

ADVENT REVIEW



And Sabbath Herald.

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

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

WHY ART THOU CAST DOWN?

Why this dark depth of grief and gloom, this anguish and despair?

The unpardonable sin you mourn, is not yet yours to bear.

Why thus disquieted, cast down? Hope thou in God; he'll give

The very blessing you most need; look up to him and live.

This crushing weight of heartfelt grief, this flow of sorrow's tide,

Will ere long bring the sad report, Of broken heart he died.

God knows what has befallen you, knows why the sore event;

Wait until he shall show you why this bitter cup was sent.

Be at your post, where'er it be; the claims of life fulfill.

Be no one act or motive wrong; heed Heaven's own bidding still.

Then let the hail sweep o'er your path, let storms in fury rise,

God will in safety bring you through to mansions in the skies.

He's at the helm, he'll guide the ship through every dangerous strait,

And make you welcome when within the holy city's gate.

No bitter scenes of heartfelt grief, though now with anguish riven,

Will meet you in that world of bliss, the holy calm of Heaven.

REBEKAH SMITH.

West Wilton, N. H., July, 1868.

The Sermon.

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

THE SEVENTH-PART-OF-TIME THEORY.

BY W. H. LITTLEJOHN.

In the interpretation of Scripture, we are generally safe in rejecting as unsound, any theory which would represent it as inculcating doctrines which are impracticable. The reason for this may be found in the fact that there must, from the very necessity of the case, be a harmony between the physical and moral laws which govern the universe. For as God is the author of both, he would be justly chargeable with tyranny, should he point out in one a line of duty, and enforce it by penalties, and, in the other, render it impossible for us to comply with its requirements. If, therefore,

we entertain a view of the import of any portion of God's law which seems to make it conflict either with the highest interests of society, when properly organized, or with any of the other provisions of the same code, we shall do well to give it a most critical examination, with a view to ascertaining whether it may not be false.

It is well known that among those who keep Sunday, there is a large class who assign as a reason for so doing, that it is their belief that all that the fourth commandment requires is that they keep holy one seventh part of time.

It is our purpose in the present discussion of this subject, to examine this proposition, in as brief a manner as possible, in the light of the principle enunciated above. In doing so it will first become necessary that we demonstrate the impracticability of this view.

Our labor in this direction will not be long. For, by placing these men upon the stand, we shall obtain the proof desired, not from what they say merely, but also from what they do. To illustrate: These persons, while claiming that by the true construction of the statute in question, they have a perfect right to select any day of the week as the one they are to keep holy, are, nevertheless, uniform in the observance of the first.

The query naturally arises, why is there no greater diversity in this matter? Of what value is a privilege which can never be enjoyed? Are there no individual interests which sometimes conflict with this Sunday observance? Would it not sometimes be profitable as well as agreeable to substitute some other day? Then why is this never done? It can only be accounted for on one of two hypotheses: Either these men lack the moral courage to carry out their own convictions, and are bowing and cringing to those of others, or they are, in this thing, actuated by principle. As the former supposition would involve the infamy of a whole class, we much prefer the latter. And while we are compelled to believe that some have adopted this view merely as a subterfuge, we incline to the opinion that many entertain it honestly. To these last then, we look for an explanation of their course. As far as we have observed, they, almost without an exception, reason on this wise: We (say they), seeing that great evils would result from a multiplicity of Sabbath days, have yielded up our individual opinions for the common good, and consented to conform to the usages of the community whereby Sunday has been set apart for this purpose. Now, while we are ready to admit that this is the language of wisdom, so far as it relates to the evils which would flow from the observance of a multiplicity of Sabbaths, we would impress its truthfulness upon the mind of the reader, and then draw what we consider the legitimate consequence therefrom. Let us examine it therefore, in the light of facts. In order that we may do this to the best advantage, we will, in imagination, organize a State upon the principle in question; *i. e.*, that every citizen shall have the right to follow his own inclination in the choice of a day of rest. As a consequence of the above privilege, every day of the seven would be observed by one or more persons. Now, as in the present order of things, courts of justice are necessary to the enforcement of law, they will be indispensable

in our commonwealth. Having instituted them, therefore they immediately enter upon their work. The judge in the exercise of his undoubted prerogative, has set apart Sunday as his rest day. The bar, and officers of the court, numbering in all fifteen or twenty, have, in the enjoyment of an equally undisputed right, for one reason or another, so far differed from him and from each other, that every day of the week has been appropriated by some one of them to religious services.

With this state of things, on Monday morning the judge expresses a desire that the sheriff proclaim the opening of the court, but is informed that this is the rest-day of that official, and consequently his services cannot be had. Another officer is summoned and this difficulty is surmounted. The calendar is then taken up in order. To the mortification of all present, it is found that there is hardly a case in the long list in the which some one of the parties or attorneys is not absent for the same reason as was the sheriff. At length an isolated cause is found, which is, to all appearance, ready for trial. Unfortunately, some of the witnesses whose services cannot be dispensed with, are second-day keepers. The trial is therefore necessarily postponed, and the court adjourns until the following morning. The calendar is again taken up. This time the results are a little more favorable. One case seems to be fully ready for adjudication. Night comes on before it is finally disposed of, and the next morning it is to be resumed. But some of the witnesses and clients who were ready to try it on the second and third days, cannot conscientiously do so on the fourth. And besides, a portion of the jurors who had been previously empaneled, are now at home, the fourth day being to them, also, holy time. The fifth, sixth, and seventh days, are passed with like results. Either parties, attorneys, witnesses, jurors, or the court, have, in the exercise of a legally-recognized right to determine for themselves the particular day which they are to regard as sacred to the Lord, effectually blocked up the wheels of justice. The whole judicial system is rendered inoperative, and powerless to punish crime or enforce the rights of the citizen. As an inevitable consequence, anarchy and ruin follow in quick succession.

How would the effect of the policy under consideration differ materially from the above, when applied to the other departments of social life. Take for example the commercial world. Who does not see at a glance that the system of exchange now carried on with so much profit between individuals and communities, would be seriously obstructed, if not wholly interrupted, by the system in question. The commonest transactions of every-day life frequently involve the action of several individuals. Take for instance the transfer of a piece of real estate; this seldom occurs without the co-operation of seven or eight persons, and, very frequently requires the services of two or three times that number. As matters are now, it is no small undertaking to bring about the harmonious and timely action of all the parties; but how much would the difficulty be enhanced by a variable Sabbath.

If, however, you would comprehend in its fullest extent the inconveniences which would spring from the practical operation of the view mentioned, you must not confine yourself to a single branch of business.

Take a great metropolis with its converging rail-ways, its acres of shipping, its prodigious wholesale and retail establishments, its banks, its offices, its markets, and its vast throng of human beings congregated from all parts of the country for the purposes of trade; now let any considerable number, say one-seventh, of the resident actors in this great financial drama, withdraw each day from active life, and what is the result? The cars are standing idle in the depots on account of the absence either of conductors, engineers, brakemen, or employees in some station, whose services cannot be dispensed with; hundreds of vessels are lying at the wharves unemployed, because one or more of the warehouses at which they wish to take on or discharge freight is closed; thousands of individuals from a distance are impatiently waiting at a great expense, the opening of the establishments with which either interest or necessity requires that they should deal; and every person from the merchant-prince whose yearly transactions can only be estimated by millions of dollars, to the humblest carrier on the street, finds himself annoyed and hindered at every turn by a state of things diametrically opposed to every principle of public policy.

Finally, without pausing to show that a want of uniformity in this thing would paralyze our whole educational system, or that with it, stated worship could not be maintained, let us descend from the public, to the private walks of life; from man in his political, to man in his domestic, relations. Before doing so, we shall be allowed to remind you that the proposition under examination is broad and unqualified; that by it is claimed the right of every person to choose for himself or herself the day of the seven which shall be set apart to the Lord.

Since it is not to be presumed that Jehovah was so unwise as to introduce with his law, provisions which would necessarily defeat its general purpose and plan, if we find that by a fair construction of its terms any one would be debarred from the enjoyment of this privilege, we must conclude that it was not the original design that they should have it, and that, as a consequence, those who claim that it was, are in error.

We come now to regard the Sabbath institution from the stand-point of the family. And as the commandment enforcing the Sabbath is addressed largely to householders, it is possible that its true import may be better learned here than elsewhere. That we may arrive at its real meaning, we will suppose that one of those with whom we take issue is a husband, a father, and a man who has in his employ a large number of persons, male and female; also that his children have matured into manhood and womanhood, or at least have attained an age when they are supposed to be competent to judge for themselves in affairs of this kind. As he would not willingly abridge their liberty to consult their own preference, since he is convinced that this is the purpose of the Lord, he is anxious to afford them an opportunity of acting according to his idea of the true interpretation of the commandment. Right here he discovers a serious difficulty. His eye rests on these words containing the Sabbath law: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter." The language is unequivocal, and the conclusion unavoidable. The same day in which he is to rest, his children under his roof and control are to do likewise. So far therefore as the exercise of volition on their part is concerned, it is out the question, unless they choose to separate from their father's family, and start in life for themselves. A meager privilege indeed!

