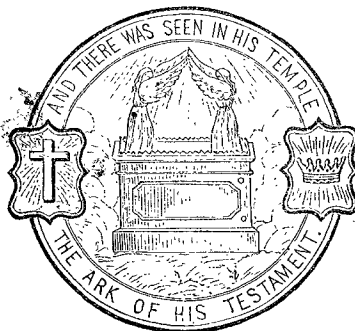


ADVENT REVIEW



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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LOST SHEEP.

BY THE AUTHOR OF "YOUR MISSION."

How many sheep are straying,
Lost from the Saviour's fold,
Upon the lonely mountains?
They shiver with the cold,
Within the tangled thickets,
Where poison vines do creep,
And over rocky ledges
Wander the poor, lost sheep.

Oh! who will go to find them?
Who, for the Saviour's sake,
Will search with tireless patience
Through brier and through brake?
Unheeding thirst or hunger,
Who still, from day to day,
Will seek, as for a treasure,
The sheep that go astray?

Say, will you seek to find them?
From pleasant bowers of ease,
Will you go forth determined
To find the "least of these?"
For still the Saviour calls them,
And looks across the world,
And still he holds wide open,
The door into his fold.

How sweet 't would be at evening,
If you and I could say,
Good Shepherd, we've been seeking
The sheep that went astray.
Heart-sore and faint with hunger,
We heard them making moan,
And lo! we come at nightfall
Bearing them safely home.

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.

SANCTIFICATION THROUGH THE TRUTH.

BY ELD. J. H. WAGGONER.

TEXT.—"Sanctify them through thy truth. Thy word is truth." John xvii, 17.

THIS is a very comprehensive subject; so much so that I shall examine it only in a few points. To examine it somewhat fully would occupy too much time for our present purpose.

The doctrine of sanctification is a Bible doctrine, abundantly taught in both Testaments. Sanctity, purity, and holiness, are of like signification when used in reference to a moral agent. Therefore all that is said in the Scriptures on holiness and purity, is direct testimony on the doctrine of sanctification.

This doctrine has been brought into disrepute by the unscriptural notions which have been attached to it. Some contended that it was only a gift in answer to prayer; some said that they had not sinned in thought or action, for years, thus disgusting those who were acquainted with the Scriptures, or the lives of the pretenders. Some grew proud and unteachable under the profession, turning a deaf ear to the plainest Scripture requirement, saying if they were sanctified it mattered not at all about their doing such things. Their sanctification was not through the truth—it was against the truth. This is only ultra antinomianism; indeed, the professions of all Antinomians amount to this.

There are some who take credit to themselves for listening to the preached word, or reading the Scriptures, as though it was an evidence of a life accepted of God. The same theory is preached by those who advocate the faith of the world's conversion; saying the world must be getting better, because the Bible is preached to every nation and printed in every tongue. Blind, indeed, must one be to suppose that any one is benefited by merely having or hearing the truth. The Saviour did not thus judge. He said, This is the condemnation, that light is come into the world. It is the manner in which we test the truth that determines our characters.

The apostle says we are justified by faith. But another apostle says faith will not save any one. If it be alone, or without works, it is dead. Many a man believes the truth, advocates it strenuously when it is assailed, and even pays for its support or preaching, yet is no better in his life for his belief. His is a dead faith, without works.

The apostle Peter gives the finality of the work. "Seeing ye have purified your souls in obeying the truth." And now we see the relation of the three steps. To obey we must believe, and to believe we must hear; but hearing and believing, without obeying, does us no good, but brings us into deeper condemnation.

But we have noticed that purity is the same as sanctity; therefore, the apostle's words signify that we are sanctified by obeying the truth; and the Saviour's prayer in the words of our text would mean the same if it read thus, Father, bring them into obedience to thy truth; thy word is truth.

Truths may be variously classified, according to the purpose for which the classification is made. In the view we are taking of truth, it would be primary or secondary, according as it would have a direct or remote effect in the work of sanctification. In some classifications there could be no more important truth than this, "There is one God." But in our present examination it is secondary, and for this reason: We are purified or sanctified in obeying the truth, but this truth—"There is one God,"—cannot be obeyed. It can be believed, but that, as before said, will not sanctify, for the devils believe it, but it does not improve their character. It is necessary to believe it, however, in order that we may be brought to obey the one God, even as it is necessary to have faith in order to works.

Natural or scientific truths are important in their places; but they are of no importance whatever in the work we are now considering. There are hundreds of scientific truths, evident almost, or easy to prove, yet

a man's character is not at all affected by his belief or disbelief of them. Many of the prophecies have a relative or secondary importance, as they stand related to truths which require obedience. Disconnected from such truths, their importance is sunk—their value destroyed.

From what has been said, we see the fallacy of the objection, or evasion, or excuse, that it does not make any difference what we believe if we are only sincere. If we sincerely believe an error, we shall likely obey that error, but it will not sanctify us. The Hindoo mother believes it is right worship to cast her child into the river; but her belief does not save her from the crime of murder. No one ever says so in regard to any truths except moral or Bible truths. The evasion is mostly used where it should be most carefully avoided. The merchant would not say, It makes no difference whether the money I receive is genuine or counterfeit if I only sincerely believe it is genuine. The traveler to a certain city would not say, It is no matter which road I take, or which direction I travel, if I only believe I am going right, and am sincere. They exercise too much sense and good calculation in such matters; it is only when treating of God's truth that the objection is raised, as if God's truths were of less importance than other truths. If belief only were required, the saying would be just; it would make no difference what is believed. But when works are called for—when action is required—it makes a great difference whether or not you think and act right. If your neighbor believed there was no right in property, and left it there, you would not care; but when he added works to his faith, and took your property, you would demur. It is the work, in all cases, that we are aiming at. Correct faith is important only as it leads to right works.

As error cannot possibly have any sanctifying tendency, however firmly it may be believed or ardently loved, we see the necessity of the condition of the text, that we be sanctified by the truth; and we see also the reasonableness of the work that it consist in obeying the truth.

And having discovered the difference between first and secondary truths in this work, we proceed to inquire, Has God ever signified a difference between the two classes of truth, or revealed to us a system of truth which is primary—which is purely and directly of a sanctifying nature and tendency? This will be readily answered when we give a name to that class of truths. We have seen that truths which directly sanctify must be obeyed; but truths which require obedience are called laws. Hence, law is primary truth; it is directly sanctifying—all else is secondary to it.

But God himself has proclaimed a law; so far, we step on plain, safe ground. It only remains to be seen whether he has given us any assurance in his word that obedience to it would have the specified effect. By turning to Ex. xix, 5, 6, we read the words of the Lord thus: "If ye will obey my voice indeed, and keep my covenant, [Deut. iv, 12, 13, shows that the covenant he uttered with his voice was the ten commandments,] then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." To be holy is the same as to be sanctified; and as Peter said they were purified in obeying the truth, so Jehovah

said they would be holy or sanctified by obeying his law; and, as before shown, it is law that has a sanctifying tendency. But how is this related to the text? In Ps. cxix, 142, it is said, "Thy law is the truth." Thus every link in the chain of evidence is supplied: we are sanctified through the truth, in obeying it; and the law is the truth to be obeyed, by which we will be sanctified or made holy.

Other testimony of the Scriptures, and to great length, might be given, to the same effect. We will but briefly notice a few texts.

Ps. xix, 7, says, "The law of the Lord is perfect." It is easy to see the effect on the character of keeping a perfect law—it will form a perfect character.

Ecc. xii, 13, says that to keep God's commandments "is the whole duty of man." Certainly, if man did his "whole duty," he would be pure and sinless in life.

Rom. ii, 13, says, "The doers of the law shall be justified." This for the reason already given; that the law is perfect,—embracing man's whole duty, and he would be holy, as Jehovah said, in keeping it, and of course be justified because sinless, perfect, holy, or sanctified.

Rom. vii, 14, says, "For we know that the law is spiritual." Therefore they who keep it will be spiritually minded, the opposite of the carnally minded who stand in enmity against the law and its author.

But as the carnal mind *cannot* be subject to the law of God, Rom. viii, 7, it will seek evasions. Plain as is the testimony here presented, and evident as is the conclusion that the Saviour's prayer primarily refers to bringing his disciples into obedience to his Father's sanctifying law, the conclusion is still objected to, and the assertion made that in the New Testament the law has nothing to do in sanctifying the believer. To examine that point is mainly the object of these remarks; to connect the Saviour's prayer in our text with New Testament testimony, showing that it is the law by which we are sanctified.

There is a prophecy of our Saviour in Ps. xl, 8, wherein he is represented as saying, "I delight to do thy will, O my God; yea, thy law is within my heart."

As we found by Ex. xix, and Deut. iv, that to obey the voice of God and to keep his covenant, meant precisely the same thing, so here, by comparing scriptures, we shall find that the *will* and *law* of God mean the same. In John vii, 16, 17, the Saviour said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." The doctrine of the Son stands in clear distinction from the will of the Father; and the will of the Father is of supreme authority, being given as a test of the heavenly origin of the doctrine of the Son. Of course when we ascertain what the will of the Father is, we shall find that the doctrine of the Son will harmonize and agree with it in every particular; and any doctrine or gospel that will not stand this test, or bear a strict comparison with the will of the Father, is not from Heaven.

The Apostle Paul doubtless understood what was the will of God, and we have his idea in Rom. ii, 17, 18: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approve the things that are more excellent, being instructed out of the law." That the will of God and the law of God mean the same thing here, there is no chance to deny; and that this law is the law of ten commandments is proved by the references in verses 21, 22, to the eighth, seventh, and second commandments.

We are now prepared to trace the prophecy of Ps. xl, 8, to its conclusion as shown in the New Testament. The prophecy says of Christ, or represents him as saying, "I delight to do thy will, O my God; yea, thy law is within my heart." And the Saviour in all his life did the Father's will, because he kept his Father's commandments and did no sin. Indeed, if the law of God was in his heart, it would be quite to be expected that he would do it with delight. This is quoted in Heb. x, 7, except that "the will" of God is only expressed; but we have seen that the will and the law are convertible terms, referring to the same thing; therefore the full idea is presented. But there is a very plain reason for the omission in this place. The

Apostle Paul is, in this and the previous chapter, discoursing of the ceremonial law, and to introduce the word in this connection would lead to confusion in the minds of many readers, as it would be difficult for many to discriminate between the laws under such circumstances. As it now stands, all that danger or difficulty is avoided, while the full force and meaning of the prophecy is comprised in the term will. This is in strict harmony with the apostle's course on this subject. In his letters to the Romans, Galatians, and Hebrews, he has always guarded against this difficulty, by not bringing the different laws in close or obscure connection. It will not do for the objector to say that there is a difference of fact between David and Paul's time, so that the law might be properly spoken of in that manner in the Old Testament, and as properly dropped in the New; I say it will not do to offer such an objection, for no such facts as these scriptures contemplate existed in David's time. His was prophecy only, and pointed out the position which Christ would maintain in relation to the will or law of God the Father when he did come as a sacrifice for sin. But Paul took up the facts as existing in this age; and if, as the objection would suppose, the apostle omitted the law to make a distinction between *will* and *law* in this age; to show that the law was not in the Saviour's heart, we have a two-fold reply, to wit: The apostle himself has proved that no such distinction exists, that when he says the *will* he refers to the *law*; and, if such a distinction exists, and the apostle dropped the term to conform to the facts in the case, then it follows that that part of the prophecy relating to the law, did not and could not have a fulfillment in the Saviour. Then the scripture would be broken, and the gospel proved to be not of Heaven—not a perfect fulfillment of the Scriptures.

For these reasons it is not possible that any such distinction could exist, and therefore it is absolutely certain that Paul used the word "will" as synonymous with "law."

The sacrifices of the Old Testament are brought to view, and the sacrifice of Jesus contrasted therewith; that is, two orders of sacrifices are presented here, as two orders of priests are, in this letter to the Hebrews. That of bulls and goats is removed to give place to that of the Son of God. To this refers that expression in verse 9: "He taketh away the first, that he may establish the second." And this he did when he came to do the will of God; so that, considering verses 9, 10, in relation to the whole argument, the latter part of verse 9 appears in its proper connection; notwithstanding it is somewhat parenthetical, as may be seen by reading verses 9, 10, together. The first part of verse 9, and the whole of verse 10, have a close and obvious connection—a connection so clearly necessary that the expression in the latter part of verse 9 cannot be made to interfere with it. This connection of the subject stands thus: "Then he said, Lo! I come to do thy will, O God. . . . By the which *will* we are sanctified through the offering of the body of Jesus Christ, once for all." The phrase "by the which," marks its identity, referring us with positive certainty to the "will" just previously mentioned in the quotation from the prophecy.

Some have been misled by an addition erroneously made to the text. Thus, in Campbell's version of the New Testament, he inserts the word, will, in the latter part of verse 9, making it read as follows: "He taketh away the first *will* that he may establish the second." But this is unwarranted both by the original, and by the obvious sense of the text. Indeed, he did not pretend that the original justified it, as he placed the word *will* in italics, a thing which he was not accustomed to do with words necessary to give the sense of the original; and it certainly mars the apostle's argument; he did not write it so.

We have seen that sanctification through the truth, is by obedience to it; that a truth which calls for obedience is a law; and that God declared a law from Mount Sinai, obedience to which would make them a holy people. We have also seen that it was long foretold of the Messiah that he would delight to do the will of his Father, because the law was in his heart. In thus doing he was sinless and holy. But the apostle goes further than this; he identifies the law, as we

have seen, and says, "*we are sanctified*" by it. The idea of sanctification by the law of God may be startling to some who are accustomed to lightly esteem it, and even speak reproachfully of it. Nevertheless God the Father has so expressed it; David declared also its perfection and converting power; Solomon said that it embraced man's whole duty; and Paul said that the doers thereof shall be justified. Surely to say we are sanctified by it is not to go beyond all these expressions.

But does not the apostle mean that we are sanctified by the gospel? We think not, for the following reasons: First, if he had *meant* so he probably would have said so; but as he did not say so, we have no right to suppose he meant so. Secondly, he has made a distinction in this very verse which entirely shuts out such a supposition. Having identified the law, he says we are sanctified by it "through the offering of the body of Christ." Thus the relations of law and gospel are revealed in the work of human salvation; the law to prevent sin, or to convince of sin when it is transgressed; the offering of Christ or gospel, to remit sin and redeem from the curse brought by violation of the law.

It has been shown that the law is primary; it is that which has the tendency in its very nature to sanctify. But the gospel is secondary; it is a creature of contingency. The law grows out of our relation to God as to our Creator, without any regard to any particular position or action on our part. The gospel grows out of a relation we sustain by reason of transgression of law; and which would never have existed had the holy law of God always been obeyed—by a loss or change of our original relation. God placed man in that relation which he desired he should ever sustain; by transgression we are placed in a relation that is contrary to the will of God. Now, the gospel being strictly a remedial system, is designed to restore us to our original sinless condition—to our original relation to God's holy law. How can this be done without removing our sin, and sinful disposition? The position of a great many professed gospel teachers is like that of some physicians who prepare medicines to "doctor the disease," while the cause of the disease is left to operate with all its force. The true gospel plan is like that of the true physician, who first studies the laws of our being, and then strives to remove the cause of the disease. As surely as there can be no effect without a cause, so must the diseased condition pass away when the cause is removed. Now, the cause of all our moral maladies is sin, which is transgression of the law; and, of course the real object of the gospel must be to remove the cause—the transgression of the law—which will restore us to our original and desired condition in the sight of God.

I have remarked that the *will of the Father* is given as the test of the doctrine of the Son; of course they will be found in perfect harmony, even as there is, and ever was, perfect harmony between the Father and the Son. But the position of Antinomians involves a conflict of authority between the two. There was a time, all will admit, when the law of the Father was binding on his creatures—on the subjects of his moral government. Against his government a rebellion arose, and the law was boldly transgressed, and its authority set aside. But such a state of things could not be permitted always to exist; means were instituted to vindicate the authority of God; and Jesus Christ his Son was chosen as the agent in this work. And how does he accomplish the work? From the late rebellion against our own government we will draw an illustration of the teachings of that class who try to "make void the law through faith."

When the rebellion was fully organized and in effective opposition to the government, there were two methods of quelling it which arose in the minds of the friends of the government. One, to convince the rebellious of the error of their ways, and bring them back to allegiance to the Constitution of the United States; the other, to put it down by overthrowing the incorrigible and determined opponents of the government. We will suppose that, after spending much blood and treasure, when our prospects were dark, and enemies rejoicing over our calamities, a person had

appeared and offered to take the whole work of vindicating the authority of the government into his own hands, and restore the rebels to their allegiance, or punish them for their treason. The question of his ability to do so great a work being satisfactorily settled, the question would then naturally arise whether he was a safe person with whom to entrust such a work—whether he was truly loyal himself, or in secret sympathy with the rebellion. Being asked to clearly define his own position in regard to this question, he replied that he delighted to do the will of the government; for the Constitution was in his heart. This, of course, would be satisfactory to all, and it is committed entirely into his hands. Having received the fullest power to act in the case—the President strictly enjoining upon all officers, soldiers, and citizens, to render implicit obedience to him, and to aid him as he shall demand. He enters upon the work committed to him; all eyes are turned toward him; every expectation is centered in him. What, now, would be the feelings of the head of the government, and of all law-abiding citizens, to see him, at the very onset, abolish the Constitution? The heart of every traitor would rejoice; while the hearts of the loyal would sink in despair; and all would agree that he was the vilest traitor of the whole—our very worst enemy in disguise. Now this is exactly the position in which Antinomians, or no-law people, place the loyal and law-abiding Son of God. When he says, "Thy law is in my heart," they change it to mean, that it was rather in his heart to abolish the law. But they who have any regard for the truthfulness and honor of the blessed Saviour will be shocked to see him placed in such a deceptive and dishonorable position.

Jesus said, "I and my Father are one." The Father had the fullest confidence in the integrity of his Son to carry out his will in all things. Prophecy foretold his love for, and allegiance to, the law of his Father, and that he would magnify and make it honorable. He said he did not come to destroy it. His apostles have abundantly shown that it was not made void; but that it is now the rule of life, as it will be of the coming Judgment.

