and gear that they were a fair illustration.

Brighton is a village of about 7 or 8 hundred inhab-

ants, mostly composed of church-going people, as the number of spires would indicate.

We regretted much that previous arrangements prevented our visiting the brethren at Pilot Grove, having purposed to return *via* Mantorville, Minn., to attend the Conference on the 26th.

On Monday, 22, in company with Bro. D. Hare, we started North, *via* Iowa City, Cedar Rapids, and Marion, some 70 miles, by team. Here (Marion) we met with the church at their Tuesday evening prayer-meeting, which was a precious season, to me, at least. This little company has enjoyed, and is still enjoying, a rich experience in the truth. In the defection under Elders Snook and Brinkerhoff, when about half of their numbers went over to the enemy, those that remained firm must have enjoyed a privilege that those who have never been tried are strangers to; and now, when the opposition is divided on everything only on opposition, and their leaders are gone and going into Spiritualism, the faithful ones have been so far sanctified by the truth that they do not exult over their erring brethren, but are willing to forgive as they expect to be forgiven.

24th, took the cars for Dubuque. Had to wait there nearly a whole day for a boat which failed to connect with the train at Winona. As no train would leave for Mantorville till Sabbath noon, we kept on our course homeward, letting the more than expected pleasure of our short visit atone for our disappointment in not getting to the Conference.

We feel encouraged to press closer to the remnant people of God, to walk in the light as it springs up in our pathway, and to avoid all appearance of evil.

JOHN McMILLAN.

Prescott, Wis.

From Sr. Smith.

DEAR BRETHREN AND SISTERS: My heart is often made to rejoice by reading your cheering testimonies in the REVIEW. Living nearly five miles from Lapeer, and having care of my aged parents, whose health is very poor most of the time, I do not have the privilege of meeting with those of like precious faith very often. The REVIEW has been my teacher, with my Bible, and my preacher for nearly ten years. I should hardly know how to do without it. My daily prayer is, Lord bless the Publishing Association, and the writers for the REVIEW. I have often wished to write something to encourage some lone one, but felt that I was not worthy nor competent to write.

Dear brethren and sisters, pray for me, that I may meet with you on Mount Zion.

HARRIET M. SMITH.

From Sr. Phippeny.

BRO. SMITH: I would again show my love and respect for my brethren and sisters in Christ, by penning a few lines for the REVIEW. I think I can say that my love for present truth has not abated. But I regret that I have not lived nearer my God. I realize how very necessary it is to be always on our guard against the wiles of the Devil. It has been more forcibly brought to my mind too, by a late occurrence here. Our large and commodious house of worship was burned to the ground on the night of the 20th inst. All agree that it was the work of an incendiary. The fire bursting out of the roof, and no ladder being in the place, and water being very scarce, it was impossible to save the building. The citizens of Ithaca did all they could, by taking off some of the doors, and removing the stoves, and some of the pipe out of danger's reach. They also offered us their school-house to hold meetings in for the present.

How sad my heart is to have to write these things. It seems as if Satan tried with all his relentless hate and power, to destroy the church at Ithaca. Members are dropping off, in different ways, some have been expelled, others withdrawn, &c. But thank God, I believe there are a few here yet that the Lord has an especial care for, and that are trying to overcome.

I think the trials we are having will be for our good, at least these things speak loudly to us to be on our guard against all evil. I feel that I must have eternal life, and that it will be cheap enough at any

price. I only ask for sustaining and overcoming grace from on high, that I may go through to the kingdom. We had an encouraging meeting last Sabbath. The testimonies that were borne were earnest and solemn, each one seeming to realize the necessity of living nearer to God. Oh! that we may all live near to him, and finally be saved in his everlasting kingdom.

R. F. PHIPPENY.

Ithaca, July 22, 1868.

From Sr. Sturges.

DEAR BRETHREN AND SISTERS: It has not been a lack of interest or zeal in the Master's cause that has prevented my writing to you through the columns of the REVIEW these many weeks. My father's feeble health, together with the household duties which devolve upon me, taxes my physical strength to such a degree, that the time I would occupy in writing, I am obliged to devote to rest. The brethren and sisters who have been disappointed in expected letters from me, will accept this apology for my seeming neglect, and will, I trust, remember sister and me in your prayers. Through the good providence of God, we have been permitted to identify ourselves with the chosen people of God, and humbly trust there has been joy in Heaven as our names have been written in the Lamb's book of life. It may be of interest and encouragement to some of the dear brethren and sisters that I met at the Lancaster Monthly Meeting, to know how the Lord has wrought for me since my return to Fairfield. The enemy of my soul was not long in attacking me. I have passed through a severe conflict, and for two weeks I struggled in darkness and doubt, fearing constantly that the powers of evil would gain the victory. But the Lord did not leave me thus; no, he sent his good angels to my rescue, and I can say with the Psalmist, "I will be glad and rejoice in thy mercy; for thou hast considered my trouble; thou hast known my soul in adversities; and hast not shut me up into the hand of the enemy; thou hast set my feet in a large room." Ps. xxi, 7, 8. Oh! how good the Lord is to them that trust in him. My whole soul is in the work of overcoming. I have set my face as a flint toward Mount Zion, I cannot shrink or look behind, for does not everything tend to encourage us that this is the last, the final conflict? Oh! let there be deep heart-work among us, lest we be deceived and fail of gaining eternal life. I am more fully convinced than ever that time is short. We are nearing that time that shall try men's souls. Who shall be able to stand the great day of God's wrath? Are we ready to receive the latter rain, and having done all to stand? Are we perfect overcomers? Oh! if there is error, coldness, or indifference, creeping upon us, let us humble ourselves low before our God, and cry mightily for mercy; he will hear to-day, 2 Chron. xxiv, 27; to-morrow may be too late. Oh! let us, as God's remnant people, exhort one another, labor with and for the erring, to bring the honest into the way of all truth, so much the more as we see the day approaching.

"Let your lamps be trimmed and burning,
And your loins be girded round,
Waiting for our Lord's returning,
Longing for the welcome sound.

"Thus the Christian life adorning,
Never need we be afraid,
Should he come at night or morning,
Early dawn or evening shade."

Your sister striving for the kingdom.

EMMA E. STURGES.

Fairfield Co., Conn.

From Bro. Brant.

BRO. SMITH: As the opportunity is offered us in the Conference department of the REVIEW, I will say a few words to the dear ones of our Heavenly Father's family, scattered over the length and breadth of the land. Although a stranger to most of those of like precious faith, they all seem near and dear to me, and as I read their cheering testimonies from week to week, my heart is strengthened and made glad, and I take fresh courage to run the Christian race, resolved to stand the storm, and fight the good fight of faith, and lay hold on eternal life. I am looking forward with joyful anticipation to the time when I shall, if

faithful, meet all those dear ones face to face, whose names I so often see in the REVIEW. Meet them on Mount Zion, where the Lamb shall stand with his redeemed company.