He turns now to consider the case of his hired help. Inasmuch as they are so far from sustaining to him the relationship of children, that they are not even of the same lineage, in them will undoubtedly be recognized the right of independent action. However, lest he should mistake in the second, as in the first instance, he concludes to examine the law once more. Beginning at the same point as formerly, he reads: "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."

Here then he is doomed to disappointment a second time. For his sons and his daughters, his servants,

and even the stranger that has chanced to lodge within his gate, are all placed in the same category, and upon him is imposed the solemn obligation of seeing to it, that while they remain upon his premises, they respect the Sabbath of the Lord his God on the same day on which he does. The cattle also which are in his field are to enter into this rest, and it would be unlawful for him even to let them to another. Now, as the right to command, implies the duty to obey, the persons above enumerated find themselves compelled to carry out the wishes of their respective father, employer and host. As a result, individual choice is out of the question, and conformity to the usage of the acknowledged head becomes the inflexible rule of the whole household without an exception. And the only alternative left to those who still insist upon selecting a day different from the one observed by the body, would be that of keeping two Sabbaths in the week. But who does not see that this would be wholly impracticable, both on account of the time it would consume, and the discord which would follow therefrom.

If you would feel the full force of the argument presented above, it will be necessary that you turn from the accident to the orient, from the present time to a remote period when pastoral life was more generally followed, and when families reached proportions seldom witnessed among us.

Take as a familiar illustration, that of Abraham, in which, according to the record found in Genesis xiv, 14, there were three hundred and eighteen trained servants born in the house. Since these were unquestionably all males, add to them their wives and children, and you have a community large enough to form a modern village, and every member of it subject to the rule alluded to above.

Without wearying the intelligent reader by prosecuting the line of argument farther, which has been pursued to this point, we leave you to elaborate it at will, believing that enough has been said to establish two propositions; viz., First, A variable Sabbath would be disastrous to the State, both because of the confusion it would introduce into the business world, and because with it the administration of justice would be out of the question. Second, That it could not be carried out in the family without producing the worst results, and requiring, on the part of the head thereof an utter disregard of responsibilities imposed upon him by language as plain as could well be employed.

But if we are right in both or either of these positions, the controversy is at an end. For you will remember that the law in question is not the product of human wisdom, but emanated from the infinite God, was written with his own finger, and has been repeatedly pronounced by him perfect. See Ps. xix, 7; Rom. vii, 12.

But what is a perfect law? The answer is obvious. First, it is one which is exactly calculated to meet the necessities of those for whom it was made. Secondly, its phraseology must be such that it will harmonize perfectly with its general purpose and plan when rightly understood. But neither of these is true of the fourth commandment as interpreted by our opponents. For it is evident, both from the facts in the case, and from the admissions of those holding an opinion different from ourselves, that the Sabbath, in order to prove a blessing and not a curse, should be observed by all alike on a stated day.

It is equally clear that if it was the original design of Jehovah to recognize in each the right of separate action, he has unwittingly defeated the object which he had in view by requiring at the hands of one class that which would prevent another, much more numerous one, from enjoying the benefits which he designed to confer. One of two things is therefore manifestly true. Either these men are in fault respecting the construction which should be placed upon the statute, or else we are all wrong as respects its authorship. Reader, which horn of this dilemma will you take? Are the Scriptures true? Then make them consistent. Did Jehovah utter the ten precepts of the Decalogue? Then accept them in their obvious import, and spurn as unworthy of a moment's consideration, any view of their teachings which would impute to the Deity a folly, either

in their conception or expression, hardly paralleled in the history of human legislation. Believe that he said what he meant, and meant what he said, in the use of the definite expression, "The seventh day is the Sabbath of the Lord thy God," and the Bible, rescued from the charge of contradiction, will unite with reason in enforcing an institution which vindicates its claims to heavenly birth, both from the plain declarations of the written word, and the fact of its wonderful adaption to the wants of a fallen race.

Do you say that inasmuch as the masses can never be induced to fall in with the change desired, any effort on the part of an insignificant number to do so will only serve to produce the very confusion which has been so much deprecated in this article? We reply, For this neither the Lord, nor you individually, can be held responsible. For if men, in their folly and madness, have presumed to set at naught the explicit declarations of Holy Writ, and substitute a secular day in the place of the one which it has pronounced holy, those, and those only, who have been participants in this sacrilegious act will be held responsible for the results of their temerity. It is true that by coming up on the common platform of Sunday keeping, unity of action might be preserved, but it would be at a cost which we can ill afford; for we shall find, perhaps too late, that the harmony which we have secured is not that sweet accord which exists where all are earnestly striving to do right, but that it is that other state of things of which it is said, "Though hand join in hand, the wicked shall not go unpunished." No, there is no room for compromise in this matter; no half-way ground on which extremes can meet and unite. The creature must yield to the Creator, in this thing, or all moral government is out of the question, and the fiat of the Sovereign of the universe will cease to command respect from those who have learned that its claims should only be recognized when seconded by the majority, and agreeable to the usage of the age.

There is but one safe and honorable exit from the difficulties and dangers of the situation. This is found in the path of obedience. Do your neighbors and friends refuse to go with you? Then travel it alone. It may be that before you reach your journey's end, your heart will be cheered by the society of some of the very persons who, being honest in heart, though they misapprehended your motive in the outset, nevertheless, by your exemplary life, and by the strength of the arguments for the truth which you have adduced, have been persuaded that you have chosen the part of wisdom and have resolved to share it with you. In the meantime, if any, while you are pursuing the even tenor of a consistent and God-fearing life, should attempt to hold you accountable for the disorder which would necessarily spring from the singularity of your faith, you will be permitted to reply in the burning words and with the holy boldness of one anciently under like circumstances: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord." 1 Kings xviii, 18.

TOO LATE TO SUFFER THEN.

ONE thought has been impressed upon my mind of late, viz.: That after this life is closed and the saints are saved in Heaven, they can never suffer any further for the Lord. Now we are called to show our love for Jesus by suffering for him. But we often shrink from the cross and wish to avoid suffering for the Lord's sake. But after we are saved, we can never be mocked for Christ's sake, we can never be abused for his name, we can bear the cross no more, we can shed no more tears of grief for Jesus' cause, we can win no souls to God, no more can we show our love for God and his cause by sacrificing our means, our time, our good names, our ease, or our lives. Now the sacrifice must be made, or never. Who wants to share the kingdom with Jesus without suffering with him? Then let us remember that now is the only time we can ever have to show our love to the Lord by suffering for him. Idle, ease-loving Christian, think of this, and improve the present opportunity.

D. M. CARRIGHT.

FREEMASONRY.—VIII.

Freemasonry a Fatal Delusion.

THE third question proposed for discussion in my last number is, Are the claims of Masonry to being a true and saving institution valid? To this I answer, No. This will appear if we consider, first, that the morality which it inculcates is not the morality of the law and the gospel of God. The law and the gospel, as I have shown in a former number, lay down the same rule of life. And Christ, in commenting upon the true meaning and spirit of the law, says; "If ye love them that love you, what thank have ye? Do not even the publicans the same?" He requires us to love our enemies, and to pray for them, as truly as for our friends. In short, he requires universal benevolence; whereas Freemasonry requires no such thing. Its oaths, which are its laws, simply require its members to be just to each other. I say just, for their boasted benevolence is simply the payment of a debt.

They do, indeed, promise to assist each other in distress, and to help each other's families, provided they fall into poverty. But on what condition do they promise this? Why, that a certain amount is to be paid into their treasury as a fund for this purpose. But this, surely, is not benevolence; but the simple payment of a debt, on the principle of mutual insurance.

This I have abundantly shown in a former number. Again, the motives presented in Freemasonry to secure the course of action to which they are pledged are by no means consistent with the law or the gospel of God. In religion, and in true morality, everything depends on the motive or reason for the performance of an action. God accepts nothing that does not proceed from supreme love to him, and equal love to our fellow-men. Not merely to our brother Masons; but to our neighbor—that is, to all mankind. Whatever does not proceed from love and faith is sin, according to the teachings of the Bible. And by love, I say again, is meant the supreme love of God and the equal love of our neighbor.

But Masonry teaches no such morality as this. The motive urged by Masons is, to honor Masonry, to honor the institution, to honor each other. While they are pledged to assist each other in distress; to keep each other's secrets, even if they be crimes; and to aid each other, whether right or wrong, so far as to extricate them from any difficulty in which they are involved; yet they never present the pure motives of the gospel. They are pledged not to violate the chastity of a brother Mason's wife, sister, daughter, or mother; but they are not pledged by Masonry, as the law and gospel of God require; to abstain from such conduct with any female whatever. But nothing short of universal benevolence, and universal morality, is acceptable to God.

But, again: It has been shown in a former number that Masonry claims to be a saving institution; that this is claimed for it by the highest Masonic authorities; and that this claim is one set up by itself as well. But an examination of Freemasonry shows that it promises salvation upon entirely other conditions than those revealed in the gospel of Christ. The gospel nowhere inculcates the idea that any one can be saved by obedience to the law of God. "By the deeds of the law shall no flesh be justified," is the uniform teaching of the Bible. Much less can any one be saved by conformity to Masonic law, which requires only a partial, and therefore a spurious, morality. The Bible teaches that all unconverted persons are in a state of sin, of total moral depravity, and consequent condemnation by the law of God; and that the conditions of salvation are repentance and a total renunciation of all sin, faith in our Lord Jesus Christ, and sanctification by the Holy Spirit. Now these are by no means the conditions upon which Freemasonry proposes to save its members. The teachings of Freemasonry upon this subject are summarily this: Obey Masonic law, and live; disobey Masonic law, and die.