We have all transgressed this holy law; all have sinned and come short of the glory of God. The law is so holy and so just that it is impossible for us to free ourselves from its condemnation, or to restore ourselves to perfect conformity to it. We cannot "purify our souls in obeying" it, in our own strength. In Jesus alone is our ability to perform "the righteousness of the law." Thus, the apostle says, we are sanctified by it, "through the offering of the body of Christ." By the offering of his body, his blood was shed for our sins; the conscience is purified and the heart renewed; the body of sin is destroyed, and allegiance is restored to the holy law—the Constitution of the government of God. Yes, the rebellion will yet be crushed in a manner to honor God's government and vindicate his authority—not to set aside his authority, and substitute another will for his. It appears strange, indeed, that any are so bold as to advocate a theory which raises the question of authority between the Father and Son. But so it is—there are many that do thus. And God, who knows the end from the beginning, has pointed out the error, and in words of the most terrible import sent forth a message to restore his people to full allegiance, by keeping the commandments of God and the faith of Jesus. When this message has done its work, and the remnant are gathered into the fold of the Good Shepherd, then will they be fully sanctified by the law of God through the offering of the precious body and blood of his dear Son, and forever sing the praises of God and the Lamb, who loved and redeemed them from sin and death. And may the Lord assist us so to obey this sacred law now, that the prayer of the Saviour may be answered in us; that we may be sanctified through the truth of God, and so prepared to enjoy the glories of his everlasting kingdom.

I once received in the pulpit the following note: "The prayers of this congregation are earnestly desired for a man who is prospering in his worldly concerns." If he did this sincerely—and there is no reason to question it—the man showed good acquaintance with human nature. He had studied himself; he had observed others; he had also read his Bible to good purpose.—Rev. W. Jay.

A SPECIAL NATIONAL DANGER.

THIS country rightfully boasts of being the asylum and home of the oppressed of all climes, and works up its liberality and catholicity into rapidly-accumulating stores of wealth. The strangers who come to our shores are the bone and sinew of labor, which is only another name for the property it creates. But it must never be forgotten that, if the country gets this new population, the new population also gets the country; the acquisition is mutual. We do not simply receive so much innocent and enriching labor, and give homes and plenty to oppressed men and women. The problem in that form would be quite harmless. The truth is, that the stranger and foreigner of to-day is the citizen and voter of to-morrow. He no sooner touches our soil than he feels himself to be a neophyte, in training to shape, perhaps, to remodel, the State.

Without meaning to make illiberal or imperious distinctions between citizens of foreign birth and those born on American soil; without wishing to deny the excellent character in all respects of great numbers of adopted citizens, we are not called on, nevertheless, to shut our eyes to great and significant facts. If all foreigners were like the best of them, all would be well. Indeed, it is easy to go still further, and to say that vast numbers of natives are dangerous to the country, by reason of their ignorance and vice. But for these it may be said, in mitigation, except when they have been reared under the shadow of a foreign spirit, in our cities and large towns, that they are not enemies to the essentials of our civilization. Their life and prejudices are American, in the historical sense of the word. With vast masses of our foreign population it is quite otherwise; they are inimical to much which we regard as essential to the stability of republican government.

We need not refer to the fact that our Government, at its very foundation, was based upon Protestant Christianity. This was its life; and yet it was soon found to be broad enough to tolerate all forms of faith. It is not the less true, however, that the nation was born Protestant Christian, that its inner constitution, its inherent bias, its profoundest life, its persistent energy, were all according to this beginning. There was a deep conviction in the hearts of the people that the Bible was the rock of national strength. It was felt that we were only secure of our liberties while public virtue lasted, and that public virtue could only endure while evangelical religion flourished. The churches must be kept open and filled, our schools must be Christian, and a constant stream, deep and wide, of divine instruction must continually pour forth from the churches over the country.

Prominent among the means by which the nation was to be kept Christian, was the Christian Sabbath. It was clearly seen that a sacred Sunday was the holy school-time of the Republic; that if that seventh of the year became common, the Christian education of the nation would soon cease. What would be the use of the churches if the people never enter them, and what time have they for church except Sunday? Let the patriotic reader think of the moral power brought to bear on the country, Sunday after Sunday, in our thousands and thousands of Christian churches; and let him calculate, if he can, the disastrous effects of destroying that power. True morality can only have a sound basis in Christianity. If Sunday is spent in dissipation, morality dies of contempt for the gospel and the church.

In the light of these thoughts let the reader look at the tendencies of our public life. Only a year ago the *Saengerfest* of the Germans was held in Philadelphia. Its time included a Sabbath. By the law of the State every drinking establishment of the city was required to be closed on Sunday, but the law, as well as the moral sense of the community, was disregarded, and the lager-beer establishments were boldly kept open under the very eye of the police. Nay, more, the functionaries of the city government, officiating at the reception of the musicians, were weak enough to hear speeches in derision of Sunday laws, not only without rebuke, but without even the gentlest defense of the abused "Puritans."

The danger in such cases is twofold: First, the ex-

ample is corrupting, and, secondly, these Germans, combined in their societies, whether as sharpshooters, as gymnasts, or as singers, have a political significance. What city or State government can resist the will of thirty thousand voters?—the number said to have been in attendance at one time at the sharpshooters' show in Jones' Wood. We know it may plausibly be replied that the party in power, whichever it may be, regards its retention of place as essential to the national well-being, and thinks it must yield something, even, of public morality, in order not to be beaten. But see whither this tends. Most of these associations are notoriously made up of free-thinkers, who deride Christianity as priestcraft, and have faith in liberty only for the sake of its license. They mean to follow the lead of no party, but to sell out to any for the largest price.

They are from countries where Christianity exists by State support, and their remembrance of oppression is associated with the church and the clergy as political powers. They live, to a large extent, in separate quarters of our cities, still further separated by a distinct vernacular from the national life. The feeling that springs from American history is foreign to them. They appreciate our liberties simply on the surface, but are utter strangers to the life, far back, from which they sprang.

These organizations, on the basis of foreign nationalities, for the perpetuation of the life and feeling of "fatherland," and, in resistance of the true and original American spirit, can not fail to be dangerous. We may boast of the nation's power to absorb, but that power must have a limit. We must not forget that what is absorbed carries its qualities into the absorbing body, and that the process may go on until the foreign accretions may outweigh the original material, the once living wood may become a petrification.

These cautions are not uttered in the spirit of exclusiveness; they are not akin, or at least not meant to be akin, to the spirit of sect, either in politics or religion. They are only the frank expression of a fear for the national safety. The freest government can rest only upon the largest amount of intelligent virtue. American liberty, at its historical root, is imbedded in Christianity, the Christianity of an open Bible, of a living, evangelical church. Out of this soil is, and must be, its normal development; the attempt to change it by new modes of culture and superabundant grafting may succeed, but if it does it will only give us the dead and shadeless tree of despotism in the place of the old "vine and fig-tree" of the fathers.—*Methodist*.

Friendly Inquiries.

CHRISTIAN, while Jesus may find some things in you to commend, may he not, and justly too, "have somewhat against you," because you have left your "first love"? Let us inquire a little, and ascertain, if possible, whether you have or have not "left your first love." How delightful it was once, when your hour of prayer came, to enter your closet and hold sweet converse with the "Lover of your soul!" Never-to-be-forgotten seasons, when you did not get tired of praying! You would rather lose a visit from your dearest earthly friend than fail to meet Jesus at the accustomed time and kneeling place.

What a precious season in the family, too, when all were gathered around the family Bible! Your prayers convinced all that you were speaking really to God, and that God was in that place.

But, dear brother, is it so now? Or does your heart shrink back from closet visits? Are your visits short, less frequent, formal, and lifeless?

Does family worship drag? Has the Bible lost its power to interest? Then the sad tale is told. You have "left your first love." Jesus has something against you. He cannot smile on you until you return, and repent, and do your first works; and you cannot do anything for him while you remain in this state. You can't pray for or talk with sinners. You are in the way of their salvation. Dear brother, will you not get out of the way? Will you not return to your "first love"? Jesus is ready to receive you. Hear him call you: "Behold I stand at the door and knock; if any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

THE LOST DAY.

Lost! lost! lost!

A gem of countless price,
Out from the living rock,
And graven in Paradise;
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind,
Yet to my hand 'twas given,
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search in vain;
That gem of countless cost
Can ne'er be mine again;
I offer no reward,—
For till the heart-strings sever,
I know that Heaven's entrusted gift
Is left away forever.

But when the sea and land,
Like burning scroll have fled,
I'll see it in his hand,
Who judgeth quick and dead;
And when of scathe and loss
That man can now repair,
The dread inquiry meets my soul,
What shall it answer there?

The Commentary.

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

How God Hardened Pharaoh's Heart.

MUCH has been said on this subject; but the following illustration which I find in the introduction to Theodore's Ecclesiastical History, seems, to my mind, about the best I have seen. His illustration is this:

"The sun is said to melt wax and harden mud, although it possesses only the property of giving heat; so the patience and goodness of God produces two contrary effects in different individuals, being useful to the one, and rendering the other more guilty; hence it is said, that some are thus converted and others hardened." D. M. CANRIGHT.

Scripture Notes.

SOLOMON'S HORSES.

2 CHRON. i, 16. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

Had horses.] This Moses expressly prohibited, by which future kings were forbidden to establish a body of cavalry; because this could not be effected without sending to Egypt, the most dangerous of all foreign commerce to true religion. When Solomon had violated this law, and multiplied horses to excess (1 Kings iv, 26), it was soon attended with those fatal consequences the law foretold. For he having, likewise, in violation of another law of Moses, married Pharaoh's daughter, the early fruits of this intercourse; and then, by a repetition of the same crime, but by the transgression of another law, having espoused more strange women (1 Kings iii, 1; xi, 1), they first, in defiance of a fourth law, persuaded him to build them idol-temples for their use; and afterwards, against a fifth law, still more fundamental, they induced him to erect other temples for his own. Now the origin of all this mischief was the forbidden traffic with Egypt for horses. Resist the beginnings of evil.—*Warburton, Clarke, Hewlett.*

HIGHT OF THE TEMPLE.

Chap. vii, 21. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?

Some say the second temple was built up in some parts 700 feet from the valley. It was, probably, on a pinnacle overlooking this hight where Satan set our Lord. Matt. iv, 5.

EVILS OF LUXURIES.

Chap. ix, 21. For the king's ships went to Tarshish with the servants of Huran: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

The imports here mentioned indicate, that prosperity had enervated the minds of Solomon and his subjects, and led them to love things curious and uncommon, though useless in themselves: and, indeed, the East Indian trade has helped to render every nation luxurious and self-indulgent, which has prospered in it, from the beginning to this day.—*Scott.*

ORIENTAL RAIMENT.

Verse 24. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

Raiment.] Oriental kings have, 'in their wardrobes, garments for thousands, the loose robes equally fitting all.'—*Jenks.*

SCRIPTURAL USE OF SON.

Chap. xi, 18. And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse.

Daughter of Eliab.] Eliab was David's eldest brother; yet more than 80 years had elapsed, since David, at the age of 30, began to reign. Abihail must, therefore, have been granddaughter, or great-granddaughter to Eliab, and this shows the latitude in which the words, son and daughter, are used in Scripture, for a descendant, even after several intervening generations.—*Scott.*

David's Sin in Numbering Israel, 1 Chron. xxi.

So long as we abide on earth, Satan has access to us, through the remains of sin in our hearts, especially of pride; and the Lord has wise and righteous reasons for permitting this enemy, under certain restrictions, to tempt his servants. As far as he obtains this permission, he is unwearied in his malicious efforts to deceive, to defile, or to distress us; and he can vary his devices in many plausible ways; but he does us more harm as a seducer than as an accuser, as a subtle serpent than as a roaring lion. We are, therefore, called on to be sober and vigilant, and to pray always, that we "enter not into temptation;" and, as men advance in rank and reputation, authority, or usefulness, they have need to redouble the guard, and to be more watchful and instant in prayer than ever; for the enemy levels his assaults especially against those who are eminent in character, or fill up public stations, in the church or in the community; because their falls involve numbers either in sin or suffering. It is a mercy to be speedily made sensible of our guilt, when we have been left to transgress; but no confession or humiliation can secure us from present sufferings, when we have committed such crimes, as appear abominable even to ungodly men, and bring an open scandal on our profession. By thus yielding to temptation, we bring ourselves into dreadful straits, from which we can by no means extricate ourselves; yet, even in this case, there is encouragement for us to leave our cause in the hand of the Lord, that he may do with us as he pleases; "for very great are his mercies." Of all the painful consequences of transgression, none in this world can be more distressing to an ingenuous mind, than to see those whom we most love, and desire the most to do good to, suffering heavily through our sins. But even under the anguish of this trial, we must not allow ourselves to murmur, or to despond. The fear of impending vengeance, from the wrath of an offended God, is naturally calculated to drive men from him. But, in subserviency to the gospel, and through the influence of the Spirit of God, it concurs in showing sinners the preciousness of Christ; disposing them to forsake all for him, and afterwards enlarging the mind in grateful obedience to him, who has saved them from so great a destruction.—*Scott.*

THE joy of the Spirit is a delicate, sacred deposit, and must be kept in a pure casket; an unholy breath will dim its luster and fade its freshness.—*Cecil.*

THE greatest and most amiable privilege which the rich enjoy over the poor is that which they exercise the least—the privilege of making them happy.

FREEMASONRY.—VII.

Freemasonry is a False Religion.

Some Freemasons claim that Freemasonry is a saving institution, and that it is true religion. Others hold a different opinion, claiming that it is the *hand-maid of religion*, a system of *refined morality*. Others still are free to admit that it is only a mutual aid, or mutual insurance society. This discrepancy of views among them is very striking, as every one knows who has been in the habit of reading sermons, lectures, and orations on Masonry, published by themselves. In this article I propose to inquire, first, Do their *standard authorities* claim that Masonry is identical with true religion? Secondly, Does Freemasonry *itself* claim to be true religion? And, thirdly, Are these claims valid?

1. Do their standard authorities claim that Masonry is true religion?

I quote Salem Town. I read his works some forty years ago. The book professes on its title page to be "A System of Speculative Masonry, exhibited in a course of lectures before the Grand Chapter of the State of New York, at their annual meetings in the City of Albany." It was reduced to a regular system by their special request, and recommended to the public by them as a system of Freemasonry. It is also recommended by nine grand officers, in whose presence the lectures were delivered; by another who had examined them; and by "the Hon. De Witt Clinton, General Grand High Priest of the General Grand Chapter of the United States of America, Grand Master of the Grand Lodge of the State of New York, &c., &c."

This book was extensively patronized and subscribed for by Freemasons throughout the country, and has always been considered by the fraternity as a standard authority. From this author I quote as follows:

"The principles of Freemasonry have the same co-eternal and unshaken foundations, contain and inculcate the same truths in substance, and propose the same ultimate end, as the doctrines of Christianity."—p. 53. Again he says: "The same system of faith, and the same practical duties taught by revelation are contained in and required by the Masonic institution."—p. 174. "Speculative Masonry combines those great and fundamental principles which constitute the very essence of the Christian system."—p. 37. "It is no secret that there is not a duty enjoined, nor a virtue required, in the volume of inspiration, but what is found in, and taught by, Speculative Freemasonry. The characteristic principles are such as embrace the whole subject-matter of divine economy."—p. 31.

Again he says: "As the Word in the first verse of St. John constitutes both the foundation, the subject-matter, and the great ultimate end of the Christian economy, so does the same Word in all its relations to man, time, and eternity, constitute the very spirit and essence of Speculative Freemasonry."—p. 155. Again, referring to the promise of the Messiah, he says: "The same precious promise is the great corner-stone in the edifice of Speculative Freemasonry."—p. 171. Again he says: "The Jewish order of priesthood, from Aaron to Zacharias, and even till the coming of Messiah, was in confirmation of that great event, which issued in the redemption of man. All pointed to the eternal priesthood of the Son of God, who by his own blood made atonement for sin, and and consecrated the way to the Holy of Holies. This constitutes the great and ultimate point of Masonic research."—p. 121.

"That a knowledge of the divine word, or Logos, should have been the object of so much religious research from time immemorial, adds not a little to the honor of Speculative Freemasonry."—p. 151.

"Again he says: "It is a great truth, and weighty as eternity, that the present and everlasting well-being of mankind is solely and ultimately intended."—p. 170. This he says of Freemasonry. But again he says: Speculative Masonry, according to present acceptance, is an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for

a meet temple of God, in a world of immortality."—p. 63.

Again he says: "In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well-doing, even to the end. He has a name which no man knoweth, save him that receiveth it. If, therefore, he be rejected and cast forth among the rubbish of the world, he knows full well that the great Master-builder of the universe, having chosen and prepared him as a lively stone in that spiritual building in the heavens, will bring him forth with triumph, while shouting grace, grace to his Divine Redeemer. Hence opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father. With these views, the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect. Then he beholds, in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever. pp. 79-81. And again he says: "The maxims of wisdom are gradually unfolded, till the whole duty of man is clearly and persuasively exhibited to the mind."—p. 184.

Again: "Principles and duties which lie at the foundation of the Masonic system, and are solemnly enjoined on every brother; whoever, therefore, shall conscientiously discharge them in the fear of God, fulfills the whole duty of man."—p. 48.

Again he says: "The Divine Being views no moral character in man with greater complacency than his who in heart strictly conforms to Masonic requirements. . . . The more prominent features of a true Masonic character are literally marked with the highest beauties."—pp. 33, 185.

Again he says that every good Mason is of necessity, truly and emphatically a Christian."—p. 37.

That Masonry professes to conduct its disciples to Heaven, we find affirmed by Town, in the following language. Of the inducements to practice the precepts of Masonry, he says:

"They are found in that eternal weight of glory, that crown of joy and rejoicing, laid up for the faithful in a future world."—p. 188.

By the faithful here, he means faithful Freemasons. This same writer claims that Solomon organized the institution by inspiration from God. On page 187 he says: "So Masonry was transmitted from Enoch, through Noah, Abraham, Moses, and their successors, till Solomon, being inspired of God, established a regular form of administration."

This will suffice for the purpose of showing what is claimed for Masonry by their standard authorities. The same in substance might be quoted from various other standard writers. I have made these quotations from Elder Stearns' book, not finding in my library a copy of Town. In another place I shall find it convenient to quote sundry others of their standard writers, who, while they claim it to be a religion, do not consider it the Christian religion.

