

# ADVENT



# REVIEW

## And Sabbath Herald.

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

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

#### THE SUNBEAM.

Air.—"Enoch Arden."

A SUNBEAM drop'd down from the pearl gates of Heaven,  
In a cold, thankless bosom, one day;  
The frosts of inertia, and chilling moulds o'reeping,  
It brushed in its pity away.  
Its gates had been barred to each heart-cheering  
promise,  
Securing distrust and despair;  
But a chink was forgotten, the sunbeam crept through it,  
The beautiful sunbeam so fair.

Sad hearts growing grey in the bondage of sorrow,  
Are still sinking down 'neath life's pain;  
And vainly hope on, for a brighter to-morrow,  
To break the strong links of their chain;  
Go tell them the King in his glory is coming!  
There's rest in the beautiful goal!  
Then sunbeams from Heaven will light up thy  
darkness,  
And gem the rough waves of thy soul.

Up! linger no longer to grieve o'er thy treasures!  
Break, now, from earth's witching embrace!  
Bless the hand that would wrench off these earth-  
clogging fetters,  
That light feet may spring for the race.  
Up to-day! be in earnest! go work for thy neighbor!  
Enfranchise each blood-boughten power!  
Go! tell them that Heaven is full of sweet sunshine!  
And life, the reward of an hour!

VESTA N. CUDWORTH.

### 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.

(Concluded.)

9. *The time has been lost, so that we cannot now tell what the true seventh day is.* This is considered the stronghold, the last ditch, when all other arguments fail. Sabbath-breakers can take shelter in this argument and imagine themselves secure. They think they are now beyond reach of all positive proof. But these same men have no difficulty in finding the first day of the week. They can all tell readily enough when that comes, but when you come to search after the seventh day, lo, and behold, all is confusion and uncertainty! Is any body ever troubled to find the first day of the week before the Sabbath question is agitated in community? Not in the least. Ministers, deacons, church members, and all, have unanimously

agreed that Sunday was the first day of the week, and that they were keeping it in honor of Christ's resurrection on that day; but when they find that there is no Bible to sustain that position, and that they cannot meet the argument in favor of the seventh-day Sabbath, then, all at once, they learn that we can tell nothing about the days of the week. But is it not a fact that time has been lost so that we cannot now tell when the true seventh day does come? No; there is not a word of truth in it. I will risk my reputation that we can prove, so far as evidence can prove anything, that Saturday is the true seventh day from the creation of the world. I now invite your attention to the proof.

In the first chapter of Genesis we have the fact stated that God created all things in six days. In Gen. ii, 1-3, it says that God rested on the seventh day. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Here we have a definite starting point. The first seventh day from creation was God's Sabbath day. From this time on we find all nations reckoning time by periods of seven days each, or by weeks. Where did they get this from? Manifestly from the division of time into periods of seven days each, marked by each successive Sabbath. Thus we read of Noah while in the ark, Gen. viii, 10, 12: "And he stayed yet other seven days, and again he sent forth the dove out of the ark. And he stayed yet other seven days, and sent forth the dove," &c. In the time of Jacob, Laban said thus to him, Gen. xxix, 27, 28: "Fulfill her week, and I will give thee this also for the service which thou shalt serve with me yet other seven years. And Jacob did so, and fulfilled her week." From this it appears that they reckoned time by weeks and sevens of days.

But, says one, the Sabbath was lost during the sojourn of the children of Israel in Egypt, if it had not been before. Very well; for argument's sake, though I do not suppose that it was so, we will grant that at the time when God delivered his people out of Egypt all traces of the Sabbath had been entirely lost, so that no one could tell when the true seventh day did come. Soon after the Israelites crossed the Red Sea, God gave them bread from heaven in the following manner, as may be seen by Ex. xvi, 4, 5, 16-30, 35: "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. And it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered some more, and some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank; and Moses was wroth with them. And they gathered it every

morning, every man according to his eating; and when the sun waxed hot it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. 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? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came to the borders of the land of Canaan."

By the above, we see that three miracles were performed by God each week for the space of forty years. First, manna fell from heaven the first six days of the week. Second, on the seventh day there was none. Third, that which was gathered on the sixth day would keep till the seventh, while that which was gathered on the other days of the week would not keep over night. Now, from these facts, can we suppose that there was a child of ten years in all the hosts of Israel that could not tell without a doubt when the seventh day came? Here, then, the Sabbath day was so plainly pointed out that all could readily tell when it came. Soon after this, the ten commandments were given by God from mount Sinai, and in them the Israelites were strongly enjoined to keep the seventh-day Sabbath, which had thus been pointed out to them, and this is declared to be the day on which God himself had rested at the close of the creation week. Ex. xx, 8-11. From this time on, very strict regulations were given to the Israelites with regard to keeping the Sabbath. That they did not lose the Sabbath from that day till the coming of Christ, probably none will deny. They had prophets, inspired men, all the way along to remind them of their duty to keep the Sabbath; and it is often mentioned in a manner which shows that it was not lost. Thus in 2 Kings iv, 23, we read: "And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor Sabbath." This shows that the Sabbath was known and kept by them at that time, and that it was customary for them to go to the prophets upon the Sabbath day for instruction. This was 895 years before Christ.

But did they not lose the Sabbath during the Babylonish captivity? They did not, as we may learn from their promises to God immediately after their return. Neh. x, 31: "And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the

holy day." This shows that they had not lost the day at that time. This was 445 B. C. Many other testimonies might be quoted, but we wish to come directly to the New Testament.

When Christ came, he declared himself to be Lord of the Sabbath. He knew all things; hence, if the Jews had lost the true Sabbath day, he would have known it and would have corrected their error. But he did no such thing; he kept the same day that they kept, and acknowledged it to be the Sabbath day. The testimony in Luke xxiii, 54; xxiv, 1; seems to be very decisive on this point. "And that day was the preparation and the Sabbath drew on. And the women also, which came with them from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Here we have three days mentioned. First, the preparation day, which was the sixth day of the week; see Ex. xvi, 5; second, the Sabbath day, and third, the first day of the week; and these are so called by divine inspiration; hence, the days of the week were known and correctly kept by the Jews until the resurrection of Christ. It says that the women rested the Sabbath day according to the commandment. What day does the commandment enjoin? Answer, the seventh day, on which God had rested in the beginning. If they had ever kept any other day for the Sabbath, it would not have been the Sabbath according to the commandment. And as late as A. D. 96, when John was on the isle of Patmos, they still knew when the Lord's day came. Rev. i, 10. This closes the Bible record.

Now the next question to be determined is, Has the Sabbath been lost this side of Christ's time. I think that it has not, and will offer the following reasons why I think so.

(1.) History conclusively shows that the days of the week have been correctly kept by all nations. The Jews were, at that time, and have been ever since, a literary people. They have kept records and written histories from that day until this. The Greeks were a very literary people, and have produced numerous learned men, historians, philosophers, &c. They also have kept records and written histories from the days of Christ till the present time. The same is true of the Romans, the Persians, and to a great extent also of the Arabians, French, English, and numerous other nations who have existed contemporaneously. Soon after Christ, arose the Popes of Rome, who have had a continued succession until the present time. They have kept records of time and events very carefully. Now all these records and histories agree, with regard to the time, when notable events have occurred during the last 1800 years. For instance, we have the Council of Nice in the fourth century; the preaching of Peter the Hermit, and the Crusades in the tenth century, the Reformation in the sixteenth century, and the French Revolution in the eighteenth century. Now many nations were interested in these events, and have made a record of them, of the year, the month, the day of the month, and the day of the week on which many of these important events have occurred. If time had been lost the records of different nations would disagree. One nation would say that it was on such a day of the week; another that it was on some other day of the week, and the third, on another day of the week. But there is no such disagreement among the nations of the earth. The records and histories of all nations running parallel with each other, agree in the dates which they have given all the way along for those different events.

(2.) The Jews uniformly declare that Saturday is the Sabbath day. The Jews were a numerous nation in the time of Christ. Forty years afterward, Jerusalem was destroyed by the Romans. From that time until the present, the Jews have been scattered among all nations of the earth. In Asia, in Africa, in Europe, in America, and in the islands of the seas, we find Jews; especially in the large cities they may be found. They still retain their peculiar faith and doctrines, and have kept themselves a distinct people. Now it is a

notorious fact that they all kept Saturday for the Sabbath. They say that is the true seventh day which has been handed down from father to son throughout all their generations. Now, if the day had been lost, there would have been a disagreement among the Jews with regard to what day of the week was the true seventh day; and part of them would have kept Saturday, and called that the true seventh day, while others would have kept Monday and called that the true seventh day; and yet a third party might have been keeping Thursday, calling that the true seventh day. But there is no such disagreement among them. In any part of the world where you find a Jew, he will tell you that Saturday is the Sabbath day. This universal agreement among them shows that they have all kept a correct reckoning of the days of the week; for we cannot suppose that the millions of Jews, scattered as they are and separate from each other, would thus agree, if the day had been lost by them. It would be a miracle to suppose that they all made the same mistake at the same time, by losing the same number of days. I think that God has sent the Jews among all nations as witnesses that his Sabbath day has not been lost, and that it can be kept anywhere on the globe. We consider this fact alone sufficient to show that God's Sabbath has not been lost.

(3.) All Christians, in all parts of the world, agree that Sunday is the first day of the week and Saturday the seventh. Christians of all denominations, whether Protestant or Catholic, have all been unanimous in teaching that Sunday is the first day of the week; and there has never been any disagreement among them with regard to it. They claim to be keeping the first day of the week in honor of the resurrection of Christ. They have never expressed any doubts upon this subject. Ministers and people, learned and unlearned, have all taught that Sunday was the first day of the week. How can this be accounted for if it has been lost, and no one can tell when the first day occurs?

(4.) A few hundred years after Christ's time, arose the Mahometans. They chose the sixth day of the week for their Sabbath. They are exceedingly numerous in the East. They all agree in keeping Friday, and say that that is the sixth day. There is no disagreement among them.

(5.) All our laws assume and claim that Sunday is the first day of the week. The different Christian nations have made laws enjoining the observance of Sunday as the Sabbath, and they call it the first day of the week. Thus read the compiled laws of the State of Michigan: "No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties provided in this chapter, for performing secular business or labor on the said first day of the week, provided he disturb no other person." Chap. 44, Section 7. This assumes that Sunday is the first day of the week.

(6.) The time table in the old family Bible states the fact very plainly. Thus:

#### DAYS OF THE WEEK.

1st day of the week,.....	Sunday.
2nd " " " ".....	Monday.
3d " " " ".....	Tuesday.
4th " " " ".....	Wednesday.
5th " " " ".....	Thursday.
6th " " " ".....	Friday.
7th " " " ".....	Sabbath or Saturday.

I know not how any testimony could be any more explicit than this.

(7.) The astronomical calculation of eclipses shows that no time has been lost. The time between different eclipses can be so accurately reckoned either forward or backward, as to show even the minute for hundreds or thousands of years in the past when an eclipse should have occurred. These eclipses have been noted and their dates given all along through the past; by those astronomers who have reckoned and found that they have occurred at the right time, showing that no time has been lost. Tell an astronomer that time has been lost during the last 2000 years and he will laugh at the idea.

(8.) All dictionaries define Saturday to be the seventh day, and Sunday the first. Thus Webster says:

"Sunday, noun, the first day of the week; Monday, noun, second day of the week; Saturday, noun, last day of the week." So we might quote Worcester, Sawyer, and others.

(9.) Nevins, in his Biblical Antiquities, p. 174, states some facts: "The Jews had not particular names for the first six days of the week, but distinguished them merely by their order; thus what we now call Sunday was termed the *first day* of the week; Monday was the *second*, Tuesday the *third*, and so on of the rest. The seventh day, which we term Saturday, was styled among them the Sabbath, that is, the day of rest."

(10.) Even the old family almanac tells us that Sunday is the first day of the week and that Saturday is the seventh.

It seems to me from these facts, it is utterly impossible to lose the days of the week, even though we had no history nor records written. I will illustrate this: Here is a whole community and even the whole State keeping Sunday. Now suppose that on a certain Sunday one family should become so worldly minded as to forget that Sunday had come. Hence they begin their work Sunday morning the same as on other days. How long would they work before they would discover their mistake? Pretty soon they hear the bell tolling for meeting, or they see people going to church, or a neighbor calls in on his way to worship. Any one of these circumstances would arouse the inquiries of this worldly-minded family, and they would soon find that they had made a mistake—that they were one day behind the time. With shame and confusion they would lay aside their work and keep Sunday with the rest of their neighbors. In short, if one family in the community should make such a mistake the rest of the community would soon correct them. Nor would they have to apply to history or records to do it. But we will now suppose, and it is a supposition which never can be true, that a whole village in a certain section, all make this same mistake on the same week. They all commence their work on first-day morning, forgetting that it is Sunday. It would be a miracle indeed if such a thing should occur, but if it did what would be the consequences? Before noon, many of the people from the country around would be coming in to meeting. What would be their astonishment to find the villagers all at work. This would call for an explanation, which would soon convince them that they were at work on Sunday: or if they were not so readily convinced, the other villages and cities around them would very soon correct them. A little reflection will show any candid person that it is an utter impossibility to lose the correct reckoning of the days of the week.

The fact that there is no disagreement among all the nations of the earth, whether pagan, Christian, or infidel, with regard to what day is the first day and what the seventh, shows that it never has been lost. Now in the face of all these facts, who will have the presumption to say that the day of the week has been lost, so that we cannot tell when the true seventh day does come? How do they prove that time has been lost? Merely by their assertion, and that is no proof at all. But, asks one, Were there not several days lost when the change was made from old to new style? A few words of explanation found under the time table in the common arithmetic ought to make this plain to any school-boy. It reads thus: "In process of time, as mathematical and astronomical science advanced, it was found that the length of the solar year was only 365 da. 5 hrs. 48 min. 48 sec., or 11 min. 12 sec. less than 365½ days, which in 400 years amounted to about 3 days; consequently the Julian calendar was behind the solar time. This error at the time of Pope Gregory XIII, amounted to 10 days, which he corrected in 1582, by suppressing 10 days in the month of October, the day after the fourth being called the 15th. This correction was not adopted in England till 1752, when the error amounted to 11 days."—*Arithmetic*. Here it will be seen that in order to correct the old mode of reckoning time in 1582 the 5th day of October was called the 15th. Now suppose that the 5th day of October had come on Sunday; when they called it the 15th, was it not Sunday still? Certainly it was. Hence this did not affect the days of the week in the least.

But if any still insist that time has been lost, we ask them to bring the proof. What will they bring? Nothing but their own bare assertions. Against this, we have the united and unanimous testimony of 1. All history. 2. The Jewish nation. 3. All the Christian world. 4. The millions of Mahometans. 5. The laws of our own nation, and all others. 6. The old family Bible. 7. Webster and all other dictionaries. 8. The testimony of astronomers. 9. Our family almanacs. And so we might continue the list. In short, the whole world offers one united testimony to the fact that Saturday is the seventh day of the week and Sunday the first. We think that this testimony ought to satisfy every candid mind that wishes to know the truth more than they wish to sustain theory.

10. *But Sunday is the true seventh day*, still continues the objector. After taking all of the above positions and failing to satisfactorily sustain any of them, they unblushingly take the position that Sunday is the true seventh day. If this be true, then all their other arguments must be false. But we have a very short answer for this. Where is the proof of it? Nowhere, only in their own assertions. They cannot bring a single fact to prove it. All the above arguments show that it is not so. So we leave this objection as unworthy of further notice.

Now, dear reader, having seen the weakness and contradiction of so many arguments which are usually relied upon to sustain the first-day Sabbath, and to do away with God's holy Sabbath, is it not best to abandon them all and take a more consistent and safe position by obeying God's commandments just as he has told you to do? May God bless all who have a heart to do it. Amen.

#### THE LAW AND THE SABBATH.

THAT the Decalogue was not even as a code prescribed to the Jews only, or abrogated along with the other laws of Moses, but epitomizes the duty of human beings in all places and times, appears from the distinction conferred in Scripture on its precepts above the other commandments delivered to the Jewish people—from the catholic nature of the precepts themselves, and from their declared obligation on mankind.

The Scriptures have in various and unequivocal forms done special honor to the law of the ten commandments.

Its promulgation was heralded by solemn preparations. "Moses went up unto God, and the Lord called unto him out of the mountain." He is instructed to inform Israel of the divine condescension and kindness about to be shown to them in the covenant to be established between God and them, and the necessity of holy obedience on their part, that they might be a peculiar treasure unto him above all people. He intimates these things to the people, and "returns their words unto the Lord." For two days they must sanctify themselves, that they might be ready on the third day, on which Jehovah was to come down in the sight of all the people upon Mount Sinai. Death was to be the penalty of going up into the mount, or touching the border of it. "And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly." Ex. xix, 16-18.

In these circumstances of glory, grandeur, and terrible majesty, which made Moses himself say, "I exceedingly fear and quake," did Jehovah proclaim with his own lips the ten commandments. And thus, not only by priority of promulgation, but by the august solemnities attending it, did he distinguish these commandments above the civil and ceremonial statutes which were afterward privately communicated to Moses. "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great

voice, and he added no more." But in reference to "the law of commandments contained in ordinances," it is said: "But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do them in the land which I give them to possess it." Deut. v, 22, 31.

Nor was this all. It is possible for ingenuity, under a partial bias, to make too much of the following circumstances; but to deny that they impressively teach us the distinction of the Decalogue above the other laws of the Jews would seem to be "a refusing of him that spake on earth." The law of the ten commandments, uttered by "the great voice" of God, was also written by his own finger. It was too holy and glorious to be spoken "with the tongues of men and of angels," or to be taken down from the divine lips by any human amanuensis. The Lawgiver must proclaim his eternal law with his own mouth, and indite it with his own hand. Twice was it so written. It was inscribed on tablets of stone, and in this form deposited in the ark, with all the security which incorruptible shittim-wood, and gold overlaid within, without, and above, could provide, and under the overshadowing cherubim, and inviolable Shechinah. But no divine voice is heard announcing the laws of a temporary polity, or of a shadowy ritual; they are uttered in the ears of Moses alone. No divine finger traces their written characters; for this the hand of Moses is deemed adequate. They are committed to no secure and precious casket; but placed beside the ark, as things warranting less reverence and care, and ready to be removed. In all these honors of the "ten words," the fourth commandment fully shared. Prefaced by the same solemnities, attended by thunders and lightnings, articulated by the divine voice, all its words engraved by the divine finger, and intrusted to the sacred keeping of the ark, who could have any reason to imagine that the Sabbath was a Jewish rite, belonging entirely to a covenant which was to decay, wax old, and be ready to vanish away?