Now, surely, whatever promises Heaven to men upon other conditions than those proposed in the gospel of Christ is a fatal delusion. And this Freemasons cannot deny, for they profess to accept the Bible as true. Freemasonry lays no stress at all upon conversion to

Christ by the Holy Spirit. It presents no means or motives to secure that result. The idea of being turned from sin to holiness, from a self-pleasing spirit to the supreme love of God, by the preaching of the gospel, accompanied by the Holy Spirit, is not taught in Freemasonry.

It nowhere recognizes men as being justified by faith in Christ, as being sanctified by faith in Christ, and as being saved as the gospel recognizes men as being saved.

Indeed, it is salvation by Masonry, and not salvation by the gospel, that Masonry insists upon. It is another gospel, or presents entirely another method of salvation than that presented in the gospel. How can it be pretended by those who admit that the gospel is true, that men can be saved by Freemasonry at all? If Freemasons are good men, it is not Freemasonry that has made them so; but the gospel has made them so, in spite of Freemasonry. If they are anything more than self-righteous, it is because of the teachings of the gospel; for certainly Freemasonry teaches a very different way of salvation from that which the gospel reveals. But, again, the prayers recorded in Freemasonry, and used by them in their lodges, are not Christian prayers; that is, they are not prayers offered in the name of Christ.

But the gospel teaches us that it is fundamental to acceptable prayer that it be offered in the name of Christ. Again, as we shall see in another number, the teachings of Freemasonry are scandalously false; and their ceremonies are a mockery, and truly shocking to Christian feelings.

Again, Freemasonry is a system of gross hypocrisy. It professes to be a saving institution, and promises salvation to those who keep its oaths, and conform to its ancient usages. It also professes to be entirely consistent with the Christian religion. And this it does while it embraces, as good and acceptable Masons, hundreds and thousands who abhor Christianity, and scoff at the Bible and everything that the Bible regards as sacred. In a Christian nation it professes to receive Christianity as a true religion; in Mohammedan countries it receives the Koran as teaching true religion; in heathen countries it receives their sacred books as of as much authority as that which is claimed in Christian countries for the Bible. In short, Freemasonry in a pagan country is pagan, in a Mohammedan country it is Mohammedan, and in a Christian country it professes to be Christian; but in this profession it is not only grossly inconsistent, but intensely hypocritical.

Notwithstanding all the boasts that are made in its lower degrees of its being a true religion, if you will examine the matter through to the end you will find that, as you ascend in the scale of degrees, the mask is gradually thrown off, until we come to the "Philosophical Lodge," in the degree of the "Knights Adepts of the Eagle or Sun;" in which, as will be seen, no concealment is longer attempted. I will make a short quotation from this degree, as any one may find it in "Light on Masonry."

"Requisites to make a good Mason.—If you ask me what are the requisite qualities that a Mason must be possessed of to come to the center of truth, I answer you that you must crush the head of the serpent ignorance. You must shake off the yoke of the infant prejudice concerning the mysteries of the reigning religion, which worship has been imaginary and only founded on the spirit of pride, which envies to command and be distinguished, and to be at the head of the vulgar in affecting an exterior purity, which characterizes a false piety joined to a desire of acquiring that which is not its own, and is always the subject of this exterior pride, and unalterable source of many disorders; which, being joined to gluttonness, is the daughter of hypocrisy, and employs every matter to satisfy carnal desires, and raises to these predominant passions altars upon which she maintains, without ceasing, the light of iniquity, and sacrifices continually offerings to luxury, voluptuousness, hatred, envy, and perjury.

"Behold, my dear brother, what you must fight against and destroy before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the

idiot and vulgar under the name of religion!"—See "Light on Masonry," pp. 270, 271.

Here, then, Masonry stands revealed, after all its previous pretensions to being a true religion, as the unalterable opponent of the reigning or Christian religion. That it claims to be a religion is indisputable; but that it is not the Christian religion is equally evident. Nay, it finally comes out flat-footed, and represents the reigning or Christian religion as a serpent which Masons detest, as an idol which is adored by the idiot and vulgar under the name of religion.

Now let professed Christians who are Freemasons examine this for themselves. Do not turn away from the examination of this subject.

And here, before I close this article, I beg to be understood that I have no quarrel with individual Masons. It is with the system that I have to deal. The great mass of the fraternity are utterly deceived, as I was myself. Very few, comparatively, of the fraternity are at all acquainted with what is really taught in the higher degrees as they ascend from one to the other. None of them know anything of these degrees any further than they have taken them, unless they have studied them in the books as they are revealed. I cannot believe that Christian men will remain connected with this institution, if they will only examine it for themselves, and look it through to the end. I know that young Masons, and those who have only taken the lower degrees, will be shocked at what I have just quoted from a higher degree. I was so myself when I first examined the higher degrees. But you will inquire how, and in what sense are we who have only taken the lower degrees responsible for the oaths and teachings of the higher degrees, which we have not taken. In a future number I shall briefly answer this question. Most Freemasons, and many who have been masters of lodges of the lower degrees, are really so ignorant of what Masonry as a whole is, that when they are told the simple truth respecting it, they really believe that you are telling them a lie. I am receiving letters from this class of Freemasons, accusing me of lying and misrepresentation, which accusations I charitably ascribe to ignorance. To such I say, Wait, gentlemen, until you are better informed upon the subject, and you will hold a different opinion.—C. G. FINNEY in *N. Y. Independent*.

POLYCARP'S DECISION.—When he appeared before the proconsul, the latter said to him, "Swear, curse Christ, and I will set you free!" The old man answered—"Eighty and six years have I served him, and I have received only good at his hands! Can I, then, curse Him, my King, and my Saviour?" When the proconsul continued to press him, Polycarp said—"Well, then, if you desire to know who I am, I tell thee freely, *I am a Christian!* If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man, if he could silence the people, said to Polycarp—"Only persuade the people." He replied: "To you I feel myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as is consistent with our salvation. But as for those without, I consider them as undeserving of any defence from me. And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the Gospel to a wild, tumultuous, and fanatical mob?" After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in their circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out, "This is the teacher of Atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost eagerness to collect wood from the market places and the baths. When they wished to fasten him with nails to the pile, the old man said, "Leave me thus I pray, unfastened. He who has enabled me to abide the fire, will give me strength also to remain firm on the stake." Before the fire was lighted he prayed thus: "O Lord! Almighty God! the Father of thy beloved Son, Jesus Christ; through whom we have received a knowledge of Thee! God of the angels and of the whole creation; of the whole human race, and of the saints who live before thy presence! I thank Thee that Thou hast thought me worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses."—*Neander*.

The Commentary.

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

A Paraphrase

Of Paul's Earthly and Heavenly House, as a plain and beautiful figure, representing mortal and immortal life.
2 Cor. v, 1-10.

"For we know that if our earthly house [mortal life] of this tabernacle were dissolved, we have a building of God, an house [immortal life] not made with hands, eternal in the Heavens.

"For in this [mortal life] we groan, earnestly desiring to be clothed upon with our house [immortal life] which is from Heaven.

"If so be that being clothed we shall not be found naked [dead, divested of mortal or immortal life.]

"For we that are in this tabernacle [mortal life] do groan, being burdened; not for that we should be unclothed, [dead] but clothed upon, [mark] that mortality might be swallowed up of life.

"Now He that hath wrought us for the self-same thing [immortal life] is God, how also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, while we are at home in the body [clothed with mortal life] we are absent [personally] from the Lord: [here let Paul himself explain.]

(“For we walk by faith, not by sight.)

"We are confident, I say, and willing rather to be absent from the body [this mortal life] and to be present [personally] with the Lord.

"Wherefore we labor, that, whether present or absent, [laboring here, or being at the judgment seat, which he refers to in the next verse] we may be accepted of him.

It is plain that while Paul was sighing for the immortal state, being burthened with the mortal, the unclothed state, or death, had no charms for him.

VESTA N. CUDWORTH.

The Palm Tree.

This tree is called in Hebrew *tamar*, from its straight, upright, branchless growth, for which it seems more remarkable than any other tree; it sometimes rises to the height of a hundred feet.

The palm is one of the most beautiful trees of the vegetable kingdom. The stalks are generally full of rugged knots, which render it comparatively easy to climb to the top for the fruit, Song vii, 7, 8. These projections are the vestiges of the decayed leaves; for the trunk is not solid like other trees, but its center is filled with pith, round which is a tough bark, full of strong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are closely joined, which in the center rise erect, but after they are advanced above the sheath that surrounds them, they expand very wide on every side the stem, and as the older leaves decay, the stalk advances in height. With its ever verdant and graceful crown, continually aspiring towards heaven, it is an apt image of the soul's growing in grace, Ps. xcii, 12. The leaves, when the tree has grown to a size for bearing fruit, are six to eight feet long, are very broad when spread out, and are used for covering the tops of houses, and similar purposes.