This conducts us (2) to the second inquiry: *What does Freemasonry claim for itself?*

And here I might quote from almost any of the Masonic degrees to show that this claim is put forth in almost every part of the whole institution. As Town claims for it, so it claims for itself, a power to conduct its disciples to Heaven. Any one who will take pains to read "Bernard's Light on Masonry" through, will be satisfied that Town claims for the institution no more than it claims for itself. It is not proper for me to quote extensively from any book in a newspaper article.

I beg of all who feel any interest in this subject, to get and read Bernard on Masonry—to read it through, and see if Town has not rightly presented the claims of Freemasonry. I deny, observe, that he has rightly represented its principles, and that which it really requires of Masons. That he has misrepresented Masonic law, I insist. But in respect to its promises of Heaven as a reward for being good Freemasons, he has not misrepresented it. It claims to be a saving institution. This certainly will appear to any person who will take the pains to examine its teachings and its claims as revealed in "Light on Masonry."

This brings me (3) to the third inquiry: Are the claims that Masonry is a true and saving religion valid?

To this question I reply, that it is utterly false; and in this respect Freemasonry is a fatal delusion. From the quotations that I have made from Town, it will be perceived that he represents Freemasonry as identical with Christianity.

But under this head I will, in the first place, quote from some of their standard writers. Elder Bradley is one of them. On p. 54 of his work, he says: "Masonry, however, is not only the most ancient, but the most moral institution ever invented by man." Again he says, p. 33, that "Masonic principles are the same in every age and nation."

Mr. Preston is another of their standard writers. I quote the following note from Stearns on Masonry, p. 28: "Mr. Preston's book, entitled *Illustrations of Masonry*, has been extensively patronized by the fraternity as a standard work. The copy before me is the first American, from the tenth London, edition. Mr. Preston says in his book, p. 30: 'The universal principles of the art unite in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions.' Again, p. 125, he says: 'Our celebrated annotator has taken no notice of Masons' having the art of working miracles, and foresaying things to come. But this was certainly not the least important of their doctrines. Hence, astrology was admitted as one of the arts which they taught, and the study of it warmly recommended. This study became, in the course of time, a regular science.' So here we learn that Masons formerly claimed the power of working miracles.

I quote again from Bradley, p. 8. He says: "We leave every member to choose and support those principles of religion, and those forms of government which appear consistent to his views." In the work of Preston, p. 51, we have the following: "As a Mason you are to study the moral law as contained in the sacred code, the Bible; and in countries where that book is not known, whatever is understood to contain the will or law of God." Oh! then, in every country Masons are to embrace the prevalent religion, whatever it may be, and accept whatever is claimed, in any country where they may reside, to be the law and will of God. But is this Christianity, or consistent with it? It is well known and admitted that Masonry claims to have descended from the earliest ages, and that the institution has existed in all countries, and under all religions; and that the ancient philosophers of Greece and Rome, the astrologers and soothsayers, and the great men of all heathen nations, have belonged to that fraternity.

It is also well known, that at this time there are multitudes of Jews, Mohammedans, and skeptics of every grade, belonging to the institution. I do not know that this is denied by any intelligent Mason. Now, if this is so, how can Freemasonry be the true religion, or at all consistent with it? Multitudes of Universalists and Unitarians, and of errorists of every grade, are Freemasons; and yet Freemasonry itself claims to save its disciples, and to conduct them to Heaven!—C. G. FINNEY in *N. Y. Independent*.

INSECTS, ANCIENT AND MODERN.

[Bro. SMITH: I send you this extract from the *Mercantile Journal* for publication, if you think it worthy. J. C. GREGORY.]

Fossil insects of the most gigantic size have recently been found in the coal-beds of Nova Scotia.

They must have been considered foemen worthy of their steel by the huge animals of the antediluvian period. Those Nova Scotian ephemerina measure fully seven inches across the wings; and the rushing sound produced by millions of the creatures in motion, must have been deafening to human ears; if any there were in their neighborhood to hear them. Four specimens of these insects are considered the oldest in existence. They came from New Brunswick. One of them was provided with a musical apparatus like that of the cricket.

The insect world in our day is giving us several new sensations. The Sandwich Islands are annoyed this summer with the presence of a terrible, stinging fly, never known before. It is believed by the natives, and even by scientific Europeans, to be one of the consequences of the late fearful, volcanic eruptions.

Utah is afflicted with a monstrous, black beetle two or three inches long, which appears in swarms of many acres in extent, covering the surface so thickly that it is impossible to walk or ride across lots without treading on them. On the roads, the hoofs of horses and the wheels of wagons go crushing among them, as though passing over so many filberts of great size. In many cases, their shells are so hard as to resist the weight of a man.

Rhode Island, too, witnessed an unusual sight the other day. A swarm of the familiar field-fly, known as the "darning needle," passed over the country in such force that it looked like a dense cloud, and cast a heavy shadow.

WOMAN AS A CO-WORKER.

"JOSEPH was warned by a dream. He never seemed to get beyond this. Mary was in a higher sphere. An angel spake to her."

Without quite approving the expression (for I disfavor whatever savors of modern Spiritualism, like "higher sphere"); I have quoted the above, since in its restricted sense it is correct, as a stepping-stone to the enunciation of some thoughts that from time to time have found lodgment in my heart, regarding one—a woman who in these latter days is favored of the Lord above others. As I have been led to meditate upon the mission and responsibility of her who is thus favored in the cause of present truth, it has come to be a conclusion of my mind, that it is not so far aside from the order of God's original appointments as we at first supposed.

When our minds become directed to a particular subject, how readily ideas and illustrations will converge or concentrate upon that subject. And thus as I reflected upon that conservatism which so readily takes fright at the prominence accorded to a woman, I was convinced that the conservatism should be in another direction, as I read the account in Acts xviii, beginning at the 18th verse:

"And Paul tarried yet a good while, and then took his leave of the brethren, and sailed into Lydia, and with him Priscilla and Aquila." What, Paul leave the brethren and take with him as traveling laborers a man and his wife? Yes, for so the sacred record stands. And again he wrote: "Help those women who labored with me in the gospel." In Rom. xvi, 3, he speaks of them as his helpers in Christ Jesus. As in verse 12 he speaks of other two who labored in the Lord, and also of the "beloved Persis who labored much in the Lord."

But to return to our narrative, Acts xviii, 19. "And he came to Ephesus and left them there. . . . And a certain Jew named Apollos, . . . an eloquent man mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom, when Aquila and Priscilla had heard, they took him to them, and expounded unto him the way of the Lord more perfectly." Here is the simple record. Nor do we glean from what follows that this servant of God, this minister of the gospel, felt any depreciation of his self-esteem, or was held in less repute by the brethren for having been "instructed in the way of the Lord more perfectly" by such instructors.

M. W. HOWARD.

Malone, N. Y., July, 1868.

If ever Christianity appears in its power, it is when it erects its trophies upon the tomb; when it takes up its votaries where the world leaves them; and fills the immortal hope in dying moments.

Our present frail existence is the unsubstantial basis upon which too many are building the fabric; but it is building a nest upon the wave.

withered hand. And they watched him whether he would heal him on the Sabbath day."

Mark vi, 2. "And when the Sabbath day was come, he began to teach in the synagogue."

And I want to show you, also, that his disciples kept it after the resurrection:

Acts xiii, 14. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down."

Acts xiii, 42, 44. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God." (That is, to hear Paul and Barnabas preach.)

Acts xiv, 1. "And it came to pass in Iconium, that they [Paul and Barnabas] went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and also of the Greeks, believed."

Acts xvi, 13. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

Acts xvii, 2. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Acts xviii, 4. "And he [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

So we follow the apostles up for about twenty-four years after Christ's resurrection, and they are still keeping the Sabbath, and nothing is ever intimated of a change of day, but, on the contrary, the first day of the week was used by them as a secular day—preparing spices, traveling, &c., (Luke xxiv, 13; Acts xx, 7.)

F. Then how came the Sunday to be observed at all as the Sabbath.

S. As the Bible furnishes no clue to a change, I must refer you to secular history:

DR. CHAMBERS says: "It was Constantine the Great who first made a law for the observance of Sunday, and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire. By Constantine's laws, made 321, it was decreed that for the future the Sunday should be kept a day of rest in all cities and towns; but he allowed the country people to follow their work. In 538 the council of Orleans prohibited this country labor."

JOHN CALVIN says: "The *Old Fathers* put in the place of the Sabbath the day we now call Sunday."

EDWARD BRERWOOD, Professor in Gresham College, London, in his work on the Sabbath, page 77, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian Emperors, but they know little who do not know that the ancient Sabbath did remain and was observed by the Eastern churches three hundred years and more after our Savior's passion."

Another writer in commenting on Rev. i, 10, says: "The church made the first day a holy day, which was a common working day before, and the seventh day, that before was a holy day, now a common working day."

F. Will those who keep Sunday be lost then?

S. That is not for me to say. I find, however, that the Scriptures give some significant hints on the subject of salvation, among which are the following:

Matt. xix, 17. "... If thou wilt enter into life, keep the commandments."

Matt. xv, 9. "In vain do they worship me, teaching for doctrines the commandments of men."

1 John iii, 4. "Sin is the transgression of the law."

Rom. vi, 23. "The wages of sin is death."

Ponder well these truths, and bear in mind, that if you would "enter in through the gates into the city," and "have a right to the tree of life," you must "obey God rather than man;" and God says, "Remember the Sabbath day (seventh day) to keep it holy."

J. M. MOSHER.

BACKBITING.—The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters.

1. To hear as little as possible, what is to the prejudice of others.

2. To believe nothing of the kind until I am absolutely forced to.

3. Never to drink in the spirit of any one who circulates an ill report.

4. Always to moderate, as far as I can, the unkindness which is expressed toward others.

5. Always to believe, that if the other side were heard, very different accounts would be given of the matter.

REDEMPTION OF TIME.

"REDEEMING the time because the days are evil."—Paul.

Our life is represented in the Scriptures under various figures, beautifully expressive of its importance and its shortness. It is compared to a cloud which attracts our gaze for a little while by its fantastic beauty, and then vanishes forever from our sight. It is compared to a leaf in its autumnal beauty, all glorious with crimson and gold, but fallen to the ground in its withered worthlessness, a fit emblem of the destiny of him who treads it thoughtlessly under his feet.

It is compared to a flying shuttle, a shooting star, a ray of light. "Man is like to vanity; his days are as a shadow that passeth away."

We are admonished, by all this, of the brief and uncertain character of our earthly existence. We are exhorted to seize time as it flies, and improve it while it lasts. On every moment of time, as it rushes on to merge itself into the ocean of the past, is written, "Eternity." No royal edict can bring it back; no mighty hand roll it back again upon the shores of the present.

One or two motives for the redemption of our time will constitute the burden of this article.

1. The shortness of time. The whole measure of earthly history, from its creation to its regeneration, will be short. Generation after generation is passing away like the morning dew. The word of God compared with the history of passing events, fully indicates that earth's great drama is fast hastening to a crisis. Time is growing old. Six thousand years encircle its weary brow. With inconceivable velocity it is rushing on to its eternal sepulcher; and soon the mighty edict will go forth, It is finished! Soon the end will come, the purposes for which time was given will be accomplished, and its ages, years, and hours will be narrowed down to the minutes of its close.

The great events connected with the winding up of all earthly affairs, cannot be far distant. The sound of the trumpet calling the dead to life, the heavens fleeing away in terror, the opening of the book of remembrance, the earth wrapped in flames, but finally to be purified and made new for the reception of God's saints—all this is but a step before us. And if time is so short when all its ages are combined, what fearful brevity pertains to that little portion of it allotted to us as individuals. No word or figure can express its brevity. The weaver's shuttle, the flying cloud, the lightning flash, the thoughts of man, are all too tardy to illustrate the flight of time. The fading flower, the falling leaf, the flying cloud, the disappearing comet, transitory as they are, are all too enduring to illustrate the time we are to live.

What a motive this to snatch from the hand of waste the little portion of our lives that remains! What an argument to incite us to improve the few remaining days of life to the best advantage! No wonder Paul so earnestly exhorts us to redeem whatever might remain of a wasted, misspent life, and give it to the holy work for which it was intended.

2. The present days are evil. This is another reason urged by the apostle why time should be redeemed; and, though eighteen hundred years have rolled away since this prophetic declaration, the fact is daily becoming more clear and certain. The same prophetic mind, guided by the all-seeing eye of Jehovah, has told us, that as the world approaches its final consummation, "evil men and seducers shall wax worse and worse; deceiving and being deceived." This prediction painfully corresponds with our observation and experience. The greater the increase of light, the more desperate become the powers of darkness. Intrenched as Satan is in the strongholds of society, exerting such an influence as he does over the human heart, it is not to be supposed he would lay down his scepter without a fearful struggle. His contest with Christ is now going on more fearfully than at any other time. He has summoned all the powers of hell, the depravity of earth, his own infernal malignity, and almost resistless energies, and sent them abroad among men, endeavoring to overturn the kingdom and power of Christ.

While on one hand light never shone with such brill-

iancy, and truth never gained such conquests, on the other hand vice and error never appeared in such seductive attractions, and secured such dominion over the heart of man. The contest between truth and error, light and darkness, rages with increased violence. Emperors never looked upon the field of battle, which was to decide the fate of their empires, with more interest than do the angels in Heaven upon the struggle now going on between the seed of the woman and the serpent who first beguiled her into paths of sin and shame.

It was this great contest which Paul saw going on in the world, and which induced him to raise the rallying cry to the friends of Jesus to redeem the time which had already run to waste, and improve the rest to God and his holy cause. We are admonished every day of the brevity of time, and the importance of having our work well done. We can pause and remember a dear and honored father and mother, and loving brothers and sisters, who were with us but a few days ago, but who, to-day, sleep in the cold ground. Removed from life, love, and labor, here, they sleep in the "blessed hope;" they await the trumpet of the Archangel which will soon call them to awake and give an account of their time. In a few days, it may be, I shall rest beside them. Lord, help us so to number our days that we may apply our hearts unto wisdom. Let us remember that swifter than a weaver's shuttle our lives are passing away, and to-day may be our last opportunity of making our peace with God, or of benefiting our fellow-men.

Soon the "day of the Lord" will be upon us. Shall it overtake us as a thief? Let us, who rejoice in the light of present truth, be admonished that time is short. God, in his holy word, has given us unmistakable signs by which we may know that the end of all things is at hand. Let us then, "by patient continuance in well-doing, seek for glory, honor, and immortality." Day by day, hour by hour, let us execute our appointed task, to which the requisite measure of time and strength is proportioned, and then having worked while it is called to-day, we may claim the blessed promise to the Laodiceans who obeyed this counsel, to "huy gold tried in the fire, that they might be rich, and white raiment that they might be clothed." Even the promise, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne."

I. M. PENNOCK.

Allegan Co., Mich.

Good, Wholesome Advice.

If a wife wishes to be happy, and have peace in the family, she should never reprove her husband in company, even if the reproof be ever so slight. If he be irritated, speak not an angry word. Indifference will sometimes produce unhappy consequences. Always feel an interest in what your husband undertakes, and, if he be perplexed or discouraged, assist him by your smiles and happy words to persevere. If a wife is careful how she conducts, speaks, and looks, a thousand happy hearts would cheer and brighten our existence, where now there are nothing but gloom, sorrow, and discontent. The wife, above all others, should strive to please her husband, and to make home attractive. In a great many respects, these remarks apply as well to husbands.

REV. DR. THOMPSON, of New York, writes: "No preacher can hope to interest the same congregation for any considerable period, who adopts a sensational style, or addresses himself chiefly to the emotions. Man is pre-eminently a reasoning creature, and the preacher who speaks to the understanding, and gains the conviction of his hearers, will also be most effective in his appeals to the heart. Nor is this true only of cultivated congregations. In this country, at least, 'the masses,' as they are sometimes called, must be reached as intelligent thinking persons—not by mere hortatory harangues, but by good, strong common-sense arguments.

In a church in New York State, not long since, the pastors and elders met to consult together in reference to the great spiritual necessity of their people. After prayerful consideration, it was determined that elders should go forth, "two by two," conversing and praying with each family, and soon the pastor was to follow them with the same direct personal effort. What was the result? In a few days the presence of the Spirit was so manifest that extra meetings were called for, which resulted in the conversion of over one hundred souls.

LONE PILGRIM.

SAY, lone pilgrim, art thou ready,
Soon to greet the absent One?
Leaps thy heart with very gladness,
At the thought of His return?
Dost thou long for Jesus' coming,
Joyful that it draweth nigh?
Dost thou turn from earth's allurements
Up to Heaven, thy longing eye?

Dost thou tread the narrow pathway
Leading to eternal life?
Clad in all the Christian's armor,
Ready for the coming strife?
Is thy lamp now brightly burning
With a pure, celestial light,
That shall guide some erring mortal
To the realms of glory, bright?

Or do cares of life oppress thee,
And deep sadness fill thy heart?
Does the way seem rough and thorny,
And all earthly joys depart?
Keep in mind the precious promise
Made by our redeeming Lord,
Always is my grace sufficient
For all those who keep my word.

As the evidence increases,
That God's work is almost done,
Gird thine armor on more firmly;
Fight to win a blissful home;
Yes; a home with saints and angels,
And beside life's crystal stream,
Where there's naught but joy and gladness;
Where immortal fruits shall teem.

There you'll see the blest Redeemer,
Who hath bought you with his blood;
Meet beside life's crystal river,
And behold the face of God.
Cheer up, then, ye lonely pilgrims,
Soon your pilgrimage will end;
Soon with all the holy angels
To your Saviour you'll ascend.

D. C. ST. JOHN.

Ransom Center, Mich.

THE BIBLE SABBATH.

A DIALOGUE.

First-day observer. Why do you keep Saturday for Sunday?

Sabbath-keeper. I do not keep Saturday for Sunday, but I keep the seventh day of the week for the Sabbath.

F. Well, then, why do you keep the seventh day for the Sabbath, when almost everybody else keeps Sunday?

S. Because God commanded that it be so kept:

Ex. xx, 8-11. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

F. Yes, but the day has been changed.

S. I know the day has been changed, but by whom?

F. Why, by Christ, of course.

S. Pray tell me, when and why did he make the change?

F. At his resurrection; as he rose on the first day of the week, he changed the Sabbath from the seventh to the first day, that we might commemorate that day.

S. But, my dear friend, he has given us the institutions of baptism and the Lord's Supper to commemorate his death and resurrection:

Rom. vi, 3-5. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was risen up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Luke xxii, 19, 20. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my

blood which is shed for you." (See also 1 Cor. xi, 24, 25.)