The language in which the laws of the Jews are respectively mentioned in several parts of Scripture concurs with the circumstances now mentioned in discriminating them from each other. Not that the transitory rules of their politico-ecclesiastical state are ever absolutely depreciated. They are included in "the right judgments and true laws, the good statutes and commandments," "which were given them by the hand of Moses." The neglect or transgression of them was held to be an act of contempt to the divine Lawgiver and King, and was visited with severe retribution. The loss of them in the Captivity was deplored as one of Israel's chief calamities; their recovery is promised as one of their greatest mercies. But there are several statements which indicate the inferiority of these privileges to others. Thus it is written in Hosea, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings;" Hos. vi, 6; and in Jeremiah, "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings and sacrifice; but this thing I commanded them, saying, Obey my voice." Jer. vii, 22, 23. We have similar statements in the New Testament: "Woe unto you, scribes and Pharisees, hypocrites!" says our Lord, "for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. xxiii, 23. How different the terms in which two of the apostles speak of the law of ceremonies and the law of morality! In referring to the former, the Apostle Peter asks, "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts xv, 19; while the Apostle Paul says of another law—plainly that of the Decalogue—"Wherefore the law is holy, and the commandment is holy, just, and good. We know that the law is spiritual; I delight in the law of God after the inward man." Rom. vii, 12, 14, 22. And when mentioning the "advantage"—the profit which belonged to "the Jew" to "circumcision," largely and "every way," the writer does not fail to give the preference

to this one of their privileges, "that unto them were committed the oracles of God." Comparing these passages with each other, we arrive at the conclusion that the law of the Decalogue was honored above the other laws.

The Sabbath, in short, was a stated day of sacred service in honor of its almighty and gracious Author. Having rested from his work of creation, God blessed and sanctified the Sabbath-day. But the creation of the world by Jehovah is a fact which respects, not one nation only, but mankind, and the belief of which is fundamental to all true religion. If it was the duty of the Jews to remember their Creator, no less was it the duty of the patriarchs, and no less is it the duty of men now. If the one stood in need of the knowledge of God as the maker of all things, and required a Sabbath as the means, equally were these blessings indispensable to the others.

When this last and best dispensation of religion was introduced, the world stood as much as ever in need of a Sabbath. All along from the time of its institution to the departure of Israel from Egypt—even though it were true that in a brief history it is not alluded to—it remained a standing rule for the world. When next expressly introduced, it is in the form, not of a revocation, but of a revival. Immediately thereafter, it is solemnly recognized in a law promulgated for mankind. Had the proceedings in Sin, or at Sinai, issued in an appointment that contravened or superseded the original enactment, there would be a plea for the opinion that the Sabbath of Paradise had ceased. But what plea of this nature can be preferred where that institution is made the basis of legislation, and its ancient reason, character, and sanction, only in expanded form and more solemn manner, renewed?

The law given from Sinai, in like manner as that given in Eden, remained in full force. Christ was careful to clear it from Jewish corruptions, and if there was any precept more particularly vindicated by him and honored than another, it was that requiring the Sabbath-day to be kept holy. It is not the practice of a wise man to repair a house which he is about to pull down.—*Gilfillan*.

#### How not to train up Children aright.

MULTITUDES of good Christian people understand that art perfectly, and practice it faithfully. Let me give you an example. Not long since I was a visitor in the house of a Christian mother—a woman who had been brought up with many advantages, social, literary, and religious, and is reputed to be uncommonly well educated. As we sat conversing in the parlor, her little girl, of some five years old, came in crying, when the following colloquy took place, interspersed with vain attempts, on the part of the mother and myself, to continue our conversation:

"Mamma, I want some candy; I want some candy," repeated half a dozen times, with cries each time louder and louder, till they became a shriek; mother meanwhile taking no notice. At last, unable to endure it longer, she said: "Hush, Mary, hush, and go away!" But Mary did not hush—only repeated more emphatically, "I want some candy!" and screamed more fiercely. "I declare I never saw such a child. Mary, hush and go away!" Mary still screams, "I want some candy!" "Why, Mary, don't you see Mr. Amos? What will he think of you? His little girls don't do so! (That they don't.) Mary screams on, "I want some candy! give me some candy!" Mary, I'll whip you, if you don't hush and go away. I haven't got any candy!" Mary apparently knows her ground well, and bates not a jot or a tittle of her demand and of her earnestness, "I want some candy! give me some candy!" with a very infantile yell. The mother by this time is somewhat excited herself, and thrusts her hand into a pocket, takes out a key, passionately thrusts it into the little hand, and says: "Here! go to Aunt Jane, and tell her to look in the drawer, and give you some!" The little victor stops her cries at once, and trots off with the key to Aunt Jane.

There is the way *not* to do it. The scene is a real one, and I have not exaggerated it. It needs no comment. Any one can see the folly and wickedness of that parental management, the error and neglect which must have gone before in the training of poor little Mary, and the bitter consequences which must follow.

WATCH unto prayer.



## The Commentary.

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

Battle Creek Bible Class. July 25, 1868.

HEB. IV, 12-16.

VERSE 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Q. WHY does this verse begin with the word "for?"

A. It connects our danger, through unbelief, with the fact of God's perfect knowledge of our hearts.

Q. What is here meant by "the word of God?"

A. There is a difference of opinion. Probably it means the written word, especially the law.

Q. What is meant by "quick?"

A. Living, energetic; not inert or lifeless.

Q. How is it powerful?

A. To awaken the conscience; to discern, correct, convert.

Q. What do you understand by "sharper than a two-edged sword?"

A. It is penetrating, reaching the heart. It was customary to sharpen the sword on both edges, that it might be more effective, or penetrate more easily.

Q. What is meant by dividing soul and spirit?

A. Separating life and that which sustains life. *Peuche*, soul, person; *pneuma*, breath, spirit. The figure is easily understood; it is able to slay, divide, or dissect the man, laying every part open to view. Joints and marrow: carrying out the same figure. Discern: exposes to view, even as we know our own thoughts.

VERSE 13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

Q. What is the design of this?

A. To guard against self-deception. Everything is wholly known to God—nothing hid from Him to whom we must render account.

VERSE 14. Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession.

The apostle now passes to another point in his argument respecting the superiority of Christ.

Q. Why is he called "great" High Priest?

A. He is above the priests of the Levitical law. Barnes says this expression conforms to a usage among the Jews; that there were high priests besides the one who actually held the office. In this we think he is mistaken; his references, Luke i, 5; Matt. xxvi, 3; do not seem to justify the assertion. There were *courses* of priests, and at the head of these courses were *chief* priests, but only one high priest. Christ is above these high priests—a great high priest.

Q. What is meant by our priest passing into the Heavens?

A. Into the heavenly sanctuary—he has also a temple service, without which they could have had no idea of his priesthood. Son of God—not of Aaron.

VERSE 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Q. What seems to be the design of this verse?

A. To contrast Christ with their priests. Aaron and his sons were weak, as ourselves, ignorant of the true condition of the heart, and unable to sympathize in every trial. Christ passed through temptations; by experience he is able to sympathize with us.

Q. What is meant by his being tempted?

A. He was tried by the weakness of human nature.

Q. How in all points?

A. It is generally supposed that his temptations were classified, as are our duties in the ten commandments. But we know merely nothing of what passed during those forty days of trial. We may safely leave it with the written word, assured by the experience of all, that he fully understood our trials, and can give the troubled spirit rest when there is no other source of help and comfort.

Q. How without sin?

A. He did not yield to temptations; he always kept his Father's commandments. In this he was entirely above the Aaronic priests, who fell into sin.

VERSE 16. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

Q. What is the throne of grace?

A. God's throne, where grace is dispensed, through our High Priest.

Q. Why come boldly?

A. Because we need not doubt the power or willingness of our High Priest to procure our pardon.

Q. What is it to obtain mercy?

A. To get pardon of sin.

Q. What is meant by help in time of need?

A. To overcome, or live above temptation.

Q. Whose grace is referred to?

A. God's grace given us through Christ.

Remark. The Apostle speaks briefly of the superiority of Christ to angels, to Moses, and to Joshua. But his superiority to the priests under the law is the burden of his argument, and occupies most of the letter from chapter iv, 14. The reason of this is obvious: On his priesthood the whole plan of redemption rests. Without this all else would be a failure, or rather a nullity. As a key to the Old Testament the letter to the Hebrews is most important. As an exposition of the subject of the sanctuary it is deeply interesting, especially at this time when our Great High Priest has passed into the "holiest of all," to blot out our sins.

J. H. W.

### SABBATH REFORM AND SUNDAY LAWS.

I HAVE carefully watched the movements of the "New York Sabbath Committee," as the representative organization in the Sunday-law interest, and beg leave to present one or two results of these observations.

(a.) The plan of procedure is faulty. (b.) The premises are false. (c.) The verdict of history condemns "Sunday laws." (d.) The Word of God condemns them as being dishonorable toward the Lord of the Sabbath.

(a.) All civil legislation which places the human enactment more prominently before the mind than it does the divine law, drags the question down to the human level, strips it of its sacredness, and takes away the power of God's authority. The less cannot regulate the greater. The inferior can never take precedence of the superior, without bringing disaster. The present Sunday-law movement proceeds upon the plea that the State has a right to regulate the observance of the Sabbath. It then assumes that Sunday is the Sabbath, with little or no appeal to God's Word; and so leaves only the civil authority as the prominent standard. This is more especially true since all are forced to admit that an appeal to the Bible would end in defeat. Thus men see only a requirement of the State, and not a duty to God, and the true Sabbath idea is lost.

(b.) The premises are false in point of fact and in point of logic. The basic idea assumes that the Bible teaches the sacredness of the Sunday, in place of the Sabbath. The next step makes the Sunday a separate institution, a sort of compromise between God's Sabbath and no Sabbath, the "Anglo-American Sabbath" of Dr. Schaff. Next comes the first idea carried on by making the Sabbath law of the Decalogue the basis on which to build a civil law enforcing observance to the Sunday. In support of the claim that the premise is false in point of fact, it need only be said that the first day of the week is mentioned in the Word of God only eight times; six of these being in connection with the announcement of the resurrection. \* \* \* \* \* The book of Acts contains but a single reference to the first day, and the first letter to the Corinthians, one. Neither of these refer to the day as commemorative, sacred, or sabbatic. Nor is there any trace of any discussion or practice relative to the change of the Sabbath, in all the New Testament history. The few inferences which have been sought from these passages are of modern date, and devoid of any logical connection with the case.

(c.) The verdict of history is pointed and clear. Cessation from labor on Sunday began with the Pagan legislation of Constantine, March 7, A. D. 321. During the same years the Papacy was born, church and state

were united; and by the close of the fifth century the Sabbath was driven out of the body of the church by force of civil law, and the Sunday, as the leading weekly festival of the church, brought in. A long train of pall-covered centuries follow, during which the church has no Sabbath, and the Sunday no ground of support, aside from human legislation. Since the Reformation, the Continental Church of Europe has had, in some places, a somewhat higher type of the church Sunday; but it has borne no better fruitage than a careless no-Sabbathism, and a cold, canting infidelity.

Puritanism took higher ground, and taught the binding force of the Sabbath law, and the application of it to the Sunday. A complete trial of this theory in the American Church has revealed its unsoundness. All outward circumstances were in its favor. A vigorous theology and the strictest of civil laws conspired to support it. These civil enactments rode on the top-most wave of public opinion, and were rigidly enforced. The "stocks," the "whipping post," the "cage on Boston Common," the "prison-cell," and the never-renting "fine," were all familiar to those who dared transgress the Sunday laws of former days. Years have brought more light, and the "Puritan Sunday" is dead and being buried by a defiant no-Sabbathism, born of its own inconsistencies. Meanwhile, Europe is pouring a more turbid tide of sensual no-Sabbathism upon our shores; and we are sweeping away from God into corruption, ritualism, infidelity. We are repeating what all history has shown, that a Sabbathless people soon become a Godless people. To stem all this tide, the advocates of Sunday law offer the chaff-like opposition of civil enactments, which have no support in the Word of God, nor place in the religious convictions of the people. It is puerile, indeed, thus to oppose with a lance of straw the keen point which the history of the past presents to the breast of the present.

(d.) Sunday law teaches that the seventh day, which God declares to be sacred, is not sacred. It presents the Sunday as sacred, in place of the Sabbath, on the false grounds already noticed. Sunday laws thus dishonor that which God has commanded men to honor, and legalizes disobedience under the false plea of obedience. The pure sacrifice is thus taken from the altar, and one full of blemishes, and unsanctified, put in its stead. All this God's word condemns.

Sunday laws, as an element of political power, may gain a temporary success; as an element of reform, they must fail. They touch neither the temperance nor the Sabbath question at the fountain-head. If they check the current of the stream, it is only to turn it into wider channels. It is like the folly of the ignorant charlatan who bandages a severed artery below the wound. The whole effort is unworthy men who have undertaken it, and the cause it wrongly seeks to aid. It is the last sad shift of inconsistency doubling on itself. When the *Observer* pleads for Sunday law in one breath, and scolds and threatens the Romanists who treat Sunday as Sunday, in the next, it only betrays an irritableness which is born of conscious weakness.

Do not misapprehend me. I am opposed, sternly, to all intemperance and rioting, always and everywhere. I deprecate no-Sabbathism as the sin of sins; but I protest, in the name of truth, against those false positions which only hinder the cause of true reform. If the Bible be true, "the seventh day is the Sabbath of the Lord thy God;" and there can be no real Sabbath reform in connection with any other day. The choice is between God's Sabbath and no Sabbath. Concerning the final issue there can be no doubt. God will not forsake his law; and truth can afford to wait, protesting by the lips of the few, yet steadily victorious in the power of God. God's children are listening in every place to "hear the slogan," while the forces gather for the conflict.

The above statements are made briefly, for want of space; but the writer holds himself responsible for each of them, whether historic or exegetical.—A. H. Lewis in *N. Y. Independent*.

### "IS IT A PERVERSION?"

THIS is the question which heads an article of seven columns in the last issue of the *"Voice of the West,"* written, I presume, by the editor of that sheet. He complains of the criticism given by the editor of the *Advent Herald* of the recent work entitled *"Adventism,"* as being "decidedly ill-natured," and "curt." He also intimates that the editor of the *Herald* purposely withheld some facts relating to this matter, in order to deceive his readers. But leaving these points for the editor to attend to, let us notice some things stated by the *Voice*.

First, he affirms that the *Herald* "party renounced the name of *Adventists*, and adopted the appellation of *Evangelical Adventists* in Worcester, in 1857." In doing this, he says "they left the older and simpler name of *Adventist*" to the body from which they sought thus to separate themselves. Now as the editor of the *Voice* was one of the most forward persons in that movement I would like to inquire if he then considered that he "renounced the name of *Adventist*" in giving his voice and vote to the motion which there prevailed. As he was one who then adopted the "appellation of *Evangelical Adventists*," are we to understand that he now gives up that name, and wishes us to consider him simply as an "Adventist," but not an *Evangelical* one? In other words, that he holds to the original *Advent* faith, but has connected with it several unevangelical or unscriptural sentiments? Certainly this is a natural inference from the statements he makes. He intimates further that when the *Adventists* came out from the other churches, they were generally believers in what is called the "death question," and that those now styled "Evangelical Adventists" are "offshoots from the main body." If this is correct, then I am in possession of information never before given to the world. I never until now knew that the belief of man's unconsciousness in death, and the final extinction of the being of the wicked, attended the early proclamation of the advent of Christ at hand, as it was given in the various churches, resulting in the formation of a new society known as *Adventists*. It has always been affirmed—and the editor of the *Voice* formerly joined in the affirmation—that after the *Adventists* had become a separate body, the "death question" was introduced among them, which created distraction and division among us.

I well recollect when Father Chapman had labored long and hard in the West in proclaiming the *Advent* doctrine, and had succeeded in raising up several churches to hold up the light, of hearing the editor of the *Voice* express his grief that certain ones had worked their way in among those churches to preach those distracting and dividing sentiments, and adding—"the only way I can reconcile myself to these things is by remembering that when God had made the earth all beautiful and good, and planted a garden so lovely for man's residence, that the Devil was suffered to enter and spoil it all. And Satan has been at the same work ever since; and if God can endure it, Father Chapman and myself must submit." "But," said he, "those materialists do exactly as Satan did; they don't go into new fields, and build up interests of their own, but they go and pervert those churches built up by the self-sacrificing labors of others. But Satan's triumph is short, and so we'll struggle on." Now as his statements then and now do not agree, which will he have us credit? Moreover, it is well known that other pernicious errors were extensively propagated among the *Advent* churches, such as the denial of the Deity of Christ, the personality of the Holy Ghost, the vicarious atonement, etc., so that many supposed these were the prominent and prevailing views of *Adventists*. Then the question was mooted, how shall we meet this obstacle in the way of our usefulness? This question was discussed at Worcester, which led to the adoption of the "appellation of *Evangelical Adventists*." And many then holding their "materialistic notions," voted for the addition. Did they by that vote renounce the name of *Adventists*? Nay; they affirmed that they stood on the original *Advent* basis, and that as to other great Scriptural truths, not specifically distinguished as *Adventistic*, they were *evangelical*:—that is, in reference to the great cardinal doctrines of Christianity

they were in agreement with the Evangelical Protestant world.

William Miller, J. V. Himes, J. Litch, A. Hale, C. Fitch, and others, who were recognized as leaders in the *Advent* movement, never dreamed that the "death question" was an essential ingredient in the system of *Adventism*. Hence the *Signs of the Times*, afterward called the *Advent Herald*, which was started to defend and proclaim the *Advent* faith, never called attention to the above error only to oppose it. As this paper was the first organ of the *Advent* body, how is it that it did not advocate the materialistic doctrines, if they were considered as essential parts of *Adventism*, or if the "main body" of *Adventists* at that time held to those sentiments? I need not enlarge on this point; it speaks for itself. A work entitled "Adventism," to do justice to all, should certainly give these facts a place on its pages. "Evangelical Adventists," therefore, stand on the original platform, and publish still the "Advent Herald," which continues to herald the same views it has from the beginning,—definite time alone excepted. Its editor consequently may well complain of injustice in his notice of the work entitled *Adventism* in which these facts are suppressed, and the majority of his readers will join in the complaint. It is said "that the views now advocated by the *Herald* contain little or nothing to make its supporters a separate people." But as there has been no change in the views of the *Herald* since the passing of 1844, when it gave up the advocacy of the definite time of the advent, the change was as good from the commencement of 1845 till 1859 or '60, when its first publisher ceased his connection with it, as it is now.

Again, we read concerning the supporters of the *Herald*, that "their faith in the cleansing of the earth by fire at the commencement of the millennium, and rejection of the doctrine of the return of the Jews, are, perhaps, the only distinctive features of this 'Evangelical' body of *Adventists*." Was this statement true of the editor of the *Voice* previous to his leaving his relation with the *Herald*? If not, as the *Herald* has made no change since, what shall we think of the above statement? If the writer of this article had uttered it, it would have been with the consciousness that he was uttering a deliberate falsehood.