The fruit, from which the palm is often called the date-tree, grows below the leaves in clusters sometimes weighing over fifteen pounds, and is of a sweet and agreeable taste. The diligent natives, says Mr. Gibbon, celebrate, either in verse or prose, the three hundred and sixty uses to which the trunk, the branches or long leaf-stalks, the leaves, fibers, and fruit, of the palm, are skillfully applied. A considerable part of the inhabitants of Egypt, of Arabia, and Persia, subsist almost entirely on its fruit. They boast also of its medicinal virtues. Their camels feed upon the date stone. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches or stalks, cages for their poultry, and fences for their gardens; from the fibers of the trunk, thread, ropes, and rigging; from the sap

is prepared a spirituous liquor; and the body of the tree furnishes fuel: it is even said that from one variety of the palm tree, the *phoenix farinifera*, meal has been extracted, which is found among the fibers of the trunk, and has been used for food.

Several parts of the Holy Land, no less than of Idumea, that lay contiguous to it, are described by the ancients to have abounded with date-trees. Judea, particularly, is typified in several coins of Vespasian by a disconsolate woman sitting under a palm-tree, with the inscription, *JUDÆA CAPTA*. In Deut. xxxiv, 3, Jericho is called the "city of palm-trees;" and several of these trees are still found in that vicinity; but, in general, they are now rare in Palestine. Palm wreaths, and branches waved in the air or strown on the road, are associated, not only with the honors paid to ancient conquerors in the Grecian games and in war, but with the triumphant entry of the King of Zion into Jerusalem, John xii, 12, 13, and with his more glorious triumph with his people in Heaven, Rev. vii, 9.

Spikenard.

A highly perfumed ointment prepared from a plant in India growing in short spikes. It was highly prized by the ancients, and was a favorite perfume at their baths and banquets. Horace represents a small box of it as equivalent to a large vessel of wine, and as a handsome quota for a guest to contribute to an entertainment. It was kept closely sealed, sometimes in alabaster boxes; and to unseal and open it was called breaking the box, Mark xiv, 3. The evangelists speak of it as diffusing a rich perfume; and as "precious," and "very costly," a pound of it being worth more than three hundred denarii, or over forty dollars, John xii, 3-5.

Scripture Notes.

COPPER LIKE GOLD.

EZRA viii, 27. Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

Fine copper, precious as gold. Syr. *nechosho Corinthio toba, best Corinthian brass*; so called from the brass found after the burning of Corinth, which was brass, copper, gold, and silver, all melted together, as is generally supposed. But it was probably some factitious metal, made there, that took the polish, and assumed the brightness of gold, and because of its hardness was more durable. The Asiatics have still a factitious metal of this kind, perhaps a very early triumph in the arts. I have often seen it made; it is as bright and fine as gold, takes a most exquisite polish, and will scarcely tarnish. I have kept this exposed to every variation of the air, even among old iron, brass, copper, &c., for 20 years together, without its being scarcely at all oxidized. It requires much art in the making, but the ingredients are of small value. Vessels of it, because of their luster and durability, for domestic and ornamental uses, are in many respects more valuable than gold itself. The only difficulty is to get at first the true color, which depends on the degree of heat, and the time employed in fusion; but there are proper rules to ascertain these. It widely differs from *or moulu*, is less expensive, and much more valuable.—*Dr. A. Clarke.*

EZRA.

Ezra is said to have lived to the age of 120 years, the precise age of Moses (Deut. xxxiv, 7); and his memory is held in almost equal reverence, by his grateful countrymen. [Indeed, they call this great patriot, "the second Moses."] He, in fact, rendered them the most lasting services; for, besides conducting them back to their beloved country, and superintending the building of the temple, 1. He corrected, says Calmet, the errors which had crept into the sacred writings, from the negligence, or misapprehension, of transcribers. 2. He carefully collected all the books of which the Holy Scripture then consisted. 3. He occasionally added what appeared to him necessary to illustrate, connect, or complete, them. 4. He changed the former names of some places, which were in his time become obsolete, and substituted the modern; and 5. He is said to have transcribed the whole of the Hebrew Scriptures in the Chaldee character, to render

them more intelligible to the people at large. See also Prideaux, Part 1, Book 5.—*Hewlett.*

ORIGIN OF TEXT PREACHING.

Neh. viii, 8. So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Dr. A. Clarke thinks the people had lost their Hebrew (and so Poole, &c.), so the Levites gave the sense in the Chaldee; also, that "this was not only the origin of the Chaldee Targums, or translations of the law and prophets into that tongue; but likewise, probably, the origin of preaching from a text; a custom the most excellent and beneficial ever introduced among men."—*Jenks.*

SUPPORTING THE MINISTERS.

Neh. xiii, 10. And I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to his field.

It is a great artifice of the Devil, by his instruments, to defraud the ministers of religion of their necessary maintenance, that he may thereby abolish religion itself.—*Wolphius, in Patrick.*

NEHEMIAH.

For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation; and an exemplar worthy to be copied by the first patriots in every nation under heaven.—*Dr. A. Clarke.* Many highly distinguished men were cotemporary with Nehemiah; as, Æschylus, Aristophanes, Cincinnatus, Democritus, Euripides, Herodotus, Hippocrates, Phidias, Pindar, Plato, Socrates, Sophocles, Thucydides, Xenophon, Zeuxis.—*Cond. Com.*

SANCTIFIED LITERATURE.

"GIVE attendance to reading," was the counsel of a great apostle to his son in the Gospel; (see 1 Tim. iv, 13,) and this valuable counsel is applicable to every intelligent human being. It is by reading that we shall hold converse with the good and the great of present and past ages. To read as extensively and carefully as we can without encroaching on any of the other imperative obligations of life, is evidently a Christian duty. Every person should seek wisdom in every lawful way, and with all commendable zeal and earnestness. With a correct moral state of the heart for a proper basis, mental pleasures will ever keep pace with mental culture. We say, with a correct moral state of the heart for a basis, and we cannot lay too great stress on this, for experience and observation show that mental cultivation coupled with moral corruption, only enhances man's guilt, and increases his misery.

To store the human mind with much knowledge of the sciences and arts, law, medicine, history, etc., while the heart remains corrupt, "sold under sin," is to place many sharp, pointed, and polished instruments in very unsafe hands, where they may be used in the perpetration of a vast amount of evil. "He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief;" and "a wicked man taketh a gift out of the bosom to pervert the ways of judgment." (See Prov. xvii, 20 and 23.) Again it is said that the carnal mind is enmity to God, that it is not subject to his law, and cannot be. (Rom. viii, 7.) Hence we discover the very great importance of diffusing among the masses everywhere a sanctified literature—a literature that shall aim at the correction of the evils of the heart as well as the information and development of the mind. Abstract mental development produces a polished worker of iniquity. Abstract culture of the heart can eventuate at best in only an ignorant Christian, and one who is therefore very liable to be imposed upon by the crafty sons of Belial, to drink in error, and run into fanaticism. How important therefore is it to aim to secure the just sympathy of all the component parts of man's compound being! The Bible proposes this. The Christian scheme seeks the trifold culture of man—the proper development of his whole being, moral, mental and physical. It is therefore as verily a man's duty

to study, read, cultivate his memory, and strive to improve his mind, as it is his duty to pray and lead a Christian life—indeed, these things constitute an important part of the Christian life, and he is not a Christian who purposely ignores or carelessly neglects them.

The diffusion of scientific literature among the masses prepares the way for righteous civil government, and for the greatest prosperity of the church of God. "Wisdom and knowledge shall be the stability of thy times and strength of salvation." (Isa. xxxiii, 6.) Ignorance is a great enemy of righteousness and of peace, and is a most prolific cause of confusion and misery. God complained of backslidden and wretched Israel, saying, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." (Hosea iv, 6.)

Man must, necessarily, spend his energies in gathering unto himself true wisdom, or he will inevitably perish in his own ignorance and folly. He cannot escape. He will be "destroyed for lack of knowledge;" or, as Job expresses it, "In the greatness of his folly shall he go astray."

In the light of these great, general, and fundamental truths, the solemn obligation, the imperative duty of the church of God is truly apparent. It is her duty to scatter broadcast through the land, o'er the earth, a sanctified literature—a literature that shall not only be free from error and from sin, but shall be all ablaze with the sublime truths of Divine revelation. This duty is on her, and she cannot shake it off. God will hold her responsible to himself for the full and faithful discharge thereof. A church in these days that does not spend its energies to enlighten mankind by means of the printing press, as well as orally by pulpit instruction, does not deserve to be called a church of Christ, and if it has any light within its pale, it will soon go out, and dense darkness will take its place.