Dear brethren and sisters, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord.

A. B. BRANT.

Faribault Co., Minn., July, 1868.

YOUNG MEN.

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John ii, 14.

THE CHARACTER OF CHRISTIAN YOUNG MEN.

1. They were strong,—the glory of young men is their strength. Prov. xx, 29.
2. The word of God abode in them, and this is always a source of strength.
3. They had overcome the Wicked One,—this was a manifest proof of their strength.

STRENGTH IS MANIFOLD.

1. Physical. 2. Intellectual. 3. Moral. 4. Spiritual.
- I. Young men need strength of all kinds.
 1. They are workers, with much to do. 2 Cor. vi, 1.
 2. They are sowers. Matt. xiii, 3; Ps. cxxv, 5.
 3. They are reapers. Matt. ix, 37, 38; John iv, 35, 38.
 4. Workers in the vineyard. Matt. xx, 1-7; xxi, 28.
 5. They are soldiers. 2 Tim. ii, 3; Eph. vi, 10-17.
 6. They are beginning their work. 1 Kings xx, 2.

THEY WILL THEREFORE HAVE

1. Toils to endure. 2 Tim. ii, 3, 10; iv, 5.
 2. Battles to fight. 1 Tim. i, 18.
 3. Foes to face. 1 Pet. v, 8; 1 Cor. xvi, 9; Phil. i, 28.
 4. Picket-duty and watching to perform. 2 Tim. iv, 4; 1 Cor. xvi, 13; 1 Pet. iv, 7.
 5. Crosses and burdens to bear. Matt. xvi, 24; Gal. vi, 2, 5.
 6. Lies and reproaches to live down. Matt. v, 11.
 7. Temptations to resist. Jas. i, 14; 1 Cor. 10, 13.
 8. Bad examples to overcome. Ex. xxiii, 2.
 9. Satan to vanquish. Eph. iv, 27; vi, 12.
- What can a weak man, a feeble man, a sickly man, do in such positions as these? Of all men in the world, young Christians need STRENGTH,—not puff, and bloat, and brag, but downright, quiet, reserved power; not only hammer strength for striking, but *anvil strength* to bear and never flinch.

II. How may young men be strong?

1. God gives strength. Ps. lxxxvi, 16; Isa. xi, 29.
2. We are born of the flesh with physical strength.
3. We must be born again to have spiritual strength. Rom. v, 6.
4. Hence, strength is as natural as life.
5. All strength may be improved or impaired.

STRENGTH MAY BE IMPAIRED AND RUINED

1. By idleness.
2. By gluttony.
3. By licentiousness. Prov. xxxi, 3.
4. By excessive effort. Eccl. vii, 16, 17.
5. By irregular and fitful courses of life.
6. By doing violence to our natures.

MORAL, MENTAL, AND SPIRITUAL STRENGTH ARE IMPAIRED BY

1. Falsehood. 2. Hypocrisy. 3. Covetousness. 4. Craft, low cunning, deceit. 5. Unfaithfulness to convictions, participating in sin, laughing at wickedness, following the multitude, etc.

STRENGTH IS GAINED AND RETAINED

1. By direct gift from God. Isa. xl, 29.
2. By the indwelling of his word. 1 Pet. ii, 2.
3. By exercise unto godliness. 1 Tim. iv, 7.
4. By patient endurance of trials. 1 Pet. v, 10.
5. By overcoming obstacles. Acts ix, 22.
6. By knowing our own weakness. 2 Cor. xii, 9.
7. By clinging wholly to Christ. 2 Tim. iv, 17; Eph. vi, 10.
8. By looking to things unseen. 2 Cor. iv, 16-18.
9. By being filled with the Holy Spirit. Eph. iii, 16; Col. i, 11.

III. Young men, if strong, can overcome

1. The Wicked One, whether in the guise of a lion or a serpent. Jas. iv, 7; 1 Pet. v, 8, 9.
2. The world's frowns or flatteries. 1 John iv, 4.
3. Self and sin. Prov. xvi, 32; 1 Cor. ix, 27.

Then they cannot be frightened, wheedled, flattered, or coaxed. They are strong; God is with them.

Let the young men, then, who are strong, give heed to the apostle's instruction: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—H. L. H., in *Christian*.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 4, 1868.

GOOD, TO-DAY.

THE position of Adventists in 1844, on some vital questions, is thus expressed in an article which appeared in their leading organ in that year:

"It is our opponents who have departed from the 'standard interpretations,' and 'long established opinions,' which 'have been supposed to be settled beyond a doubt.' They have given up their old opinions, and have departed from the faith. Our opponents have thus far failed to point out any essential error in our views. The doctrine of a terrene millennium has been exploded and scattered to the winds; the fabled restoration of the carnal Jews, has been shown to have no place in the word of God. The fourth beast has never been disproved to be the fourth kingdom; and the connection between the 8th and 9th of Daniel—the latter an explanation of the former—has never been invalidated. Sneers, and scoffs, and sarcasm, and ridicule, and falsehood, have been hurled upon us in thick profusion, but the word of God still standeth sure; our arguments have remained untouched."

That portion of the foregoing extract relating to the 8th and 9th of Daniel, we have put in italics, as it has a bearing on our relation to other bodies of Adventists. This was a fundamental principle in the original Advent faith. It was considered a "standard interpretation," an "established opinion," and "settled beyond a doubt." And it has never yet been invalidated. It is as good to-day as it was then. We still hold to it. Our opponents have "departed from" it. One of two positions had to be yielded on the passing of the time in 1844. It was necessary to give up (1.) the connection between Dan. viii and ix, or (2.) the idea that the earth was the sanctuary. On examination it was found that the earth could present no claim to being the sanctuary, while the connection between Dan. viii and ix, could not be invalidated. S. D. Adventists gave up the weak position, and retained the strong. Others gave up the strong, and retained the weak: with how much wisdom, the close student of prophecy finds no difficulty in determining, even now, and time will soon make apparent to all. Our opponents have thus far failed to show any truth in what we yielded, or any error in what we retained. Our arguments still remain untouched.

Life Incidents—An Important Work.

THE matter for this book having passed through our hands in the course of preparation for the press, we have given it a careful examination, and are thus enabled to speak of its merits. Its chief points of excellence are

1. An able and logical defense of the great Advent movement, as illustrated by the three messages of Rev. xiv, 6-12.
2. A vindication of the claims of "present truth," in all its particulars, logically and scripturally set forth, and
3. Interesting incidents of real life and Christian experience, interwoven with just enough of doctrinal argument to interest the casual reader, and perhaps lead to further investigation of the truth.