The personal, pre-millennial advent of Jesus Christ, now nigh, "even at the doors," is here omitted. Why was this? The *Herald* proclaims this truth as boldly as ever. And it is the great distinguishing feature of *Adventism*, and so considered by all who are well informed on the subject. And the *Herald* is as clear in its utterance on this point as the *Voice*; for the *Voice* has now very quietly ceased the advocacy of definite time. But still it declares that "time" and materialism are the "points of faith which cause a separation between *Adventists* and the churches generally." As the *Voice* no longer contends for definite time, it can claim no distinction on that ground. As the only other point of distinction which it urges, is materialism, of course it follows that its separation from the *Herald*, and from all Evangelical churches, is on that question alone. But the assertion that we can proclaim freely every other point in the churches is not true, and the *Voice* knows it, and the writer knows it by sad experience.

Again, the *Voice* says that Father Miller was opposed to the views of materialists, and "this was the more natural because his mind was so fully occupied with the great truth of his early mission, and he feared the introduction of such doctrine might hinder our mission, and prove a new source of weakness and division, from which we had already suffered much." (The italics are mine.) Here it is fully conceded that the "early mission" of the *Adventists* was entirely separate from the life and death question; and its introduction has had the very effect which the good old man "feared" it would have. The same thing is granted by the *Voice* in the following quotation: "One by one the old *Adventists* of the original movement have adopted the views they once called 'heresy,' until, comparatively speaking, but few of them are left standing on the old orthodox platform of eternal misery for the lost." Who then has departed from the original *Advent* position? Who are the "offshoots" from the body? The answer is apparent to all.

Once more; the editor of the *Voice* speaks as though the *Herald* believed and taught the doctrine of the "natural immortality" of man. But he was too long associated with it not to know the exact truth in the case, especially as he then coincided in sentiment with what the *Herald* has invariably maintained. Then why does he not tell the whole truth?

He knows we do not believe the same as many in the churches do on this question; that we maintain man can secure immortality only through Christ, and that it is to be put on at the resurrection; that wicked men do not, and never will possess that attribute; and that we hold with the orthodox church from the beginning, up to the present century, on this question. Now I insist upon it that truthful men will tell the truth. If, therefore, the editor of the *Voice* wishes to be credited as a truth-teller, let him speak out the facts on this point as they are. In all his quotations from Enfield, and others, concerning the views of the ancient philosophers, and their intercourse with Jews and Christians, and the effects of their philosophy upon the latter, we perceive no especial pertinency to the case in hand.

Suppose they did teach the immortality of the soul, and suppose some in the Christian church have been improperly influenced by "vain philosophy," what has all that to do with the true faith of the Bible as held by the primitive Christians, and the great body of the martyrs and Reformers, and by the present supporters of the *Herald*? Plainly nothing. The ancient philosophers, and heathen religion, had among them all the great doctrines of revelation in a corrupted form, having come to them more or less through the medium of tradition. The tendency of the human mind is to mix up human reasoning with divine revelation, hence the existence of so much error in the church throughout her entire history. But, admitting and maintaining all this, how does it follow that the doctrine of the separate existence of the soul, and the eternal punishment of the wicked, is unscriptural? Heathen philosophers had many errors, and many Christians have been corrupted by them, but it seems the only error of any consequence they had, which the *Voice* is able to see, was the one concerning the soul's immortality. This is the "heresy" which lies at the foundation of nearly all heresies." A statement more easily made than demonstrated, judging from the article in question.

The *Voice* declares that "Martin Luther and others boldly refuted the immortality of the soul and its kindred errors." And yet he partially admits Luther's faith in the separate and conscious existence of the soul during the intermediate state. But why does he not state the Reformer's faith plainly as he did in his discourse preached at the dedication of the chapel in Waterbury, Vt? And in his criticism of remarks to which he listened at a funeral in Dec., 1858, and which he gave in the *Herald*? He then said that to "impute to Luther and the Reformers the view of the unconsciousness of the dead, was to do 'the mighty dead injustice.'" And then quoted from Moritz Meurer's Life of Luther, in proof, where he speaks of his remarks about the death of his daughter Magdalena, showing that the great Reformer believed that her spirit was in conscious peace and rest. After giving the quotation he added the following:

"When Luther's testimony against the purgatory of the Romanist, and his denial of the immortality of the soul, are quoted to prove that he held to the unconsciousness of the dead, great injustice is done him. The above utterances were made at the age of sixty years (only four years previous to his death), when his opinions were matured; and in this faith he died. The other Reformers held the same views."

Now, after nine years, he endeavors to invalidate the above testimony. At Waterbury, he showed clearly that Luther and his associates, J. Wesley, etc., did not believe in the soul's going immediately to Heaven at death, and receiving its reward, and neither did they believe in the soul's unconsciousness in death, but they held that the souls of the righteous rested in Paradise until the resurrection, and then came the period of reward. This was argued from the Bible, and from the faith of the early church, and of the Reformers. Now, if Luther was correctly represented, then why does he now seek to invalidate that testimony? If

Concluded on page 124.

## FREEMASONRY.—VI.

BY REV. CHARLES G. FINNEY.

*THE benevolence so much boasted of by Freemasons is a sham; and the morality of the institution is opposed to both law and gospel.*

The law of God requires universal benevolence, supreme love to God, and equal love to our neighbor—that is, to all mankind.

This the gospel also requires, and this is undeniable. But does Masonry include this morality? and is this *Masonic benevolence*?

By no means. Masonic oaths require *partial* benevolence; or, strictly, they require no benevolence at all. For real benevolence is universal in its own nature. It is good-willing; that is, it consists in willing the well-being or good of universal being—and that for its own sake, and not because the good belongs to this or that particular individual.

In other words, true benevolence is necessarily *impartial*. But Masonic oaths not only do not require impartial and universal benevolence, but they require the exact opposite of this. The law and gospel of God allow and require us to discriminate in our doing good between the holy and the wicked.

They require us to do good, as we have opportunity, to all men, but especially to the household of faith. But Masonic oaths make no such discriminations as this, nor do they allow it. These oaths require Masons to discriminate between Masons and those that are not Masons; giving the preference to Masons, even if they are not Christians, rather than to Christians if they are not Masons.

Now this is directly opposite to both the law and the gospel. But this is the benevolence and the morality of Freemasonry, undeniably.

The law and the gospel require our discriminations in our treatment of men to be conditional upon their holiness and likeness to God, and their faith in Jesus Christ.

But the oaths of Freemasons require their discriminations to be founded upon the mere relation of a brother Mason, whatever his Christian or moral character may be.

Now this, I say again, is not only not in accordance with Christian morality, and with the law and gospel of God; but it is directly opposed to both the law and gospel.

But, again, the utter want of true benevolence in the Masonic institution will further appear if we consider the *exclusiveness* of the institution. A minister in Cleveland, recently defending the institution of Masonry, declared that the glory of Masonry consists in its exclusiveness. But is this in accordance with the benevolence required in the gospel?

Masonry, observe, professes to be a benevolent institution. But, first, it excludes all women from a participation in its rights, ceremonies, privileges and blessings, whatever they may be. Secondly, it excludes all old men in their dotage. Thirdly, it excludes all young men in their nonage; that is, under twenty-one years of age. Several other classes are excluded; but these that I have mentioned comprise a vast majority, probably not less than two-thirds of all mankind. Again, they admit no deformed persons, and none but those who are physically perfect. In short they admit none who are likely to become chargeable to the institution.

Now, is this benevolence, or gospel morality? No, indeed! It is the very opposite of gospel morality or true benevolence. In a recent number of the *National Freeman*—I think its date is the 18th of January—it is admitted by the editor of that great national organ that benevolent institutions have been so much multiplied that there is now seldom any call upon Masons for charitable donations. Yes; but who has multiplied these benevolent societies? Surely *Masons* have not done this. *Christians* have done it. And Masonry now seems forced to admit that Christian benevolence has covered the whole field, and left them nothing to do. So far as I have had experience in Freemasonry, I can say that I do not recollect a single instance in which the lodge to which I belonged ever gave any money to any charitable object whatever.

As a Freemason, I never was called upon, and to my recollection I never gave a cent as a Freemason, either to an individual as a matter of charity, or to any object whatever. My dues and fees to the lodge, of course, I paid regularly; but that the money thus collected was given to any charitable object whatever I do not believe.

Again, Freemasonry, at the best, is but a *mutual insurance company*. Their oaths pledge them to assist each other, if in distress or in necessitous circumstances; and each other's families, if left in want. This they can well afford to do, on the principle of mutual insurance: for they have vast sums, almost incalculable in amount, taking the whole fraternity together; and they can lay out almost any amount of money in fitting up their sumptuous lodges of the higher degrees, in building Masonic temples, in seeking each other's promotion to office, and in defending each other in case any one of them commits a crime and is liable to suffer for it.

The following estimate, taken from a note in the revised edition of Bernard's "Light on Masonry," p. 96, will give some idea how large are the sums held by Masons. "Supposing that in the United States there are 500,000 entered apprentices, 400,000 masters, and 200,000 royal arch Masons, also 10,000 knights, and that they all paid the usual fees for the degrees, the amount would be the enormous sum of 11,250,000 dollars; the yearly interest of which, at 7 per cent, is 787,500 dollars, which sum (allowing 100 dollars to each individual) would support 7,875 persons.

"Now I ask, Do Masons by their charities support this number of poor in the United States? Do they support one-tenth part of this number? Supposing they do, is it necessary to give 10 or 50 dollars for the privilege of contributing 1, 5, or 50 dollars masonically? Must the privilege of being a charitable man be bought with gold? How many there are who have rendered themselves incompetent to bestow charities, by their payment for, and attendance on, Masonic secrets and ceremonies! If all the money paid for the degrees of Masonry were applied to charitable purposes, the subject would appear differently; but it is principally devoted to the erection of Masonic temples, support of the grand lodges, and for *refreshment* for the craft, and I think I may add, for their support in *kidnapping and murder*."

It is, no doubt, true that but a very small part of their funds is ever used for the support of even their own poor. If it is, it behooves them to show it, and let the public know. They boast much of their benevolence; and the charities of Freemasons are frequently compared with those of the church—and that, too, boastfully; they maintaining that they are more benevolent and charitable, and do more for the poor and destitute than even the church has done.

But let us look at this. Is there any truth in all this boasting? What has Freemasonry done for general education in any part of the world? Let them tell us. Again, what has Freemasonry done for the general poor? Nothing. What have they done for their own poor, as a matter of charity and benevolence? Absolutely nothing. They have not even disbursed the funds which have been paid in for that purpose. Let them show, if they can, that, on the principle of a mutual insurance society, they have faithfully paid out to *their own poor* that fund which has been paid in by Masons for the purpose of securing to themselves and families, in case they should be reduced to poverty, what would meet their absolute necessities. We challenge them to show any such thing. We challenge them to show that, *on the principles of benevolence and charity*, they have really done anything for either the general poor, or their own poor. They compare themselves with the church of Christ in this respect! What have they done for the Southern poor during our great struggle, and during the long period of starvation and distress that has reigned in the South? What have Freemasons, as such, done for the freedmen? And what are they now doing? What have they done in any age in the world, as Freemasons, for Christian missions, for the conversion of the world, for the salvation of the souls of men? What! compare themselves boastfully with the church of God, as being more benevolent than Christians?

The fact is, the church of Christ has done ten thousand times as much for humanity as they have ever done. And she has not done it on the principle of a mutual insurance company, but as a matter of true benevolence; including in her charities the poor, the lowly, the halt and blind, the old and young, the black and the white.

The church of Christ has done more for the *bodies* of men, ten thousand times more, than Freemasonry has ever done, or ever will do.

Besides the church of Christ has poured out its treasures like a flood to enlighten mankind generally, to save their souls, and to do them good both for time and eternity. But what has Freemasonry done in this respect? Their boasted benevolence is a sham. I admit that they do sometimes afford relief to an indigent brother Mason, and to the families of such. I admit that they have often done this. But I maintain that this is not done as an act of *Christian* charity, but only as an act of *Masonic* charity; and that Masonic charity is only the partial payment of a debt. Masons pay in their money to the Masonic fund; and this fund is that out of which their poor are helped, when they are helped at all.

What individuals do for individuals, on rare occasions, is but a trifle. Indeed, it is seldom that they are called on as individuals. The help granted to the poor is almost always taken from the funds of the lodges. And I seriously doubt whether there is a lodge in the United States that has ever paid as much for the support of their own poor as has been paid in to their funds by those who have joined the lodge. Let it be understood, then, that their boast of benevolence and of Christian morality is utterly false. Their oaths do not pledge them at all to the performance of any truly Christian morality; but to a Masonic benevolence, which is the opposite of Christian morality.

Instead, therefore, of Masonry's inculcating really sound morality, instead of its being almost, or quite, true religion, the very perfection of that morality which their oaths oblige them to practice is antichristian, and opposed to both the law and the gospel of God. It is partial. And here let me again appeal to the dear young men who have been persuaded to join the Masonic fraternity under the impression that it is a benevolent institution. Do not, my dear young men, suffer yourselves to be deceived in this respect. If you have well considered what the law and the gospel require, you will soon perceive that the benevolence and morality required by your Masonic oaths is not *gospel* morality or *true* benevolence at all; but that it is altogether a *spurious* and *selfish* morality. Indeed, you yourselves are aware that you joined the lodge from selfish motives: and that the morality inculcated by Masons is an exclusive, one-sided, and selfish affair altogether. In some of the lectures, you are aware that occasionally the duty of universal good-will is, in few words, inculcated. But you also know that your oaths, which lay down the rule of your duty in this respect, require no such thing as universal and impartial benevolence; but that they require the opposite of this. That is, they require you to prefer a Mason because he is a Mason to a Christian because he is a Christian; and, instead of requiring you to do good especially to the household of faith, your oaths require you to do good especially to those who are Freemasons, whether they belong to the household of faith or not. But this you know to be antichristian, and not according to the gospel. But you know also that Christians devote themselves to doing good to Masons and to those who are not Masons, to all classes and descriptions of men. And this they do, not on the principle, as I have said, of a mutual insurance society, but as a mere matter of benevolence. They deny themselves for the sake of doing good to the most lowly, and even the most wicked men.

Do not allow yourselves, therefore, to suppose that there is any good in Masonry. We often hear it said, and sometimes by professed Christians and Christian ministers, that "Masonry is a good thing."

But be not deceived. If by good is intended *morally* good, the assertion is false. *There is nothing morally good in Freemasonry*. If there are good men who are Freemasons, Freemasonry has not made them so; but



Christianity has made them so. They are good not by virtue of their Freemasonry, but by virtue of their Christianity. They have not been made good by anything they have found in Freemasonry; but, if they are good, they have been made good by Christianity, in spite of Freemasonry. I must say I have always been ashamed of Freemasons whenever I have read, in their orations, or in the sermons of ministers who have eulogized it, or in their eulogistic books, the pretense that Freemasonry is a benevolent institution. Many have claimed it to be religion, and true religion. This question I shall examine in another place. But the thing I wish to fix your especial attention upon in the conclusion of this article is, that Freemasonry has no just claim to Christian morality or benevolence; but that in its best estate it is only partiality, and the doing in a very slovenly manner the work of a mutual insurance company.

#### THE TESTIMONY CONFIRMED.

In *Spiritual Gifts*, vol. iii, chap. vi, we have a short description of things before the flood. Among other things, is a description of the trees of that age, as follows:

"The trees were vastly larger, and far surpassing in beauty and perfect proportions anything mortals can now look upon. The wood of these trees was of fine grain and hard substance—in this respect, more like stone. It required much more time and labor \* \* \* to prepare the timber for building than it requires in this degenerate age," &c.

Though this has all passed away, and now nothing but dwarfed specimens are generally to be seen, yet God has seen fit to preserve for the last days a few specimens of trees that immediately followed the antediluvian forest (or perhaps, as God by his power preserved a few of the trees of the period before the flood alive for future generations, they may be of that number), leaving them standing in a remote place on the verge of our vast continent, undiscovered by man until needed to confirm his word—lately discovered just as the testimony is being borne. In Albert D. Richardson's late work, "*Beyond the Mississippi*," we find the following description of the "Big Trees of Mariposa":

"The Big Trees are six miles from Clark's and thirty from Yosemite valley. \* \* \* Six hundred of these mammoths are scattered among the pines of twelve hundred and eighty acres. Many of the pines are two hundred feet high. Elsewhere they would be kings of the forest; but among these hoary giants, they become puny, insignificant children. \* \* \* The Big Trees have been considered red wood—a species of cedar abounding upon this coast—but the botanists decide otherwise, and name them SEQUOIAS. They are the oldest and most stupendous vegetable products existing upon the globe. Already twenty groves have been discovered in California. The Mariposa is largest and finest, though the Calaveras, 50 miles to the northward, is better known.

"Of the Mariposa sequoias, 200 are more than 12 ft. in diameter; 50, more than 16 ft.; and 6, more than 30 ft. The largest, called the Prostrate Monarch, now lying upon the ground leafless and branchless, is believed to have fallen fully one hundred and fifty years ago! Fire has consumed much of the trunk; but enough remains to show that with the bark on, it must have been 40 feet in thickness. Figures give little idea of such dimensions. Measure up forty feet on a house wall; then four hundred feet along the ground; and try to picture the diameter and height of the Prostrate Monarch as it stood a thousand years ago.

"The tops of the largest trees are broken off, leaving their average height about 250 ft., though some range between 300 and 400 ft. We saw one with a branch—not a fork, but an honest, lateral branch—six feet in diameter, growing from the stem eighty feet above the ground. Into a cavity burned in the side of another standing tree, fifteen of us rode together. Without crowding, we all sat upon our horses in that black, novel chamber, though it occupies less than half the thickness of the immense trunk.

"Through a stem lying upon the ground, fire has bored, like an auger. Our entire cavalcade, including

all the tall men, all the fat men, all the ample skirts, rode through it from end to end, like a railway train through a tunnel.

"One living trunk, which parts near the ground into two tall, symmetrical, perfect stems, is christened the Faithful Couple. Mr. Clark assured us, in a poetic gush quite unlooked for in a hermit and a backwoodsman, that they were

"Two souls with but a single thought,  
Two hearts that beat as one."

"The faithfulness of this forest Ingomar and Parthenia is like that of some human couples—neither can get away.

"The largest standing tree is the Grizzly Giant. Its bark is nearly two feet thick. If it were cut off smoothly, fifty horses could easily stand, or sixteen couples dance upon the stump. If the trunk were hollowed to a shell, it would hold more freight than a man-of-war or a first-class ocean steamer, two hundred and fifty feet long!

"One of the Calaveras sequoias was cut down by boring with augers, and sawing the spaces between. The work employed five men for twenty-five days. When fully cut off, the tree stubbornly continued to stand, only yielding at last to a mammoth wedge and a powerful battering-ram."

Think of building with such logs for timber. Well may we believe the Testimony, on page 61, vol. iii, that "it required much more time and labor, even of that powerful race, to prepare the timber for building, than it requires in this degenerate age, to prepare trees that are now growing upon the earth, even with the present, weaker strength men now possess."