The emissaries of Satan are doing all they possibly can, by means of the thousand-tongued printing press, to scatter the seeds of moral desolation and death everywhere throughout the breadth and length of the land. They appear in the form of novels, licentious tales, obscene books, pamphlets, and papers; also in periodicals professedly devoted to the promulgation of Bible truth, but which are thoroughly impregnated with deadly theological errors—errors that will insure the damnation of all those who embrace them. This pernicious literature is thrust upon the people—in all possible ways, and in all possible places. And the very worst feature in this case is, that many prominent (and many who are not so prominent) ministers and members of the larger Protestant denominations, as well as Catholics, are actually engaged in the spread of the soul-damning publications. Henry Ward Beecher, the most popular of Protestant preachers in America, writes a popular novel, and for a large sum of money allows it to be published in a paper devoted to the pampering of the corrupted tastes of lost sinners; and then with his clerical robes still wrapped around him, allows it to be dramatized and acted in the principal theaters of the country, thus lending his great influence to aid on the work of soul destruction, while he still claims to be minister of the Lord Jesus Christ. And then to cap the climax of this absurdity and wickedness the book is advertised for pay, and offered as a premium for subscribers, by some of the principal religious papers of the country! Various other novels much more vicious in their nature and tendency, are unblushingly advertised in these same papers,—religious papers (?), as if there was no sin in such advertisements.

Again, how few and feeble are the utterances of most of the religious periodicals of our time against some of the most crying evils of the land! What shall we think of those periodicals devoted to the spread of holiness, professedly so devoted, that never in the days of slavery, uttered one rebuke to the cruel slaveholder, or one pleading word for the poor slave? for it was not a proper place to introduce such topics! We venture to suggest that an effeminate, sentimental holiness that does not reprove sin, is not the holiness of Jesus, for he testified against the world that the

works thereof were evil, and he was hated of the world for his testimony.

We believe that the abominable liquor traffic could be put down, and a stringent prohibitory liquor law be enacted, if the religious periodical press would speak out constantly, fearlessly, and faithfully, as the vast importance of the subject demands. In that case a correct public sentiment would be created that would brand the nefarious traffic with that infamy which it so richly deserves, and send every drunkard-maker immediately to prison as among the worst of criminals, or into some better employment than breaking the hearts of devoted wives, and robbing innocent children of a father's care and protection.

The various secret orders of the day are wholly incompatible with the plainest principles and precepts of the religion of Jesus, and with those free and open institutions which must of necessity characterize a Christian Republic, and are fraught (especially the larger and more darkly-mystic orders) with danger to our free institutions; yet how few and tame are the utterances against them! A few papers published by some of the minor sects are beginning to see the growing evil, and to lift up their warning voice against it. All honor to whom honor is due. But the organs of the great leading denominations of this country, are almost all of them, entirely silent on this subject. Why is this? The reason is plain and painful;—painful to the enlightened tender heart of the true Christian—too many ministers and members are beguiled into these dark institutions by their mystic witchery. As though a man could take a most horrid oath to keep the secrets of a dark and mystic brotherhood before he knows what these secrets are, and yet be guiltless before God. Said Jesus, "Ye love darkness rather than light, because your deeds are evil. For every one that doeth evil hateth the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—(John iii, 19-21.)

Again, the very common practice of selling or renting the seats in temples erected for the worship of God, and the costly and extravagant manner in which such temples are too often built and ornamented; the pompous and formal worship which is carried on within them; hiring, perhaps at a great price, a few giddy and thoughtless sinners to be the sole conductors of a very important part of religious worship, thus striving to worship God by proxy. Readings from Sabbath to Sabbath in a dry and artistic manner, instead of preaching with a heart yearning with love for souls; administering the solemn ordinances of the Christian religion to those who dress as gay and fashionably as the proud worldling, with ornaments hanging from their ears, placed there at the price of self-torture, to say nothing of the sacrifice of moral principle, the costume of communicants on holy communion days, as well as at all other times, showing no difference between them and the gay votaries of fashion. The very common use by professors of religion—aye, and ministers too, of that poisonous and filthy weed, tobacco, in the various forms of cigar, pipe, quid, and snuff-box, as though this costly and filthy practice was consonant with the pure and self-denying principles of Christianity. The growing of hops, corn, rye, barley, etc., on purpose to feed the distillery; and various other evil things, too numerous to be mentioned in detail, that are either winked at or openly encouraged by most of the religious bodies of the land—especially the larger and more popular ones. "Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?" Jer. v, 9.

It is the legitimate province of a sanctified literature—a literature set apart exclusively for the promotion of truth and righteousness—to earnestly oppose all of these evils by name, to warn the people most faithfully against them, and to inculcate, by irrefragible argument and most earnest persuasion, the opposite principles of immutable, eternal righteousness. And it is manifestly the solemn duty of all God's people to sustain those publications that do this, in preference to all others, and to do all they are able to give them a rapid and wide circulation. *earnest Christian.*

FEAR NOT.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

How often when trials arise in various ways, my heart is cheered with this text. Our Saviour saw when he gave us this admonition to "fear not," that many things would arise, which would have a tendency to make us fearful; therefore he adds the precious promise, "It is your Father's good pleasure to give you the kingdom."

The masses are in the broad road that leads to destruction, and but few in the narrow path that leads to life, and it is the little flock that is to inherit the kingdom.

During a protracted effort in this place, the inducements which the minister said he should hold out, to call people over on the Lord's side were these: It was the side on which the majority was found. One expression was, that the wicked, compared with the righteous, were but as a drop to the bucketful. And again he said that it was on the side of popularity, honor, and riches. I have wondered whether the few converts he gained, were converted to God, or to the idea of majority, popularity, and honor.

How different these teachings from our Saviour's! He says many are called, but few are chosen; many follow the road to destruction, and few the narrow path of life; and to the little flock are his promises. And as regards popularity, he has said, Ye shall be hated of all men for my name's sake. And the world will love his own; but because ye are not of the world, it hateth you.

The promises made to the little flock are precious to us here because we are but a very small company. But we want to do our duty, and live so as not to bring a reproach on the cause.

A friend one day in speaking in favor of our views to a minister in this place, was answered in a tone of derision, "Oh! let them go on, and perhaps they will convert Stanton." This we do not expect; for we feel as nothing when we remember that Noah preached one hundred and twenty years, and only eight souls were saved; and with Abraham pleading for Sodom and Gomorrah, not five just persons could be found; and sudden destruction came. Yet our prayer is that the Lord will send laborers here, that a few from this place, who are honest in heart, may be added to that little flock which shall inherit the kingdom.

Often as we come together in our little prayer meetings (although our numbers are double what they were) we feel sad that so few are willing to bear the cross. Yet we find the promise verified, Where two or three are gathered together in my name, there I am in the midst; and what more can we ask than to have our Saviour meet with us by the outpourings of his Spirit?

Mrs. R. M. PHILLO.

EXHORT ONE ANOTHER.

In trying to encourage others to take part in meetings for social worship, I have often presented the argument that we receive strength while exhorting others, since we should of course be expected live out the truth which we tried to induce others to embrace, and feeling sensible of this, we would strive harder to overcome than we otherwise would. I recently experienced the truthfulness of this saying on taking up a copy of the REVIEW containing an article that I had written a short time before, in which was an exhortation to my brethren and sisters to live out the truth which they preached to others. Now, since writing that article, I had allowed myself to be overcome in things from which I had professed to have reformed. As I read my own exhortation, a consciousness of guilt flashed over my mind. Am I a hypocrite, or am I a slave? thought I. I would not admit the first, so the second must be true. While I had thought myself free, I had only partially loosened the shackles. Then came the glorious promise, "He that overcometh shall inherit all things." Again, would I throw myself upon the mercy of God, and in the strength of his Spirit strive to overcome. Brethren and sisters, exhort one another daily, that ye be not hardened through the deceitfulness of sin.

J. S. MILLER.

REPORT FROM BRN. LOUGHBOROUGH AND BOURDEAU.

Crossing the Isthmus—Passage from the Isthmus to California—The whole Company Landing at San Francisco in Safety and Good Spirits.

ACCORDING to our expectations we reached Aspinwall, a small, but growing village, situated on the eastern coast of the Isthmus, Friday, July 3, at about 10, A. M. Before leaving the "Rising Star," (for this was the name of our steamer,) we all joined in singing appropriate pieces for the occasion, among which were our "Missionary Hymn," contained in our report from New York, the "Burial of Mrs. Judson," on the island of St. Helena, "Calvary," &c. This was the first time we had felt strong enough to indulge in singing since leaving New York City; and this exercise was truly reviving and inspiring to us all, and gathered several of the passengers around us, who seemed to be much interested in the singing. This privilege was made doubly precious to us by the fact that we had been deprived of it for some time. Every sentence seemed precious, forcible, and suggestive. We all sang with the spirit, and with the understanding, and were sensible of the presence of the Holy Spirit.

As we sung,

"Let me speak of muttering thunders,
Heard from Sinai's cloud-capped brow,"

from our Missionary Hymn, we saw more significance in the thunders of Sinai than ever before. How authoritative! How enforcing! How expressive of the sacredness and importance of God's holy and just law! And how suggestive to all of the necessity of obeying it, and of the fearful punishment that awaits the disobedient! As we sung the words on the burial of Mrs. Judson, we felt to thank our Heavenly Father that we had all been preserved on our journey thus far, that our kind companions had been spared to still cheer us, and stay up our hands, and that we were all improving rapidly in health and strength.