All who have a love for the work in which we are engaged, and confidence that it has been and still is of God, will be deeply interested in this book, and should have a copy. It should also be placed in the hands of all who will read it, not only to explain to them our positions, and thus be a source of satisfaction to us, but to interest all who may read it in the great truths which it advocates.

G. W. AMADON,
W. C. GAGE.

Not having been engaged in the same department of the Publishing Office, I cannot say that it has passed through my hands, nor that I have yet examined it all with care; but I have read a part of it with care, and seen more or less of the remainder, and can heartily endorse the above remarks by Brn. Gage and Amadon.

When Bro. White commenced this work, I was specially interested in it for the following reasons:

1. We have no work sufficiently full on the relation of the first and third messages.

2. Many of our brethren have embraced the Advent doctrine under the third message, and therefore they know but little of the relation of the past Advent movement to our present work, except what they have received in the lectures they heard when they embraced the truth, which was not much, nor were their minds prepared to appreciate it so as to retain it all. Every one of them needs this book.

3. Bro. White is not only qualified to do this work, but from his experience in the first message, and the peculiar relation he has sustained to the work of the third message, it must appear to all that he is the only one who is well qualified. I firmly believe that it is in the order of God's providence that he has undertaken the task, and am thankful that he has been able to accomplish it so successfully.

I believe this work will give a new impetus to the third angel's message, and entreat all, not only to buy the book, but to read and study it with care, and with a humble and teachable spirit, that you may be blessed of God in examining these important truths.

J. H. WAGGONER.

We heartily endorse the statements of Brn. Amadon, Gage, and Waggoner, in regard to this valuable book.

Those who read the first chapters, as published in the REVIEW, are doubtless of the same mind, and now anxiously waiting for the completion of the work.

We bespeak a large and ready sale for this book. Every Adventist should have one.

Let the orders come in. The book will be ready in a very short time.

J. M. ALDRICH,
E. S. WALKER.

SUNDAY AND CIVIL LAW.

DR. EDDY, in an article in *The Methodist* on the opposition of the Germans to Sunday laws, and the disposition of politicians to favor them for their votes, says:

"It is time that these miserable pilots shall understand there are breakers ahead. Christian men have been pushed to the wall, and now they turn. Between God's law and party fealty they will hesitate not one moment. We tell these men, tell them coolly, yet sternly, that Christian men WILL NOT submit to the destruction of the holy Sabbath."

Right there he has exposed the weakness of the Christian effort. If they could point to the place in "God's law," where we are commanded to keep the Sunday; if they could show by the Scriptures that Sunday is the "holy Sabbath," then might they make an appeal on the authority of God which would be effectual to restrain many who now disregard the day. But when German speakers at their festivals, as has been the case of late, openly challenge them to prove that the Sunday is a sacred day, or that it is obedience to God to do what he has never commanded, to attempt a reply is to further expose their weakness, and be again "pushed to the wall." The last resort is to civil authority, and to this they are appealing. Here the issue will soon be taken.

J. H. W.

METHODISM 100 YEARS AGO.

IN many places where Seventh-day Adventists now go to preach, they are branded as *infidels, fanatics, a new sect, &c.* The Methodists are generally about the most forward in bestowing these names upon us. But they seem to have forgotten their own recent origin, that these same names were once applied to themselves. I have before me a book printed in England just 100 years ago. In it I find the following passage:

"Where a contempt of Revelation having for some time spread amongst the people, we see them now become an easy prey to *fanaticism and superstition*; and the *Methodist* and the *Papish Priest* succeed, with great ease and silence, to the *libertine, and freethinker.*" *Bishop Warburton's Divine Legation*, Vol. 11, Book 3 Sec. 6, p. 295.

Here the Methodists are classed with fanaticism, superstition, popish priests, libertines and freethinkers. This was when they were a holy people. Are they called by these names now? No. The reason is obvious.

D. M. CANRIGHT.

An Explanation.

IT becomes necessary, sometimes, to take responsibilities in the Office of Publication which are not pleasant to bear. The postponement of the appointed Convocation Meeting in Wisconsin was an instance. Another was recently presented in an appointment for a large Campmeeting in Pleasantville, N. Y. This was the occasion of many unpleasant feelings with us, for we could not feel that the arrangements for the meeting were wise, or that the appointment was strictly in order without the sanction of the Committee. Such meetings are very important, and should be held under the best of circumstances. Ours is a peculiar work; it is not like that of other bodies, who get together to have a good time, feel well, and separate without any close, heart-searching work being accomplished. Feeling thus, we forwarded the proof to Bro. White, President of the General Conference. Fortunately Bro. Andrews was with Bro. White; he is on both the General Conference Committee and State Committee of New York. Our minds were much relieved to find that our action in withholding it was approved of.

We assure our brethren in New York that we have no disposition to get in the way of the work among them. We desire that they may be encouraged and spiritually advanced. We have done this for their good, as we trust it will prove, and think the Lord approves the step.

May the Lord help us all to walk in both the order and union of the work of present truth. J. H. W.

THE GOD OF SPIRITUALISM.

AN editorial in the *Banner of Light* says: "The fundamental idea of Spiritualism is God, the Infinite Spirit, the animating life of all souls, inspiring all with his imminent presence," &c. From their frequent mention of, and appeals to, God, we should be led to suppose that Spiritualists really believe in the existence of such a being; but again we often hear them ridiculing the Christian or Bible idea of God, and are at a loss to know what they do believe, if they have any belief on the subject.

Last year I attended some of the meetings of the Ohio State Convention of Spiritualists, where a prominent speaker made frequent mention of God. Knowing that he had been a Methodist preacher I presumed that he had retained that part of his former faith, till he explained as follows: "We do not believe in a personal God. When we speak of God we mean that combination of principles by which things exist in their present form." Whether this is an intelligent "combination of principles" or not, I suppose they would not undertake to say. But that makes no difference; as the homage of Spiritualism would be more fitly offered to a stock than to an intelligent, holy Being.

J. H. W.

THE TESTIMONIES.

NUMBERS 13, 14, and 15, have appeared in rapid succession, and each laden with weighty matter; each one interesting as possible, and each one is of the highest importance to us as individuals, and to the church. No one of these epistles may be directed to me personally, yet each has truth for me. I may not say, "that it is for such an one," but it is for me.

I have always revered these testimonies as from God; they bear the impress of the divine; no dark doubts have ever clouded my mind on this head; but have I heeded them? God forgive my remissness; this I am persuaded is the counsel of the True Witness. O, my God, help me to receive these testimonies in such a sense as thou wilt approve!

Let scoffers deride this work, it will go on; praise the Lord, it is going on. Brethren, do not neglect these writings. Let no one rebel; these are the words of love—plain, truthful, candid; how can any one reject them?

Truly, this is a favored people, yet how ungrateful to God; how little we appreciate these signal favors; shall not our hearts glow with love to God even now? Shall we not thank him for these testimonies? Yes, and we will, with his aid, live them out.