The writer adds: "There seems to be no convincing or even plausible theory of their origin. I should rather say of their preservation; for they are children of a long-ago climatic era." How full, yet how plain and simple is the reason given by the gift of prophecy! "God by his miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations."—*Spir. Gifts*, Vol. iii, p. 77.

Through California and Oregon, stupendous redwoods are every where numerous; and on the summit of the Sierras, almost a mile above the sea level, grow sugar pines ten and twelve feet in diameter. Well says Holmes,

"In fact, there's nothing that keeps its youth—  
So far as I know—but a tree and truth."

"But these monster sequoias are the world's patriarchs. \* \* \* None estimate their ages at less than 1800 years. \* \* \* They were living when the father of poets, old, blind, and vagabond, sang his song; when the sage of Athens calmly drank the hemlock; when the Carpenter of Judea, from whom the whole world now computes its time, was a Man of sorrows, and acquainted with grief, despised and rejected of men."—*Beyond the Mississippi*, Chap. xxv, pp. 431-435.

H. C. MILLER.

Monroe, Wis.

#### IT PAYS.

READER, it pays to be a thorough Christian. It pays to repent and be converted. It pays to serve Christ. I do not tell you that it pays in money; I do not tell you that it will increase your income. But I do tell you that it pays in happiness, in peace and hope and inward comfort, it pays a thousand times over. The service of the world is utterly unprofitable. It is a service in which there are plenty of promises, and very little performance. No wonder that Paul asks the Romans, "What fruit had ye in the things whereof ye are now ashamed." Rom. vi, 21. Be like the many around you, a thoughtless, careless, prayerless child of the world, and you will find one day that it does not pay at all. Be like the few who serve Christ, a humble, penitent, believing, praying, Bible-reading Christian, and you will most certainly find that it pays. Out of all the millions who have turned to God, and repented, and been converted, who ever repented of repentance? I answer boldly, not one. Thousands repent every year of folly and unbelief. Thousands mourn over time misspent. Thousands repent their drunkenness and gambling, fornication and neglected opportunities. But no one has ever risen up and de-

clared to the world that he repents of repenting and turning toward God. The steps in the narrow way of life are all in one direction. You will never see in the narrow way the steps of one who turned back because the way was not good. All find it pays to serve Christ. I remember of reading of a remarkable event that occurred in a place of worship where a puritan minister, Mr. Doolittle was preaching, two hundred years ago. Just as he was about to begin his sermon, he saw a young man, a stranger, coming into his church. He guessed, by the young man's manners, that he was anxious about his soul, and yet undecided about religion. He took a remarkable course with him, he tried a curious experiment, but God blessed it to the young man's soul. Before Mr. Doolittle gave out his text, he turned to an old Christian whom he saw on one side of his church. He addressed him by name, and said to him: "Brother, do you repent of having served God?" The old Christian stood up manfully before the congregation, and said: "Sir, I have served the Lord from my youth, and he has never done me anything but good." He turned to the left hand where he saw another Christian, and addressed him the same manner. "Brother do you repent of having served Christ?" That man also stood up manfully and said; "Sir, I never was truly happy till I took up my cross and served the Lord Jesus Christ." Then the preacher turned to the young man and said, "Young man, will you take up your cross, will you this day begin to serve God?" The Lord sent power with these words; the young man arose and said in a humble tone, "Yes sir, I will." Reader depend upon it, the two answers which Mr. Doolittle got that day, are the experience of all true Christians. Depend upon it, no man ever repented of repentance, no man was ever sorry that he had served the Lord. No one ever said, at the end of his days, I have read my Bible too much, I have thought of God too much, I have prayed too much, I have been too careful of my soul. Oh! no never. The people of God would say, Had I to live my life over again, I would walk far more closely with God than I ever have done. Reader, cast fear away and begin to be a true Christian without delay. There may be trials to be borne, and battles to be fought, in the way to Heaven, but it pays.—*Selected*.

#### Who Rules?

FASHION rules the world; and a most tyrannical mistress she is;—compelling people to submit to the most inconvenient things imaginable for her sake.

She pinches our feet with tight shoes, or chokes us with tight neckerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up by night, when they ought to be in bed; and keeps them in bed in the morning, when they ought to be up and doing.

She makes it vulgar to wait on one's self, and genteel to lie idle and useless.

She makes people visit when they had rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gayly, whether upon their own property or that of others, whether agreeable to the word of God, or the dictates of pride.

She ruins health, and produces sickness, destroys life, and occasions premature death.

She makes fools of parents, invalids of children, and servants of all.

She is a tormentor of conscience, a despoiler of morality, and an enemy of religion, and no one can be her companion and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning, and husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, have voluntarily become her obedient subjects and slaves, and vie with one another to see who shall be the most obsequious.

THE BEST PERSUASION. A soldier lay dying in the hospital. A visitor asked him, "What church are you of?" "Of the church of Christ," he replied. "I mean of what persuasion are you?" then inquired the visitor. "Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 11, 1868.

URIAH SMITH, EDITOR.

### DISTINCTION BETWEEN THE FIRST AND SECOND COMMANDMENTS.

FIRST COMMANDMENT.—"Thou shalt have no other gods before me."

SECOND COMMANDMENT.—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

The church of Rome holds that these two precepts are but one commandment. And as there are ten commandments, they make up the number by making two commandments out of the precept that forbids covetousness.

Of course we cannot justify this division of the last commandment, to make up for the union of the first two. But what is the distinction between the first and second commandments? To the careless reader there is no proper distinction. For while the first commandment forbids other gods (which really shuts out all false gods of every kind), the second commandment is supposed to forbid the worship of gods made by men's hands. If this be the true idea, then the second commandment would become only an appendage of the first, or a lesser prohibition concerning a part of the ground embraced in the first. In other words, it forbids such false gods as are made with hands, while the first commandment forbids false gods of every kind or class.

But the second commandment is not comprehended in the first. It guards an important principle not embraced in the first commandment. It occupies ground peculiarly its own.

The design of the first commandment is to forbid the worship of any being in the universe but the one living and true God.

The design of the second commandment is to forbid the making any representation of this true God. If Satan cannot get men to openly choose some other object or being for their god beside the Lord of hosts, then he will be well satisfied if he can induce them to make a representation of the true God, and pay their homage to this, as something whereby they may greatly honor God.

It does not appear that Aaron in making the golden calf, designed to lead the children of Israel to the worship of some other god, but to give them a representation of that God who had led them out of Egypt. Ex. xxxii, 4, 5.

And so of the church of Rome in our day. She holds to the one living and true God, though she represents his existence as that of three persons. Not content with making both pictures and images of the Son of God, and professedly honoring him by paying religious adoration to these things, she also represents, by pictures at least, both the Father and the Holy Spirit, and before these she teaches all her members to bow in adoration. No wonder she is no friend to the second commandment, and that she belittles it all that she can, making it in such works as she allows it to appear in a part of the first, and so construing it that it shall simply forbid that class of false gods made by men's hands but shall not bear at all upon such images as are adored in honor of the true. It is however, too expressive a precept to be freely read by the common people, lest it should open their eyes to the nature of their usual worship. So in almost every catechism of that church, and in most of the books which circulate among the Romanists, the second commandment as given above, is entirely omitted. It stands indeed in their Bible, but these books from which it is stricken, are used instead of the Bible for general circulation.

Jeroboam and Ahab, kings of Israel, give us in their acts a very clear idea of the distinction between these two precepts. God rent the ten tribes out of the hand of Rehoboam, and gave them into the hand of Jeroboam. This man, deceived by the Devil, thought in his heart that he should soon lose his dominion if he suffered his people to go up to Jerusalem to worship in the temple as they had formerly done. He therefore made two golden calves, and placed one in the northern extremity of his kingdom, and one near the southern, and said, "It is too much for you to go up to Jerusalem: behold thy gods O Israel, which brought thee up out of the land of Egypt." 1 Kings xii, 28.

It does not appear that he designed to introduce another god beside the true one, but to prevent the people from going up to Jerusalem, by making in his own dominion two representations of that God which they had ever worshiped. But this sin of Jeroboam, the son of Nebat, was the foundation of the final ruin of Israel.

When Ahab came to the throne of Israel, some sixty years after this, "It came to pass as if it had been a light thing for him to walk in the sins of Jeroboam." "He went and served Baal, and worshiped him. And he did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." 1 Kings xvi, 31-33.

Ahab was not content to provoke the God of Israel to anger by worshiping him under the representation of a golden calf; he must set him aside entirely, and turn the people to another god, even to Baal.

Elijah brought things to a test between God and Baal. 1 Kings xviii. Afterward when Jehu was raised up to destroy the family of Ahab, and to exterminate the worship of Baal, he did both with the most thorough and unsparing hand, but when he had thus destroyed Baal out of Israel, he himself cleaved to the sin of Jeroboam the son of Nebat. 2 Kings x.

The sin of Jeroboam the son of Nebat, was that of making a representation of the God that brought Israel out of Egypt. He set aside the second commandment.

The sin of Ahab was that of choosing Baal in the place of the God of Israel. This was a still more Heaven-daring crime. He set aside the first commandment, and with it the one living and true God.

Jeroboam laid the foundation of Israel's ruin; Ahab carried their sin to its greatest height of rebellion.

It is likely that the idolatry of heathen lands began like the sin of Jeroboam. Without designing to take other gods, it is likely men were led to make representations of the true God, and that from this they began to worship these things which their own hands had made, as gods in reality.

J. N. ANDREWS.

### RESULTS OF THE NEW COVENANT.

THE new covenant is made with the house of Israel. Every individual therefore, who would enter into this covenant must become a member of the house of Israel. Whether he is by birth a Jew or Gentile, makes no difference. The same conditions are placed before all. God is no respecter of persons. The conditions laid down in Hebrews viii, 10, are:

1. That we permit the Lord to put his laws into our minds, and write them in our hearts. We must repent of our past sins, seek the Lord daily, accept of pardon through the atoning blood of Jesus, trust in the Lord for salvation from sin and death, and tear away our affections from sinful inclinations and habits. Then wait upon the Lord. Daily study the truth. Look to Jesus. And expect that he will daily make a new and deeper impression on our minds by his holy and perfect law. Then we begin to say with David, "Oh! how I love thy law." And when the day is past, we review our actions in the light of truth. Finding shortcomings and imperfections, we mourn. We are ashamed before Jesus. He loved us so exceedingly, he suffered, he died. He died for me. Oh! why do I love him so little? Then I long for more love, more grace. I know not but this is the last night I shall live. I commit all into his hands, who will kindly guard his children. Another morning dawns. With trembling we draw nigh the throne of grace. Many duties are before us. We renew our covenant with

God. Jesus is our Mediator, his blood the blood of the new covenant. In mercy he looks down upon us. He makes a new impression upon our poor hearts, and the pure principles of the holy law are fastened a little deeper in our minds.

Thus day by day may we be confirmed in the covenant that God will make with Israel. And we ourselves can become members of the house of Israel.

2. God becomes our God, and we his people. How plain the duty, that we should serve and obey our Creator. And how great the privilege, that he will be our God. Though we have rebelled against his government, though prone to wander, weak and failing, yet he will be our God, and we can become his people. Whether we be Jews or Gentiles, Americans or foreigners, white or black, young or old, rich or poor, well or sick, we can choose God for our God, and he will deliver us from the perils and corruptions of earth. He will make us partakers of his divine nature, and give us an incorruptible inheritance. Oh! that we could realize more these infinite privileges, and live for Heaven, for Jesus, and eternity.

This covenant is the second covenant; verse 7. The first covenant passed away with the law of shadows and sacrifices. Chap. vii, 18; viii, 13. The second covenant is also called the new covenant. Chap. viii, 8, 13. It has been in force or existence ever since the death of Christ, when the first covenant passed away. Place was sought for the second, verse 7, and consequently found as soon as the first passed away. This is also proved by verse 10. "After those days," can have reference to nothing else than the days of the old covenant. Therefore the new covenant has existed between God and his Israel, ever since the death of Christ.

But what are the final results of this covenant? Is not the 11th verse an answer to this? It appears so to me. Verse 12 speaks about the blotting out of the sins and iniquities of God's people, in so effectual a way that God will remember them no more. This can refer to nothing else than the final atonement in the most holy place. This is the foundation or cause of the condition spoken of in verse 11. Read carefully, "And they shall not teach every man his neighbor, . . . for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness." The knowledge spoken of in verse 11, can consequently not be attained to before the iniquities of God's people are forever blotted out. When the atonement is finished, probation ended, and redemption completed.

The atonement is the cause, the perfect knowledge the effect. The cause must precede the effect. Therefore we believe that verse 11 represents the condition of things, and the perfect knowledge of God's people in the world to come. "Now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. xiii, 12. Isaiah, speaking of the future glory of the New Jerusalem, when all her children shall have come home, says, "I will lay thy stones with fair colors, and lay thy foundations with sapphires. . . . And all thy children shall be taught of the Lord. . . . Thou shalt be far from oppression; for thou shalt not fear. And from terror; for it shall not come near thee." Isa. liv, 11-14. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Chap. xi, 9. "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv, 21. "Blessed be the Lord God. . . . And blessed be his name for ever; and let the whole earth be filled with his glory, Amen, and Amen." Ps. lxxii, 19.

JOHN MATTESON.

O sin, how you paint your face! how you flatter us poor mortals on to death! You never appear to the sinner in your true character; you make fair promises, but you never fulfill one; your tongue is smoother than oil, but the poison of asps is under your lips.

HUNGERING AFTER RIGHTEOUSNESS.—I wish for no other Heaven on this side of the last sea I must cross, than this service of Christ, to make my blackness beauty, my deadness life, my guiltiness sanctification. I long much for that day when I shall be holy. Oh! what spots are yet unwashed!—Rutherford.



## CALIFORNIA MISSION.

KNOWING the interest with which our brethren will hail any news from the California mission, we take the liberty to insert the following, dated, San Francisco, July 23, 1868.

DEAR BRO. ALDRICH: Here we are in California. After a good shaking on the Atlantic through the Gulf Stream off Cape Hatteras, and in a supplement to it in the Caribbean Sea, a pleasant trip over the Isthmus, and a delightful sail on the Pacific, we arrived in S. F. last Sabbath, 24 days less 2½ hours, from New York. We were glad to get here, although we do not find much house room among our people. We are not yet settled, but are boarding ourselves at Bro. St. John's. We find a great variety of fruit here. Ripe peaches, to-day, are less than \$1.00 (specie) per bushel. Our tent, although shipped as *slow* freight, came as soon as it would if sent here by express. The charges on our tent from Rochester to this place did not exceed \$40.00 in currency. I did not bring the small poles, but brought the irons that belong on them. The poles in Rochester were worth \$3.00. The transportation (owing to their bulk) would have been about \$11.00. I engaged a new set of poles to-day for \$3.50; hence I made something in leaving the poles. I did not bring the ropes. On these I saved all the transportation and about 2 cents a pound in gold. So there are some favorable strikes we made, as well as on the fare.

I am working as fast as I can, to get the tent rigged up. We design to strike out the first of the week to look a place to pitch the tent. There is considerable small pox in the place just now, and a good deal of excitement about vaccination. Most of the cases have been among the Chinese coolies. We learn there have been a few cases in Petaluma, where we had thought of going to look a site for the tent.

Well, we think of you all every day, in your round of business at the Office. The last Review we have seen was the closing number of the last volume. Bro. Bourdeau's copy of No. 12 of *Reformer* came to-day, but none for me. Of all the papers I have subscribed for, I have received but two copies, one of *Battle Creek Journal*, and one of *Detroit Post*. I am in hopes we shall get something by the steamer that is expected to-night.

I send you a duplicate "bill of lading," given me in New York, so that you can see some of the arrangements about sending freight to these shores. I learn, by other parties, that you have sent me another box of books. In order to claim a box of books, or goods, here, it is necessary for the consignee to have a bill of lading from the consignor. Otherwise it will go into the bonded warehouse; and when it gets there, it is some like a case in the court of chancery, "Easier got in than out." I wish you to send me immediately, if you have not already, a receipt from the express company in Battle Creek for the box.

Wishing and praying for the prosperity of the cause in all its departments in every State, and hoping to hear from you soon here, I remain your brother.

J. N. LOUGHBOROUGH.

San Francisco, Cal.

## REPORT FROM BRO. MATTESON.

JULY 14 to 19, I labored with the church of Fish Lake. The majority of the brethren are now living near Richford, where the meetings were held in a very convenient school-house. This was right in harvest, and consequently not so many from without attended as would otherwise have come. The truth has never been preached in the immediate vicinity. There are some who are interested to hear.

Sabbath and Sunday, the meetings were well attended. The Lord did kindly bless and encourage all to go forward in the good work, and to be more diligent in the future than in the past. The brethren felt to some degree the importance of becoming fully awake in the message.

A new clerk and treasurer was chosen. Bro. C. Wright was ordained a deacon. We think the Lord approved of this choice and trust that souls may be gained by the consistent walk and efforts of the brethren in that vicinity. Systematic Benevolence was

reorganized amounting to about \$160.00. We trust now that the several officers understood their duty, and will try to have everything in order for the coming year. Three were added to the church by letter. One sister was baptized.

This little church is trying to live; and if they continue to be faithful, the Lord will bless and prosper their efforts. All feel sorry that their much-beloved elder, Bro. M. Dennis, is about to move to Michigan. He felt this to be his duty for several reasons; but the brethren unanimously expressed their desire to have him remain with them.

The quarterly meetings of the church, were appointed until different arrangements should be made, to be upon the first Sabbath of each quarter beginning with October.

On the 21st, I arrived at home, and feel thankful to the Lord for his kind protection of self and family. I intend to remain at home a while to rest and labor with my hands for the improvement of my health, until I shall be able to go out again. Dear brethren, pray for me that my faith fail not, but that I may be enabled to know and to do the will of the Lord, and at last meet you all in the kingdom. JOHN MATTESON.

Bussyville, Jeff. Co., Wis.

## VISIT TO LAKEVILLE, CONN.

On sixth-day, July 11, in company with Bro. Wild, I took the cars at Pleasantville, N. Y., and rode some seventy miles north to Millerton, and thence we went five miles on foot to Lakeville, Conn., where Sr. Addison resides, and under whose hospitable roof we found a home that would gladden the heart of the weary pilgrim.

As soon as we had exchanged Christian greetings, we were informed that a sister living in the same house had recently embraced the Sabbath, as the result of reading some books left by Bro. Wild on his last visit at that place. This was truly encouraging. The Lord knows how to send the truth home to the hearts of those who will embrace it, and where the living preacher cannot be heard, the books and tracts will do the work.

We had meetings on Sabbath and first-day, and on the evenings before and after the Sabbath. A first-day-Advent brother from New Milford, a village some forty miles south of Lakeville, attended these meetings, and acknowledged that he saw new light in our position, and decided to live out the truth as far as he saw. If he follow out what he already sees, he cannot well avoid embracing the Sabbath before long. May the Lord help him to walk in the light.