It seemed good to us to place our feet on land again, although it was rainy. The monotony of the scenery at sea was broken by new and interesting scenery that now opened before us. Our attention was first arrested by cocoanut trees, which were different from any trees we see in the North. Next came the natives, or Indians, some of whom offered their assistance in carrying our heavy satchels to the hotel, which we, in our weak condition, accepted, rewarding them for their help. Others were busily engaged in selling a great variety of fruit, that grew on the Isthmus, to the passengers, and in doing other business. Many bought fruit, but we preferred to deny ourselves, and favor our stomachs, reserving the privilege of eating tropical fruits when we should be in a better condition to adapt ourselves to a change in our diet. Every time a ship lands in Aspinwall, it is, as it were, a harvest season to the natives, who are not backward in improving upon it, and who are not behind the whites in being greedy of filthy lucre. Some of them manifest a good degree of intelligence, while in all the animal propensities predominate, and the sad results of being deprived of the light of revelation are strongly marked.

We remained about one hour in Aspinwall, and then got aboard the cars, and were four hours in crossing the Isthmus—a distance of 47 miles. The change in our mode of traveling, together with the change in the scenery, was recreating to us, both in our mental and physical natures. Owing to the rainy season, and the kind providence of the Lord, the weather was unusually cool for the Isthmus, as several remarked who had often crossed it, which was very much in our favor. Some remarked that they had never known it to be so cool and comfortable on this part of the route.

We passed some twelve Indian villages, at some of which we stopped, and had a better opportunity of learning more of the customs of the natives. The children went naked, and some of the men and women wore but little on their persons, yet they manifested neatness in their dress, and about their dwellings, which were in regular Indian style, consisting generally of poles stuck in the ground, and covered with grass, &c. Some, however, were built with logs, but the covering was the same.

We found trees and vegetation at the Isthmus differing so much from what we see North, that the contrast was wonderful. We could see no similarity except in one kind of wild grass, and even that was not exactly like ours. The forests were not as heavy as those at the North. The largest tree that we saw was the mahogany tree, which corresponded, in size, to our maple tree. There were seen leaves from four to six feet long, oranges, lemons, pineapples, bananas, mangoes, cocoanuts, and various other kinds of fruit. There vegetation never loses its verdure by cold, long winters; for all the winter they have is the wet season, which is as warm as our warmest summer season. This feature reminded us of how seasons used to be in the beginning, and how they will be in the new earth. There could not have been those extremes in the climate in Eden that we now have. The atmosphere was not then surcharged with an unnecessary amount of dampness, and with an extra amount of carbon, resulting from decay in the vegetable and animal kingdoms, all of which now serve as fuel for the rays of the sun, greatly increasing the heat at times; for there was no rain, neither had God's fair creation been marred by decay and death.

The earth, clothed in verdure and beauty, was not broken up and barren as it now is, in different places. It had not lost its beautiful shape, comeliness, and balance, by the awful ravages of a flood, but presented a more uniform surface and color to the sun, and was, by virtue of its uniform shape, better related in its attraction to other planets. It must then have been free from those extremes of heat and cold that characterizes it in its present fallen and sin-cursed state.

But to return to our description. We would not leave a false impression with our readers. True there are advantages in this climate; but there are also great disadvantages. The soil here is not as good as that in the North, neither is the air as pure; nor can we here raise such grains and fruits as we consider indispensably necessary for subsistence in the North; so that the North has the preference after all. And although in every clime we have some advantages and blessings accruing to us from God's goodness and tender mercies, yet we also see and experience in every place the sad effects of sin and the curse, which make us long for a better state of things in Eden restored. This is not our home. We find no place on this earth where we can desire a permanent abode. We are pilgrims and strangers, and can be satisfied with nothing short of a resting place above.

While crossing the Isthmus we enjoyed a good dinner, composed of graham crackers and canned peaches, which our friends at Battle Creek, and in New York, kindly provided us with for the journey. We arrived at Panama, a city on the western shore of the Isthmus, at about 3, P. M., and, for the first time, the noble Pacific Ocean opened to our view. We were here told that a number of years since a portion of the city of Panama, situated where we stood, was destroyed by an earthquake, and we thought of the earthquakes and convulsions that awaited this earth, even before the coming of the Just One.

Owing to the shallowness of the harbor, and the size and heavy draft of the steamer, "Golden City," on which we were to embark, the latter was anchored about three miles from shore. In order to get to our steamer we went on a smaller ship, passing over some of the ruins of the city occasioned by the earthquake, but now covered by the ocean. We got aboard of the Golden City, were introduced to our rooms, and settled our minds for the commencement of the Sabbath, during which we were disturbed by the loading of the baggage and freight. But for this we were not responsible. And Sunday morning, at 3 o'clock, we were awakened by the firing of a cannon, indicating that in thirty minutes we would set sail for San Francisco.

The next and only port at which we stopped on our route was Acapulco, which is a small village situated on the Mexican coast, about 1300 miles from the Isthmus. We were nearly six days in making this distance, reaching Acapulco Friday, the 10th. On our way to this place we were in sight of land every day but one, and passed by the coasts of the following countries: United States of Columbia, Costa Rica, Nicaragua, San Salvador, Guatemala, and Mexico; all of

which, to our disappointment, presented a broken, uncultivated, and uninhabited surface, covered with vegetation resembling very much that at the Isthmus. Of course the interior furnishes a better soil and is more inhabited; yet neither of these countries presented attractions to us as places of residence. Howbeit they diverted our minds, making our voyage more pleasant and interesting.

Our minds were also diverted by the scenery at sea. And first we found that thus far the term "pacific" was properly applied to the ocean on which we were sailing, for it was more placid and calm than the Atlantic, making our passage more agreeable. Our ship was also larger, and furnished better accommodations, better ventilated rooms, a better assortment in our diet, and more accommodating waiters.

The Golden City is the largest steamship we ever saw, and is a wonder to behold in all of its parts, reminding us of the fact that we are indeed living in the day of God's preparation. It is of nearly 4000 tons burthen, and is permitted, by law, to carry 1174 passengers. It takes one hundred hands to man and run it, besides the hundreds of persons that it employs at different points in doing business, and in loading and unloading baggage and freight.

Our rooms and situation were as good as any on the ship, and afforded us a commanding view of the vast ocean, with its flying fishes, whales, sea turtles, sea lions, sharks, sea plants, and large schools of porpoises,—fishes from three to six feet long, which we would meet at different points, shooting several feet out of the water at times, and apparently trying to keep up with the ship, until seemingly weary of the effort, they would scatter and disappear in the mighty deep.

If we desired a more extensive view we could go on the hurricane deck, where we could exercise, and see the land, and the various kinds of sea birds flying in every direction, and seeking for sustenance in trying to catch fishes, or in gathering the fragments which were thrown overboard.

We were disappointed in Acapulco. From the prominence given to it in the regulations on the boat we thought it was a large port; but we saw no large vessels, but simply a few very small steamers, prepared to accommodate us in supplying us with fresh water, &c.; a large number of canoes coming from different directions, some occupied by the natives, and some by Mexicans, and all laden with various kinds of fruit, fowls, and sea turtles for food, shells, &c., to sell to the officers of the boat, and the passengers. And all we could see of Acapulco was about half a dozen of small houses, the union of which would not be thought sufficient to be entitled to the name of village East. Acapulco is noted for one thing, however, and that is, being shut up, as it were, in a basin, and surrounded by hills on three sides; it is the warmest point on the route on the Pacific side. Yet here, also, we were favored with a cool breeze soon after reaching the place, which lasted till we left; and the fresh, though not the best, water with which we were supplied, made this place a very important point on the route.

So we see that this life is a checkered scene, made up of blessings as well as curses, and under all circumstances we have tokens of the kind care of our Heavenly Father. The water we received here was the more appreciated from the fact that the water we had on the boat was becoming very bad, and that we had been under the necessity of using condensed steam, which, of itself, was enough to make us sick. And here, also, we could learn a precious lesson, viz., that we shall appreciate and enjoy our future reward the more for having been deprived of it, and having experienced in a measure the opposite. Our trials and sufferings here will make our Heaven the sweeter in the end.

We here bought a few oranges, limes, and pineapples, to eat in connection with our meals, to obviate the necessity of our drinking much water. Oh! what would we not have given at times for a cup of soft water, which so many of our kind friends would have gladly given us, if it had been possible. But again we could not murmur, as we were not suffering any more in this respect, while seeking for the kingdom by well-doing, and self-denial, than others were in merely seeking af-

ter worldly gain, and a treasure on earth. On the contrary we could rejoice so much the more as the object of our pursuit was more valuable than theirs.

We found the Mexicans to be rather an inferior race, which could not be owing to their climate, as that is said to be one of the most salubrious on this continent. We attributed this inferiority mainly to their religion, which is the Roman Catholic. Wherever this religion prevails, true civilization and improvement are retarded. And who knows but that one cause of the inferiority and backwardness of this nation is their cruelties to the natives of this country when they first settled it? Such cruelties must meet their awful, but just, retribution sooner or later.