JOS. CLARKE.

REPORT FROM BRO. COTTRELL.

My labors in Randolph continued nine weeks. Eighteen embraced the Sabbath, and others still are convinced of the truth. I hope they will obey before their convictions wear off, before it shall be said, Let them alone. It will be a poor excuse, in the Judgment, for not obeying a plain commandment of God, that some of those who kept it, ate only two meals a day. No one requires you to follow this example. All are free to choose for themselves in regard to the health reform, except in the use of those things notoriously hurtful to both body and mind. These we expect all will feel called upon to abandon, and cleanse themselves from their pernicious influence and effects.

I spent one Sabbath with the two Sabbath-keepers near Eddyville, mentioned by Bro. Milk, in a communication in the REVIEW. They embraced the Sabbath from reading books which he scattered in that region. But as the weather was so excessively warm, and as the people were in the midst of haying, it was not thought best to try to commence a series of meetings in a new place; and needing rest myself, I thought it best to return and spend a few weeks at home, where I arrived after an absence of ten weeks.

R. F. COTTRELL.

Ridgeway, N. Y., July 24, 1868.

REPORT OF MEETINGS.

We met at Niles Settlement, July 4, according to appointment, and many of us could have said as did Peter upon the mount, "Lord, it is good for us to be here." That was the best Monthly Meeting I ever attended in Allegany County. Sinners trembled, backsliders came confessing their way back to God. The church was free. In our conference meeting, Sabbath morning, forty-five bore testimony in fifty-four minutes. It seemed that we could almost see the angels around us in the house. The place was solemn, and yet glorious. I spoke at eleven, and again in the afternoon. There was a growing interest in each meeting. We came together in the evening, and the Lord seemed to guide that we should have conference meeting. The Lord led that meeting by his Spirit. I tried several times to close but could not. The very heavens seemed to open upon us, and such a shower of the blessing of God as is rarely witnessed came rushing upon us. It was a foretaste of the latter rain.

Our conference meeting commenced at 9 A. M. on first-day and continued until 10 A. M. I then spoke from the words of God in Gen. vii, 1: "Come thou and all thy house into the ark." This was just the subject. The Lord gave great freedom in setting forth the truth. At the close of my remarks, while turning the leaves of my hymn book, a sister arose and gave such a testimony as the Lord directed by his Spirit, and one after another followed in quick succession, until each one had done what the Lord had for them to do.

This was a very singular meeting; especial messages were delivered to quite a number, and burdens rested upon the church for all but one individual present. This was a man by the name of Joel G. Sanders, who has burdened the church, and caused them much sorrow, until they were obliged to disfellowship him. He has since proved by his conduct that it was right to take just the course we did with him. He was reproved of the Lord, and pretended to accept the testimony, but in his heart he never did. Now the Lord has taken all burden from the church and laid it wholly upon himself, and he feels it. But in all probability his unsubdued will will prove his utter ruin. I will here say, he has a good companion, and good children. May God save them from the dreadful influence they are under.

The 11th and 12th, we met with the friends at Roulette, according to appointment. The blessing of God attended that meeting also. Our conference meeting was good, and nearly all took part in it. At 11, I gave a discourse on the subject of Faith. At 3, sister Lindsey spoke from the words, "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him," and in a clear manner showed that the threatenings of God were against the sinner,

but that God, in mercy, would at last give the meek eternal life.

First-day morning, after our conference meeting, which was good, I gave a discourse showing the harmony of the law and the gospel, and that there would have been no need of the gospel if men had not violated the law; that the gospel was to save men from sin, and sin was the transgression of the law; that the principles of the law of God were immutable; that they emanated from Jehovah himself, and to change them would destroy the constitution of Heaven, by which men were to be brought into Judgment, and hence the Judgment would be a failure, without the law as a rule.

Two Freewill Baptist ministers were present, one of whom was to preach at 11½. He endorsed what I had preached, heartily, and said he would make it stronger if he could. He said it was our duty to keep all the law, and then by the gospel we might be saved. He repeated time and again that "we must keep the commandments of God" if we would have salvation. He then left the meeting for me to close. I then took an expression by asking those to arise who would commence to keep all the commandments of God just as they were written, referring to the fact that it was just what the minister and myself had preached. A large portion of those present arose, but to the astonishment of those present the speaker did not arise. "Let us do as they say, not as they do."

Among those who arose was one Capt. Simpson from Middlesex Co., Ct., a very intelligent appearing man, who, being on a visit to Bro. L. Lyman's, happened to attend the meeting. By the way, he had had some light on the Sabbath question before. His wife was also present. May God give him strength to bear the cross.

We then repaired to the Allegany river, where seven were baptized and came forth, as we trust, to walk in newness of life. Not having time to repair to the house, I spoke a few minutes, on the bank of the river, to those who had witnessed the scene, on the probability of a final separation of families at the great and last day. Two were deeply convicted, and wept about two hours; sometimes they sobbed aloud. We had a season of prayer for them, and they found the Saviour. Then both bore testimony that Christ has power on earth to forgive sins.

Brethren in the ministry, go on in the work. All Heaven is interested in the salvation of men.

Yours in hope, N. FULLER.

Wellsville, N. Y., July 20, 1868.

CALLED ON TOO OFTEN.

It was a brisk, clear evening in the latter part of December, when Mr. A— returned from his counting-house to the comforts of a bright coal fire and warm arm-chair, in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. A—? To tell the truth, he had that afternoon, in his counting-room, received the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expenses—building and fitting up this house, carpets, curtains—no end to the new things to be bought. I do not see, really, how I am to give a penny more in charity. There are the bills for the boys and girls—they all say they must have twice as much now as before we came into this house—wonder if I did right in building it? And Mr. A— glanced uneasily up and down the ceiling, and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and sleepy; his head began to swim, and his eyes closed. He was asleep. In his sleep he thought he heard a tap at the door, and there

stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A— asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A— presented him with a paper.

"It is your last year's subscription to missions," said he; "you know all the wants of that cause that can be told you; I came to see if you had anything more to add to it."

This was said in the same low and quiet voice as before, but for some reason unaccountable to himself Mr. A— was more embarrassed by the plain, poor, unpretending man than he had been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuses which appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society, have you anything to add to it? You know how much it has been doing, and how much more it now desires to do if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. A— was very uneasy under this appeal; but there was something in the still, mild manner of the stranger that restrained him, but he answered that, though he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities. The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words, reminded him of its well-known claims, and again requested him to add something to his donation.

Mr. A— became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls these days. At first there were only three or four objects presented, and the sums required moderate; now the objects increase every day, and calls upon us for money; and all, after we have given once, want us to double, and treble, and quadruple our subscriptions. There is no end to the thing. We may as well stop in one place as another."