The Sabbath was given to us to commemorate another event, viz., Creation:

Ex. xx, 11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

F. I know that, but our minister says that we keep Sunday as the Sabbath because Christ rose on that day.

S. There is where your minister is mistaken, my friend. . . . There is nothing said about its being a Sabbath.

F. Well, he appeared to them while they were met together:

John xx, 19. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst."

S. This meeting could not have been to celebrate his resurrection, because they did not yet believe he had risen:

Mark xvi, 14. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Then they had not met to celebrate his resurrection, but as they abode together there, (Acts i, 13,) they shut the doors for fear of the Jews.

F. The disciples met after that, on the first day of the week, to break bread and to hear Paul preach:

Acts xx, 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

S. Now, this was an evening meeting; and if they counted the first day of the week from the evening after the Sabbath, which there is no doubt they did, (as they counted days from sunset to sunset, Mark i, 32,) this meeting was on our Saturday night, Paul preaching to them till midnight, ready to depart on Sunday morning. Or, if it was on our Sunday night, the breaking of bread having occurred after midnight, it would, according to the Roman mode of reckoning, be on Monday. So this meeting could not have been to celebrate the resurrection, whether it was on the one evening or the other. Besides, if the simple acts of preaching and breaking of bread constituted a Sabbath, then every day might be a Sabbath, for the disciples broke bread and preached daily, (Acts ii, 46; v, 42.) But, mind you, there is not anything said in the passage you quote about the day being a Sabbath.

F. Well, it must have been a custom to meet on the first day of the week, for the church was told to make a collection for the saints on that day:

1 Cor. xvi, 1, 2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

S. There is no reference here to a Sabbath; they are told to "let every one lay by him in store, as God hath prospered him," &c. *By him* does not mean, certainly, in public collection, but by himself, at home. Mr. Morton gives eleven translations, showing that it signifies by himself, at home. In these he gives the testimony of nine languages, all having the same meaning, "with one's self," i. e., at home, and not in a public gathering.

F. Then we are told in the Psalms (cxviii, 24,) that this is the day of the Lord, in which we are to rejoice and be glad.

S. This, my friend, does not refer to the first day of the week, but to the day of the Lord, as we speak of the day of Washington, or Washington's day—the age in which he lived. In the day (time, age, generation) of the Lord they rejoiced and were glad.

F. But John speaks of the Lord's day:

Rev. i, 10. "I was in the Spirit on the Lord's day," &c.

S. If any day of the week is meant here, it is the seventh, and not the first, for God calls the Sabbath his day, (Lev. xix, 3; xxvi, 2, &c.) and Christ says he is Lord of the Sabbath, (Mark ii, 28.)

F. Well, then, if the first day is not the Sabbath, there is none in the Christian dispensation; for the seventh day was given to the Jews, and therefore a Jewish institution, and not binding on us as Christians, for the Jewish institutions are done away in Christ:

Col. ii, 14-17. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ."

S. Paul could not have meant the weekly Sabbath here, for he was speaking of meats, drinks, new moons, and other Jewish festivals, in this connection, which were a "shadow of things to come." These he says were "blotted out," "taken away," "nailed to the cross." Now, it would be absurd to speak of the tables of stone as nailed to the cross, or to speak of blotting out what was engraven in stone by the finger of God. When the Saviour died upon the cross, all that was typical, i. e., all that pointed forward to that event, expired with him, was nailed to the cross with him. The weekly Sabbath of the fourth commandment was not typical, because it pointed backward to creation. But why do they call the Sabbath of the decalogue a Jewish institution?

F. Because it was given to the Jews as a sign:

Eze. xx, 12. "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them."

S. At that time the children of Israel were the only true worshipers of God, all other nations having turned from him to "the gods that have not made the heavens and the earth." For this reason the memorial of the Creator (the Sabbath) was committed to the Hebrews, and it became a sign between God and themselves. Thus was the Sabbath a link uniting the Creator and his worshipers. God called himself their God, the God of Israel, &c., (Ex. xx, 2; xxix, 45, 46,) and as well might we claim that he is not our God, as to claim that the Sabbath was for the Jews alone.

F. Well, now, I begin to think that the seventh day may be the Sabbath after all; but do you suppose the day will make any difference, if we keep one day in seven, and are sincere?

S. The difference is that between obedience and disobedience. God says keep the seventh day as the Sabbath, and he tells us why we should keep it, viz., for he created the world in six days, and rested on the seventh day. He blessed and sanctified the seventh day, and no other, so no other can be the Sabbath.

F. Did God create the world in six natural days of twenty-four hours, or were they six long periods?

S. The Bible says they were days, divided by darkness and light, (Gen. i,) and we have no reason to question that they were days of twenty-four hours. But whether they were or not, that would make no difference in the days, as it was darkness and light that made the day.

F. But why was not the Sabbath kept before the giving of the law on Mount Sinai?

S. It was. God says he sanctified the day at creation—(sanctify means to set apart for a special purpose.) They kept the Sabbath in the wilderness, (Ex. xvi.) Now, my friend, I have proved to you that the seventh day was sanctified at creation, was kept from Adam to Moses, was given in the decalogue to be kept as a commemoration of the creative work, (and the day cannot be changed without changing the object, and if the object is changed, the institution is lost,) not typical of Christ, hence still in force. Let me now show you that Christ and the apostles kept the Sabbath (seventh day) before Christ's death:

Luke iv, 16. "And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

Luke iv, 30, 31. (See also Mark i, 21.) "But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."

Luke xiii, 10. "And he was teaching in one of the synagogues on the Sabbath."

Mark iii, 1, 2. "And he entered again into the synagogue; and there was a man there which had a

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 18, 1868.

URIAH SMITH, EDITOR.

THE PROPOSED CAMPMEETING.

OUR brethren have seen by the last REVIEW that a campmeeting has been appointed at Wright, Ottawa Co., Mich., to be held Sept. 1-7. This meeting has not been appointed for the purpose of spending a few days in recreation and vanity. Nor has it been appointed as a novelty, for the purpose of calling out the idle and the curious who might not otherwise be reached. Nor do we by this means merely seek to gather a large concourse of people, that we may thereby make a display of our strength. We have a very different object in view. We desire to call out as many of our brethren, both preachers and people, as we can, and also as many of our unconverted fellowmen as we may be able to interest in this meeting, that we may do them good.

We want all who shall come to this meeting to come for the purpose of seeking God. We want our brethren to come for the purpose of seeking a new conversion. We want our preachers to set them in this an example worthy of imitation. We desire also to see many of our fellowmen who have no interest in Christ, or at least no knowledge of the present truth, converted to the Lord, and rejoicing in the light of his truth. We want to do good to others, and to receive good ourselves, in order that we may be prepared to do good to our fellowmen.

Brethren, we must be converted ourselves, that we may fill the place in the work of the Lord that we are called to fill. It will not do to measure ourselves by the religious experience of others. This will be a fatal mistake. God has given us, as we believe, much greater light than he has granted to the generality of our fellowmen. Not to stand as far in advance of others in piety, as our light is in advance of theirs, is to be guilty of grievous wrong. That we are in this respect very deficient and very faulty in the sight of God, is certainly apparent to us all. How shall we fill the place that God has assigned us? How shall we perform the work he has given us to do? By being converted anew to God. By dying to self as never before. By hearty confession of our faults. By seeking God with the whole heart, and making an unreserved surrender to him.

This is an honorable and worthy course of action. Repentance is a work of true dignity for the members of our race, no matter how far they may be advanced in the divine life. Let us not be afraid of this sacred work. If we could have a new conversion to God each day of our lives, we should then be just in the proper condition to work for him. If we can have the joys of God's salvation in our own hearts, then we can teach transgressors the ways of the Lord, and sinners will be converted to him.

Our brethren must be first converted if we desire to see the salvation of God in the conversion of others. Our ministers must lead the way in this sacred work. We can lead others to Christ when we ourselves go to him.

The Judgment, with all its terrible realities, is upon us. The time of trouble visibly approaches. The Saviour is finishing his work in the heavenly sanctuary. The last warning message is being proclaimed to a perishing world. Alas! how little do we realize these awful truths.

The sin of worldly-mindedness is drowning a multitude of our people in destruction and perdition. This very sin will keep from our campmeeting the larger part of those who ought to attend, but will not. What an awful thought! So much of the world on our hands that we cannot find time to seek God in the solemn assembly of his saints, at this most eventful period in our history. Such persons are like Lot's wife, a little way out of Sodom, with their faces turned in the direction of the city. If the wrath of God has not yet fallen upon such, as it did upon her, it is that

they may regard the awful warning, "Remember Lot's wife." If God bears with us longer than with her, he will mete out to us a more terrible retribution in the end, if we are not warned by her example.

The Christian religion is never found in hearts that have lost the spirit of sacrifice. Observe how God kept it alive in the hearts of his ancient people. Were they enjoying the blessings of this life so that peace and prosperity attended their every step? Let them offer a sacrifice of peace-offerings to God. Did the signal mercy of God preserve them from danger or calamities? Let them offer a thank-offering to him. Had they unwittingly taken that which belonged to God, or withheld that which they should have given to him? Let them return it with a considerable addition, as a trespass-offering to God. Besides all this, thrice in the year every male must appear before God in Jerusalem in their solemn feasts. And, moreover, every seventh year they must refrain entirely from the cultivation of their land. Who will not acknowledge God's care in this to preserve his ancient people from worldly-mindedness? And can we be saved with less of this spirit in our hearts, or less of these acts in our lives?

How many of us feel like making a sacrifice of some of our worldly substance as an offering to God in acknowledgment of the peace we enjoy? How many have thank-offerings for signal mercies? How many have trespass-offerings for what they have withheld from God in the past? And how many can even once, during the present year, come up to our proposed feast of tabernacles and solemn assembly?

'Tis time we all awake, the dreadful day draws near. Bid the world to tarry while you, like Abraham, come before God to worship. He offered Isaac upon the altar, we must offer ourselves and all we have.

If we will thus come before God, and renew our covenant with him, this meeting will mark a new era in our history as a people. We shall come up upon a higher, holier plane of action, and enter upon a work such as we have not hitherto seen.

Brethren, what shall we do in this matter? Shall we shake off the lethargy of the world, and give our whole being to the cause of Christ? Or shall we suffer this benumbing, stupefying influence to drown us in destruction and perdition?

GEN. CONF. COMMITTEE.

CAMP MEETING.

THERE will be a General Camp Meeting in the town of Wright, County of Ottawa, Michigan, Sept. 1-7. Wright is on the Detroit and Milwaukee R. R., twenty miles east of Grand Haven. Those coming from the West will find evening boats at Chicago and Milwaukee to connect with the cars at Grand Haven for the place of meeting. Those coming from the East will take the Detroit and Milwaukee R. R. at Detroit.

Wright may not be as central and easy of access for the brethren in the states of Michigan, Ohio, and Indiana, as the vicinity of Battle Creek; but for our brethren out of these states, east and west, it is a good point. It has the advantages over Battle Creek of being in the midst of a large church who are farmers, who can provide for such a meeting at farmer's prices, and is in a comparatively new field.

The nearest station west of the camp ground is Coopersville. The nearest station east of the ground is Berlin. But there will doubtless be a temporary station during the meeting one mile south of the ground. The friends and their baggage will be taken from and to the station for a reasonable sum.

A beautiful grove will be prepared with seats for 3,000 persons. We design to have two 60 feet circular tents on the ground, in which to hold meetings should the weather be damp, and in which to lodge strangers who cannot furnish tents. We hope to see many smaller tents from Michigan, and from other states, east, and west.

We propose that those who get up tents, make them of good factory cloth, such as would afterward be useful for domestic purposes, and that the cloth be cut in strips just twelve yards long. This length will make a tent eighteen feet wide, with five feet posts, and a square pitched roof. Tents 28 by 36 will be a

good size. This will take four pieces of sheeting, and leave something for the ends.

The reason why we suggest strips twelve feet long, is that scattered brethren can bring together parts of tents, and the sisters can put them together while brethren are putting up frames. Each person should furnish as much as twelve yards of cloth. Churches and families should furnish tents to use year after year; but if any wish to use cloth, it will be worth as much to them after the meeting as before. It will be best for all to bring their tents ready made, but cloth will be furnished on the ground at cost, to those who cannot do better. It will be necessary to hem a rope into each edge of the cloth, to fasten it to the ground by means of stakes with hooks.

Hay and grain will be furnished by the hundred weight and bushel at reasonable prices. Beyond this, each must care for his own team. The houses of the brethren will be filled with personal friends, and their stables with their horses; so let none come expecting entertainment at the hands of the Wright church.

Bring your tents, straw-ticks and bedding. Bring quilts or colored blankets to make a curtain through the center of the tent lengthwise to divide it into sleeping apartments. Bring cooked provisions as far as practicable. There will be for sale on the ground, bread, crackers, and various kinds of puddings. Also, apples, peaches, dates, prunes, figs, and other fruits as far as practicable. Each tent's company should bring a kettle, pail, &c.

But bring no children to tent on the ground, too young or too unruly to be benefited by the meeting. Those living near can take their children upon the ground if they will keep them by their side, and retire with them from the ground should they make disturbance. Those who can endure camp life are invited to come. Plenty of good straw will be furnished free, to make tents and beds as comfortable as possible; but this meeting will be no place for invalids.

Come up to this feast, brethren, and bring your unconverted and backslidden children and neighbors who have some interest in the present truth. Come prepared to get good and do good. The firm, active friends of the cause should attend this meeting. But those who are partially backslidden, and worldly minded, have a double need of the benefits of the meeting. And, in fact, the meeting is appointed for the benefit of those who have so much interest in the things of this world, and so little interest in the cause, that they think they cannot spend time to attend the meeting. Such should be urged to the meeting. This will be the only meeting of the kind in the State this season.

GEN. CONF. COM.

REPORT FROM THE IOWA TENT.

WE are still laboring on here in Brighton, with encouraging omens on every hand. We have been here now nearly eight weeks, and still there is a good degree of interest. Last evening the tent was nearly full of interested listeners. We have given the Sabbath question a very thorough examination, and have closed our argument on that subject, many of the citizens thinking that arguing against the Sunday institution now is a good deal like kicking a dead carcass, for with the thinking, reasonable, investigating portion of the community, Sunday is dead here beyond a hope of a resurrection. People will refrain from labor on that day, and close their places of business; but no sanctity can attach to it hereafter with the mass of the people here. That question is settled. It is the Sabbath of the Lord, or no holy day.

We have also reined up the people on the messages and Advent doctrine very strongly, till the minds of many are convinced, so far as theory is concerned. As near as we can learn, from seventy to eighty are nominally keeping the Sabbath here as the result of our labors, and we hear of some new ones nearly every day.

But we do not wish the friends of the cause to think the work here is greater than it is, or get too favorable an idea of it; for with the great mass of these it is yet but a head conversion. We have not seen the movings of the Spirit here, converting the hearts and making them all over new, that we so deeply desire to see, only

in a few cases. We see that the work is a great one here, and it has been argument, argument, till we who are laboring feel greatly in need of more of the precious Spirit of God ourselves; and we do long to see it in others.

The omens are good; there is a good foundation to build upon, and we can but hope the Lord will mightily work here, and many souls will be fully converted to God. But who is sufficient for these things? We who are laboring here, anxiously desire the prayers of those who have faith, that God's Spirit may be given to help us in this great work.

We have many perplexing questions to meet here. One is, what we are going to do in regard to a place to hold meetings in after the tent is removed. Sometimes we think we shall have to stop and help build a meeting-house. It is a question that has caused us much anxiety. Our Sabbath School and Bible Class is a source of anxiety also. Last Sabbath we had three classes; over fifty grown people in one, some twenty small children in another, and between thirty and forty larger ones in another. How to interest all these bright-eyed little ones without question books, is the problem.

Then there is the Hymn-book question. We have a half dozen old, worn-out Hymn Books, and neither love nor money can procure more at present, while there are many inquiring for Hymn Books, and many who could and would be glad to assist us in singing if they only had the books. We trust the powers that be will bring out the Hymn Book as quickly as possible, consistently with other branches of the work.

There are several points around us where there are good openings and great anxiety to have us pitch the tent, and we should be very glad to hold one more meeting this tent season, but duty seems clear to remain here till the way opens to leave. The sound of this meeting has gone all around. One man last week came with his family fifteen miles on purpose to see and hear for himself what our views were, and he is very anxious to have us go to that part of the country.

We have now come to that point in our labors where we shall introduce the subject of the gifts. There has been quite a desire to obtain the books on that subject already, but we thought we had not better hand them out till the subject is presented from the stand. Then we shall supply all who desire.

We were somewhat amused with one circumstance that occurred here. A person who is strongly opposed to us felt anxious to keep his wife away from the tent. So he obtained Vol. 1 and 2 from a minister in the place, and gave it to his wife to read, thinking that would turn her away surely. But "those visions" which he thought would disgust her so, most deeply interested her. She thought it was one of the best books she ever saw. We have no doubt it will be so in many instances. In fact, we hope the Spirit of God will witness to them and that they will accomplish much good. We know that spirituality and light shine out from them, and we trust this result may be seen here.

Yesterday we closed our meeting in the forenoon by a vote of our congregation, and attended at the congregationalist church. The Elder had given out that he should speak on the Sabbath question. When we learned this, we addressed him a note inviting him to take our stand. But he declined, saying their doors were open and pews free. So our congregation packed the house full. The text was one word, "Truth." Eph. iv, 25. This was all the scripture there was in the whole discourse. But he said he was only laying the foundation of the institution. He said, "We ignore the position entirely that the Bible is sufficient of itself without other help." "The Sabbath was binding upon all men in all dispensations." "The ten commandments the grand epitome of moral law." But before he got through he said, "If we take the ten commandments as our foundation, we become a Jewish superstructure," and "any other Sabbath but the first day of the week is sacrilege of the deepest dye." "That these 'new doctrines' led to infidelity;" that "we might just as well try to bring the Devil up out of hell and make him a Christian minister, as to turn the seventh-day Sabbath into a Christian institution." He told us just

how long the world was going to stand. The first coming of Christ was the central point, and as the world was four thousand years old then, of course it has just two thousand one hundred and thirty-two years more to stand. There is no trouble in setting times, therefore, if we only get them off far enough. Another minister in the place has stated his opinion that it would be 360,000 years before it would end. So the doctors hardly agree on that point. The Elder waxed very warm over his subject. In the closing prayer by another minister, he prayed to have the Lord stop the work of these deceivers in this community; mentioned Salt Lake and the great Mormon deception, and compared us to them, &c., &c. Bro. Cornell had good freedom in the afternoon in reviewing this discourse before a large and interested audience. The work is onward here. The minds of the candid are favorable to the work, and all the ministers of the place cannot stop it. All kinds of false reports are in circulation. In short, the enemy is aroused. We feel the need of wisdom and discretion, to so manage matters that the greatest good may result. We ask the prayers of God's people.