As we were passing by the Mexican coast, we thought of Maximilian, who here recently lost his life in trying to establish a monarchy. Without endeavoring to settle the question as to whether his success would have improved the condition of this nation—which we very much doubt—we thought of his zeal, connected with the uncertainty of the future before him, and of the reason we have to be in earnest, in view of the certainty of our final triumph, with our just cause and Jesus at our head. We also thought that Maximilian was fulfilling prophecy respecting the anger of the nations, though he was not aware of it at the time. But he was not thereby justified, as much depends on what part we act in the fulfillment of prophecy. We cannot be neutral here. We must all act a part. Oh! that it may be on the right side! that we may act the part of obedience, by keeping the commandments of God and the faith of Jesus Christ! that we may prepare for the time of trouble, and be saved at Christ's coming!

Sabbath, the 11th inst., was a good day to us all, from its commencement to its close. We think we realized from experience what it is to be "in the Spirit on the Lord's day;"—if not to the point of having revelations from the Lord, as the beloved apostle had, yet to that degree which is requisite, to be comforted by, and guided in, the word of the Lord, and to appreciate the blessedness of a strong union with God, with our brethren—though separated from them—and with each other. Thank the Lord, our distance from those whom we love, does not separate us from them in spirit and brotherly love, nor hinder the Spirit of God from dwelling with us in answer to our prayers.

Among the unpleasant features of our journey were the following, from which we might justly infer that Satan was on board the ship, as well as the Spirit of the Lord and good angels: Spirituous liquors were sold, and men and women would drink, and even get intoxicated, at nearly all hours of the day, and even in the night. A person who engaged in reading the service and singing on Sunday, according to the Episcopal service, one hour after this, we saw drinking to the health of one of his friends, and many of these would dance and carouse until quite late in the night; and what is worst of all, and sufficient to sink the ship if all were guilty and responsible, some of these very persons proved to be individuals of the baser sort—some of them, husbands who had been away, and were now returning to their wives and children, and some, wives who were going to meet their husbands, some of them, young men and women—practicing lewdness and licentiousness; and several being located near us, and keeping us awake night after night, by their debauchery, until the midnight hour. O my soul! where is the world drifting? Is this a sample of the world's conversion in this land of light? If so, God deliver us from it, and keep the young who have not been led astray by the sin of Sodom, from the corrupting influences of this wicked age, and open the eyes of those for whom there is hope, that they may repent of their great wickedness. If ever we realized in our inmost souls how righteous Lot felt, when his soul was vexed from day to day by the unlawful deeds of those around him, it was when surrounded by these influences. There were some on the boat from nearly every State, and from many nations.

After we recovered from our sea-sickness, our leisure hours were employed in writing reports, letters, and sermons, and in studying the Scriptures, singing, reading Elder Bates' life, and the interesting book entitled, "The Old Red House," and in reviewing

French. In all this we tried to be systematic and temperate, and enjoyed much pleasure.

We found but a small number on the boat who had an interest in religion, therefore spoke to but few on the truth, and disposed of but few of our works. Yet we hope that our efforts in this direction, though limited, will not prove to have been in vain in the day of the Lord Jesus.

With our two-meal-a-day system, and our comparatively simple diet, we got along better than many stronger than ourselves, with their three meals and an almost endless assortment. They often lost a meal, and complained, but we did not lose a single meal, after recovering from our sea sickness, and, for aught we know, we endured a seafaring life as well as any of the passengers, and better than many of them, and enjoyed clearness of mind.

Nothing very special occurred during our passage from Acapulco to San Francisco, a distance of nearly 2000 miles. Owing to the high winds, which would make it more dangerous for us to keep near the shore, and to our crossing the gulf of California, we kept away from the coast a few days, and did not see as much land as before, and a little after, reaching Acapulco. As we sailed northward, we were very sensible of a rapid change in the temperature from warm to cool; and although we took some pains in adapting our clothing to the change, yet we did not escape without a slight cold.

We arrived at San Francisco yesterday (Sabbath) in safety, and in good spirits, yet feeling the wear of the journey. We were thankful to God for his tender and preserving care over us during our long journey. On account of our being delayed in coming to the Isthmus, we were twenty-four instead of twenty-one days in making our passage from New York to this place.

One reason why we have written thus minutely, is to benefit those families whose duty it may be to join and aid us in our labors. We are satisfied that with a few families who are consecrated to the work, and are ready to bear burdens, not expecting to receive their full reward in this life, and who will represent the cause in all of its branches, we can accomplish, at least, twice as much as we could if left to do the work alone. But we want those of the right stamp. Better be left alone than to have the work retarded by those whose organizations and standing would make it a curse instead of a blessing to the mission. This is not the place for the weak and those in trial to run to. Those in trial had better stay where they are till they can learn to bear their own burdens, and help others. We don't want them here. We reserve no energies to spend upon such. If they come, we shall labor independently of them, and peradventure the sword of truth that we shall wield, may be found to treat them as enemies of the truth. To avoid confusion, let those who think it their duty to come, consult with their elders, and with those in whom we all have confidence. More soon.

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

San Francisco, Cal., July 19, 1868.

LET US PREPARE.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28.

It is only to those who look for him, and try to prepare themselves for his coming, that he will appear the second time without sin unto salvation. Are we making all preparation that lies in our power to meet our coming Saviour? If not, let us be more zealous in the work. Our stay is short here; but if we put forth all our energies, we can yet make our election sure. If we only try to help ourselves, God will not pass us by. It is his pleasure to help us when we call on him for help. Shall we deny the truth and be left in utter darkness, when Christ has done so much for us?

"So Christ was once offered to bear the sins of many." Cannot we suffer a little when Christ suffered so much for us? He gave his life that we might live. "For Christ also hath suffered for sins, the just for the unjust, that he might bring us unto God, being

put to death in the flesh, but quickened by the Spirit." 1 Pet. iii, 18. When I think of his suffering on the cross, and how backward we are in the cause of truth, I fear that many of us will not be accepted.

But what a glorious reward awaits us if we only prove faithful. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii, 2. What a precious hope! We are looking forward with great anticipation to that glorious time; but there is work for us to do. There is no time to sit and fold our hands idly now, for there are more dear souls who are still out of Christ, that must be brought into the fold. We have others to help besides ourselves. Cannot we speak a kind word to some poor sinner that is wandering far from Christ? We must do all we can to show them the true and only way to eternal life. We must set such an example before the world that they may see and know that we are living for Christ. We are watched by the world. Will it be said of us at the Judgment day, that we did not set a good example before the world, and cannot enter into eternal life? Oh! let our daily walk and conversation be to the honor and glory of God. Let us be more prompt in this work. We all want to become the children of God; but we each have a work to do in order to become such. Others may work for us, but that will not save us without some effort on our part. Will we stand the trials that will be brought upon us, as meekly and calmly as our example, Jesus? What agony must he have suffered when nailed to the cross! yet he murmured not. We are apt to complain at the least trials we have to bear. But Christ did not complain, and all his agony was for us; and now we are so afraid of suffering. He set an example for us to follow. He was our pattern. Do we imitate him? If we do we shall have a right to the tree of life, and be found in the kingdom of God.

But, say some, the path is so narrow we cannot walk in it. We want a little of the enjoyment of this world. But what are the enjoyments or trials of this world compared with the reward that is to come to the overcomer? We shall not have to wait and strive long. The time will soon come when God will take away all cause for tears, and this earth will be restored to its Eden beauty. Shall we be prepared for the crown that fadeth not away? Not unless we put forth all our energies, and do all we can to help the cause along. God will not accept of us unless we are whole-hearted. He does not look at our outward appearance, but into the heart. Let us cleanse our hearts from all sin, that we may meet our Saviour with joy, when he comes to take those who have followed his example, to their eternal home.

CORNELIA HILTON.

Saginaw Co., Mich.

THE GREATEST PLEASURE.

THERE is pleasure in sin, in gratifying one's appetite and passions; but it lasts only a moment. Then it brings shame, repentance, and sorrow, which more than balance the pleasure felt. There is pleasure in seeking riches, in seeking honor, in seeking knowledge; but sadness, fears, and disappointment, go with it. It is the universal testimony of all, that in these is only to be found "vanity and vexation of spirit." Is there, then, no real pleasure in this world? Yes, there is. My own experience, confirmed by thousands of testimonies on record, is, that the greatest pleasure is to be found in doing others good. When I have sacrificed my own ease, or time, or means, to help others who were needy, I have experienced such deep pleasure, such real, lasting satisfaction, as I never found in anything else. Jesus truly said, "It is more blessed to give than to receive."

The heart that is all shut up to self; has never tasted the sweetest cup that man ever drank. Come, my coldhearted, selfish, covetous, complaining, brother or sister, open your heart and let in some of the Spirit of Jesus, "who went about doing good," and go and do likewise, and this will seem like a new world to you. Try it.

D. M. CANRIGHT.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 25, 1868.

URIAH SMITH, EDITOR.

COMING SUDDENLY.

NEW LIGHT.

BRO. and Sr. White spent Sabbath, Aug. 22, with the church in Battle Creek. The burden of their message was the duty of watchfulness. With earnest words they set before the church their danger of being absorbed in the things of this world, setting their affections upon things below, and laying up their treasure here, so that the day of the Lord may come upon them unawares. "Watch ye therefore;" is the injunction of the Master, "for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping."

On this scripture some remarks were made especially by Bro. W., calculated to give this language a new and startling importance for us all.