The stranger took back the paper, rose, and, fixing his eye on his companion, said, in a voice that thrilled to the soul:

"One year ago to-night you thought your daughter was dying; you could not rest for agony; upon whom did you call that night?"

The merchant started, and looked up; there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, intense, penetrating expression that subdued him. He drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat beside him.

The stranger drew yet nearer, and said in a still lower and more impressive tone:

"Do you remember fifteen years since, that time when you felt yourself so lost, so helpless; when you spent day and night in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant, with a sudden burst of remorseful feeling, "Oh! yes, that was he."

"And has he ever complained of being called on too often?" inquired the stranger in a voice of reproachful sweetness. "Say," added he, "are you willing to begin this night and ask no more of him, if he, from this night, will ask no more from you?"

"Oh, never, never, never!" throwing himself at his feet. But as he spake these words, the figure seemed to vanish, and he awoke, with his soul stirred within.

"Oh, God and Saviour! what have I been doing?" he exclaimed. "Take all, take everything! What is all I have to what thou hast done for me?"

"GOD KNOWS."

When heavy clouds o'ercast my sky,
When fierce and strong the storm-wind blows,
Out of the depths I look on high,
And say, "God knows."

He spreads the dark and threatening veil,
He shuts my sun away from sight,
He will not let my courage fail
In darkest night.

This is my strength when ills increase;
My shield against my stoutest foes;
Oh! sweet it is within His peace
To say, "God knows."

He, in the sharpest pangs I bear,
Remembers that I am but dust;
Therefore I say, beneath His care,
"God knows; I trust."

Even my tears by love divine
Are measured; every drop that flows
Is needful for this soul of mine;
Wherefore, "God knows."

The bitterest doubt, the deepest dread,
Are cradled here to calm repose;
For all my bliss is sealed and said
In this—"God knows."

—Boston Recorder.

"CONVERTED SCOUNDRELS."

THE late Prof. Shepherd of Bangor Theological Seminary used to say to his pupils, when they were about to leave the Institution, "Young men, preach the duties. Often recur to the tables of the law, and dwell upon, Thou shalt and thou shalt not, lest you fill the churches with converted scoundrels." This may seem strong language, but it is to the point, and specially appropriate to our times. Of course, it does not mean that the worst of men, bearing the worst of names, may not be truly converted, and justly admitted to membership of a church, but it signifies the imminent danger under a defective style of preaching and teaching, of introducing unregenerate and self-deceived souls into the "household of faith." It is a sharp thrust at that shallow sort of preaching which fails to proclaim, as well the law of God, as the grace of the Divine; as well the terrors of Sinai, as the hopes of Calvary.

It is a skillful blow at that superficial theory of conversion, which essays to reform men and save souls, chiefly upon aesthetic principles, or with little practical reliance upon the work of the Holy Spirit in the heart.

There is an intimate relation between right views of the law of God and thorough reformation—between God's truth and men's morality.

A plain "Thus saith the Lord," "thou shalt, and thou shalt not," comes with an authority to the conscience, which attaches to no other words falling from men's lips.

Genuine conversion without lively perception of the justice and verity of God's holy commandments, is not to be expected. The law is "our schoolmaster to bring us unto Christ." "I had not known sin but by the law," saith the apostle. "For I was alive without the law once, but when the commandment came, sin revived, and I died."

Has the prevalent style of preaching in these years past, partaken sufficiently of the apostolic quality of setting forth the Divine, "Thou shalt, and thou shalt not?"

Let the recent developments of immorality and crime in our land, some of which appear even among those who have stood high in religious positions, and in the very churches, move to serious reflection.

Have "converted scoundrels," in the sense of the Professor, been finding their way into Christian churches? Is there any culpable deficiency in ministers or people in setting forth the claims of the immutable law of God?—*Vermont Chronicle.*

TREADING UNDER FOOT THE SON OF GOD.—Disheartened by the extraordinary dangers and difficulties of their enterprise, a Roman army lost courage, and resolved on a retreat. The general reasoned with his soldiers. Expostulating with them, he appealed to their love of country, to their honor, and to their oaths. By all that could revive a fainting heart he sought to animate their courage and shake their resolution. Much they trusted, they admired, they loved him, but his appeals were all in vain. They were not to be moved; and carried away, as if by panic, they faced round to retreat. At this juncture they were forcing a mountain pass and had just cleared a gorge where the road between two

stupendous rocks on one side and the foaming river on the other, was but a foot-path—broad enough for the step of a single man. As a last resort he laid himself down there, saying, "If you will retreat, it is over this body you go, trampling me to death beneath your feet." No foot advanced. The flight was arrested. His soldiers could face the foe, but not mangle beneath their feet one who loved them, and had often led their ranks to victory—sharing like a common soldier all the hardships of the campaign, and ever foremost in the fight. The sight was one to inspire them with decision. Hesitating no longer to advance, they wheeled round to resume their march; deeming it better to meet sufferings, and endure even death itself, than trample under foot their devoted and patriotic leader. Their hearts recoiled from such an outrage. But for such as have named the name of Christ not to depart from iniquity, for such as have enlisted under his banner to go back to the world, for such as have renounced sin to return to its pleasures, involve a greater crime. A more touching spectacle bars our return. Jesus, as it were, lays himself down on our path; nor can any become backsliders, and return to the practice and pleasures of sin without trampling him under their feet. These, Paul's very words, call up a spectacle from which every lover of Christ should recoil with horror: "If he," says that apostle, "who despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?"—*Dr. Guthrie.*

Obituary Notices.

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

DIED, of dysentery, June 27, 1868, at the residence of her daughter, Mrs. Green, in Otsego, Allegan Co., Mich., Mrs. Mary Crofoot, formerly of Roosevelt, N. Y. Sister Crofoot had long been engaged in the service of the Lord. She was first connected with the Free Will Baptists, but for 24 years has been an ardent believer in the near personal coming of the Lord. She has been an observer of the Sabbath of the Lord for 15 years past. During her last sickness, which lasted about a week, she did not at all times have the use of her reasoning faculties, but for some months before her sickness she gave evidence of especial interest in regard to her eternal welfare, appearing like one doing up her last work. Funeral discourse by the writer, from Eccl. ix, 5. JAMES G. STERLING.

DIED, in South Lancaster, Mass., July 15, 1868, Bro. Lewis Priest, aged 81 years and 8 months. His disease was a cancer, commencing on his ear and working into his head. His sufferings, for the last few months of his life, much of the time, were intense; yet he bore it with Christian resignation. Many times his mind was so lifted above his sufferings, that with a joyful countenance, and uplifted hands, he would exclaim, "Oh! how light, how light," and other expressions similar.