M. E. CORNELL,
Geo. I. BUTLER.

Brighton, Iowa, Aug. 10, 1868.

REPORT FROM BRO. A. C. BOURDEAU.

AFTER our return from the General Conference I spent three Sabbaths with the church at home. Our meetings were very interesting, especially the Quarterly Meeting, which was held June 6 and 7. Eld. Stone was present, and assisted in preaching. Sabbath afternoon I enjoyed good freedom in speaking to a large congregation from the following words: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed might be careful to maintain good works. These things are good and profitable unto all men." Titus iii, 8. In the social meeting which followed, the brethren and sisters heartily responded to the word spoken, which encouraged me much in my fatigued and worn condition.

After thirty minutes' intermission sixty-three attended to the ordinances of the Lord's house. At the commencement of this meeting several of the young members of the church, who felt unworthy, took their position, some on the back seats, and others out of doors. We did not feel to say, "Let them go!" I entreated them with earnest appeals, and then called on the elders of the church to go after them, and have them seated with us. As they came to the front seats some of these young souls were in tears, which evinced to us that we had pursued a right course in their case. The next day, at the close of the meeting, we got up a subscription for Bro. A. S. Hutchins, and the brethren and friends pledged \$54.25, to help him in buying a horse.

On Sabbath, June 13, I met with the Sabbath-keepers in Sutton, C. E. Preached twice, and had a good social meeting.

Sabbath and first-day, June 20 and 21, I met with the few in Bristol, Vt. Found that they had not lost their interest in the good work since our visit among them last winter. Sabbath I preached twice, after which the brethren and sisters manifested promptness in responding to the truth spoken in their testimonies. We were interested in the case of Sr. Evert's son, who spoke in this meeting for the first time. Sunday morning I dwelt on church order, and systematic benevolence. I did not leave the subject till all were free to act in unison with the body in the matter. The result was that eleven had their figures set down on s. b. amounting to nearly \$90 per year. We appointed a treasurer and a leader, and I had \$23.50 handed in to help in the different departments of the cause. In the afternoon, at half past four o'clock, I gave a discourse to a respectable congregation, composed mostly of unbelievers, who listened very attentively to the word spoken.

On my way to Jamaica, June 23, I met with the brethren in Andover. The friends of the cause here are trying to be in the work. Most of them attended the meetings in Jamaica. The brethren in Jamaica were greatly encouraged by my visit among them. They had made a start in getting out some timber for

their meeting-house; but on some accounts had come to a stop, and felt quite discouraged.

I spent one week with them, during which time I held five meetings; baptized three persons, arranged s. b. for thirty-three names, amounting to \$122.20; assisted the brethren in forming themselves into a society to legally hold and manage their house of worship, and the land upon which it is built; and worked four days on the meeting-house. Bro. C. A. White was present, and labored to advantage on the house. When we left the frame was raised, and nearly all inclosed, and the work was still progressing.

While I was setting down the figures on s. b. a brother thought that the Lord would excuse him from paying s. b. this year, on account of his having lost a good ox last spring; but before I left Jamaica he came up nobly with full figures, and further stated that he felt fifty dollars better on account of the effort that had been made in the meeting-house enterprise, therefore would pledge to give \$50 more to help in this enterprise.

July 4, I attended the Quarterly Meeting at Berkshire, Vt. Fourteen teams of brethren and sisters from Enosburgh accompanied us to this meeting. Bro. Stone was present, and assisted in preaching. Some were present also from Richford, and from Sutton, C. E. This was a good meeting to all present.

Sabbath, July 11, was a good day to the church in Enosburgh. In the morning I spoke on baptism, and at 2 o'clock, p. m., we repaired to the Branch, where I baptized eight persons. During the following week I met twice with the church, and the next Sabbath made a special effort for the young who had recently united with the church. In the social meeting sixty-five testimonies were given in less than an hour, and our hearts were made glad to see several of the young make a new start for the kingdom.

A. C. BOURDEAU.

Bordoville, Vt., July, 1868.

ACKNOWLEDGMENT.

AFTER having been favored with a course of lectures from Dr. M. G. Kellogg, we as a church most heartily endorse the resolutions of the General Conference, published in REVIEW, Vol. xxxi, No. 23, page 356, also the introduction and recommendation published in the same paper, page 364, 3d column, 1st article, by Gen. Conf. Com.

We would further say that we as a church have been greatly benefited by the lectures and sermons of Dr. Kellogg. We fully believe him to be amply qualified to present that part of the third angel's message, upon which he lectures, in such a manner that all, professors or not, may be greatly benefited. The whole tenor of his lectures here has been to elevate, to sanctify, and to make those who follow the light, entirely conformed to the will of the Master for whose second coming we are all looking. He presents the message in a clear and cogent manner, besides being deeply versed in the science of life.

For ourselves, we can say that after becoming cast down in our minds, he came here and presented truth to us which caused the same unspeakable joy to come over us that we felt some seven years ago when under similar circumstances Bro. Loughborough first presented to our view the great truths of the third angel's message.

By order of the church.

JOHN LELAND, Church Clerk.

Otsego, Mich.

NOTE. A portion of the foregoing communication consisted of an appeal from the church in Otsego to other churches to secure the labors of Bro. K. This we withhold as he has now returned to California, not receiving sufficient calls for help to induce him to remain in this part of the country. Yet we deem it but justice to Bro. K., to give the brethren in Otsego an opportunity to acknowledge the benefit they received from his labors.—ED.

He that would reprove the world, must be one whom the world cannot reprove.

SOMETHING TO DO.

THERE is something for every Christian to do,
To keep the commandments of God;
The pathway of life with success to pursue,
The footsteps that Jesus has trod.
There is something to do; there is something to do;
There is something for Christians to do.
Those who walk in the footsteps that Jesus has trod,
Have, certainly, something to do.

We must gather the little ones into the fold,
We must gather and bring them to God;
For they are more precious than jewels of gold;
They may be the jewels of God.
We must gather with Him; we must gather with Him:
We must gather the children to God.
We must gather with Jesus, the Saviour, or else
We surely shall scatter abroad.

There's a star-bedecked diadem waiting for you;
Oh! say, will you wear it or no?
Will you follow the Saviour, and to him prove true?
Will you follow through weal and through woe?
Then, there's something to do; there is something to do;
There is something for Christians to do.
If that bright, starry crown shall e'er rest on your brow,
You, brother, have something to do.

We learn that the Saviour is coming full soon—
Is he coming for me and for you?
Will he give us the welcome applaudit, Well done?
Will he say it? and will it be true?
Then we've something to do; we have something to do;
There is something for Christians to do.
Those who hear from the Saviour the welcome, Well done,
Have, certainly, something to do.

Oh! why stand we halting and waiting so long?
Oh! why sit we idle all day?
Why join with the world in its gay, thoughtless throng?
Why trifle probation away?
Is there nothing to do? Is there nothing to do?
Is there nothing for Christians to do?
There's a world to be warned of its hastening doom;
Oh! is n't there something to do?

D. H. SANBORN.

UNANSWERED LETTERS.

WHEN at the Institute, I received many letters, and have received many since I came home. I have hoped to be able to answer them, but it would be too much of a task for me. I conclude, therefore, to write one letter through the REVIEW. And now, dear friends, will you all please accept this letter as yours.

I left the dear Institute, May 20, and arrived home the 22nd, after an absence of seventeen months lacking a few days. I was thankful to meet again my precious family. Our hearts were made glad with joy, and our tears mingled together. My journey was hard for me, but after a few weeks of quiet and rest, I began to improve some in strength, for which I felt very thankful. For a while past, I have not felt so well. The very warm weather affects me much. But I keep hoping and believing that I shall be better.

Oh! how thankful I am that it is my privilege to hope, and look up, and trust in the Lord; and every one that will, may share in the blessed privilege. I mean to be patient, and continue in well doing. I have not felt in my heart to say that my lot was too hard. No, no. I would not ask to have trials or afflictions lessen, but I want the grace of God to sustain. I believe I shall have it. I feel that I have had it thus far, and the blessed promise is that the Lord will be with us unto the end of the world. How it cheers and comforts me.

Dear friends, I thank you very much for writing to me, and for the kind feelings and sympathy you have for me and my family. I appreciate it all. I was glad to hear that you were doing so well in living out the health reform. I, too, am striving for the same. Let us be firm, decided, unmoved, yet gentle, meek, possessing the Spirit of Christ in all our acts. And while we try to strictly obey the laws of our being, we can look up and ask the blessing of the Lord to rest upon us.

I feel thankful that I went to the Institute. I believe my life has been saved by going there. I formed very pleasant acquaintances, and I highly appreciate

the kindness of all toward me while there; and they have not forgotten me since I came home. May the Lord bless them in their efforts to do good, and especially those on whom the burden of the work rests. Those of us who were there for some time, know something of the care and anxiety that rests on Bro. Lay. May he have our earnest prayers and sympathy. My mind often dwells on my pleasant stay at the Institute. May the Lord bless all the inmates. Thank you all for what you have done for me. What was given, I most heartily believe was given with a free good will. Of some that was given, I never knew who the givers were; and I received some presents from those who were not connected with the Institute. It was all thankfully received, and I shall ever hold you all in grateful remembrance. My prayer has been, and still is, Lord, bless the donors, and reward them richly with eternal life.

Since commencing this, I have received a letter from a dear sister in Orleans, Mich., and thank her for her tender regards, and would ask her, with the rest, to accept this in reply. I should be glad to answer, separately, all the letters I have received, but letter writing is too taxing for me at present.

Your sister striving for a home

"Where these partings are o'er;
Where death and the tomb
Can divide us no more."

R. A. WHEELER.

Johnstown Center, Wis.

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. and Sr. Stebbins.

DEAR BRETHREN AND SISTERS: We are very much interested in reading the REVIEW, and wish to express our thankfulness to you who so kindly interest and comfort us by writing. We love the truth and are trying to live out the health reform. Our neighbors sometimes look upon us with curiosity, because we are so peculiar in our manner of living, and style of dress; but we are willing to be peculiar and hope to be fully prepared to stand when the time of trouble comes upon the earth.

Yours praying for the triumph of the truth.

WILLARD W. AND M. E. STEBBINS.

Raymond, Pa.

From Sister Cottrell.

DEAR BRETHREN AND SISTERS: I have been reading, week by week, your testimonies in the REVIEW, and feeling cheered and encouraged thereby, I often think that I, too, would like to say a word in the conference meeting. I hardly know which part of our precious paper I love best; and it grows better and better. Oh! what a help it is, especially to the lonely ones. I often think of such, and pray that God will guide and keep them, cheering them by his Holy Spirit. If we are only faithful in serving him, he will soon call us home; yes, soon call us home, to his bright, beautiful, glorious home, where we shall enjoy an eternal rest, and never know what it is to be weary or sad. When I get to thinking about that home, and what the suffering Jesus endured, that we poor sinners may enjoy it, words fail me. Oh! shall we fail through want of attention to the work assigned to us? Shall we grow careless of our eternal interests, when "all Heaven is interested in our behalf"? Oh! I must go through.

I want to see Jesus in his beauty, and testify to his wondrous love by my presence in Heaven. I want to help swell the song of praise which the ransomed ones will sing. I want to see those lovely angels who are watching over, and caring for, us now; and I want to see the "great white throne," and join the throng of white-robed worshipers, who cease not to cry, "Holy, holy!" Oh! I will try to be there. Let us all take courage; for we are able, in the strength of Jesus, to go up and possess the goodly land. Let no one give

up. The way is none too narrow; the path is none too rough; the crosses in the way are none too numerous nor heavy.

I have thought that when we really get humble enough to take up the crosses we find awaiting us, and in willing obedience stoop to lift them, that then angel hands assist us; and sometimes it does seem that they almost carry the cross for us; the burden is so much lighter than we expected. Lonely ones, take courage, and look up; up beyond the darkness which hangs like a pall above you; up by the eye of faith to where Jesus is pleading, "My blood, Father, my blood." Fix your eye upon the light and glory there, and press onward.

Your sister striving for victory,

M. J. COTTRELL.

Ridgeway, N. Y.

From Sr. Boynton.

DEAR BRETHREN AND SISTERS: Although "slow of speech," I feel it my duty to add my humble testimony in favor of present truth, and the goodness of God. Almost five months have elapsed since I commenced keeping the Sabbath of the Lord. For months I had been under strong conviction, and often spending sleepless nights, and days of silent agony, combatting unbelief and prejudice. I made the decision to keep the Sabbath "according to the commandment." Still I was not converted, and having been a Universalist, and a most hardened unbeliever, Satan was loth to give me up. But glory be to God who giveth us the victory, through the prayers of the little church at Chesaning, I found peace in believing. Ah! who, but those that have tasted, can realize the value of that word. The peace of God that floweth like a river; Oh! if it could only last forever. But no; we need the trials and temptations we meet with here to fit us for the enjoyment of our blessed home, where, thank God, there will be no more sin.

I have been suffering for twenty-five years from the effects of drugs, which caused my lameness, since which time I have walked on crutches, and for the past year have been suffering from spinal disease, which obliges me to lie down all the time. But I know that "these light afflictions work for us a far more exceeding and eternal weight of glory," and everything works together for good to them that love God.

I love the REVIEW; there is always something just suited to my case; and it is to me companion and friend. My friends are all perfectly indifferent, and offer no opposition except ridicule. My heart yearns for them. How can I leave them behind. But God is just, and doeth all things well.

I am trying to live out the health reform, but it is very difficult, situated as I am, and I find oftentimes that the spirit is willing, but the flesh is weak.

Pray for me dear sisters, that I may overcome, and meet you where "the lame man shall leap as an hart," and the inhabitants shall never say, I am sick.

NELLIE BOYNTON.

Saginaw Co., Mich.

From Bro. Ernst.

DEAR BRETHREN AND SISTERS: It has been some time since I have said anything in the Conference department of the REVIEW. It has not been because I have lost my love for the truth, or for my brethren; but because I have suffered myself to neglect this duty. I often feel as if I could not write anything that would benefit others. Then again I think how I have been encouraged by reading the testimonies of brethren and sisters, and especially those of the lonely. Brethren and sisters, I do rejoice to-day that my ears were ever saluted with the sound of the gospel, and I praise my Heavenly Father for his grace that has sustained me thus far. When I think what Jesus has done for me, as well as all mankind, it gives me fresh courage to press my way onward and upward till I obtain the prize. It is about two years and a half since I embraced the third angel's message, and to-day I can say that it is the truth of God's word made plain to our minds, and oh! that we might let the truth rule and reign over our every thought and action. How it rejoices my heart to hear the brethren of the ministry

report the good work going on, and that souls are being brought into the truth; and I pray that the Lord of the harvest will send more laborers into the field. My desire and determination is by the grace of God to live a Christian while I do live. And oh! how much of the grace of God I do need. But there is a never-failing fountain to draw from, and Jesus says, "Come unto me all that are weary and heavy laden, and I will give you rest." Glorious invitation! help me, blessed Jesus, to come. Brethren, let each one of us make an individual work of overcoming, and preparing for the coming of Christ, for signs daily thicken around us to admonish us that the day of the Lord is at hand. He says, Watch and pray that ye enter not into temptation, and that that day come upon you unawares.

May the Lord help us all, is the prayer of your unworthy brother in Christ. W. S. ERNST.
Branch Co., Mich.

From Bro. Philbrick.

BRO. SMITH: Since I returned from the Conference, and have rested body and mind, I have felt to thank God for the privilege I then enjoyed with the dear brethren, and since then for the refreshing view of Jesus and his word. I have felt, in some degree, the triumph of his grace, and do thank him for it. It is the greatest source of comfort and joy of my life to think of the triumphs of his love for unworthy me. I thank the Lord to-day for the light of present truth, the light that shines from the open door of the heavenly sanctuary.

The Lord is good, blessed be his name! But the question often comes home to my heart, Have I searched the depth of the fountain of my life as the nature of the case demands? How fearful, fearful the danger of being careless, indifferent, and lukewarm, and thus not realizing our need of Spiritual Gifts, and the Testimonies, here in the investigative Judgment.

Oh! for a deep, realizing sense of the work before me. How wonderful is the health reform in all its parts, and how definitely applicable is this solemn work to disclose to us the transgressions of both moral and physical law. As I follow on in the light that shines, the way grows brighter. As sure as the baptism of John was from Heaven, and not of men, so sure is the same true of the third message.

The Lord bless you, and all his dear servants upon whom he has, in his wise arrangement, placed the responsibility and burden of sending out, and proclaiming, the solemn truths of the last message of mercy to man. JOSHUA PHILBRICK.

Oakland Co., Mich.

From Bro. Castle.

DEAR BRETHREN AND SISTERS: We daily think of you, and how glad should we be to meet again those that have lived in our memory for years. We think of sweet seasons in the past. We also have experienced something of the wormwood and gall, but we have great reason to ever be grateful to our kind Heavenly Father for his love and mercies which are still extended to us, the least of all his saints.

We are grateful that we have a tender High Priest, whose ear is open to hear our cries when we pour out our complaint to him, and he is able to deliver. What love is shown to a fallen, perishing race! The thought that all Heaven is interested for our good, and that the holy angels are ever ready to help us, if we are in earnest to overcome, ought to inspire our hearts with love, and lead us to action.

I often ask myself the question, When shall I be like Jesus? I want that principle formed within of pure love to God and man that was in my Saviour's bosom, so that what little influence I may have in the world may be on the side of truth. I mourn over my lack in the past of coming up to these principles. How should I feel to think that one poor soul should be lost on account of my unfaithfulness.

I am glad that the spirit of the gospel is, "Come," and not, "Go away," and that this spirit is reviving among this people. I love the sound.

Our prayer is for success to attend the efforts of those especially called to this work of gathering into

one fold all the scattered sheep. And may the Lord of the harvest send out more laborers into his harvest. We think of the hour of Judgment. Do we live in it? and must our case soon come up for examination? and will it pass favorably upon us? We tremble and fear lest we should come short at last; for we see that great numbers come up in confidence and ask for admission, but they are turned away, the Lord assuring them that he never knew them.