Our hearts were also gladdened to hear Bro. Addison, the husband of the sister with whom we were stopping, declare that he had decided that the seventh day was the Sabbath; and that he should in future keep it according to the commandment. Had a thousand-dollar note been placed in the hand of Sr. Addison, she could not have expressed more joy than beamed forth from her tearful eyes. For a year past, Sr. A. and her daughter have been trying to keep the Sabbath, under difficulties, many of them caused by Bro. A.'s mistaken view of the Sabbath question. But if he, like a Saul of Tarsus, has been exceedingly zealous for the religion of his fathers, he is now equally anxious to keep the law of God strictly.

Bro. Wild returned the following Wednesday, while I remained some three weeks, during which time I called on many of the people living in the region for several miles around Lakeville, offering the *Review* and *Reformer* for their inspection, and distributing among them a large number of tracts. Under the blessing of God, the seed thus sown will yet spring up, and bear fruit.

On Sabbaths and first-days, I held meetings with the little flock of Sabbath-keepers, of whom there are now some twelve or fourteen within a radius of ten miles. They are gathering courage and have decided to hold meetings once in two weeks at Lakeville, in future. The interest among the outside people seems to be good, and I think if one of the messengers could go there the coming winter, and give them a course of lectures, there would be some gathered in. But much depends on the manner in which the brethren and sis-

ters conduct themselves. May the Lord help them to see the importance of obeying strictly the law which they preach to others. J. S. MILLER.

## "THE WINGS."

DURING my recent wanderings, to while away some unoccupied moments I took up the secular paper of the vicinity where I was then sojourning. Almost the first item on which my eyes rested was this: "A Second-Adventist preacher has set the 2nd day of October, as the last day of the world. Get your wings ready."

The thing might have been only a fabrication gotten up for effect, I thought, or it may have foundation; yet this satirical fling started me upon a reverie—a reverie profitable to me though I cannot now fully recall it. Nevertheless I will attempt to communicate a few of the leading thoughts. I mused upon the unprofitableness of setting definite time, and thus unnecessarily provoking sneers from the opposition. But this was only a passing thought, for the exhortation, "Get your wings ready," took precedence in my mind. For wings, or what shall amount to the same thing, are to be furnished through Christ to all, whether alive to be changed in that day, or whether at the voice of the archangel they have come forth from their graves, as taught in 1 Thess. iv, 16, 17.

And then I queried, Can good result from evil designs? God can make the idle word from the scoffer's lips or pen, carry conviction to a hitherto thoughtless heart. But must not the "hands be clean which bear the vessels of the Lord?" Paul refused to approve the promulgation of truth, coming from a disreputable source, when the damsel followed his company declaring, "These men be the servants of the Most High God, which show unto you the way of salvation." Acts xvi, 17.

Humanly speaking, or from a human stand-point, it might be argued that a class would have been directed to Paul, and perhaps benefited, who otherwise would have never heeded him. And so I left this an open question when perhaps I should not, for "Paul was grieved and turned and rebuked them."

And my mind reverted to the wings again: and I said, Oh yes! "Get ready the wings," for that is synonymous with Christ's "robe of righteousness"—that "holiness without which no man shall see the Lord" in peace. But with it we shall be counted worthy to attain unto the first resurrection, and "to stand before the Son of man." Then, in that great day when "we that are alive shall not prevent them that sleep," each can stand with arms outstretched towards our heavenly rest, and our Great High Priest, —our Redeemer, our Lord and Saviour Jesus Christ, shall accomplish all the rest; and we "be caught up to meet the Lord in the air, and so shall we be forever with the Lord." *Forever with the Lord!* Oh! ecstatic hope. Let not "the voice of the wicked make us afraid." Have the wings ready, and all will be well. But oh, how much is couched in that scoffing injunction. "Who can abide the day of his coming," and "Who shall be able to stand?" M. W. HOWARD.

Malone, N. Y., July, 1868.

## A Good Plan.

THE plan suggested by Bro. White for the distribution of the Testimonies I think a good one. As it has been, the very ones who needed them the most, are the ones who have not interest enough to send for them, or even to buy them. So let every one who loves and appreciates the Testimonies and wishes them to do the most good, send in immediately enough to pay for one for himself, and for one or more for those who need them, but do not want them. Remember that by this arrangement they will be sent to many who will never pay for them. We who love them must make this good.

If I may be allowed to suggest, it seems to me that it is the duty of the elder or leader of each church to take hold of this matter, and see that all have a share in raising this fund. Also, it is clearly his duty to see that every family and lonely Sabbath-keeper has the Testimonies. If the elder does not see to this, who will?

I enclose \$3.00 for self and Mrs. Canright.

D. M. CANRIGHT.

## THE GOLDEN RULE.

If thou and thy brother have aught to decide,  
And fail at the last to agree,  
Ne'er bring to another thy cause to be tried,  
As erring and selfish as he.  
No; judge for thyself by this rule ever true,  
Ere thou dost a brother condemn:—  
"All things that ye would men should do unto you,  
Do ye even so unto them."

If a dark wave of trouble has swept o'er a soul,  
And a cry has gone forth for relief,  
Ne'er pause ere you give, nor thy charity dole,  
Lest thou add a new pang to the grief.  
Still follow the rule that is changeless and true,  
And ne'er will thy conscience condemn:  
"All things that ye would men should do unto you,  
Do ye even so unto them."

## MEETINGS AT PETERBORO, N. H.

In company with Bro. Haskell, I came to this place, Sabbath, July 11, where I have spent three weeks in holding meetings, and visiting from house to house.

Peterboro is a manufacturing village of about 1500 inhabitants, situated 60 miles west of Boston. It is 11 miles from the railroad at Mason, to which place the stage runs daily. It is a very good farming country around for New Hampshire. The truth was presented here some five years ago, by Brn. Hutchins and Bourdeau, at which time there was a good interest, and a number embraced the Sabbath. But, as the work was not followed up, the interest has since all died out, and many have given up the Sabbath, and some who still profess to keep it have little or no interest in the message, do not attend meetings, nor take the REVIEW. There are some 25 or 30 who occasionally meet together here; but they are scattered over eight different towns, so that it is very inconvenient for many of them to get out on the Sabbath. Many of these have kept the Sabbath since 1844. Three years ago Bro. Huntley, their elder, died. This was a great loss to the church, as it left them as sheep without a shepherd. I conclude that the church has been losing ground ever since. Some have had a great trial over the health reform.

It has been very hard and slow doing anything for this church, as they are so scattered; yet I have tried to have patience and diligence, and to do the best I could.

It is also now in the midst of haymaking, and is a bad time to hold meetings; but I have succeeded in visiting nearly every one, and I think that some little good has been done by the help of the Lord. Some have had their doubts and objections to the reform removed, and have decided to go forward with the body. But there is much to be done yet. After looking the matter all over carefully, I am satisfied that it is the duty of some of those living off several miles from the center, to move nearer the village. This would accomplish several objects. 1. They themselves could get out to meetings easily every Sabbath. This would certainly be a benefit to them. 2. Their children could then go every Sabbath. This would enable them to have a Sabbath School and Bible Class, and perhaps be the means of interesting the children, and saving them. 3. This would encourage and strengthen the few who usually meet together here. 4. It would give us a chance to have Monthly Meetings and general gatherings here, by furnishing a home for those who would come. 5. When a minister comes here he would do much more with half the amount of labor, if they were nearer together. 6. In this condition they might have a good, gathering influence on the community. Some might then be gathered in.

It seems to me that these reasons are sufficient to move these scattered ones a little nearer together, if they love the truth enough. If this can be done, we can have a good little church here of about 25 members. I do not think that any great sacrifice need to be made in buying and selling, if they will move in the fear of God. I hope yet, by the blessing of God, to see a flourishing church here. Brethren and sisters, shall it be so? Where is the man who has the ability, and who feels the burden of the work, who will lead this little flock through into the kingdom? May the Lord raise them up such a man.

There are some things in this church that please me much. There are no divisions nor quarrels among

them; they all seem to love each other. This made me love them very much, and the Lord will bless them for it, too. "By this shall all men know that ye are my disciples, if ye have love one for another." May this always be so.

Then, with a very few exceptions, and these are coming along, they have confidence in the whole message, and in those whom God has chosen to lead out in the work. I thank God that I have once more got where it is not a crime to say that I believe the Testimonies. Nearly all the Sabbath-keepers in New Hampshire and Massachusetts have a strong faith in the Testimonies, and love for them. They have seen their fruits in the past, and know that they are good.

Pecuniarily, this church is poor, yet some of them have sacrificed nobly for the cause. Bro. Daniel H. Gould, a short time since, gave \$500 into the cause. The other day his wife and daughter gave me \$25 for the California Mission, &c., and now Bro. Gould has another \$100 ready to put into the work. This they have done besides paying liberally on the s. b., &c. Bro. G. must be a rich man then? Yes; rich in faith and treasures in Heaven; but, as to this world, he is only in comfortable circumstances, and works with his hands for his living.

I know men in Maine who are worth two and three times as much as Bro. G., who have money and notes at interest, who think they are very liberal in giving \$30 or \$40 per year, in all they give in s. b., &c. They take no shares in the Health Institute, no shares in the Benevolent Association, no shares in the California Mission, and, I fear, but few shares in Heaven. God will reward every man according to his deeds.

Others in this church have sacrificed much in times past. There are some who do not give what they ought to. They have been prospered, and they are becoming worldly. I fear for them. Their souls will soon become barren, unless they cherish a spirit of sacrifice. May God save them.

There are some ten children and youth here, who have never taken up the cross. We tried to help them. Some of them have some interest, and some feeling. Some are careless, and without any interest. We still hold on to them by faith and prayer.

I sold a large number of Spiritual Gifts, How to Live, &c., here, so that I believe all are well supplied. Those who are without these works are neglecting light from Heaven.

While here, as I was riding one day, the horse became frightened by a dog, and ran out of the road, and threw me from the wagon. Sr. Huntley was in the wagon, and the reins were on the ground. But the horse soon stopped, and I picked myself up uninjured. I felt that the Lord had preserved us.

July 26, 1868.

D. M. CANRIGHT.

## MEETINGS AT ROULETTE, PA.

As it was our privilege to attend these meetings, it is with gratitude that we acknowledge the reception of God's signal blessing. Our dear Bro. Fuller met with us, and, although very much worn by previous labor, he was enabled, by the blessing of God, to speak to the encouragement and edification of the church. Our prayer and conference meetings were interesting and profitable. On first-day, at 4 o'clock, p. m., we gathered together on the banks of the Alleghany River, where we witnessed the interesting ceremony of baptism. The Lord solemnized the place by his unmistakable presence. As Bro. Fuller stepped upon the shore, with his garments yet dripping with the emblem of purity, the Holy Spirit indited a good matter while he spoke of the final separation of the righteous and the wicked. Conviction reached the hearts of some, who returned from the water's side weeping because of their sins. A season of prayer was held for them at the house of Bro. Lyman. Here they found relief. This, I was about to say, was the best meeting we had. Truly, Jesus manifested his power on earth to forgive sins, and when we remembered that he said, "Joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," there was joy among the saints on earth, too. This was a blessed season to all present.

Our reflections since these meetings have been thus: That our God has in store for us still greater blessings than we have yet enjoyed, but whether we receive them or not depends entirely upon our compliance with the conditions, the keeping of the commandments of God, and having the "testimony of Jesus Christ" ("the spirit of prophecy." Rev. xix, 10). The church of God is evidently rising, and where the "spirit of prophecy" has been readily received, the power of God has been manifested to such a degree that at our meetings at Niles Settlement, July 4 and 5, a certain wicked, insubordinate spirit was bound in chains, and so evidently that all were able to see that it was indeed the work of the Lord. There was no excitement, but a deep solemnity rested upon the congregation, and a burden of soul in behalf of "the lost sheep." Some of the straying ones confessed their backslidings with feelings of deep contrition.

God is reviving his people according to his word; (Hosea vi, 2,) and may we not expect if we follow on to know the Lord, that "His going forth is prepared as the morning? and he shall come unto us as the rain, as the latter and former rain unto the earth." May the Lord help us to quicken our pace, and faithfully bear our part in this eventful hour. Soon, very soon the sinners in Zion will be afraid, fearfulness will surprise the hypocrites, and the hopes of all the wicked will perish. But when desolation and ruin finish the history of our sin-cursed globe, "The Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16.

SARAH A. H. LINDSEY.

Ulysses, Pa., July 21, 1868.

## REPORT FROM BRO. BLANCHARD.

My last report ended April 14. I remained at home until June 3. During that time I preached to the church at Princeville occasionally. Held a Quarterly Meeting with them May 30 and 31. Had good meetings; the Lord met with us. On first-day, two were baptized and united with the church, my own dear boy being one of them.

June 3, started for Little Prairie, Wis., to attend our Conference.

This Conference was the best I ever attended. We had the labors of Brn. Andrews and Cornell, which were very practical and instructive. May God abundantly bless the labors of these dear servants of the cross.

Sabbath and first-day, 13 and 14, met in Quarterly Meeting with the church at Gridley, Ill. Spoke to them four times with freedom. On first-day, three were baptized, four united with the church. We visited every Sabbath-keeping family there but one, and they were living too far away for us to see them. This church needs faithful and patient labor. They are trying to follow the good Shepherd, but in consequence of their opposition to the reform that is going on among us, I fear that some of them are a long distance behind God's people, but I trust they will soon see their way clear, and keep pace with the remnant. Dear brethren and sisters at Gridley, may God enable you to walk in the light while it shines.

June 16, arrived at home again. Remained at home until July 15. Labored some for the comforts of my family, and preached to the church at Princeville part of the time on the Sabbath.

July 15, started for Dell Prairie, Wis., to attend the Convocation appointed at that place. When I reached Rockton, on my way, I learned that the meeting was postponed.

Sabbath and first-day, 18 and 19, attended the Quarterly Meeting at Avon, Wis. There were brethren from Rockton and Monroe present. We had a refreshing from the Lord. Spoke Sabbath forenoon from Luke iv, 7. Bro. Steward spoke at 3 p. m., from Rev. xii, 17, after which we attended to the ordinances, and we felt to realize the truth of the Saviour's words, "If ye know these things, happy are ye if ye do them."

We spoke on first-day at 11, from Ps. xvi, 13. Bro. S. followed, after an intermission of 15 minutes, speaking from Rom. viii, 16, 17.

We bade the brethren and sisters farewell, and started

for Rockton. There is a little handful of faithful brethren and sisters here, still holding on to the truth. When we came into the meeting-house Sabbath, and looked over our little congregation, we felt sad. Seven years ago we met in Conference here. This church was then prospering. "The candle of the Lord shone around them;" but there has been a shaking among them. Some have given up the truth, many have moved away, leaving but a small remnant. This is the oldest church in the State, being the first organized. They also built the first meeting-house. From what I learn of their history, they are beginning to prosper again. Much depends upon their leader. May he be guided by the Spirit of the Lord. May they all "walk in the light," and such be added to their number as shall be saved.

July 20, came in company with Bro. Steward to Dell Prairie. Was much disappointed in not meeting Bro. R. F. Andrews and I. Sanborn, this being one of my objects in coming on here, but it seems almost providential that I missed Bro. Andrews, as I should probably have gone home had I met him. But I am here, and I conclude from the circumstances that I am where the Lord would have me labor for the present, so we are holding some meetings at this time with the church here.

They are very much disappointed in not having the Convocation as appointed, but they feel that their loss and disappointment is somewhat made up in the faithful labors of Bro. R. F. Andrews, during his stay with them. We are trying to do them some little good, while we tarry, waiting to get some appointments ahead of us.

Bro. Andrews has given us an account of the dry weather and early harvest. They have since had a good rain, for which they feel grateful to God. That will save their later crops.

I should agree with Bro. White that the meeting for this year was in the wrong time, their harvest being at least two weeks earlier in consequence of the drouth, but as a general thing, it is the only time you can have a Convocation in this part of the State.

H. C. BLANCHARD.

Dell Prairie, July 24, 1868.

#### REPORT FROM IOWA.

SINCE our last report we have continued to labor as well as we could, considering the hindrances in our way, for the good of souls in this community. But the exceeding heat and the arrival of harvest have been drawbacks in the way somewhat. So we have not had meetings all the evenings through the week. Those in the country were very anxious to attend and hear all the lectures, and it seemed impossible to come in after toiling all day in the harvest field. The harvest is a very heavy one, and the weather has been showery, so that we have been delayed longer than we expected. But our meetings, when held, have been well attended, and the interest has not subsided. At the earnest request of many, we have concluded to give the second course of lectures, commencing next Friday.

During this week we have omitted the lectures in the tent, and had prayer and conference meetings, night and morning, in the Baptist meeting-house. They have no minister here, and they have kindly permitted us to use their house for this purpose. Last night, some thirty expressed a determination, by vote, to go forward with us in obedience to the truth and make a new start in religion, quite a number of them non-professors. This morning some sixteen spoke. Our object in these meetings is not merely to bring people to a theory of the truth, but to have the work deep and abiding—the heart converted as well as the head. The interest is encouraging. An old settler said in one of the meetings, that he attended the first meeting ever held on this prairie, and now he was at the last, and never had he seen such a religious interest here before. Our devotional meetings are increasing in interest, and we hope much good will arise from them to others and ourselves. We feel the need of more of the power.

The enemy is very much enraged here. Reports of

every conceivable kind are abroad in the community. All the denominations that have ministers stationed here are against us, doing all they can to impede the car of truth; and yet it moves on, and will move on, to final victory. Satan presses in his darkness upon us, and we do not feel all that liberty we desire; but we are struggling hard for it, and expect by the grace of God to get it. When Satan works so hard, we are sure he is afraid of losing his subjects; therefore we are encouraged to labor on.

How the battle will turn, we cannot tell; but shall put our trust in the living God, and do what we can. Pray for us.

M. E. CORNELL,  
GEO. I. BUTLER.

Brighton, July 27, 1868.

#### DAVISS COUNTY, MISSOURI.

SINCE first calling the attention of our brethren to this part of the State, I have received numerous inquiries and letters respecting the same. Some of them I tried to answer through the REVIEW.

To those who still are inquiring, I would say, The natural advantages of our county are good, so that persons of small capital and moderate economy can live comfortably. Prices of land vary from five to twenty-five dollars per acre, owing to location and improvements. The country is filling up fast with Eastern and Northern men of enterprise and industry.

Should any more brethren choose to come, let them come prepared not only to be recognized as Sabbath-keepers, in union with the body, but to be real burden-bearers, who can be a help instead of a hindrance to the cause of present truth; for we have been deceived in some. Let those who ramble about from place to place, without aim or object, understand they are not needed, nor encouraged to come.

Such as can better their condition, with the cause of the message at heart, we welcome, we say, "Come over and help us."

J. H. ROGERS.

Victoria, July 24, 1868.

#### THE CLOSING HOURS OF TIME.

How solemn the thought, that we are living in the period spoken of by the prophet Daniel, as the time of the end.

The earth makes its accustomed daily revolution, and its annual circuit. Moons wax and wane, and, to the careless observer, it appears it will always be the same.