Bro. Priest was converted in 1816, and joined the Methodists. In 1842, he came into the Advent faith, and was one that had an experience in living out his faith in '43 and '44. His standing crops, in the autumn of '44, until after the tenth day of the seventh month, testified that he believed what he professed. He had eight children; most of them were with him in the faith at that time. In 1851, he embraced the Sabbath and message, with a portion of his children. His wife had commenced observing it before. He has continued to observe the Sabbath ever since.

His death was the first to break the family circle, except a little one, who died many years ago. He leaves an affectionate wife to mourn her loss, with whom he had lived over half a century.

All of his children, and their companions (except the wife of one, who was detained at home on account of sickness), also his own brothers and sisters, were present at the funeral. The deep grief manifested as they took their last leave, spoke louder than words, that an affectionate husband, a kind brother, and a beloved father, had fallen asleep, not to awake until the trump of God awakes the righteous dead. No one saw him in his last hours but what would feel to exclaim, "Let me die the death of the righteous, and let my last end be like his."

An instructive and comforting discourse was delivered by Eld. D. M. Canright, from 1 Cor. xv, 21.

"Peaceful thy slumber! oh! sweet thy repose!
Safe from life's turmoils, its cares and its woes.
Short is the silent embrace of the tomb;
Hope, pointing upward, disperses its gloom.

"Soon will the King in his glory descend,
Triumph o'er death, and the grave's fetters rend;
Kindred and friends shall we meet as they rise,
Bright and immortal, ascending the skies."
S. N. HASKELL.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the *worthy* poor—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 50 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are

given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, *The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv.* The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Immortality through Christ Alone.

We call the special attention of the reader to the subjects of the nature of man, his condition in death, and the destiny of the wicked. More than ordinary importance attaches to these subjects, at the present time. We would confidently recommend to all a thorough reading of the work by H. H. Dobney entitled, *Future Punishment, as advertised in our book list.* The reader will find it a work exhaustive in its investigations, and remarkable for its candor, and the strength and clearness of its reasoning. Which? Mortal or Immortal? is a lower-priced and more-condensed work on the same subjects. While "The End of the Wicked," and the one, two and three-cent tracts may be found sufficient to awaken interest with those who would not commence with larger works.

Packages of Tracts.

For the convenience of those who may wish to purchase books for general circulation, we have put up assorted packages of tracts in two sizes, which we will send post-paid at 50c., and \$1.00, respectively.

The 50c package contains Sabbath Tracts Nos. 1, 2, and 3, End of Wicked, Mark of Beast, Sin of Witchcraft, Objections to Second Advent, answered, Death and Burial, Positive Institutions, Much in Little, Truth, Preach the Word, Law by Wesley, and Miscellany.

The \$1.00 package contains *The Three Messages, Which, Mortal or Immortal? Prophecy of Daniel, Saints Inheritance, Signs of Times, Seven Trumpets, Celestial R. R., Perpetuity of Spiritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.*

Those who order these packages, save their postage. We cannot too strongly urge upon all the circulation of our publications, books and papers. Many, now rejoicing in the truth, can attribute their first interest in these things to these silent preachers; while in some instances they have opened the way for the formation of well established and flourishing churches.

The Association will furnish tracts to ministers and others for *Gratuitous Distribution*, at the following cheap rates:

- 4-page tracts, at 25 cts. per hundred.
- 8-page tracts, at 50 cts. per hundred.
- 16-page tracts, at \$1.00 per hundred.
- 24-page tracts, at \$1.50 per hundred.
- 32-page tracts, at \$2.00 per hundred.

Our Book List.

—**LIFE INCIDENTS**, by Eld. James White, a work of 376 pages, filled with graphic sketches of interesting incidents, which have occurred in a life spent in advocating the doctrine of the Soon Coming of the Lord, and furnishing a panoramic view of the Advent Movement from its commencement to the present time. Price, \$1.00, weight, 12 oz.

—**THOUGHTS ON THE REVELATION**, a volume of 323 pages, containing the entire text of the book of Revelation, with *Thoughts Critical and Practical on the same.* A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.

—**THE HISTORY OF THE SABBATH**, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.

—**FUTURE PUNISHMENT**, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.

—**SPIRITUAL GIFTS, VOL. I**; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

—**SPIRITUAL GIFTS, VOL. II**; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

—**SPIRITUAL GIFTS, VOL. IV**; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—**SABBATH READINGS**; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

—**HOW TO LIVE**, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.

—**APPEAL TO THE YOUTH**: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.

—**THE BIBLE FROM HEAVEN**; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.

—**BOTH SIDES**: A series of articles from T. M. Preble, on the Sabbath and Law. *Reviewed.* 20c., 4 oz.

—**THE MINISTRATION OF ANGELS**, and the Origin, History and Destiny of Satan. This is a new and interesting work; being a clear and forcible argument, and showing all that the title imports. 20c., 4 oz.

—**SANCTIFICATION**, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.

—**THE THREE MESSAGES** of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.

—**THE HOPE OF THE GOSPEL**; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.

—**WHICH? MORTAL, OR IMMORTAL?** or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.

—**MODERN SPIRITUALISM**: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.

—**THE KINGDOM OF GOD**: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.

—**MIRACULOUS POWERS**. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.

—**APPEAL TO MOTHERS**, on the Great Cause of the physical, mental and moral, ruin of many of the Children of our time. 10c., 2 oz.

—**REVIEW OF SEYMOUR**. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered.* 10c., 3 oz.

—**THE PROPHECY OF DANIEL**. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.

—**THE SAINTS' INHERITANCE**, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.

—**SIGNS OF THE TIMES**, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.

—**THE LAW OF GOD**, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.

—**VINDICATION OF THE TRUE SABBATH**, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.

—**REVIEW OF SPRINGER**, on the Sabbath and Law. 10c., 3 oz.

—**BAPTISM**, Its Nature, Subjects, & Design. 10c., 3 oz.

—**THE COMMANDMENT to Restore and Build Jerusalem**. A conclusive argument that it is to be dated from the 7th year of Artaxerxes, B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.

—**THE SEVEN TRUMPETS**: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.

—**KEY TO THE CHART**. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.

—**THE SANCTUARY**, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.

—**THE CELESTIAL RAILROAD**, a most happy exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

—**THE SABBATH OF THE LORD**: A Discourse by J. M. Aldrich. 5c., 2 oz.

—**THE END OF THE WICKED**. 5c., 1 oz.

—**MATTHEW XXIV**: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.

—**MARK OF THE BEAST**, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.

—**THE SABBATIC INSTITUTION**, and Two Laws; showing when the Sabbath was Instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.

—**BIBLE STUDENT'S ASSISTANT**: A Compend of Scripture References on Important Subjects. 5c., 1 oz.

—**AN APPEAL** for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.

—**REVIEW OF FILLIO**, on the Sabbath Question. 5c., 1 oz.

—**MILTON** on the State of the Dead. 5c., 1 oz.