I would choose a baptism into all the sufferings of Christ here, rather than to be disappointed at the great day when the great and final gathering shall take place. Only a little longer can we have the privilege of doing and suffering for Christ. Then awake! my soul, and stir thyself. Is there nothing for me to do? Yes, much; to watch and pray, and see that my words are few, and seasoned with grace. F. C. CASTLE.

St. Lawrence Co., N. Y.

From Sr. Canright.

DEAR BRETHREN: "Silver and gold have I none," and yet perhaps I may do something to aid the cause of God by the way of encouraging others. We are alone here, yet striving, in weakness, to keep the commandments of God. No, not alone; Jesus, our beloved Lord and Master, has promised to be with us "always, even unto the end of the world;" and I often feel myself basking in the sunshine of his divine presence. What can I ask more? Oh! why does he bend to associate with such a worm as I? Do we pine for society? let us seek Jesus. Here is one in whom we can confide; one whose ways are beyond criticism, and whom we may at all times safely strive to imitate. "Oh! for a closer walk with God!" I long to have my will brought into subjection to the will of Him with whom I have to do.

If the foretastes of glory, which we at times obtain here, afford us such joys unspeakable, "what must it be to be there?" Oh! that better land, how I long to be gathered into its rest! There no sorrow nor pain can ever come, no cares to harass us then, and death can never chill, and God shall wipe away all tears from our eyes. Oh! that I may be numbered with the 144,000, and join in singing that sweet song that shall make the heavenly arches ring; that I may be among those that "follow the Lamb whithersoever he goeth."

Dear brethren and sisters, do we realize how great is the prize that awaits the overcomer? God helping me I will strive with greater diligence to obtain that incorruptible crown which fadeth not away. Daily and hourly we are passing those that are soon to be destroyed by the seven last plagues. Do we warn them of their danger, crying aloud, and sparing not? Do we show by our daily walk and conversation that we are what we profess to be, pilgrims and strangers on the earth? that we do verily believe that these are the last hours of probationary time? If not they "shall die in their iniquity, but their blood will God require at our hands."

It is my earnest desire to be a child of God in word and deed; but I find the spirit willing, but the flesh is often weak. I do many things that I ought not to do, and leave undone many things that I should do. I have found that life is truly a warfare. Pray that I may be enabled to fight it well. EMILY L. CANRIGHT.

From Bro. Thyne.

DEAR BRETHREN: I feel very thankful for the numbers of the REVIEW sent me. They are a feast to me. My relation and duty to my Heavenly Father is growing plainer every day. Truly, the Lord is good. I rejoice when I think of the time when we can be in the company of our blessed Redeemer, to see him, and hear him face to face. And the thought that he now hears us, and hears us when we pray, encourages me to meet many a trial and disappointment in this unsteady world. Our Father does care for his children, and he has a happy life in store for them. May the Lord help us to be faithful and thankful.

If we could only remember that we are but tarrying here, we should not want to strive for the things of this world. We should walk cautiously and soberly, because we are the children of the Lord. How fool-

ish to load ourselves with useless burdens here. Surely we do need to watch and pray. The enemy is seeking every chance to deceive us, and draw us out of the narrow way. The Devil is holding out every inducement whereby he can deceive, and make men to love the world. Let us consider what we are created for, and where we are going to. Was there ever such a time as the present? Look at the world! Look at the churches! Indeed the Devil has power.

Yours in hope.

F. A. THYNE.

Van Buren Co., Iowa.

SR. L. BOLTON writes from Portland, Me.: I am strengthened and encouraged as I see the wonderful dealings of God with his people, in leading them out from the world to be his peculiar people, that they may shine as lights in the midst of a crooked and perverse generation. How good the sermons are in the REVIEW! How full of truth! How timely! My mind was very solemnly impressed with the two sermons, "The Lost Sheep," and "The Acceptable Fast unto God." Unworthy as I am I feel to thank God for his goodness and mercy to me, and for the light and truth of his blessed word which has shone upon my pathway, and also for the faithful testimonies to the church. I feel their solemn warnings and reproofs, and the prayer of my heart is, that I may be enabled, by the grace of God, to live out these truths from day to day, and bear the cross of Christ. I know if I lift the cross the cross will lift me, and I shall rise above the trials and discouragements which sometimes weigh me down; and it will enable me to lift up my head and rejoice, knowing that the redemption of God's people draws nigh. I mean to strive to be faithful, and overcome everything that is evil, that I may meet with all God's people in his blessed kingdom.

SR. B. ROCKWELL writes from Farnham, C. E.: I am still striving for the goodly land. Although my progress is very slow, yet I do feel to praise the Lord that he has not forsaken me. It is something over 14 years since I first commenced to try to keep the commandments of God, and the faith of Jesus. Since that time I have had some sore temptations and trials; but I am not tired of the way.

"I need thee, precious Jesus,
For I am very blind—
A weak and foolish wanderer,
With dark and evil mind!
I need thy charming presence
To tread the narrow road,
To guide me safe to glory,
To bring me home to God."

SISTER E. DEGARMO writes from Oswego Co., N. Y.: I am still striving to be cleansed from sin through the blood of the Lamb that was slain to redeem me from ruin. Sabbath I met with four other lone ones in this place. The Lord was with us indeed. After meeting we spent two hours in reading Testimony No. 15. It was what was needed. It was fraught with blessings to these fainting, scattered ones. We have no preaching but the REVIEW, which we hail with joy.

SISTER E. JUDD writes from N. H.: I am still striving to keep the commandments of God and the faith of Jesus. The present truth is precious to me. I am all alone here, in respect to any of like precious faith. I have been without the paper for a long time, and I feel anxious to know how the cause is prospering. I feel myself that the time is very short, and I want to be ready to hail the glorious appearing of our Lord and Master.

True repentance consists in the heart being broken for sin, and broken from sin. Some often repent, yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns back.

To inculcate contentment with our lot, the eminent John Newton left us this saying: "If two angels came down from Heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments."

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 18, 1868.

The article in another column on "A Special National Danger," adds one more to the many efforts now being made to arouse the national conscience to the importance of supporting the Sunday institution. Its premises are true, its reasoning sound, and its object good, if only Sunday could claim anything higher in its support than human authority. But, as observed by A. H. Lewis, there can be no real Sabbath reform in connection with any other day than the one enjoined in the divine Sabbath law. Hence these attempts, if successful, as we understand they will be, will only result in an anti-christian and oppressive system, antagonistic to the truth of God, in fulfillment of the prophetic word.

REPORT FROM BRN. LOUGHBOROUGH AND BOURDEAU.

At the time of our last report we had just arrived in San Francisco, where we had had a little time for rest from the fatigue of our long and wearisome journey over the sea. We were not as sensible of the effects of the change of climate from temperate to torrid zone, and back again to temperate, while inactive upon the boat, as we were after leaving the boat where we have ample room again for exercise in the open air. True, we could pace the deck, and view the rolling waves, the sporting of the porpoise, or the spouting of the whales, on the boat, but this was more like forced exercise than it is to be on land again where the beauties of vegetation and the works of art cheer us on from place to place in our rambles. Our walks in San Francisco and vicinity, however, have reminded us of the fact that our inactive life and changes by sea, have taken strength from our muscles.

We have now spent a little over a week on land, as we arrived here one week ago yesterday. It seems good indeed to be permitted to sit again at a table of fruits, grains, and vegetables; where we have not to scrutinize every article of food, as we did on the steamer, for fear of hog's grease. Fruits of all varieties are offered in the market here, and we have permitted ourselves to indulge somewhat freely in their use, that nature may have opportunity to arouse her latent energies. Strawberries have been in the market for the past three months. The second growth of the season is now offered. This morning we enjoyed 8 pounds, which were purchased at 6½ cents a pound, about 10 cents per quart. Everything here, even to potatoes and apples, sells by the pound. In the line of fruits we now see in the market, peaches of three varieties, apples of various kinds, several varieties of plums, four kinds of pears, apricots, cherries, currants, raspberries, blackberries, grapes, figs, &c. We have bought peaches here for about \$1.00 per bushel, and good cooking apples for the same. Apples have not been long in the market, and will be cheaper soon. Grapes will soon sell for from four to five cents per pound. Of vegetables, there is every variety that any market affords. In addition to these, here is the finest of wheat and other grains. And if any one wishes to regale in imported fruits, here are tropical fruits in great variety. It is strange to us to see so much fruit, and that too, free from worm and blight. As yet, wormy fruit is unknown in this country. Why, in a land, abounding, as this does, with the products of the soil, a people should give themselves to eating of flesh-meat, is strange. In this climate, meat never cools, as it does in colder climates, and, of course it will sooner become unfit for human food, although it will not putrefy as in northern climates. For ourselves, we find no occasion for taking the lives of animals to meet nature's wants, yet, with all this, we say, *Caution*, to those changing from meat to a more healthful and unstimulating diet.

The week we have been here has not been an unprofitable one to us. It has not been spent in inactivity, but in trying to inform ourselves concerning the habits and customs of the people, to decide upon the best

place to pitch our tent. In the line of labor, we are fitting up our tent for service.

We did not anticipate, on arriving here, that our tent was among the freight of our vessel. On Monday morning last, on going to the wharf, what was our astonishment to find all our freight was there. We could not obtain it however, until all the *fast* freight was delivered. Yet we got it soon enough to do all our fitting up before we could have obtained the tent had it come as slow freight. It seems to us that a special providence has overruled in this matter. Its speedy arrival has not only freed us from all anxiety concerning its safe arrival, but we shall sooner fit it for operations. We design to prospect for a place to pitch it this week, and if possible commence operations next week.

Of the climate of this city, and the city itself, we would say something. The city, containing about 150,000 inhabitants, is built on sand hills, and there is much drifting sand in the streets and vacant lots. As there is no rain here from June till October, this sand gets very dry, and, being moved about by the winds, becomes very fine. When the wind blows, the air is filled with these small particles of dust, which are very hurtful to feeble lungs. Some say the sea breeze is so bracing that it hurts consumptives here. Our philosophy of the matter is, that the dust in the air hurts more than the wind.

For some six months on this coast, the wind blows strongly from the northwest. The breeze commences about 11 o'clock and increases until night. Probably these "Trade winds" are caused by the sea air's rushing in to fill the vacuum made by the intense heat in the valleys. When the rainy season, or winter, comes on, the winds come from the southeast, and bring on the rains. Winters in San Francisco, aside from the rains, are really pleasanter and warmer than the Summers. We are, at the time of this writing, comfortable only with such clothing as we wore in Michigan the last of April and first of May. We now design to operate in the valleys, where the weather is warmer, until the fall rains come on, when it will be more pleasant here.

The number of those already keeping the Sabbath in this State is small. Several of those who were keeping the Sabbath, have returned to the States. We gave, each of us, a discourse last Sabbath, to a few who assembled at the residence of Bro. St. John in this city. The Lord gave us some freedom in speaking, and our own souls were refreshed as this was the first meeting we had opportunity of attending since leaving Rochester. This meeting reminded us much of the beginning of the work in Battle Creek 15 years since. We do not expect, however, to see the same results in San Francisco as there, but we may find some honest souls here, who will walk in the light.

As far as counting on any in this State, who are in a condition to help us, we may say there are none. Bro. St. John has kindly shared his home with us till we can make other arrangements; but his accommodations are no more than are requisite for his own family, and his means limited; still his heart is open. May the Lord bless him. Brethren and sisters in the States must look upon us here as in an entirely new field, and that, too, not with homes of our brethren to stop at, while prosecuting the work, but in a field where we must find our own home, until, by the truth presented, hearts and homes are opened for us. For this reason, our expenses will be heavier than in the States. There, when a preacher goes to a new field, some brother generally meets him at the station and provides for his wants until friends are raised up to care for him; here, we must furnish our own home, pay all our tent hauling, pay for stakes and labor of pitching the tent, &c., &c. All can readily see that for these reasons our expenses must be necessarily greater for the first six months, than they would be in the States. Aside from extra expense in this direction and rent, which we shall have to pay for our home, our expenses here will be no greater than in the States, with the exception that they must be paid in gold instead of currency. So you will remember when you pay \$1.00 for the California mission in currency, it counts us only 70 cents, as that is all that is allowed here for le-

gal tender. We think after carefully looking over the whole matter that it is safe to say that ten dollars in greenbacks will do no more in sustaining the mission here than five would in a new place in the States.

Just at present, this place, and, in fact, this part of California is being scourged with that dreadful malady, the small pox. We have all been vaccinated as a precaution, and shall have to labor carefully until this disturbance in our systems is over. In fact, there is no use in trying to get up much public stir until this scourge passes over. The small pox was brought here by a fresh arrival of Chinese; first spread among them, but is now scattered among all classes. Active measures are adopted; all the people being required to be vaccinated, as a check to this disease.

We have just received and read the first number of the present volume of the REVIEW. Our hearts are cheered by its "news" to us; although most of the readers of the REVIEW have read four papers of later date than this. We shall be glad to receive the REVIEW weekly, although it may be a month old. Letters come here from Michigan in about fourteen days, as they come the "overland route." Papers come by steamer, via the Isthmus, which requires some four or five weeks. All mail going east, goes the overland route.

Since commencing this report we have been to Petaluma, 50 miles further north than this, near the head of San Francisco Bay, or rather San Pablo Bay, which is an arm of San Francisco Bay. That place is freer from the heavy sea breeze, sea fog, and dust. Rent is cheaper there than here. Fuel, of which we need but little except for cooking purposes, is only \$6 per cord, while here it is \$15. Provisions are about the same there as here. We think it a favorable site for the tent, as soon as the small pox subsides so that it will do to commence operations. We still wish our mail sent to San Francisco, as it can be forwarded to us from this point, soon after arriving.

We desire to be remembered at the throne of grace, by all those who have an interest in this mission.

J. N. LOUGHBOROUGH,
D. T. BOURDEAU.

San Francisco, July 30, 1868.

CHANGE OF VIEWS.

[Bro. SMITH: The following communication was sent to the *Voice of the West*, with a request that it might appear in the columns of that paper. But the editor concluded the demand was more than justice required, and so the article has been returned. Will you please give it a place in the REVIEW?

W. H. BALL.]

Bro. HIMES: I wish to say through the columns of the *Voice*, to its numerous readers who have read my attacks against the positions held by S. D. Adventists, and more especially my warfare against the visions, that my views have during the past six months undergone a happy change.

During the past winter Bro. and Sr. White visited our place, and I had the privilege of presenting my objections to the visions to Sr. W. in person. And the explanation I received upon many points was, I am happy to state, perfectly satisfactory. They were successful, by the blessing of God, in removing not only several objections, but a large amount of prejudice from my mind.

The Spirit and power of God which attended the labors of these faithful servants, is the best of evidence that God is with them of a truth. The Lord worked with them in great power, until nearly all the children of Sabbath-keepers enlisted in the service of God. No one, it would seem, could form even a short acquaintance with Sr. W. without being forced to the conclusion that she is a humble, devoted, godly woman, if there is one to be found upon the earth. And I feel that I am guilty before God of a great wrong in raising my voice against the testimonies of this humble instrument.

It is my settled conviction, not only from the sad experience I have had in this matter, but from daily observation, that no weapon raised against the testimonies of this godly woman can prosper. God's

frown and not his blessing, will attend all such efforts. If others think they can fight the visions, and enjoy the favor of Heaven at the same time, they can try it. But for one I am satisfied with this kind of work. I pray God to forgive me my errors in this direction.

I also feel that I have committed a great wrong in holding up S. D. Adventists and their views to scorn and ridicule before their enemies. That my articles have partaken too much of the spirit of war, is too evident. What if our S. D. Adventist brethren do hold some errors? Where is there a people who do not? I am bold to affirm that there is no class of people to be found that have more truth than S. D. Adventists. There is no people to be found that are putting forth greater efforts to gain the immortal inheritance than S. D. Adventists. There is no people who are more zealous to get right in the sight of God, and keep all his commandments (the fourth not excepted), and get ready for translation, than S. D. Adventists. There is no people who are trying to conform to the laws of their being, so as to possess healthy bodies and clear minds, like S. D. Adventists. In short, there is no people I should be willing to cast in my interests with, but S. D. Adventists.

In view of these facts, how wicked and unchristian the act to take the faults of this people (if faults they have), and hold them up to the gaze of those who disregard the law of God, the great rule of right, the perfect standard by which men are to be judged in the last day. Jas. ii, 12.

I feel deeply my wrong in warring against my seventh-day brethren. I have been led on by Satan in his unholy work, until I fear my influence has turned souls away from the Sabbath of the fourth commandment. I wish to counteract, as far as possible, my wrong influence, and would deeply humble myself before God, and seek forgiveness for all my wrongs, while Jesus pleads in behalf of the sins and errors of his people. W. H. BALL.

Washington, N. H.

REMARKS. When the editor of the *Voice* refused to give the foregoing communication from Bro. B., a place in his paper, he promised to do him justice in an editorial of his own. What his idea of "justice" is, may be gathered from the following paragraph, which is all that appeared.

"CHANGE OF VIEWS."

"Bro. W. H. Ball, who has several times spoken very effectively through the *Voice* against the visions and theories of the prophetess, Ellen G. White, writes us that he has changed his views. He declares himself sorry that he ever wrote against the views or theories that rest upon them. The only reason he gives for his change of views, is, that he has had an interview with Mrs. White, who explained matters satisfactorily to him. We decline publishing his letter, because it is mainly a special pleading for Mrs. W., and her theories, rather than a justification of his own 'change of views.' We are sorry that Bro. B. has fallen into a delusion which has ensnared many."

The *Voice*, and papers of its class, make wonderful professions of liberality. And so they are wonderfully liberal—when it is all on one side. While Bro. B. was writing against Sr. W., and S. D. Adventists, no article of his was rejected on the charge of special pleadings. Whatever might be the nature of the testimony, with the utmost avidity it was set before the public. But no sooner does Bro. B. become convinced that he has been wrong, and has been doing his brethren injustice, than he is refused the privilege of expressing his convictions to those who have read the articles he now wishes to retract. The columns of the *Voice* are peremptorily closed against him, and with a slur, both against him and Sr. W., he is dismissed from the paper. But perhaps no higher idea of justice could be expected from any one who holds that the great law, which can be shown to be the only one which God ever gave to regulate the conduct of the race, has been abolished.