As the seasons regularly recur, and crops are yearly gathered, as merchandise and commerce, and the arts and sciences flourish and increase, men's hearts grow callous, and they say, "Where is the promise of his coming?"

Startling signs in the heavens are viewed from the scoffer's seat, and prophecy is neglected or disbelieved, and faithful warnings are despised by most.

A few look up with faith and humility. Heaven grants them a view of the sacred truths of inspiration; in the sanctuary they view the solemn work now in progress.

Oh! solemn work, the closing up of this dispensation! Can I realize it? Oh! my hardness of heart! Can I be indifferent now?

As a people, what indubitable evidence we have that Jesus is soon coming to save the faithful and pure, who have heeded all the testimonies. Yet are we all heeding them?

Oh! how often, in the wearing labors and cares of life, do we forget the solemnity of the time, and become stupid and lukewarm.

Shall I forget? Shall I for a moment forget the dread reality? Awake, oh! my soul, and let the spirit of truth sink deeply into thy heart.

Oh! solemn, gathering time! The scattered, the straying, ones are now being sought. Soon the last sheaf will be gathered home. Rejoice oh! humble, contrite one, and praise God that not a grain of wheat will fall; not a jewel will be lost.

In view of the solemn work now going on, in view of the terrible distinctness of prophecy, Why is not Christendom hushed into silence, on every recurring Sabbath? Why are not all ears and hearts open and at-

tentive to the words of truth? Simply because men are skeptical, and do not, in fact, believe.

A few believe; they become more considerate, and solemn; yet they are inwardly joyous; but it is associated with such weighty considerations, that joy is mingled largely with solicitude and pain; not the pain of a troubled conscience, but the throes of an agonized world are in prospect; friends, relatives, neighbors, are interested in this matter, but refuse, in many instances, to interest themselves about it; and even the righteous often fear lest they be carried away by the current. Evil influences all around conspire to afflict, to seduce the righteous from his steadfastness, and, like Lot, from day to day his soul is vexed within him.

That day approaches, oh, my soul! bear it constantly in mind. It will make thee solemn, but thy solemnity will, ere long, be turned into joy, if thou art faithful.

Lonely one, thou who, from week to week, and, perchance, from year to year, sittest alone, with no fellow-pilgrims to cheer thy lonely way, encourage thyself in the Lord. Soon the work will close; be faithful unto the end.

Sorrowful, fatherless, and orphan, homeless, and destitute, crippled, deaf, dumb, and blind, look up, your redemption draweth nigh. Even now relief is speeding. Even here homes and warm hearts await you. Oh! my friends, is not this a joyful, yet solemn, time? Oh let all prove worthy of such love and kindness.

Mercy calls for the last time, in this third message. Who will heed the last, gathering call?

JOS. CLARKE.

#### Conference Department.

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

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

#### From Bro. Tucker.

BRO. SMITH: I have wanted for some time to speak to the brethren and sisters through the REVIEW. But the church in this place have been having some severe trials, and I could not report as encouragingly as I would wish, so I thought I would wait until things were in a more prosperous condition. But I can say that I am not discouraged in trying to obey God by keeping all his commandments. I have trials sometimes that seem almost insurmountable, but by grace we can overcome. It is the overcomer's reward that we want. Unless we have trials we shall have nothing to overcome, and so we could not have the overcomer's reward. So I say, Come trials if it need be, but give me grace, O Lord, to do thy will.

Dear brethren and sisters, I can say, Praise the Lord for the light of the third angel's message, which is a message of reform. He that does not receive the light that is being shed forth by the Spirit of prophecy, is not really in the message. For the Testimonies teach humility and consecration to God, which brings a separation from the world and its fashions. Let every dear brother and sister have faith in the Lord Jesus Christ that will manifest itself by keeping all the commandments of God and the faith of Jesus.

Yours in hope of eternal life.

JABEZ C. TUCKER.

Washington Co., R. I.

BRO. LAMB writes from Vineland, N. J.: Moses Hull is lecturing here and divulging his private interviews with the brethren in Michigan. I encountered him yesterday. He wants them to organize a secret society; boasted of his powers to mesmerize people's voices, and of having the power to bring down fire from heaven superior to Elijah!!

A NOTE. Dear Brethren and Sisters: Do not let your time be so taken up with worldly matters that you can find no time to occasionally say a cheering word in the "Conference Department." This department presents rather a bad show this week for 10,000 believers who are looking for the coming of Christ, and who are exhorted to "exhort one another, and so much the more as we see the day approaching." Let us be faithful.

G. W. A.



## The Review and Herald.

Battle Creek, Mich., Third-day, August 11, 1868.

### WANTED,

HOMES and employment for about fifteen or twenty Sabbath-keeping widows, orphans, and homeless children in N. H. and Mass. I know of about the above number of this class of persons who are able to work, but they have no place to earn anything without going away from those of like faith. This they do not wish to do, nor do we wish to have them do it if possible to prevent it. Many of the young, however, are compelled to do it. As they become of age, they leave home as they can have employment there no longer; they go out into the world, get away from the influence of the truth, get ensnared in the world, give up the truth, and are lost forever. This is sad, very sad. What shall be done? If we had means, and men of the right ability, and men who had enough of the spirit of sacrifice, and patience enough, and enough of the grace of God, we might set up some business that would employ them all. But we have not got them at present. We must first use what we have got.

I know of several families who are comfortably well off, are not in debt much, if any, have comfortable homes, good health, and are adding something to their property every year. Can not these persons do something? Most of them never dream that they have any duty to do in this matter. If they were only rich, they say, they would do wonders! We should have more confidence in this if they would do a little with the little they have now. "Oh! we have; we gave \$5 or \$10 to the Benevolent Association." This they think frees them from all further responsibility in the matter. What a mistake! what a narrow idea of benevolence! This costs them no care, no burden, no trial of their patience, no sleepless nights or broken rest, no tears, no aching heart, no responsibility. Who shall look after the poor, get them clothes, provide them a home? Who will have a father's care for the orphans, counsel them, admonish them; correct their faults, teach them virtue and usefulness? Who will take that neglected, poor, ignorant child, and patiently, prayerfully train it up in the fear of God? Oh! some one else must do that. They have given their money, that is all they can do. They have all they can do to live now.

I fear that such know but little of the Spirit of Jesus which led him to humble himself and suffer as he did for ungrateful man. See that humble minister as he goes out to win souls to Christ. If he feels the burden of the work, ask him how much he would give, if money would discharge his duty, and he would tell you, all he has got. He must leave his wife and children whom he loves as well as other men love theirs, he must bid adieu to his home and all its comforts, though as dear as other men's homes; and as with a trembling voice he says "Good bye," he knows that long weeks and months of toil must pass before he can view that loved place again; where now blossoms the flower, the cold snow will lie when he returns. He goes as a lamb among wolves. How often his mind is pressed down with cares, his heart burdened with grief, and his eyes run down with tears! See the Son of God. He gave for us something more precious than money; he gave a heart burdened with sadness and grief, long nights of pleading with God alone in the mountains; he gave tears and groans and sighs of grief; his back to the rod, his cheek to the smiter, his face to be spit upon, and his head to be crowned with thorns; and at last he gave his life for us.

Will then a few dollars in money discharge our duty? Never. We must feel some of the sufferings of Christ, or we are none of his. Brethren and sisters, let the Spirit of Christ enter your hearts, then open them and open your doors to some of these needy lambs of Christ's who are bleating around the fold for shelter. Take them in, in the name of Jesus, and God will bless your dwelling with such light and joy as never entered it before. It is more blessed to give than to receive.

If you cannot make it pay to hire some of these young brothers or sisters, give them a home with you where they may come often and find counsel, light, and encouragement. Try it a spell and see what God will do for you. Oh! that God would raise us up some fathers and mothers in Israel who will work and sacrifice and suffer for Christ's sake.

D. M. CANRIGHT.

Concluded from page 117.

these were the sentiments of his mature life, and those in which he died, why speak about some uncertain expressions which he wrote twenty years before, as he was just emerging from papal darkness, in order to conceal the real facts in the case? To all who are well informed on this question, the professed "collection of historic facts" (?) which the *Voice* gives us, will have no weight, while the grand display which has been made may have an opposite effect upon others.

No lover of truth will fear to have everything connected with his faith stated correctly and fully. There can be nothing gained in the end by efforts to conceal, or keep back historical facts relating to any Scripture doctrine. Notwithstanding the long article in the *Voice*, we are compelled to answer the question at its commencement in the affirmative,—most emphatically, would we call it a gross perversion.

Do we not have in the case of the editor of the *Voice* a striking illustration of the passage—"ever learning and never able to come to the knowledge of the truth?" When the doctrine of the advent found him he was a Unitarian Materialist; at the Evangelical Alliance in London in 1846, he was staunchly orthodox; and after the discussion in Boston between Dr. Litch and Eld. Grant, he announced in the *Herald* his purpose to oppose materialistic views more earnestly than he had ever done, and now we find him absorbed in the advocacy of materialistic sentiments as the only distinguishing characteristic of Adventism, his time theory having slid from under his feet! Where shall we look for him next?—C.—in *Advent Herald*.

## News and Miscellany.

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

—OUR camp-meetings have been marred, and the good done by them thrown into doubt, by the Sabbath-breaking which they occasion. The Reading Railway ran Sunday excursion-trains, and carried thousands of passengers to the ground at Manheim, and at the Long Island Camp-meeting it was discovered, late on Sunday, that huckstering had been going on within the precincts under the control of the Committee, as on a secular day. Are Methodists, who profess to be devout Christians, about to become notorious as Sabbath-breakers?—*Methodist*.

### What We've Bought and What We Paid for It.

SINCE the present Government was established, the United States have acquired the following territory, on the terms named:

1. The purchase of Louisiana and Mississippi Valley, in 1803, from France, for \$15,000,000.
2. The purchase of Florida, in 1810, from Spain, for \$3,000,000.
3. The annexation of Texas, in 1845.
4. The purchase of California, New Mexico, and Utah, from Mexico, for \$15,000,000, in 1848.
5. The purchase of Arizona from Mexico, for \$10,000,000, in 1854.
6. The purchase of the immense Russian possessions, running down on the Pacific coast from the North Pole to fifty-four forty north latitude, at which line it strikes the British possessions, for \$7,200,000.

### Eternal Vigilance.

It has been well said, "Eternal vigilance is the price of liberty." Not vigilance for a day, a month, or a year, but vigilance all the time is demanded, in order to conserve liberty.

When victory crowned our arms, and when the shackles were struck from every slave within our borders, many thought liberty was assured, and that they might rest in peace and enjoy the fruit of their long and weary contest for the rights of man. But they

had scarcely begun to rest when the truth of our motto became very manifest in the condition of our land—the thief of liberty was only chained, and a few months were only needed by him to file his chains asunder; and now he is at his old trade. Under pretense of upholding the Constitution and conserving old usages, he is forging shackles for his fellows. Witness the doings of the Ku-Klux Klan in the South. The following from the correspondent of the *Cincinnati Gazette* will be sufficient as an illustration:

Nashville, July 12.

An extra session of the Legislature of Tennessee, as the *Gazette* has already been informed by telegraph, will assemble at the Capitol on the 27th of the present month. The present condition of things in the State is too bad to be endured. I speak the sober truth, and without exaggeration or coloring.

Many months since a secret society was organized in Giles County, called the Ku-Klux Klan. They always appeared in the dead hours of the night, and in deep disguise. For some time they claimed that the society had no other object than mere sport, but it soon became apparent that it was a military organization, made up chiefly of discharged Confederate soldiers, and that its object was revolution. During the pendency of the trial of Andrew Johnson, the operations of this secret rebel army were suspended; but on the very day his acquittal was announced, their depredations were resumed, and with wonderfully increased vigor. It is now a fact, which no honest man will dispute, that thousands of young men in Middle and West Tennessee have organized themselves into a secret military force, for the purpose of overthrowing liberty in this State.

I have it on the very highest authority that some of the cooler-headed Democratic politicians have taken great pains to persuade these men to abandon their organization, but without effect. The Ku-Klux have replied: "We committed the cause of Southern independence to you, during the late struggle. We obeyed your commands, and when you surrendered, we acquiesced. Now, all we ask of you is to let us alone, and we will manage the contest to suit ourselves."

To notice and record the instances of diabolical cruelty and outrage perpetrated by these scoundrels would be impossible. One day they take out a white school-teacher, strip him and beat him into a jelly. Another night they warn a radical citizen that his presence in the community is not desired—that, in fact, his political opinions have rendered him odious, and that, if he does not leave the community within so many days, he will be visited. Again, they go to a negro's house, take the man out, put a chain about his neck, mount their horses, and lead him about the neighborhood, and when he is exhausted with fatigue and fright, compel him to dance and sing before them. The next night they take a white man—an officer of the State—drag him from his affrighted wife and children, take him into the woods, tie him to a tree, and then riddle him with bullets, as they did James L. Frances, of Overton County, a few nights since, poor Mrs. Frances following the scoundrels who had her husband in charge, and finding him tied to a tree, a cold corpse, riddled with twenty bullets.

It is folly to deny these things, for they are vouched for by the members of the various churches from the North engaged in the Freedman's Mission, and show the determination of the late rebels to control the institutions of the South in, if they cannot do it out of, the Union, and also their determination to rule the colored people as serfs, if they cannot do so as slaves.

The *Lost Cause* is as dear to them as ever, and what is still more to be wondered at, and what calls for increased vigilance, is the fact that so many in the North now, as at the beginning of the war, are urging them on in their unholy work. Take, for example, the letter of Frank P. Blair, written as a bid for the nomination of Vice President, which nomination he obtained; and doubtless, if he should secure votes enough next November to elevate him to that position, he would do what he could to make his bond good. We lay it before our readers as another proof of the necessity of again renewing the conflict in behalf of liberty:

Washington, June 30, 1868.

COL. JAMES O. BROADHEAD:

Dear Colonel,—In reply to your inquiries, I beg leave to say that I leave you to determine, on consultation with my friends from Missouri, whether my name shall be presented to the Democratic Convention, and to submit the following as what I consider the real and only issue in this contest:

The reconstruction policy of the Radicals will be complete before the next election; the States so long excluded will have been admitted, negro suffrage established, and the carpet-baggers installed in their

seats in both branches of Congress. There is no possibility of changing the political character of the Senate, even if the Democrats should elect their President and a majority of the popular branch of Congress. We cannot, therefore, undo the Radical plan of reconstruction by Congressional action; the Senate will continue a bar to its repeal. Must we submit to it? How can it be overthrown? It can only be overthrown by the authority of the executive, who is sworn to maintain the Constitution, and who will fail to do his duty if he allow the Constitution to perish under a series of Congressional enactments which are in palpable violation of its fundamental principles.

If the President elected by the Democracy enforce, or permit others to enforce, these reconstruction acts, the Radicals, by an accession of twenty spurious Senators and fifty Representatives, will control both branches of Congress, and his administration will be as powerless as the present one of Mr. Johnson.

There is but one way to restore the Government and the Constitution, and that is for the President-elect to declare these acts null and void, compel the army to undo its usurpations at the South, disperse the carpet-bag State Governments, allow the white people to reorganize their own Governments, and elect Senators and Representatives. The House of Representatives will contain a majority of Democrats from the North, and they will admit the Representatives elected by the white people of the South, and with the co-operation of the President, it will not be difficult to compel the Senate to submit once more to the obligations of the Constitution. It will not be able to withstand the public judgment, if distinctly invoked and clearly expressed, on this fundamental issue, and it is the sure way to avoid all future strife to put this issue plainly to the country.

I repeat that this is the real and only question which we should allow to control us. Should we submit to the usurpations by which the Government has been overthrown, or shall we exert ourselves for its full and complete restoration? It is idle to talk of bonds, greenbacks, gold, the public faith, and the public credit. What can a Democratic President do in regard to any of these, with a Congress in both branches controlled by the carpet-baggers and their allies? He will be powerless to stop the supplies by which idle negroes are organized into political clubs—by which an army is maintained to protect these vagabonds in their outrages upon the ballot. These, and things like these, eat up the revenue and resources of the Government, destroy its credit, and make the difference between gold and greenbacks. We must restore the Constitution before we can restore the finances, and to do this we must have a President who will execute the will of the people by trampling into dust the usurpations of Congress, known as the reconstruction acts. I wish to stand before the Convention upon this issue, but it is one which embraces everything else that is of value in its large and comprehensive results. It is the one thing that includes all that is worth a contest, and without it there is nothing that gives dignity, honor or value to the struggle.

Your friend,

FRANK P. BLAIR.

Of the same tenor is part of the Platform adopted by the Convention at New York, where it declares the reconstruction acts of Congress null and void. Truly, the times call for increased vigilance lest, after all, the rebellion succeed.—*Christian Press*.

### Drouth in Parts of Europe.

A DROUTH unparalleled since 1798 was, at our latest advice by steamer, prevailing in England, Scotland, and Ireland, and of a character so general and severe as to cause very gloomy apprehensions. In parts of France, Spain, and Germany, the want of sufficient rain is complained of, but it had not reached the proportions of a serious drouth. The want of rain is attributed to the prevalence of polar, rather than of equatorial influences, by which the atmosphere of a rainless region has been distributed over England for a period of unusual duration. Whatever may be the cause, its effects on production, and the wants which may be supplied by food from more fortunate regions, will no doubt be carefully considered.

The wheat harvest of England is being gathered in better order, so it is stated, than usual; but there is a great falling off in the crop of oats, barley, and hay, and, what is more important, the root crop, except what was planted early, and the pastures are nearly dried up. Its first effects upon our market were shown in the considerable demand a few weeks since for cheese and butter, and in the advance in the price of Indian corn. The supposed extensive crop of wheat harvested and being harvested in England has prevented any rise there in the price of wheat; but wheat came very slowly upon their local markets, and

it will doubtless be found that the grain is very much shrunk. Our wheat is obtained by the English at all seasons, for the purpose of being mixed with theirs, as by the union better bread is the result; but whatever may be the extent of their crop of wheat, an unusual amount will be required to supply the loss of other crops.

The quantity of land depastured in a country so diversified with hill and dale as England, is greater than the quantity under plow, and when the pasturage fails, whatever crop may be in excess of the usual production is called upon to supply this want, and that, also, of the crops which suffer from the same cause. "Nationally, in the longest sense," says the *Economist*, in a late number, "nothing, it is said, matters but the wheat crop, and though the saying is exaggerated, the essence is true: Give us cheap bread for man, and the price of food for other animals matters but very little." To this it may be safely answered, that when the other harvests all fail, cheap bread is an impossibility.

A drouth is one of the most serious calamities that can be visited upon a people; and although only about three-tenths of the English population are agriculturists, and the full amount of food produced there falls far short of the total consumed, yet it will be found that the effects of the drouth—the English not being accustomed to it—are not accurately understood by those who urge that it may be compensated for in an unusual wheat crop.