—**EXPERIENCE** of F. G. Brown on Second Advent. 5c., 1 oz.

—**SYSTEMATIC BENEVOLENCE**, An Address, &c. 5c., 1 oz.

—**THE SECOND ADVENT**: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

—**SAMUEL AND THE WITCH OF ENDOR**; an exposition of this remarkable portion of Scripture, showing the state of the dead, and the sin of witchcraft. 4c., 1 oz.

Tracts in Other Languages.

—**LIV OG DÖD**: "Life and Death," a work in Danish, on the Nature of Man, the Saints' Inheritance, and the Destiny of the Wicked. 280 pp., paper cover, 40c., weight 12 oz.

—**THE BIBLE STUDENT'S ASSISTANT**, in Danish. A work on the plan of the Assistant in English, containing scripture references on a variety of subjects, adapted to the Danish Bible. 5c., 1 oz.

—**FORTY QUESTIONS ON IMMORTALITY**, in Danish. 2c., 1 oz.

—**THE SABBATH**, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.

—**AN EXPOSITION** of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

—**THE SEVEN SEALS**: An Exposition of Rev. vi.

—**THE TWO LAWS**. The Distinction shown between them.

—**PERSONALITY OF GOD**. A popular error disproved.

—**THE LAW** of God, the Ten Commandments by John Wesley.

—**APPEAL** to Men of Reason on Immortality.

—**THOUGHTS** for the Candid on the Nature of Man.

—**STATE OF THE DEAD**, Brief Thoughts. Author unknown.

—**TIME LOST**; or Old and New Style Explained.

—**WHAT IS TRUTH?** A series of Questions and Answers relative to the subject of Immortality.

—**THE HEAVENLY MEETING**; a thrilling rhapsody on the joy of the saint as he first meets his Saviour and the heavenly host.

Two-Cent Tracts.

—**GEOLOGY AND THE BIBLE**; or a Pre-Adamic age of our world doubtful; showing that no true claims of Geology are against Bible facts.

—**SUNDAY-KEEPING**. The reasons for it examined and refuted.

—**THE SABBATH**: The time of its Institution.

—**THE SABBATH**: A stirring Argument by Elihu.

—**INFIDELITY** and Spiritualism, shown to be of like character.

—**WAR** and the Sealing, an Exposition of Rev. vii.

—**WHO CHANGED** the Sabbath? Roman Catholic Testimony.

—**PREACH THE WORD**: An Argument for the Sabbath.

—**DEATH AND BURIAL**; or, Scriptural Baptism.

—**TRUTH**.

—**POSITIVE INSTITUTIONS**; their Nature and Claims.

Three-Cent Tracts.

—**MUCH IN LITTLE**: A Collection of Choice Extracts on eternal misery.

—**THE RESURRECTION OF THE BODY**, popular objections to this scriptural doctrine briefly considered. This thorough little treatise removes in a masterly manner the difficulties supposed to lie in the way of the resurrection of the identical matter that goes into the grave.

—**THE LAW** of God, By H. H. DOBNEY, England.

—**JUDSON'S LETTER ON DRESS**: An appeal to the female members of the Christian churches of the United States.

—**SCRIPTURE REFERENCES**. Same as B. S. Assistant without cover.

—**MARK** of the Beast, and Seal of the Living God.

—**SPIRITUAL GIFTS**: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.

—**THE WICKED DEAD**: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

—**THE LAW OF GOD** on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.

—**THE PROPHECIES of Daniel and John**, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—**SMALL CHART**. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of—dollars in trust, to pay the same in—days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, August 4, 1868.

Definite Time.

THE *World's Crisis*, and the *Voice of the West*, have both advocated the definite year of 1868 for the coming of the Lord. They have of late very quietly and coolly ceased the advocacy of that time. How shall we account for this procedure? If the time is correct, why are they not advocating it with all their energy? And the more so as it is nearly closed, and the danger to the careless world imminent. This was not the case in 1844—the warning increased in power as the close of the time approached. Have they real confidence in their position? If it is not correct, having once committed themselves to it, why do they not come out frankly and acknowledge their error?

Meeting-house in Ithaca Burned.

WE find the following in the *Detroit Tribune* of July 25:

"The Advent Church in Ithaca was destroyed by fire on the 14th. The building was erected three years ago, and was at that time the only church edifice in the county. It cost \$1,700, and was insured for \$1,300. Steps will soon be taken to rebuild it."

The friends in Ithaca manifested a commendable spirit of enterprising interest in the cause, to build so fine a house in their new country. We are sure that all will sympathize with them in their loss, and hope they may be blessed in their efforts to rebuild it.

Apology and Information.

I do not fulfill my promise to examine certain texts this week for the following reasons:

1. The abundance of matter in before I could get mine ready, made it inconvenient.
2. The state of my health would not justify my adding this to my constant labor in other directions.
3. And principally, I have concluded to change the form of the argument, and prepare it for the sermon department. I state this for the information of our ministers, because our stock of sermons is exhausted, and the prospect is, that this department will soon have to be filled in some other manner. J. H. W.

LIFE INCIDENTS.

THIS book is nearly ready. It will contain 376 pages. The chapters which appeared in the REVIEW were written hastily, most of them without reference to a book. They give no just idea of the work. The reader can judge of its value after reading it.

Do you want your friends to know why you are a Seventh-day Adventist? Let them have this book to read. Do you wish them impressed with the great fact that God has been in the great Advent movement? Then let them have an opportunity of reading the book.

In this work I have connected experience with theory, showing that the position of Seventh-day Adventists is based upon the word of God, and is also sustained by the deepest and most valuable Christian experience.

I invite every reader of the REVIEW to obtain a copy. I ask my friends to assist me in putting this book into the hands of all who will read it. It is free to the poor. I expect that thousands of copies will be given to those who have not sufficient interest in the subject to purchase, or money to pay for the book. In either case they must have it, if they can be induced to read it.

Friends, will you help me to circulate this book? You who are able and willing to work without pay, come forward, and you shall have any of the following chances:

1. You can receive it by mail, postpaid, for \$1.12.
2. You can receive a quantity by express, to sell to those who are able to pay the same, for \$1.00.
3. You can have the book to give to your friends for 75 cts.
4. You can have all you wish to give to the Lord's poor, free of charge. The book fund will be charged 60 cts. for every copy so disposed of. You can then de-

duct from the amount, express or freight bills, and send me the balance no faster than the books are sold.

Those who send for a quantity should be sure to make their orders sufficiently large. The present edition is nearly 5000. Let these be distributed, and another edition printed.

Scattered brethren, who are not able to pay for the work, can have it sent them through the mail by sending 12 cts. postage.

Orders can be sent to the Review Office, or to my address, Greenville, Montcalm Co., Mich.

JAMES WHITE.