Monthly Meeting at Newton.

This was a good meeting to all who attended. There was a goodly number from Burlington; but we were all very much disappointed that none came from Convis. Several were present from Battle Creek. While we

tried to renew and enforce the testimony given at the last Conference, on seeking for the lost, almost every one in the house wept with us. Who cannot confess shortcomings in this respect? The spirit of tenderness—the spirit Jesus manifested when he wept over rebellious Jerusalem while her faithless sons were plotting for his destruction—will do a good work for us. May the Lord help, for poor, fallen humanity will never get into this work without the assistance of the Holy Spirit. I look forward to the coming camp-meeting, as a time when this work may be revived.

The next Monthly Meeting will be at Convis, the second Sabbath in September. We hope the brethren will make an effort to get there, and keep up the interest of these meetings. J. H. WAGGONER.

MONTHLY MEETING IN N. Y.

THE Monthly Meeting for Allegany Co. was held last Sabbath and first-day at Deer Creek, where a few faithful ones have been striving to live out the truth for several years in the past.

The cause of God had been greatly disgraced by some who had lately moved to that place; and it looked like a hard place to labor. But the Lord is at the head of the work, and when his people move at his bidding, the blessing follows.

The church was blessed and greatly strengthened. Backsliders and sinners came, confessing their way to God. One young man who had been induced to come 80 miles to attend the meeting, bore the cross, and acknowledged the Saviour with boldness. He arose, and, while almost weeping aloud, said he had been a great sinner, and now wanted to be a Christian. He said the entire family to which he belonged, was unconverted. His testimony seemed to reach every heart. I thought of those children whose parents are Christians, and have tried to induce them to become such, but they will not; yet this young man with no relative to help him, will give his heart to Jesus.

The Saviour said of those who slighted good opportunities, "It shall be more tolerable for the land of Sodom in the day of Judgment, than for thee." But what a reward awaits those who leave father or mother, brother or sister, for his sake! They shall receive a hundred fold, and shall inherit everlasting life. May God help that dear young friend, with several others who so firmly resolved to live for Jesus, to endure as good soldiers of Jesus Christ.

I spoke as plainly as I could, on the necessity of being baptized when we had believed with all the heart; but earnestly entreated those who did not feel that they could live out all the truths of God, not to offer themselves to the church as candidates for baptism. Five offered themselves at the house; but when we came to the water, others came forward, until the number was increased to twelve.

The Spirit of God seemed to overshadow the place. Some three or four who felt that they ought to go down into the liquid stream with the rest, and thereby acknowledge Christ, stood and wept as they gazed upon the scene. Will they not soon be ready?

I believe that Satan tried to overthrow that meeting. Sr. Vincent had four days before been thrown from a buggy by its upsetting. One of her limbs was fractured, and the knee put out of joint: but she bore it patiently, and, as usual, Bro. Vincent's house was a home for the saints.

Our meeting was a success. Heaven's blessing attended it. As some have taken a bad course, and have been overthrown by Satan, let others take warning. Let all learn wisdom by the things they have suffered.

My prayer is, Spare thy people, Lord; and give not thine heritage to reproach.

Yours in hope,
Wellsville, N. Y., Aug. 5, 1868.

N. FULLER.

Meeting in Allegan.

OUR Monthly Meeting in Allegan, Allegan Co., Mich., Sabbath, August the first, was interesting, and, I trust, profitable. A goodly number of brethren with their families from Monterey and Otsego were present.

Our next Monthly Meeting is appointed to be held in Monterey, the first Sabbath in September.

JOSEPH BATES.

To the Brethren in Allegany Co., N. Y.

As our next Monthly Meeting (which will be held the first Sabbath and first-day in Sept. at Niles Settlement,) will be the last in this conference year, you are requested by your Treasurer to come to that meeting prepared to settle all arrearages without fail, that I may not be found delinquent at the Conference.

Should any fail to come to that meeting, please send by those who do come. EDWARD WITTER.

Wellsville, Aug. 11, 1868,

News and Miscellany.

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

SPAIN.—The pending political troubles in Spain have resulted in a ministerial crisis. It is understood that the distinguished Liberal statesman, Don Balduino Espartero, Duke de la Victoria, has been summoned to form a new Cabinet, and has gone to Madrid for that purpose. Discontent continues to prevail in Spain, and threatens to break out into armed insurrection at any moment. Disaffection is also apparent among the officers of the fleet.

Austria and Rome.

THE full text of the Baron de Beust's despatch in reply to the Papal Allocution more than confirms the report that Austria has given His Holiness to understand that he need not meddle in her affairs. The Emperor's Minister protests that the language of the allocution, in regard to the Imperial Government, and the new institutions of Austria, is unjustifiably harsh, being such as might have been employed against spoilers and oppressors of the church, whereas the Catholic religion nowhere in Europe enjoys so many privileges, at this moment, as within the dominions of Francis Joseph. The reprimand of Pius IX, however meant, has had the unfortunate effect of deeply wounding the feelings of the Austrian people, and of damaging the interests of the Catholic church in the empire. It is not possible to permit the condemnation by Rome of the principles of the new legislation, adopted through a happy agreement between the people and the Emperor's government; as they had been in more than one Catholic country without rebuke from the head of the church.

"Above all," to quote the words of de Beust's despatch, "there exists in Europe a grand and powerful empire (France) whose tendencies toward liberty and progress have always been allied with a most decided attachment to the Catholic faith, and which, governed by laws equally 'abominable,' yet has been fortunate enough, even up to the present time, to meet with the indulgent sympathies of the Holy See." Furthermore, says de Beust, the Catholic faith has decidedly lost ground in the Austrian Empire by the Pope's immoderate abuse of her people and government. Attacks, directed against the church, the clergy, and the Pope, are made now with redoubled energy and success. Particular offense has been justly taken at the attempt of the Pope to excite the Hungarian Bishops and clergy to take a part they had discreetly and loyally avoided, that of irritating and ineffectual opposition to the new laws. Such unwarrantable interference with the quiet and prosperity of the empire, cannot fail to raise a great storm, in de Beust's opinion, against even the legitimate influence of the Court of Rome.

It is reported that the Papal Court is preparing a memorandum, in reply to the despatch of the Austrian Cabinet, disclaiming any further intention on the part of His Holiness than to advise and warn the Catholics of Austria not to accept the privileges offered them by the "abominable laws" recently enacted without violating their faith. If the Pope does thus disavow interference in State affairs, and explain his late allocution to mean nothing more than spiritual advice, it will be a plain proof that necessity is driving Rome from its last hope of temporal sway. Should the concession be withheld now, however, it must soon be made, and Austria will have the honor of having given the last definitive check to the once powerful pretension of the Holy See to a quasi-imperial influence in Europe.

A Suggestion.

Those who enjoy singing familiar old hymns, may obtain a good idea by reading the first stanza of a hymn sung recently after the following style:

There riz a lan dov pew-er delight,
Where sain simmortal reign;
Infynight da yexcludes the nigh
Tand pleasures banish pain.

We are aware that this style of singing has not entirely gone out of fashion.

SEVENTH-DAY DUNKERS.

PENNSYLVANIA was for a long time the birth-place and home of some very curious religious sects and organizations, the fruit chiefly of the German mind, but which refused to take root and grow in the American social life. A most curious and interesting chapter in history is the "History of the Extinct Sects in Pennsylvania."

The community of Seventh-day Dunkers existed at Ephrata in the last century, of whom a remnant may still be found, perhaps on Antietam Creek, in Franklin Co. They were founded by Conrad Beessel, who seceded from the general body of Dunkers on the question of the Sabbath, Beessel, like some of the Baptists, insisting on celebrating the divinely-appointed seventh day.

Retiring from the Dunkers on Cuile Creek, he went secretly to a hermitage on the Cocalico, and as disciples gathered around, they founded, in 1733, a new community at Ephrata, which soon became an irregularly-enclosed village. Strangely enough, they adopted as their dress, the gray habit of the Capuchin friars and nuns, hood and all. They were thus, to outward appearance, religious, but though they assumed the monastic dress and some of the system of life, celibacy, though deemed a virtue, was not insisted upon or secured by vow. A brother and sister could marry and leave the cloister to settle near. The community, in 1740, comprised thirty-six single brothers in the cloister, thirty-five single sisters, and some three hundred members living near.—*Frank Leslie's Pleasant Hours.*

General Rules of Conduct.

THE following rules were drawn up by a young lady, now deceased, for the regulation of her own conduct in private life:

1. Never be idle, but always be employed, either in working, reading, or writing.
2. Never take up much time in dress.
3. Not to walk much about the streets, but to be about in the house as much as circumstances will admit.
4. Never to give place to vain, idle thoughts, but to war against them as the enemies of my peace; and whenever they harass me, to fly to prayer as a remedy.
5. To set a watch over my whole conduct, to mark down the history of every day.

RULES WITH REGARD TO COMPANY.

1. To bridle my too much vivacity, and be always ready to hear than to speak.
2. Never to make free with an absent character, and always put the best construction on people's words and actions.
3. Not to be ready in telling news, and sometimes rather affect ignorance about them than to seem to know everything.
4. Never to be positive in an assertion, but always the first to yield in a trifle.
5. Not to praise people to their face, except when there may be occasion for it, as it has much the air of flattery.
6. To give no countenance to slander, nor to hear, with pleasure, the faults of others, however just they may be.
7. Never to argue with any one in a passion any more than I would to a tempest, but to be peacefully silent till the storm blow over.
8. To make no promises but what can be performed, and be careful to perform the promises that are made, whether they be difficult or trifling.
9. Never to be angry, nor let the mind be ruffled with a trifle.
10. To be always ready to forgive an injury, and never give way to resentment.
11. If in fault, to acknowledge it frankly, and never to palliate it by framing excuses, or throwing the blame on another.
12. Not to be overcome with evil, but to overcome evil with good.
13. Always to be suited to the present company as far as sincerity and candor will permit; if grave, to be grave; if cheerful, to be cheerful, and so on.
14. To speak but little in the presence of superiors, and ever to pay attention to old age.
15. To learn to sacrifice inclination to duty in things indifferent, as the way to lead on to it in greater things.
16. To make very little use of proverbs and common-place observations, and to endeavor not to speak so much as to speak to the purpose.
17. To be active and vigorous against evils that can

be remedied, but to submit cheerfully and without complaint to those that cannot be helped.

Lastly. Not to be too ready in giving my opinion on any subject till it be asked, and then do it with diffidence, especially before my superiors.

THAT REPORT.

How hearts leaped with joy from Maine to Minnesota, as it was read. I refer to the report from the Iowa tent of July 14th, in REVIEW of July 28, and "Note" in REVIEW of June 28. Large meetings, good interest, never such an stir since the community was first settled—people all searching the word, Bibles being studied earnestly, scores converted to the Sabbath truth, a Pentecost, sick raised instantly, &c.

Why is it so in Iowa? Why not so in our Conference? Why not so in Minnesota? Perhaps an item from Conference reports may explain.

Iowa: "I was also very favorably impressed with manner in which the finances of the Conference have been managed. The Secretary and the Conference Committee had the means of determining at once how the funds of the Conference stood." Report in REVIEW of July 21.

Minnesota: "The brethren in this State are much embarrassed in sustaining those who labor in their Conference. . . . On account of want of means, they can labor only part of the time," &c. *Ibid.*

Wis. and Ill.: "Resolved, That our preachers, elders, and deacons, be requested to stir our brethren to pay their s. b. pledges promptly, that order may be established, and confusion be avoided, and that they attend to this at once, to relieve the Conference from present embarrassment." Conf. Report in REVIEW of June 23.

There it is, plain as daylight. The meat has failed from the house of the Lord. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts," &c. O brethren, let us not wait to be stirred up by preachers, elders, and deacons, to a spasmodic zeal, that must needs be continually stirred up, but let us bring offerings of first-fruits. Let's pay s. b. in advance.

We all remember how our armies were kept from advancing and victory in the last war by supplies being withheld. The same cause is crippling the work in this warfare. "Is not this the chosen fast, that we break every yoke? that we undo the heavy burdens?"

H. C. MILLER.

A Ruling Sin.

There are many sins which have this absorbing character; whose property it is ever to encroach more and more on the regions of the moral and spiritual life, not as yet possessed by them, never content until they have reared their trophies on the wreck and ruin of every nobler faculty and power. All sins, perhaps, have more or less this character. Yet we may signalize two or three concerning which it is eminently true.

Vanity is such a sin. This may seem to us often little worse than a foible; yet physicians will tell you that there is almost no sin which gives more inmates to the mad-house than this; and how many through it shall have missed the crown of life, only the last day shall declare.

The *Love of Money* is another such sin, growing by what it feeds on; and even claiming to exercise a wider, a fiercer, a more relentless tyranny and domination in the soul where it rules as lord; ever resenting more and more any freedom of action, any generosity in dealing, any open-handedness in giving, any bowels of compassion shown on the part of him who meant indeed to allow this sin, but did not intend at first that it should bear sway in his heart or life, as sole and absolute and tyrannous lord.

The *Lust of the Flesh*, indulged and allowed, proves oftentimes another such a sin; it has a fearful tendency to become such; what a workshop of unholy, impure fancies will the heart of man be who has given himself over to the spirit of uncleanness! "Keep thy servant from presumptuous sins, lest they get the dominion over me."—*Trench.*

As the magnetic needle points always toward the pole, so does pure love evermore point its possessor toward that God whose nature and whose name is Love.

THE Christian life is not an engagement by contract between the master and his servant. It is the union of two hearts—that of the Saviour and the saved—by the endearing ties of the most intimate love.

The Bible.

I FOR one, love the Bible supremely. In all the world I have found no book to set beside it. Other books I love well. Milton, Taylor, Tennyson, Emerson, Spencer, and many a noble name besides in this great brotherhood, is so dear to me that there are few sacrifices I could not gladly make rather than lose their companionship. But when I am in any great strait—when I want to find words other than my own to rebuke some crying sin, to stay some desperate sinner, to whisper to the soul at the parting of the worlds, to read, as I sit with them that weep beside their dust, words that I know will go to the right place as surely as corn dropped into good soil on a gleaming May day—then I put aside all books but one—the book out of which my mother read to me, and over which she sang to me, as far back as I can remember. And it is those springs that never give out in the dryest, and never freeze in the hardest, winter, because they reach so directly into the great warm fountains hidden under the surface—it never fails me.

But have we not all noticed the curious fact that men go to the Bible for what they want to find, rather than for what they ought to find? that those who profess the most absolute submission to its authority offer generally the finest possible illustration of the supremacy of the soul over the Bible in the way they contrive to make it serve their turn? and that it is by no means impossible to find duplicates of the good Scotch woman's minister, of whom she said—"if there's a cross text in the Bible, he is sure to find it and take it for a sermon?" The truth is, the Bible is like a great pasture, into which you turn all manner of feeders. The horse takes what he wants; so does the cow. The sheep is true to its instinct; so is the goat. And then, last of all, the ass rolls the thistle, like a sweet morsel, under his tongue.—So when a man with a large, sweet nature, comes to the Bible, he crops, by a sure instinct, of all the large, sweet passages. The hopeful man finds the hopeful things; the sad man the sorrowful things; the hard man, the gritty things, and every man the things that satisfy his craving, though they may in no way make for his peace.—*Rev. Robert Collyer.*

Wesley vs. Tea.

HE thus gives an item of his own experience;—

"After talking largely with both men and women leaders, we agreed it would prevent great expense, as well of health as of time and of money, if the poorer people of our society could be persuaded to leave off drinking tea. We resolved ourselves to begin and set the example. I expected some difficulty in breaking off a custom of six-and-twenty years' standing. And accordingly, the three first days my head ached more or less, all day long, and I was half asleep from morning to night. The third day, on Wednesday, in the afternoon, my memory failed me almost entirely. In the evening I sought my remedy in prayer. On Thursday morning my headache was gone: my memory was as strong as ever, and I have found no inconvenience, but a sensible benefit in several respects, from that very day to this."

No Retreat.

AMONG the prisoners taken captive at Waterloo there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound so delightfully in the mountains and glens in Scotland. "Play a pibroch," said Napoleon, and the Highlander played. "Play a march," it was done. "Play a retreat." "Na, na," said the Highlander; "I never learned to play a retreat!"

No retreat! should be emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Eph. vi, 13. "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

SINNERS sometimes say they would be Christians if they thought they could "hold out;" but do they ever think of whether they will be able to long "hold out" in the course they are pursuing?

MORAL as well as natural waves are checked and bounded by divine power. "Surely the wrath of man shall praise Thee and the remainder of wrath Thou shalt restrain."

It is better to weep with Jerusalem at noon, than mourn with Babylon at night.

Youth's Department.

"FEED MY LAMBS."

CHILDREN'S MISSIONS.

CHILDREN by our Lord were honored,
When on this poor earth he stayed;
Fondly he embraced and blessed them,
Though a frowning throng forbade.

To his side a child he summoned,
Placed him in the midst, and told
Those that simple guide to follow,
Who God's kingdom would behold.

Still his gospel honors children,
Bids them to Christ's service move,
And their little rills of beauty
Swell the ocean of his love;

Bids them strive with zealous pity
For the desolate and sad,
Till the dark and desert places
Are for them exceeding glad.

Children, to our dear Redeemer
Yield the grateful homage due,
And, by love to every creature,
Pay the love he bears for you.

—Mrs. Sigourney.

How to Be Miserable.

THERE are many rules laid down in the writings of good men—much instruction is given by ministers and other teachers, all telling us how to be happy. The Bible tells us how we may be happy, here and hereafter. It tells us of a time and a place, when and where there will be no pain, no tears, no sorrow, no sighing, no sin, no hard feelings; but all love, joy, and peace eternal. Oh! how happy we shall be if we ever get there! And the Bible tells us how to get to that happy place.

But I am going to tell you something else. I am going to give you a rule—an infallible, certain, rule, for being miserable. Thousands have tried it—boys and girls, men and women, all ages and classes—and it has never failed in a single instance. And it never will fail. I cannot advise you to try it; but if you do, you will find it a sure thing. And it is easy to do. In fact, most children, and older people too, like to try it; but it always brings the same result—misery. No doubt, you are curious to know what this wonderful rule is. It is this:

HAVE YOUR OWN WAY.

A little girl tried it one day. She dressed as she pleased, played and acted as she pleased, and ate as she pleased; but she was cross and discontented all day, and sick all night. Fortunately, she learned to do better by her experience, and the next day cheerfully submitted to her mother's wishes.