Strabo remarks of the climate of England, "that the sun generally shines only for a few hours, and that in the morning and evening it is hid in clouds or fogs." The freshness and peculiar luster which vegetation almost universally exhibits, except in winter, are due not so much to heavy as to drizzling rains, and to frequent dews and fogs; but this season the English can boast of the brightness of an Italian sky. As the matter possesses unusual interest, we select some statements from our English files to show the duration and extent of this visitation.

WALES.—"The farmers in the Welsh valleys are suffering severely, there being nothing for cattle to eat. The grass is literally burned up, and on being felt by the hand, crumbles into dust just like dried herbs. To make matters worse, there is no dew, the land being as dry at early morn as at noonday. The farmers on the hill-sides are still worse off, as water has to be carted up for all purposes, the springs and small mountain streams being completely dried up. The farmers are driving the cattle on to the mountains, which are usually more moist."

THE MOORS.—"On one moor it is said more than half of the young birds are gone for want of water, none surviving but those hatched near springs or burns. You may travel for miles on the high ground and not see a single grouse. In my opinion there will not be more than twenty brace killed by one gun this season. Crops of all kinds are gone here. I do not know what is to be done for want of fodder."

At the trial of the Leicester agricultural show, on the 13th of July, of steam and other plows, it is observed, "The leading feature of the day has been the immense number of broken shares, resulting of course from the baked state of the ground. Passing from one field to another, the visitor has come upon numberless heaps of disabled iron-work, and it has not been difficult to discover the history of their grief."

"Many wheat fields in this district (Newcastle) are now literally swarming with insects, much resembling the common flea in both color and size, which have located themselves in close proximity to the grain. Several large fields in the vicinity of Walker present a very remarkable appearance from this cause, the mass of insects imparting a dark tint to the summit of every stem, and the damage caused by their troublesome presence is likely to inflict heavy loss upon the farmers. It is one of the most destructive species of the Aphis."

"The harvesting time on this farm (the Prince Consort's model farm at Frogmore) this year is considered to be six weeks earlier than the average of seasons."

Wheat heavy and in fine condition, beans and oats cut, and above the average. The *London Express* of the 6th says:

"The long-continued drouth is becoming a matter of serious import to the country. The traveler by railway, through any part of England, reads the same story in county after county. Fields which should be green and fresh have an arid and rusty look, as if their vegetation were artificial, and had grown shabby. The soil is hard and drouthy, and the hedges are bald and brown, while the grass of parks and pleasure grounds is burned down as completely as if it had been singed. London is suffering too. Our sewers and drains are abnormally offensive, and our streets have, over and above the general closeness and stuffiness of July, a fusion of foul flavors. The taints and

odors are spreading from the courts and alleys over our handsomest and most spacious thoroughfares, and are intensifying and thickening in their native homes as well. Night after night does the sky give promises which the morning breaks. The sparse dribbles of the last week have done little more than sharpen our sense of the evil. When will the rain come? is still on our lips."

The *Daily News* of the 7th says:

"The want of rain is beginning to be seriously spoken of in Ireland. In consequence of the continued drouth, the hay harvest is extremely light (though of the best quality), and the supply of milk and butter is necessarily curtailed, owing to the distress which cattle endure from want of sufficient moisture."

The *Freeman's Journal* says:

"Since the summer of 1798, such a season has not been known. We have had no winter, and March was only equalled in its genial character by April and May, in which we had nearly all sunshine and no showers."

The *Mark Lane Express* of the 12th inst., collects together reports from all parts of England, which confirm what we have thus presented. We give some specimens of these reports:

FROM LINCOLNSHIRE.—"Intense heat continues. In many cases it is damaging the wheat, and as for barley, it is now past recovery, and is dying prematurely, to become, without doubt, bad in quality and in quantity. Pastures can never recover under any circumstances, so that fat meat, after a few weeks, must be scarce and dear, and the chance of a turnip crop is hopeless."

WARWICKSHIRE.—"The root crops in this district are generally very poor, and in not a few instances have been given up as entirely lost."

SUFFOLK.—"The drouth continues, parching up every thing green, and rendering the country most dreary."

"From the east coast of Scotland.—"We are still without rain so much needed by spring corn and root crops."

A correspondent of the *Gardener's Chronicle*, in England, writes that he was then at an elevation which commanded a view of the country for thirty miles in extent, and that the hedges and trees which send their roots deep into the earth were alone green, and that the pastures were universally suffering. "The popular delusion," he adds, "that grass is green, will soon be among the forgotten fallacies of the past."

The *Manchester Guardian*, of the 13th ult., says: "Rain has fallen on only three out of the last 104 days in the Manchester water-shed, and the fall on those occasions was so small that it was entirely absorbed in the ground, and the reservoirs received none."

Advices by telegraph show that the drouth was broken about the 24th of July.

The fact that the existence of a drouth "in the interior provinces of the north of Spain," and in parts of Germany and France is also spoken of, shows its extension upon the Continent, but in a much less severe form than that prevailing in Great Britain and Ireland.

In England the price of meat had fallen, because both cattle and sheep had been slaughtered in excess of what was usual, owing to the scarcity of hay, oats, and pasturage; but wheat has fallen but little, as the crop had reached the market much earlier than usual, although not in large quantities.

The question whence the supply will be obtained to make up this unfortunate deficiency is one of great interest. The crop of wheat in California will amount this year to seventeen millions of bushels, such is the estimate; and as freights are low at San Francisco for outward cargoes, competition from that quarter may be expected. In many parts of Europe the crop of grain promises to be full, and in the United States, a wheat harvest unprecedented in quantity is now being gathered. The law of distribution, by which the deficiency in one country is supplied from the excess in others, will soon be in full operation to the advantage of the United States as one of the countries upon which the favors of Providence, in respect to what is gathered and what is promised, have been bountifully bestowed.—*Harper*.

### The Fortieth Congress.

THE following brief but comprehensive synopsis of the doings of the Fortieth Congress, which has just closed its sessions, will be of interest to all our readers, especially to such as have not been able to devote much attention to national matters as they have been passing. We copy from the *Methodist*.

The Fortieth National Congress closed its second regular session last Monday, July 27th. A brief syn-

opsis of the work performed by this Congress, principally in its efforts to reconstruct the civil governments of the Southern States, will present an encouraging view of the progress made in the last two years. The first regular session, which closed March 30th, 1867, was characterized chiefly by the passage of the Military or Sherman bill, forming the late rebel States into military districts, and consigning them to the care of district commanders until such time as each State should, by a vote of all loyal male citizens, without distinction of color, adopt a constitution in conformity with the laws of Congress. It was enacted that such constitution should be adopted by an affirmative vote of two-thirds of the registered voters of each State. This became a law by being passed over the President's veto, March 2d, 1867. On March 18th, a bill supplemental to this was passed, providing that the aggregate vote upon the question of calling conventions, and the adoption of the new constitutions, must, in each State, be equal to one-half of the registered voters, and that a majority of those voters should decide these questions.

Early in the year 1867 the Tenure of Office bill was passed. This bill provided that the President should make no removal of any officer previously appointed by him, and approved by the Senate. As at first passed by the Senate, Cabinet officers were excluded, but afterward they were included in the bill. This was passed over the President's veto, March 2d. It seemed when Congress adjourned, March 30th, that its work was well guarded; but June 12th, Attorney-General Stanberry delivered an opinion that the Southern Military bill conferred no jurisdiction upon military commanders except in case of riot or violence, and the President issued a circular order to district commanders to regulate their action by this opinion, and to interfere in no respect with the civil governments of the Southern States.

The order of President Johnson necessitated a special session of Congress, which met July 3d, 1867, and adjourned on the 19th. On the first day of the extra session, various bills, explaining, amplifying, and modifying the previous bill, were offered in both Houses. From these the Conference Committee prepared, and, on July 13th, reported, a bill declaring the authority of Congress to be paramount over the whole subject of reconstruction in the late rebel States, and also the authority of the commanders to be supreme in their districts in civil as well as in military affairs, subject only to the control of the commander-in-chief. This Supplemental bill was passed by both Houses, and on July 19th was again passed over the President's veto, after which Congress adjourned.

On November 21st, 1867, the second session was begun. During the vacation, General Sheridan, commanding in Louisiana and Texas, had been removed, and General Grant had been appointed Secretary of War *ad interim* in place of Secretary Stanton, removed by Presidential order. On November 25th, resolutions favoring and opposing the impeachment of President Johnson for high crimes and misdemeanors, were reported to the House by the Committee on Impeachment, and were made the order of the day for December 4th. The President's message was received December 8d, and evinced such a spirit of hostility to the measures and plans of Congress as called forth strong manifestations of disapproval in both Houses; but the impeachment project was, after a spirited debate, voted down December 8th, by a vote of 108 to 57.

In January of this year, Congress repealed the tax on cotton grown between April 1868 and April 1869, and removed the duty on imported cotton. The Senate, January 18th, declared Secretary Stanton to be still Secretary of War. Another Supplemental Reconstruction bill was passed January 21st, enlarging the powers of military commanders, and still more strongly guarding against interference by the President. On February 7th, a bill amending the Tenure of Office law passed the Senate, and subsequently the House. It requires all the special acts of departments to be sent to the Senate for confirmation. On February 26th, an amendatory reconstruction act was passed, allowing a majority of votes cast to decide all elections in the Southern States.

February 21st, the removal of Secretary Stanton by the President, was made known to the House, when it was resolved at once to present articles of impeachment against the President. The trial—the first of its kind in our national history—is fresh in the minds of all. On May 16th, a vote was taken on the eleventh article, and on the 26th, on the second and third articles—the vote on each resulting 35 to 19, being one vote short of a two-thirds majority. Recently, new articles of impeachment have been submitted to the House and referred to a Committee.

Arkansas, North and South Carolina, Georgia, Alabama, Florida, and Louisiana, have been restored to membership in the sisterhood of States, and, within their bounds, military law has given place to civil rule. Congress has decided that the fourteenth amendment to the Constitution has been adopted, having received ratification by twenty-nine of the thirty-seven States. A bill, continuing the Freedmen's Bureau until July 16th, 1869, has been passed.

In addition to these, a bill for funding the national debt; a national currency act; a bill reducing the tax on whisky from \$2 to fifty cents, and providing for its better collection; a bill providing for the better protection of American citizens abroad; the confirmation of the treaty with Russia, by which we acquire possession of Alaska, and the ratification of a treaty with China through the Burlingame mission, are among the leading acts of the Fortieth Congress.

### A Case of Abduction.

I HAVE been surprised that the case of abduction recently brought before the courts of New York, has awakened so little interest on the part of the Protestant pastors and churches. Even the religious press seems either to have overlooked it, or to have regarded it as a matter of but little consequence. Some, even, who were furnished with an early and authentic account of the whole procedure, have not so much as alluded to the matter in any form!

All this is, to me, unaccountable. If a member of one of our churches can be kidnapped by Roman Catholics, and locked up for months, and when her whereabouts is ascertained, and an effort is made to release her, no word of sympathy is uttered, or notice taken of it by the Protestant press, where are we to look for sympathy or aid?

But my object in this communication is not so much to complain of the indifference of others as to furnish to the readers of *The Methodist* a synopsis of the principal facts in the case.

About the middle of January last, a young girl living in a Methodist family in Newark, N. J., went to the Franklin-street M. E. church, Rev. James Rogers, pastor, and was awakened and happily converted to Christ. Her own story is that, being burdened with a sense of guilt as an awakened sinner, and while at the altar praying to the Virgin Mary without finding relief, something seemed to whisper to her, "Why not pray to Jesus Christ? Mary is away up in Heaven, and, maybe, she does not hear you. And if she does, maybe she cannot relieve you. Jesus is everywhere—why not pray to him?" And she did pray to him, and thus obtained a sweet relief from her burden, and a precious assurance that he had heard her prayer, and forgiven all her sins. She then went to the South Market-street church, which was nearer to where she lived, told her experience, and united with the church on probation.

She was then in her fifteenth year, a bright and active girl, and of more than ordinary personal attractions. Her mother died some years since, and neither her father nor step-mother can read or write. But, at the time of her conversion, poor Mary Ann, a young woman, raised in this country, and, with nothing to indicate her Irish descent, was trying to learn to read in the family where she was serving.

Soon after her conversion, "Father Doane," a young Catholic priest, tried to get her away from the place where she was serving, on a writ of *habeas corpus*, but his Catholic judge being out of town, he failed to obtain it.

It is in evidence that she is a modest, industrious, and excellent girl, who has earned her own support since she was nine years of age; that she was living with Mrs. Fitzgerald (mother of Rev. Mr. Fitzgerald, of the Newark Conference,) at the time of her abduction; that she was decoyed away by representations—first, that a cousin was dead, who is still living, and then that a child, which she dearly loved, was very sick. Thus induced to go to the house where it was, she was met by Father Doane, who, finding her unwilling to renounce her Protestant faith and experience, advised her father to keep her secure till they could send her to a nunnery in New York. Doane himself was compelled to testify that he so advised, and, in an article which he published, and was reluctantly compelled to father under oath, he declares that all this was done on account of her religious belief. She was accordingly locked up in a house in Newark, and kept in close confinement till she could be taken to a nunnery.

To get her from Newark to the nunnery, they persuaded her to "go and see the place," under the solemn promise that if she did not wish to enter the "institution" after she had seen it, she might come home with them. But once there, they turned the key upon her, and she has seen the verdure of the opening spring only through the iron gratings of this New York bastille for the last three months.

Having thus suddenly disappeared from Mr. Fitzgerald's, where she was earning eight dollars per month, and was highly esteemed, and her trunk and clothing being left there, it was reported first that she was in Jersey City, and then that she was in Brooklyn. At another time her step-mother told Mr. Fitzgerald that she was at home. But all this time she was confined in the "House of the Good Shepherd" (?) with

abandoned Catholic women, washing and ironing, and living upon mush and molasses, as she testified before the judge.

Learning something of these facts, the Preacher's Meeting of Newark appointed a committee to sue out a writ, and bring her before a judge in New York, where the nunnery is located. This was done by her pastor, Rev. J. S. Gilbert, and the "Lady Superior" was required to produce Mary Ann before his honor, Judge Ingraham, of the Supreme Court, to show why she should be thus imprisoned against her will.

After a few witnesses had been examined, Doane's counsel moved a dismissal of the case, on the ground that she was a minor, and her father had a right to place her where he pleased. The judge told him that it was in evidence that she was a pure-minded young girl of sixteen, and that the "House of the Good Shepherd" was filled with abandoned women, among whom she is obliged to labor and sleep; that no father had a right to place his child amid such corrupting associations; that Mary Ann was taken there and kept there against her will, and unless these facts could be lighted up in some way, she would not be remanded back into such a prison. This served greatly to disconcert Doane and his lawyer.

At the outset of the matter the sole excuse for her abduction and confinement was, that "her faith was being tampered with," and it was feared that she might fall into evil habits—although she was living at the time with a most exemplary Christian family, and leading a regular and Christian life. But as soon as it was found that she could not be held upon the plea first set up, two men were found (both of whom were obliged to testify that they had each been in jail twice, though one was only eighteen years old), who were ready to swear that Miss Smith was a dissolute person in September previous to her being converted in January. At this time, however, she was a devout Catholic, and neither father nor priest took any notice of her alleged waywardness. But as soon as she professes conversion, and, as they do not deny, is leading a blameless life, save that she is a "heretic," she is kidnapped and locked up in a convent. And to justify her confinement, and keep her there, priest and father and false witnesses unite to prove her a monster, and consign her reputation to infamy. And as showing the utter falsity of all that has been said of her bad character, and the need of putting her in a nunnery "for reformatory purposes," her father has told her more than once since the trial began, that if she would "renounce her heresy" he would take her out of confinement. It is for her Protestantism, then, that she is placed behind iron bars, and not because she is, or ever has been, dissolute. Her father told me himself that he never supposed she was a bad girl.

Her great and only crime is that, being of Catholic parentage, she has become a Protestant. For this she has been immured behind grated windows, and with abandoned women for the last three months, till brought before Judge Ingraham, on a writ of *habeas corpus*, on the fifteenth of last month.

Messrs. Lord and Skidmore have had charge of the case on the part of the plaintiff; and, after having been adjourned from time to time, and shifted from one judge to another, the following decision was rendered by Judge Sutherland on July 10:

"This is an embarrassing case, and not free from doubt; but, upon the whole, I think the writ must be dismissed, and the prisoner remanded to custody."

But the case is to be appealed, and will go before a full bench at Albany. Meanwhile this young Christian, who is as firm as a rock in her purpose never to renounce Christ, is confined in a Roman Catholic bastille, half-starved, and compelled to attend mass, while the reader enjoys his freedom. "Remember those that are in bonds as bound with them." We have done with slavery and the kidnapping of negroes, and have now to deal with the aggressions of Romanism, and the kidnapping of young Protestant girls for nunneries.

This case ought to arouse every Protestant in the land. The question to be decided is, whether, whenever a Catholic who is under age becomes a Christian, he may be lawfully placed and kept in close confinement, at the instigation of a Romish priest. In Austria, papal as it has been, and is nominally still, every child of fourteen years of age can choose its own religious faith; but, if the decision of Judge Sutherland is to stand, then religious liberty in this country is confined to adults of eighteen or twenty-one years; and the Roman Catholics can lawfully seize and imprison all minors who depart from the papal faith. Before such a principle should be conceded, or such a precedent established by the Supreme Court, every Protestant pulpit and press in the land should utter its protest; and, if need be, thousands of dollars should be expended in procuring legal counsel to contest the matter to the utmost. It is a case that reaches far beyond Mary Ann Smith, and, if settled in the interest of Romanism, is the virtual establishment of the Inquisition upon American soil. Will Americans submit to have persons, young or old, kidnapped and imprisoned on account of their religion? That is the question now being settled in the Supreme Court of the State of New York.—*H. Mattison, in Methodist, Aug. 1, 1868.*



## Youth's Department.

"FEED MY LAMBS."

### THE STRAYED LAMB.

A LITTLE lamb, one afternoon,  
Had from the fold departed;  
The tender shepherd missed it soon,  
And sought it, broken-hearted.

Not all the flock that shared his love,  
Could from the search delay him;  
Nor clouds of midnight darkness move,  
Nor fear of suffering stay him.

But night and day he went his way,  
In sorrow till he found it;  
And when he saw it fainting lay,  
He clasped his arms around it.

And, closely sheltered in his breast,  
From every ill to save it,  
He took it to his home of rest,  
And pitied and forgave it.

And thus the Father will receive  
The little ones who fear him;  
Their pains remove, their sins forgive,  
And draw them gently near him.

### To the Boys.

I WAS very much impressed with the account of the little boy's being shot. What distress is brought upon the family by the foolish practice of boys' taking guns into the fields where they work. I have seen them do it. What for? To shoot the birds.

But for what do the boys want to shoot the birds? They are pretty, and they are innocent. You say they eat our cherries. Well, the cherries were very wormy this season, and if the birds did not eat them, I fear we would soon have no cherries at all. They are your friends in this case. But some of them pick holes in our trees. Well, there are worms in the trees, and, if left alone, will kill the trees. You cannot find them—you could not hire a man to get them out; but the bird knows just where to find them. Who taught him to find the worms in the trees? God, who made them, gave them this knowledge, and for exercising this knowledge that God gave him, and for your benefit, too, you shoot the poor bird.