By letter received this morning, Sunday, Aug. 2, we learn that Bro. Loughborough and Bourdeau arrived safely in San Francisco, Cal., July 19, thus having accomplished the trip from New York City in a few hours less than 24 days. The entire party are in good health and spirits.

NOTICE.—For the accommodation of N. E. States, a general assortment of our books and publications can be found at Bro. L. Bean's, Bordoville, Vt. Also American, English, and family Bibles, from 30 cents to \$3.00.

THE excellent article in last week's REVIEW, on the use of the word life, in the New Testament, was from Dobney, on Future Punishment. The omission of the credit was an oversight.

BACK NUMBERS OF THE REFORMER.—We printed a large number of extra copies of the *Health Reformer* for July, to be used as specimen numbers. These we shall be happy to send to our friends everywhere. It is just the thing to induce others to subscribe. We hope our ministers, especially, will take hold of this matter at once, and do what they can in the way of getting new subscribers, and also in seeing that old patrons renew promptly. Read again the favorable terms in last week's REVIEW, by Bro. White, which are extended to the poor. Don't let this matter dally along, brethren, but let these specimen copies be used in increasing the list of the *Reformer*, which we modestly think is altogether the best, most practical, and cheapest health journal in the world.

NOTICE.—The clerks of churches, and ministers in the Michigan Conference, are reminded that their quarterly reports are now due. Please forward them at once, that they may be filed in due season, and the accounts of the Conference be properly kept.

W. C. GAGE, Sec. Mich. Conf.

Meetings in Prospect.

It will be pleasing to all to learn that Bro. White sends word that soon they will be able to make arrangements for meetings, and give appointments. The calls are urgent from every direction; and it will be impossible to meet them all immediately.

Brethren, pray that the Lord may direct, and then in patience submit to his direction. J. H. W.

"The Atonement."

THIS is the title of a new work just published by the Association; it is written by Bro. Waggoner.

The subject is one which we should fully and clearly understand and appreciate; but with our erroneous education on this theme, our former views formed with only a partial view of the subject, having heard from the ministers of different sects, various contradictory ideas advanced, it is not strange that much error exists in the public mind on this subject.

It is only justice to say that this new work is the very thing needed now; that we may understandingly approach our Creator for the blessings we daily need.

This tract should be immediately read by all; especially by us as a people. It is a practical work, and is replete with instruction and interest, and no one who has a spark of sanctified intellect, can fail to be charmed and improved by a perusal and study of its pages. It is deep and thorough in its reasoning, yet so divided and classified in arrangement that a child can, with care, understand it. Send for it immediately, if you have not got it already.

JOS. CLARKE.

Quarterly Meeting at Little Prairie.

THE Quarterly Meeting at Little Prairie, of July 4, was one of the best we have had for a long time. There was no minister present, and but a few from other places; but the Lord's spirit was with us, and his angels were sent to minister to our wants, to revive us in our spirits, and strengthen our faith and hope.

While attending to the ordinances instituted by our Lord in the 18th chapter of John, we realized his words as true: "If ye know these things, happy are ye if ye do them."

There were two received into church fellowship. After the forenoon meeting we repaired to the water, where the solemn ordinance of baptism was administered to one brother, by our elder, Bro. C. W. Olds.

The following resolution was passed at our business meeting:

Resolved, That we invite Bro. M. G. Kellogg, M. D., whenever he shall visit our State, to come and give us a course of lectures on health, &c.

WM. CARTHY.

—LORD STANLY, in the name of the English Government, has made the important announcement that England is ready to accept the American view of naturalization. Heretofore England, like all the European monarchies, has refused to recognize the citizenship of naturalized Americans, and maintained that one born within the limits of the realm remained subject to its laws forever. Hereafter England is willing to abandon, as Prussia and the South-German States have just done, in the treaties concluded with the United States, all claims upon Englishmen who have become American citizens.

Appointments.

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

THE next Quarterly Meeting of the Seventh-day Adventist church at Albany, Green Co., Wis., will be held August 15, 16. Is it convenient for Bro. T. M. Steward to meet with us? G. L. HOLIDAY.

Business Department.

Not Slothful in Business. Rom. xii, 11.

A Complete Catalogue of all our Publications, with Prices, &c., will be found on pages 110 and 111 of this Paper.

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. M Bounds 33-1, M Warner 33-7, D R Seeley 31-1, A Chayne 33-5, C French 33-5.

\$1.50 each. N N Anway 33-14, W McLenathan 33-1, A Bisbee 33-1, E S Flach 33-1, E Bullard 34-1, E Wheelock 34-1.

\$2.00 each. R J Foster 32-1, E H Higly 34-1, P Slater 34-4, D Ferrin 33-15, Mrs E Baker 34-9, M Ride 34-5, W Daniel 34-5.

\$3.00 each. Wm H Place 34-1, N C Walsworth 34-11, N W Emery 34-1, J A R Chase 32-1, H M Hadden 33-6, Mrs M Hale 35-1, Mary P Shaw 33-1, Charles Lea 33-14, W Hoag 33-1, T Smith 34-1, R Loveland 35-11, L Bolton 33-1.

Miscellaneous. H Bingham \$6.00 36-1, M P Martin 1.57 33-1, M J McCallum 3.50 34-1, A Smith 4.00 35-1, Mrs E Judd 1.25 33-5, Mrs M Far 75c 33-5.

For Review to the Poor.

H Bingham \$6.04, Mrs M Hale 2.50.

Books Sent by Mail.

P Alvord \$1.00, H Evans 50c, H Bingham 11.71, N Fuller 1.62, S O Winslow 1.00, H Hicks 30c, A Pierce 6.58, J F Colby 90c, Mrs M Hale 15c, H F Phelps 25c, C A Bates 2.00, O D Washburn 1.00, B S Lane 30c, Eld E D Daniels 75c, M P Martin 75c, Charles Lea 20c, P W Baker 50c, A Smith 1.27, Mrs E Baker 20c, S J Wakeling 20c, R Loveland 60c, Mrs J H Archer 15c, O W Austin 20c.

Cash Received on Account.

H F Phelps \$5.00, Eld D M Canright 2.10.

Michigan Conference Fund,

Church at Newton \$11.50, Hanover 11.00, Parkville 18.00, Bunker Hill 10.00.

Received on Book and Tract Fund.

H Bingham \$10.00, R C Straw 5.00.

Receipts for Benevolent Fund.

H Bingham \$10.00, R C Straw 5.00, J F Colby 2.00, M A Colby 50c, P Z Kinne 10.00, Adolphus Smith 3 7/8, E Adams 1.00, L Bolton 1.00.

For California Mission.

H Bingham \$5.00, R C Straw 5.00, Mrs Benj Wilkinson 5.00, Carrie A Nichols 5.00, E Kinne 2.00, P Z Kinne 10.00, Mrs P Z Kinne 5.00, Eli Adams 1.00.