A little boy had his own way. Instead of going to school, he played in the streets, and, of course, became very bad. Instead of working, when he became larger, as his father wished, he ran away, and spent his time in idleness. He became a drunkard, a vagabond, and died in prison. A great many thousands have done so.

A church member would have his own way, and thereby grieved his brethren. But he would not listen to admonitions; he would not obey the injunction to "submit yourselves to one another," but still would have his own way. He became alienated from his brethren; left the church; lost his religious feelings; and died a wretched infidel. A great many have done so, and always with the same result; and many are trying it still.

A wife would have her own way. She did not think best to do as God's word says, and be in subjection to her husband, or consult his wishes and feelings. She lived a life of discontent and unhappiness, and in folly and disgrace ended her days. How many have tried the same rule, and how many are trying it now!

But these are only particular cases. There are a thousand ways to follow this rule, but the end will always be the same. When you read anything in the Bible, or hear anything from your parents or teachers

that you are not pleased with, just turn from it, and "have your own way," if you wish to walk in the way of misery. You may not be able to see it just now, but you will be sure to find it. Do not think you can follow this rule in anything, and still escape the end; you cannot. Misery will follow stubbornness and rebellion. Self-will and happiness cannot possibly go together.

Do you wish to be miserable? or would you be happy? You can choose. J. H. WAGGONER.

LOVE OF CHRIST.

Drop, drop, slow tears!
And bathe those beauteous feet
Which brought from Heaven
The news and Prince of Peace!
Cease not, wet eyes,
For mercy to entreat;
To cry for vengeance,
Sin doth never cease!
In your deep flood
Drown all my faults and fears;
Nor let his eye
See sin, but through my tears.

—Phineas Fletcher.

A Promise for Children.

"I LOVE them that love me; and those that seek me early shall find me." What a precious promise this is to children and youth. He will love us if we love him, and if we seek him we shall find him. I hope all the dear children who read this paper will love the Lord, and seek him while he may be found, and call upon him while he is near, and feel as Jacob did, when he said, "I will not let thee go except thou bless me," and then they will be blessed. When I was a child I learned the following lines which I will send for you, hoping they will prove of some good to the lambs of the flock.

"I must not sin as others do,
Lest I lie down in sorrow too:
For God is angry every day,
With little ones that go astray.

From sinful words I must refrain,
I must not take God's name in vain;
I must not work; I must not play;
Upon God's holy Sabbath day.

And if my parents speak the word,
I must obey them in the Lord:
Nor steal, nor lie, nor waste my days,
In idle tales, and foolish play."

E. A. PAYNE.

Franklin Co., Mass.

An Honorable Boy.

A MINISTER of the gospel had an interesting little son, on whose mind he was daily trying to make impressions that would form his life according to the Bible.

He taught his little boy to avoid sin, and to keep out of the way of sinners. He carefully guarded him against the popular and fashionable vices of the day. Nor did he tire in his work. He knew that it was by little and little that he was to make lasting impressions upon the mind of his son.

A short time since, this father left his son with a friend to spend a few weeks. The gentleman with whom he was left was pleased with his charge, and did all he could to make the little fellow contented and happy. One day he carried him to a neighboring village to see a circus, without telling him where he was going. The unsuspecting boy went cheerfully along, and was very happy and much pleased with his ride. The gentleman took him to the enclosure under the canopy, and getting a convenient seat, placed him by his side. The little fellow looked round upon the crowd of spectators, and gazed upon the immense canvas umbrella spread before him; and then inquired, "What is this, sir? Where am I?" The gentleman replied, "This is a circus," "A circus?" said the little boy, "then I must go out, for father says a circus is a bad place." "Wait," said the gentleman, "and you will soon see some fine horses and some fine dressed gentlemen and ladies, and you will be delighted with them." "No, sir, no," said the child, "I cannot stay; I must go out, and go away from here; for father says, a circus is a bad place, and not fit for little boys." The gentleman tried in vain to satisfy the boy's conscience: but nothing would do, and he was compelled to take him out and return home with him.

This was a noble boy. The little fellow did exactly

right. He determined to obey his father. "Children, obey your parents in the Lord: for this is right."

Just say Enough.

ANXIOUS sinners are often kept from Christ, by reliance on men. A great amount of religious conversation often diminishes their impressions. It tends to blunt the edge of truth. It keeps the heart in a kind of reliance on man. Conversation with judicious Christians and judicious ministers is vastly important for inquiring sinners; but there is a point where it should cease. All that men can do is contained in two things—to make sinners understand God's truth, and make its impression on their hearts and consciences as deep as possible. If they aim at anything more, they are just trying to do the work of the Holy Spirit.

Visiting among inquirers, one morning, I called on five different individuals, one after another, in the course of a single hour, and in each case was sorry that I had called at all, for in each case, after a very few minutes of conversation, I was fully persuaded that God's truth was deeply felt, and that anything I could say would tend to diminish the impressions which the Holy Spirit was making on their hearts. I aimed to say just enough not to have them think I did not care for them; and got away as soon as I could for fear of doing an injury. Every one of these individuals afterward dated their religious hope from the same day. No man can preach so powerfully as the Holy Spirit. It is vastly important to know when to stop. The divine writers understood this. They are perfect examples. Their silence is to be imitated as well as their utterance.—Dr. Spencer.

"That's How."

AFTER a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully: "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is; but go at it, and little by little it will grow smaller and smaller, until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting; do not lose a breath in saying, "I can't," or "I do not see how;" but go at it, and keep at it. Study. That is the only way to conquer it. If a fault is to be cured, or a bad habit broken up, it cannot be done by merely being sorry, or only trying a little. You must keep fighting it, and not give up fighting until it is got rid of.

If you have entered your Master's service, and are trying to be good and to do good, you will sometimes find hills of difficulty in the way. Things will often look discouraging, and you will not seem to make any progress at all; but keep at it. Never forget "that's how!"

Sifted Wheat.

GOTTHOLD one day looked on while a farmer's wheat was being threshed, and observed that the men not only stoutly beat it, but trod upon it with their feet; and finally, by various experiments, separated the good grain from the chaff, dust, and other impurities. How comes it, he asked, that whatever is of useful nature, and intended to be profitable to the world, must suffer much, and be subject to every kind of ill-treatment; but that man, who himself does with other things as he lists, is unwilling to suffer, or to permit God to deal as he lists with him? Wheat, which is the noblest of all products of the earth, is here threshed, trod upon, swept to and fro, tossed into the air, sifted, shaken, and shoveled, and afterwards ground, re-sifted and baked, and so arrives at last upon the tables of princes and kings. What, then, do I mean in being displeased with God, because he does not strew my path with rose-leaves or translate me to Heaven in an easy chair? By what other process could the wheat be cleansed? And how could I be sanctified or saved, were I to remain a stranger to the cross and to affliction?

A MORNING blessing is one of the richest blessings, for it sheds a savor upon the whole day. So is early religious instruction; it gives a halo to the life.

A SEED.—A seed is one of the most wonderful things in the world, containing not only the first principles of the plant, but holding the power to lie, as it were, asleep, until the fitting period for the expansion of the germ, and meanwhile withstanding influences of destruction such as totally destroy objects that have no life in them.

The Review and Herald.

Battle Creek, Mich., Third-day, August 18, 1868.

The Sabbath question in a nutshell. The S. D. A. Publishing Association has just issued a little tract of 4 pages, entitled, "Which day do you keep, and Why?" This tract sets forth nineteen Scripture facts in regard to the Sabbath; and thirteen facts respecting the first day of the week, accompanied with remarks forcibly setting home the force of these facts to the conscience of the reader. It presents, at a glance, the ground upon which rests the issue between the Sabbath and first day of the week. It is short but comprehensive; it is Bible and therefore immutable. The last page contains notice of the Association and its work. We should be glad to see a copy placed in every family in the United States. Price 25 cts. per hundred.

Life Incidents.

THIS new work by Bro. White will be found worthy of attentive perusal by all our people. It treats of subjects of the most serious importance, yet in such a manner as to arrest the attention of the reader and to insure his perusal of the whole work. Those who are interested in the original Advent movement will read this work with much satisfaction. Those who desire to understand the grounds of difference between the S. D. Adventists and other classes of Adventists, can gain such information from this work. The history of the past Advent disappointment sheds great light on the present position of Adventists. To their past history an appeal is made in this work. The candid reader will see that the original Advent movement led directly to the position now occupied by the S. D. Advent people.

The book is of value as presenting the life of a faithful minister of Christ. It also gives some of the labors of Bro. White, and the character of her work. But far above the interest which attaches to the life of any individual is that which attaches to the history of that movement by which God has warned the world of its coming doom. We invite all classes of our Advent friends to give this work a candid perusal. We also recommend the work to thoughtful men everywhere.

J. N. ANDREWS.

In Battle Creek.

On receiving Review No. 8, I was disappointed to see that the extended Camp-meeting notice sent to the Review by the General Conference Committee, had not been received in time for that paper. I immediately wrote another notice, which is given in this paper, and mailed it for the office. I also sent a telegram postponing the meeting to Sept. 1-7. Fearing still that there might be some failure in the matter of appointment, we have come across the country eighty miles by private carriage, and have just arrived in season to see that all is right before the last side of the Review goes to press. I here learn that the two notices, mailed at the same place, but one week apart, both reached the office last evening, Aug. 15th.

It being important that the brethren should have all the particulars as to tents, &c., in season to make ample preparations, the time of the meeting is changed to Sept. 1-7. This will give our brethren in the State more time to prepare for seeding, which can be done in season after the meeting. I shall have a tent of my own upon the ground, and I am gratified to know that our people in many places are taking hold of the matter in a spirited manner. Let there be a general rally from all parts of the field.

Our post office address till after Camp-meeting, will be Berlin, Ottawa Co., Mich.

JAMES WHITE.

I have purchased a 60-foot tent, which will be pitched on the Camp-ground at Wright. Cost of tent and transportation, about \$850. The brethren who attend the meeting should take their purses along with them, that they may be able to meet this and other smaller bills.

JAMES WHITE.

Note from Bro. J. N. Andrews.

ON returning from the Minnesota Conference I spent a few days with the church in Waukon, Iowa. I was very grateful for this privilege. From Waukon I came by way of Prairie du Chien, Milwaukee, Grand Haven, and Ionia, to Greenville, Mich. I have spent a few days in this vicinity in labor of various kinds. Have been profited by the season which I have spent with Bro. and Sr. White. Their labors are abundant, and untiring. The forthcoming volume of Spiritual Gifts will contain matter of the greatest interest to the people of God.

We are now busy in preparing for the campmeeting at Wright. We hope for the abundant blessing of God upon this meeting. After the meeting at Wright I hope to return directly home.

J. N. ANDREWS.

Campmeeting Postponed!

THE proposed campmeeting at Wright, Mich., appointed last week for Aug. 26-31, is postponed one week, and will be held Sept. 1-7. This will give the brethren more time to prepare, and insure we trust, a more full attendance.

The dialogue on the Sabbath question, published in this paper, is issued in tract form by Bro. J. M. Mosher, Westerly, R. I. If any wish it for use in Sabbath schools, they can obtain it of him.

H. C. B. At what time were the lines you refer to sent? They do not now appear among our papers. We think it was decided not to use them.

J. C. G.: Yes.

J. STACY: What is the given name of the Sr. Johnson, whose P. O. you inquire? or the name of the husband?

Bro. G. H. Bell will commence the second term of his select school in Battle Creek, Sept. 9. This school has thus far proved a success.

JAMES WHITE.

LIFE Incidents will be ready by the time of the campmeeting at Wright. I shall have a sufficient supply upon the ground to supply all present at the meeting, and for them to take home with them to their brethren, and thus save postage and express bills. If you cannot come to the campmeeting, send for the book by some one who is coming.

Price, \$1.00, postage 12 cents.

JAMES WHITE.

A Response.

TO ELDERS Sanborn, Blanchard, and Andrews, of the Wisconsin and Illinois Conference, I wish to say, that at the time the appointment for the Convocation in Wisconsin appeared in the REVIEW, I supposed that was the General Convocation of that Conference for the present year. I have known nothing of the proposed Convocation at Clyde, Ills., Sept. 3, until the meeting in Wisconsin was given up. Where duty will call us after Camp-meeting is a matter of uncertainty. The season for such meetings is rapidly passing. As soon as we can decide the matter of going out of the State, and where, we will give notice.

JAMES WHITE.

The Camp-meeting.

EVERY church in Michigan should have a tent upon the ground. Our largest churches should have from three to six tents. We hope to see a goodly number of tents from the West and from the East. We shall expect to see a very large gathering of brethren from the different States.

There will be a good supply of all our publications, and of Bibles on the ground. Life Incidents, Bro. Smith's work on the Visions, and Testimony to the Church, No. 16, will be on the ground in sufficient quantity to supply all present, and all who send for these works by those who attend the Camp-meeting.

JAMES WHITE.

Appointments.

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

MIDDLE GROVE, Aug. 22 and 23; Brookfield, Sept. 5 and 6; and Genoa, Sept. 12 and 13.

C. O. TAYLOR.

MONTHLY Meeting at Fairhaven, N. Y., the 2d Sabbath in September. Those coming by railroad will stop at Albion. If any desire to come on the 4.30 train from Buffalo via Lockport, they will write beforehand to Bro. C. P. Buckland, Albion, N. Y., else there will be no team in waiting so late in the day.

R. F. COTTELL.

THERE will be a Monthly Meeting at Brunswick, Me., in Temperance Hall, the second Sabbath and first-day in September.

L. L. HOWARD.

Providence permitting, I will meet with the church at Buck's Bridge, N. Y., August 22, 1868.

JOHN BYINGTON.

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.

Those who pay less than \$10.00 to the Benevolent Fund can have the privilege, at any time, of increasing the amount to that sum, and thereby becoming members of the society.

G. I. B. We are out of Cruden's Concordances at present, but will have some more soon.

P. A. FOSTER: Give us your Post Office address and we will fill your order.

P. Z. KINNE: All right.

Who is it? An order for books from East Otis, Mass. No name signed.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. J. C. Dunham 33-9, A. Wilbur 33-9, M. A. Green 32-9, Mary A. Sutton 33-9, G. W. States 32-8, J. B. Dey 33-8, J. N. Coffield 33-8, H. H. Weld 32-22, E. Looney 33-8, Mrs. N. Gibson 33-8, Mason Ganson 32-8, Mrs. O. J. Burnham 32-18, C. L. Davis 32-1, M. C. Hoag 33-1.

\$1.50 each. H. Phillips 34-1, R. J. Laferty 33-7, A. J. Richmond 33-1, C. Jensen 33-1, Mrs. C. Rice 34-1, J. S. Smith 34-1.

\$2.00 each. F. C. Castle 33-9, E. Lake 31-1, F. Kittle 34-1, Martha Palmer 34-9.

\$3.00 each. D. C. Phillips 34-1, H. Hopkins 34-10, Albert H. Blake 34-9, Elijah Morgan 34-8, Lucinda Patterson 36-1, A. V. Van Deusen 34-3, S. M. Booth 34-20, A. Olson 34-31, J. G. Whipple 34-1, L. Carpenter 35-1, M. & L. Dickinson 35-1, E. Goodwin 35-1, G. W. Bartlett 34-12, S. Whitney 34-13, W. H. Eggleston 34-7, Mrs. I. Gray 34-9.

Miscellaneous. Mrs. M. Slayton \$3.58, 34-11, S. Sorenson 5.00, 33-17, P. G. Lord 2.50, 32-1, Mrs. A. P. Tripp 4.75, 35-1, L. S. Bristol 4.50, 33-9, M. Willey 5.00, 34-8, C. McNeil 5.00, 35-9, Alex. Carpenter 2.14, 34-11, J. C. Nicola 5.00, 34-11, Rebecca Adams 3.25, 34-5.

For Review to the Poor.

A. Woodruff 5.00, A. J. Richmond 1.00.

Reformer to the Poor.

Jane B. Irish 5.00.

Books Sent by Mail.

Mrs. M. Slayton 15c, S. E. Edwards 50c, C. Loop 32.25, H. Phillips 4.00, M. S. Kellogg 1.50, S. W. Randall 1.00, E. B. Carpenter 25c, M. Gunther 25c, E. Strong 4.00, Martha A. Green 4.00, S. A. Smith 2.58, M. E. Johnson 1.10, Luman Carpenter 1.00, L. Carpenter 1.00, H. R. Leighton 50c, S. D. Smith 50c, E. M. Kimball 1.25, J. Radabaugh 80c, H. W. Maiden 3.88, A. Carpenter 24c, T. H. Craig 1.00, R. T. Payne 72c, S. N. Haskell 2.00, Jesse Hiestand 4.25.

Books Sent by Express.

For Eld. Joseph Bates, Fairhaven, Mass., \$37.50, Eld. D. M. Canright, S. Lancaster, Mass., 67.84, R. Cochran, S. Vineland, N. J., 8.00, E. Whitaker, S. Albion, Me., 12.00.

Cash Received on Account.

Jesse Hiestand \$5.00, H. Nicola 4.50.

Receipts for Benevolent Fund.

M. C. Hoag \$2.00, Thomas Smith 5.00, Mrs. H. W. Kellogg 5.00, Linda C. Austin, 8.00, Calvin Green 2.00, David Smouse 10.00.

Michigan Conference Fund.

Church at Salem Center, Ind., \$15.00, North Plains 19.00, Burlington 32.00, Locke 5.00, Genoa 15.00.

Received on Book and Tract Fund.

A. J. Richmond \$5.00, L. A. Kellogg 1.00, S. Whitney 10.00, B. L. Whitney 10.00, E. W. Whitney 5.00, A. Wright 1.00, Achsa Dalgren 1.00, L. Tomlinson 25c, L. Deen 25c, H. A. Beebe 1.00, Jane B. Irish 5.00.

For California Mission.

A. J. Richmond \$5.00, J. L. Locke 2.00, Lydia M. Locke 1.00, Celestia J. Locke 1.00, D. Hildreth 2.00, Julia M. Rhodes 2.00, L. Dickinson 5.00, M. Dickenson 5.00, L. Carpenter 10.00, M. C. Hoag 2.00, Mrs. H. W. Kellogg 5.00, Linda C. Austin 2.00, J. L. Edgar 5.00, Betsey M. Locke 2.00.