In Testimony No. 15, page 49, are these words: "Those who profess to be fitting for translation should not become butchers." Why not? "It has a tendency to lower, to debase the man, to make him more animal in his propensities." If it is wrong for men who are looking for the Lord, to butcher—if it debases them to kill animals, though they may think it is of use to do so—is it not wrong for boys who keep the Sabbath to kill birds? Will it not harden their hearts, and make them base and low, and more animal in their propensities? I should feel very sorry, indeed, to have my boy shoot a bird. They may take all my cherries before I will kill them.

Just think of a boy's shooting at a little bird so sweetly singing in the tree. What joy fills its little breast as it sings its Creator's praise. Now the gun is discharged, and away flies the bird. No; it cannot fly far. See how it flutters and falls in the bushes or high grass. The boy looks for it, but cannot find it. So there it must lay all day and all night, with a leg or a wing broken, suffering terribly, with no kind friend to bind up its wound, or bring it food. At last it dies from its wound, or of starvation. Oh, how sad! Do you not think the family that lost the little boy would have felt still worse if their dear "little Willie" had been shot in the breast by some bad man, or had a leg broken, and he left in the woods to suffer and die alone? But the bird may have young ones in its nest. Think how they cry for food, and for the dear, comforting shelter of the parent bird, all the long, dark, chilly night. At last they starve to death. Poor little things! Did any body see them or hear their cry? Yes; God saw and heard it all. The kind Saviour says, "Not one of them is forgotten before God."

May God forgive the cruelty of the boys who uselessly kill his little innocent creatures. J. H. W.

### To the Young.

MANY have desired that the *Youth's Instructor* be issued weekly. That being thought inconvenient, it is very wisely decided that a page of the *REVIEW* be set apart for the young. This is, we believe, the best way, and it is to be hoped that the children and youth will realize how much this adds to their privileges; and not only so, but that they will find much besides, in the *REVIEW*, to interest them.

Very many interesting articles in the *REVIEW* are easily appreciated by the young; especially the reports of ministers and the excellent poetry. By reading these, your minds will enlarge, and you will soon understand more, until all will be as interesting to you as to older persons. I know of young people who delight in the *REVIEW* as much as their parents do, and this is very much.

Dear children and youth, Do you love the present truth? I know that some of you love to think of the truths now proclaimed which show the Advent near at hand, and the necessity of keeping all the commandments. Let every one meditate upon these things.

JOSEPH CHARKE.

### Sowing Little Seeds.

LITTLE Bessie had a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about?" said she; "why does the boy throw seeds into the water?"

"Oh, I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large and strong plants after a while," said her father.

"Oh! no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said, "Yes, I have watched you planting flowers, and seeds, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished you to do, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, until its branches reach the skies and meet before his throne."

### Commendable Example of Honoring Parents.

WHEN John Tillotson was Dean of Canterbury, a remarkable scene took place in the hall of that worthy man's residence. From some cause or other, the dean's father had not risen out of his country obscurity by his son's elevation; so, visiting the dean in London, he presented himself in his usual dress of a simple countryman.

"Is John Tillotson at home?" he asked, on the door's being opened, after a single knock, by one of the dean's servants.

"John Tillotson!" growled out the servant; "and don't you know better manners? The dean is at home, but not to see the like of you. So you had better be off."

"But he'll soon see me," replied the father, coolly, "for all you can say."

And Mr. Tillotson was right; for after the servant had dealt out a good deal of insult, which he thought very appropriate to a man shabbily dressed, another servant went in to the dean and told him what was taking place at the hall-door.

"It is my worthy father," exclaimed the dean, after hearing the description of the strange visitor. And then, instead of being ashamed to acknowledge his relation to one so meanly clad, he ran out to the door, and fell down on his knees, in the presence of his servants, to ask his father's blessing.

LEARN to control your temper now, children, or by-and-by it will control you.

### Telling and Training.

A WISE man once said, "Train up a child in the way he should go, and when he is old he will not depart from it." But many people who are continually telling their children how to do right, but who do not thus themselves, appear to wonder why they do no better after all their good advice to them; but the truth is, those who would train up a child in the way he should go, must go that very way themselves. Aye, an ounce of example is worth whole tons of precept. I was forcibly reminded of this, while walking down street a few days ago, I observed six or eight little school-boys by the side of the road, and though the utmost good nature appeared to prevail among them, one of them was swearing, and not stopping to swear by rule either. Said I, Tut, tut, little boy, does your pa allow you to swear? "Oh no," said he "pa swears when he gets angry, but he whips me when I do so, he whipped me this morning for it, and now I'm out of his sight I'll pay him for whipping me, for doing just as he does." People should learn to govern themselves, before they try to govern others. Be a living lesson in your own individuality, and there is but little fear but that those who look up to you will follow in your footsteps; but if you undertake to coerce children into the practice of virtues which with you are matters of theory only, the success of the experiment is doubtful, to say the least of it; for they are much more apt to act as you act, than to act as you say; and you will often find them to be like a mirror, in which your own faults are reflected, it may be even with exaggeration. Go, therefore, in the way in which you would train up a child.—*Advocate and Guardian*.

### A Murmuring Father.

A PERSON with not very ample means of support, had a large family; and being informed that a friend had drawn a prize in a lottery, he exclaimed, peevishly, "God sends meat to others—children to me." It afterward occurred, that the Being at whose government he had so impiously murmured, sent him those riches which he had so eagerly and wickedly longed for. But as he sent him the wished-for wealth, he deprived him of the children he had complained of. He saw them, one by one, go to the grave before him; and in advanced life, and great affluence, when his last beloved daughter was taken from him, he painfully remembered his former rebellious murmurings against God.

### Promptness in Charity.

THE benevolent Dr. Wilson once discovered a clergyman at Bath, who, he was informed, was sick, poor, and had a numerous family. In the evening he gave a friend fifty pounds, requesting him to deliver it in the most delicate manner, and as from an unknown person. The friend said, "I will wait upon him early in the morning." "You will oblige me, sir, by calling directly. Think of what importance a good night's rest may be to that poor man."

### Learning by Feeling.

A little boy was one day sitting on the steps of a house. He had a broom in one hand, a large piece of bread and butter, which somebody had given him, in the other. While he was eating it and merrily humming a tune, he saw a poor little dog quietly sleeping not far from him. He called out to him, "Come here, poor fellow!" The dog, hearing himself kindly spoken to, got up, pricked up his ears, wagged his tail, and seeing the boy eating, came near him. The boy held out his piece of bread and butter; and as the dog stretched out his head to take it, the boy hastily drew back his hand, and hit him a hard rap on the nose. The poor dog ran away, yelling most dreadfully, while the cruel little boy sat laughing at the mischief he had done.

A gentleman, who was looking from a window on the other side of the street, saw what the wicked boy had done, opening the street door, he called him to cross over, at the same time showing him a dime, which he held between his finger and thumb.

"Would you like to have this?" asked the gentleman.

"Yes, if you please, sir," said the boy, smiling, and ran over to seize the prize.

Just at the moment that he stretched out his hand he got so severe a rap on the knuckles from a cane, which the gentleman had behind him, that he screamed out like an Indian.

"What did you do that for?" said the boy, making a long face and rubbing his hand. "I didn't hurt you, nor ask you for the piece of money."

"What did you hurt that dog for, just now?" said the gentleman. "He didn't hurt you, nor ask you for your bread and butter. As you served him I have served you. Now remember that dogs can feel as well as boys, and learn to behave kindly toward poor animals in future."

## The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 11, 1868.

We are happy to give the call in another column for a General Campmeeting. Meetings of this kind we believe are greatly needed both for our own spiritual good, and the promulgation of our views among the people. The time is somewhat limited this year; hence the necessity of greater exertion on the part of the brethren. It will probably be necessary for most to act upon their own knowledge or judgment in the matter of getting up tents, &c. But none should hesitate on this account. Do the best you can. Let there be a general rally, and a good commencement made at this meeting.

The article, "Sabbath Reform and Sunday Laws," plainly states some of the great truths of the Sabbath question. It is truly gratifying that such an article should be permitted in the *Independent*, to go before its scores of thousands of readers. Some of them will remember its statements in the coming contest.

The article following, "Is it a Perversion?" was called out on this wise: A book by Wm. Sheldon, was recently published at the *Voice of the West* office, entitled "Adventism, What is it?" A large portion of this work is occupied in a presentation of the doctrine of the unconsciousness of the dead, and the destruction of the wicked. Upon this the *Advent Herald* offered a severe, but just and candid criticism, showing the bigoted and partial nature of the work, inasmuch as it totally ignored other bodies of Adventists who do not hold many of the views set forth in that work as Adventism. Thus those Adventists who still adhere to the teachings of the *Advent Herald*, have never embraced what is called the Life and Death Question. Seventh-day Adventists, and others, have no sympathy with any present definite time &c., &c.

In a seven-column article the *Voice* denounced the *Herald's* criticism as a perversion, and this called out the present article, which speaks for itself. We need only add that it is instructive to watch the course of such determined opponents of the Sabbath movement, as the late Joseph Marsh, and the present editor of the *Voice of the West*.

At a general meeting at Orleans, many of the friends of the cause in the region round about being present, the subject of the wants of the needy was considered, and Bro. S. H. King was chosen to look after those who need help. Those in Ionia, Montcalm, Kent, Clinton, and other counties near by, who are in want, can address Bro. King, at Orleans, Ionia Co., Mich.

JAMES WHITE.

SISTER Margaret Landon, Mendon, St. Jo. Co., Mich., would take a little girl, and there is one at Burlington, Mich., who needs a good home. Address C. Osborn, Burlington.

JAMES WHITE.

### A Request.

Will Bro. White please state through the REVIEW when he and Sr. White can attend the Convocation at Clyde, Ill? It was appointed by the Conference to commence Sept. 3d. All are anxious that they should come, and willing to wait till they can come.

ISAAC SANBORN,  
H. C. BLANCHARD,  
R. F. ANDREWS.

### A Good Assortment of Books.

THESE I intend to have on hand all the time at South Lancaster, Mass. I can furnish them at the same prices that they do at the office. The new books and tracts I shall have as soon as they are out. Come, brethren and sisters, supply yourselves with these good books. Get them for your friends and neighbors. They have done well in this matter where I have held meetings; but here are scattered brethren and sisters all around us who seldom go to meeting anywhere, hence have taken no part in this good work. You are

the very ones who need these books the most,—the very ones who can do the most in scattering them where the truth has never been preached. You spend neither time nor money in attending meetings as others do; then spend so much the more in this good work. Shall we in N. H. and Mass. be behind in this work? God forbid. Then let us hear from you.

D. M. CANRIGHT.

### Health Reformer.

THE *Health Reformer* for August is issued. It well supports the reputation of the new volume. The following table of contents shows the variety of important topics treated upon this month:

GENERAL ARTICLES.—The Dress Reform: On Using Salt in Food: Don't Play with Babies; Quack Medicines: A Case in Point: Drugging, and Killing by Inches: The Influence of Diet.

EDITORIAL.—The Sugar Question: Care of the Teeth: Food:

POETRY.—Who'll Buy? What is Man? The World is What we Make It.

DR. TALL'S SPECIAL DEPARTMENT.—Health Teachers: The Heated Term: Doctor Making Allopathically: Homeopathy on Women: Hard on the Infinitesimals: Sudden Death from Tight Lacing: Ice Treatment of Diphtheria: A Muddled Professor: Anæsthetics: Lippincott in Favor of Smoking.

ANSWERS TO CORRESPONDENTS.—Hygienic vs. Drug Medication: Granulated Eyelids: Climate for Consumption: Alimentary Constituents: Rheumatism: Summer Complaints: Vaccine Virus: Indefiniteness: Crustaceans: Spinal Curvature: Duodenitis: Yellow Jaundice: Tomatoes, Cucumbers and Cholera: Cholera Infantum: Tubercular Consumption: Turkish Baths: Ringing in the Ears.

TO CORRESPONDENTS.—Milk or Hard Water for Drink: Hydrocephalus: Eating when Watching with the Sick: Animalcules in Water: Worms in Children: Ear-ache: Dyspepsia and Liver Complaint: Cancer Humor: Anaurosis: Consumption: Erysipelas.

ITEMS FOR THE MONTH.

A REQUEST.—Will a brother or sister in Chicago please send me their P. O. address? I should like to correspond.

JOHN MATTESON.

Bussyville, Jeff. Co., Wis.

A RULE FOR TALKERS.—No one who wishes that conversation should be pleasant to his neighbors as well as himself, should speak more than two or three sentences at once. However much he may have to say, it will be all the more agreeably said for giving others the opportunity of assenting, illustrating, qualifying or even contradicting. The ball needs to be returned by the opposite player to make a lively game.—*Blackwood's Magazine*.

## Appointments.

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

### General Campmeeting.

AUG. 6, we received the following circular from the General Conference Committee, expecting to receive full particulars for insertion in this week's REVIEW. But as they have not come, we can only give the circular:

It is now decided to hold a general Campmeeting in the town of Wright, Ottawa County, Michigan, August 26-31. This circular is sent out in advance of a more full notice in the REVIEW, in consequence of the limited time.

Wright may not be quite as central and easy of access as the vicinity of Battle Creek, but has advantages over Battle Creek in that it is comparatively a new field, and many members of this church are able farmers who have not been taxed with the care and expenses of large meetings.

Wright is situated on the Detroit & Milwaukee R. R., twenty miles east of Grand Haven. Those coming from the west will find evening boats at Chicago and Milwaukee to Grand Haven. Those coming from the east will take the Detroit & Milwaukee R. R. at Detroit. Particulars as to routes, and what persons should provide themselves with, who attend this meeting, will be given in the REVIEW.

We only add that a general gathering from all parts with tents is expected. Particulars how the tents, &c., should be made, will be given in REVIEW.

Those coming to this meeting on the cars from the east, will get off at Berlin Station; those from the west, at Cooperville.

GENERAL CONFERENCE COMMITTEE.

August 6, 1868.

PROVIDENCE permitting, I shall hold meetings in Vermont as follows: Next Sabbath and first day, at the house of Bro. Wiswell in Johnson; at Stowe, Aug. 15; Braintree, Aug. 22 and 23; Irasburgh, Aug. 29; (the brethren and sisters are requested to come to this meeting prepared to attend a business meeting at 7 o'clock P. M.;) Sutton, Sept. 2; West Enosburgh, Sept. 5 and 6.

Bro. A. S. Hutchins will be expected to be with us at the meetings in Braintree, Irasburgh, and Enosburgh.

A. C. BOURDEAU.

THE next Monthly Meeting of the Lisbon, Anamosa, and Marion churches, will be held at Marion, Iowa, on the first Sabbath and first day (5th and 6th) of September, 1868.

A. W. CUMMINGS, Ch. Clerk.

### BUSINESS AND PERSONAL.

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

#### For Sale.

My property in Burlington, Calhoun Co., Mich., is for sale. It consists of eight village lots, containing two acres, with a comfortable house, excellent well and cistern, small barn, and choice fruit trees. Burlington is on the St. Joseph river, 15 miles south, and 5 miles east of Battle Creek; 15 miles from Marshall, county seat of Calhoun Co., and same distance from Coldwater, county seat of Branch Co., on the M. S. R. R.; and 12 miles from Ceresco, the nearest point on the Mich. Central R. R. It is the best situation in the village, and is a desirable property for a man who can stay at home and take care of it. The church at Burlington numbers about 40 members. They have a small house, large enough for ordinary meetings, and a quantity of lumber on hand toward building a larger house of worship. I will give a good bargain, as it is an object with me to sell.

J. H. WAGGONER.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

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

### Business Notes.

WM. H. WILD: We have no copies left of No. 5.

JEFFERSON LAUGHHEAD: The money has not been received.

### 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 receipted 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.** H Beecher 33-6, L Baldwin 33-6, C Barrieklow 33-8, D Barrieklow 33-8, Geo Carter 33-8, R S Dey 33-8, A Miller 33-8, A Whistler 33-8, D P Mentum 33-8, I G Rhodes 33-8, J B Draper 33-8, Mrs S E Middleton 33-8, J D Cramer 33-8, J Philbrick 32-15, A Winston 33-8, E L Dean 32-1.

**\$1.50 each.** L D Smith 33-1, Mrs B M Hibbard 33-1, G L Ashley 33-6, H W Barrows 33-16, E Farington 33-9, T W Nelson 33-8, Mrs E Slocum 33-1.

**\$2.00 each.** Mrs C M Beebe 33-24, J S Farnsworth 33-17.

**\$3.00 each.** J Clarke 34-1, H P Symonds 33-1, J Lovell 34-15, J Sharer 34-1, C Stebbins 34-1, D Smouse 34-5, J G Revell 33-1, M G Kellogg 34-8, W W Davis 33-1, B F Wilkinson 33-1, A C Woodbury 34-1.

**Miscellaneous.** A O Burrill 250 34-8, R J Crandall 500 34-1, D Price 400 34-1.

#### Books Sent by Mail.

T E Morey \$5.00, S W Hickok 25c, M B Phillips 50c, A Chase 90c, Mrs C Cottle 44c, J B Irish 17c, James Hall 15c, F Carlin 44c, L Hobbey 50c, A Weeks 40c, S D Heady 40c, C Fox 22c, Mary E Ferry 59c, C Bee 30c, H Abbott 45c, J D Covey 1.42, D Robins 15c, E Mears 50c, W H H McAllister 35c, J G Revell 25c, A Winston 1.00, A Avery 20c, I G Soule 2.50, A S Warren 15c, M E Reynolds 30c, J White 50c, S Myres 30c, L Hersey 1.00, A Butler 2.00, C K Farnsworth 25c, D Woodbury 17c, A C Woodbury 40c.

#### Cash Received on Account.

H C Miller \$5.00, H F Phelps 4.00.

#### Michigan Conference Fund.

Church at Greenbush \$8.75, West Windsor 26.00, Locke 5.00, Wright 60.00.

#### General Conference Missionary Fund.

Church at Greenbush, Mich., \$8.75.

#### Books Sent by Express.

R Cochran, South Vineland, N. J., \$8.00.

#### Received on Book and Tract Fund.

Church at Vergennes, Mich., \$8.00, H C Miller 2.00, T J Bostwick & wife 2.00, D Smouse 2.50.

#### Receipts for Benevolent Fund.

H L Richmond \$1.00, H L Sawyer 10.00, Nettie McDearmon 3.00, E Vandusen 1.00, M E Vandusen 1.00, M J Chapinan 5.00, H D Covey 2.43, Mrs M R Swan 5.00.

#### For California Mission.

Dan R Palmer \$20.00, E Vandusen 1.00, M E Vandusen 1.00, J F Carman 10.00, D Smouse 2.50, Mrs M R Swan 5.00, Mrs B Osgood 2.00, B F Wilkinson 2.00, Lucy A Town 1.00.