What is the coming here brought to view which is liable to overtake us suddenly and find us sleeping? It cannot be the personal appearing of Christ in the clouds of heaven; for before he thus appears, events are to transpire which will thoroughly arouse the soundest sleeper. Before that time the terrible fiat is to go forth, "He that is holy, let him be holy still, and he which is filthy, let him be filthy still;" and if we are sleeping when that fearful sentence is pronounced, that certainly will awaken us.

Following this, the plagues fall; and if we are sleeping then, the infliction of these last judgments, will thoroughly dispel from our hearts all spirit of slumber; and before the Lord actually appears, there is to go up to Heaven an agonizing cry from the great, the rich, the mighty, the bond and the free, as they call upon the rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, whose appearance they momentarily expect. No, there will be no sleepers then. The delusive dream of sin, the fatal spell of carnal security has lost its hold upon careless professors and a wicked world before that time. The coming referred to must be a previous event.

The coming, which is to be sudden, and to find many sleeping, is, doubtless, the same as that brought to view in Matt. xxv, 19: "After a long time the lord of those servants cometh and reckoneth with them." This coming is for the purpose of reckoning, looking over accounts, and coming to a settlement. But this is not the object for which Christ appears in the clouds of heaven. The reckoning with the servants is all done, and every case decided before that time. The coming to reckon can illustrate but one thing, and that is, the investigative judgment with which the sanctuary work in Heaven closes.

The foregoing we consider conclusive reasons to show that the sudden coming of the text cannot mean the appearing of Christ in the clouds of heaven; and this view is further sustained by the fact that the expressions, coming of the Son of Man, coming of the Bridegroom, &c., are applied to movements on the part of Christ which take place before his actual appearance to this world. Thus, Dan. vii, 13: "And I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him." Here is a "coming of the Son of Man;" but it is not a coming to earth, constituting his second appearing, but a coming to the Ancient of Days, who is in Heaven. Hence it denotes a movement of Christ in reference to his Father.

In the parable of the ten virgins, Matt. xxv, an event transpires called the coming of the Bridegroom; yet we learn from the events which follow, that that coming is not his appearing to this earth.

Malachi iii, 1, speaks of the Lord's suddenly coming to his temple; but there follows a work of refining

and purifying the people of God, a work which cannot follow his advent to this world; hence this "coming" takes place before his coming to earth.

Again in Matt. xxii, 11, and onward, we read of the king's coming in to see the guests; but this coming is previous to the final decision of character, as a man is there found unprepared, and is cast out; and this forbids our applying this coming to his appearing in the clouds of heaven, all decision of character, as we have already stated, being made previous to that time.

From these illustrations and arguments, it is evident that the coming suddenly, of which our Lord speaks, may be and must be an event which takes place before his visible appearing as he returns to earth. And what is it? We answer his coming to reckon with his servants, the coming in of the king to see the guests, or in other words, the passing of the investigative judgment of the sanctuary upon the living saints.

It is in view of this that we are so strictly and repeatedly enjoined to watch. This may come upon us suddenly. No startling premonitions may herald the approach of this decisive hour. The closing judgment work goes rapidly forward. At what hour our Lord shall reckon with us, we know not. Our names may be called, and we be found asleep. He who, of ancient Israel, did not afflict his soul, and maintain a devout and watching position during the day of atonement, was cut off from among the people. And what will be the fate of him who is now found engrossed in the cares of this life, allied to this world, laying up his treasure here, but asleep to his eternal interests, and the world to come? Here is now the danger of the people of God. The world! the world, with its cares, its riches and its pleasures! Satan means our ruin in these things. The True Witness gives us timely notice that the guests for the marriage feast are soon to be examined, and bids us secure the white raiment, the wedding garment. And the startling admonition is repeatedly given, Watch, watch, watch. The decisive moment is coming suddenly, at what hour you know not. Unannounced it opens upon you; suddenly you are called to meet the issue; and if you are then found off your watch, unprepared, asleep, all is lost.

Shall we be alarmed? Shall we awake? We have each an individual case to look to; and individually we are to watch, lest coming suddenly he find us sleeping.

Bro. and Sr. W. had freedom in their exhortations. He remarked that he felt in his heart some of the original spirit of the first message. The meeting, though of the utmost solemnity, was truly cheering and encouraging. The Lord revive the true Advent faith and the true Advent spirit of separation from the world, waiting and watching, in the hearts of all his people.

DODGING.

THE following is the effort of the *Voice of the West* to dodge a paragraph on definite time which appeared in *Review* No. 7, present volume.

"A correspondent of *The Advent Herald* having asserted that we have ceased to advocate '68 time, as it is called, the editor of *THE ADVENT REVIEW* takes the cue, and declares the same to its readers. Our readers will not need a contradiction of such misrepresentations. But when *THE REVIEW* commences to lecture us about 'acknowledging our error' (which is yet to be proved), we think it decidedly out of character. It would be well to remember a certain adage about 'glass-houses.' Whatever errors the future may prove us to have held, we trust we may never resort to 'suppression,' or worse, but acknowledge them in a noble and Christian manner."

The paragraph alluded to stated that the *Voice*, having once committed itself upon the 1868 time, had now ceased to advocate it. This is passed over with simply a fling about "misrepresentation." Is it a misrepresentation? If the *Voice* is now advocating the '68 time its readers ought certainly to know it. Why, then, are they not now able to discover anything in its columns in defence of this date? It is simply a matter of observation. Then where is the misrepresentation? Or will the *Voice* deny that it has ever advocated the '68 time?

Again it speaks of our "lecturing" it about "acknowledging its errors." Is it a consciousness of er-

ror that leads it to manifest such sensitiveness here? We have given it no lecture on acknowledging its error. We only said, in substance, If the '68 time is correct, and they have confidence in their position, why are they not zealously advocating it, more especially as the year is rapidly drawing to its close? But if they have become convinced that it is not correct, and if this is the reason they have ceased to advocate it (and we can conceive of no other), then why do they not acknowledge it? All our "lecture," therefore, was simply a call upon the *Voice* to make its course appear consistent.

It then endeavors to draw a morsel of comfort from the renegade lie about "suppression." Our opponents are requested to point out a single position we have ever held the evidence of which we have at any time tried to suppress. This matter will be set right in the forthcoming work in answer to objections against the visions.

The *Voice* trusts it may "acknowledge in a noble and Christian manner" "whatever errors the future may prove it to have held." We shall see.

FORGETTING GOD.

THE influence which a remembrance of God and our relation to him has upon the development of character, is greater than is generally supposed. In fact it is the only true basis of moral character which is recognized as such in the word of God.

A person who does right merely because it is policy to do so, or merely because it is for his interest, or because he has been trained to do right, cannot be said to remember God. He performs his daily round of duties because poverty would come of neglect. He restrains his passions because of the disastrous effects of dissipation. He is honorable for the sake of a good name. His outward deportment is fair, and he keeps his heart from the contamination of vice by an industrious and moral habit of thought, and action, and study, upon the calling of his choice, and such subjects as fit him to converse with the refined and intelligent; but he seldom thinks of God. When he does, it is not with the feeling of a son to a father, but rather that of an alien to his rightful Lord; and, perhaps, rather a hatred to the character of God. If not, it may be a feeling of distrust, or a wish that he could, in some way, evade the strict survey of Jehovah, and that he might control his own destiny; or rather, to say the least, free himself from the obligations that the word of God imposes, or enjoins upon all free moral agents. Perhaps he hardly says this, or hardly would dare to think it in clear and well-defined trains of thought. But his opinions and views, deliberately expressed, show the drift of his mind, just as the straws indicate the direction of the wind.

We do not condemn the excellence of this character (and there are many such). No; all admire morality and stability of character, but we would show that true morality must have its basis in an affectionate remembrance of God, and his revealed will. We must be moral because of our relations to God; and, as his loving children, delight to do his will. If this regard to God exists in the heart, then his love is mingled in thoughts, words, and deeds, as the affectionate, obedient child acts and speaks in deference to his parents, while that morality which has not the love of God as its basis, acts, thinks, and speaks, in deference to public opinion, or education, or policy, or interest. Such a morality has its value. It is not to be lightly esteemed; only let its possessor realize that it is unsafe as a dependence in the day which is to try the hearts of men.

Another most important ingredient must be thoroughly inwrought into the character, else he will find it an insufficient support; for, although it may stand well the careless survey of the world, it will prove, in the end, a covering too short and too narrow by far.

Far be it from me to cry down an outward morality, and a correct life, according to the low standard of the world. No, I would say, Elevate the standard, and add the righteousness of faith. Then, when faith has cleared the way, it will be seen that all is vain unless it is brought to the standard of unerring truth. All that is founded in selfishness will fail in the day of trial.

No doubt Pilate was a man of noble principles, and of strict morality, for one of his class. He would have repudiated the thought of condemning an innocent man; but his morality was not based in love to God; and, high-toned as it no doubt was, it failed when a nation clamored for the blood of the Son of God, a man whom he well knew was innocent. The motives of his morality and sense of justice were a little too low; just low enough to fail.

Poor Pilate! we pity thy weakness; but we know thou didst act as most mere moralists would have done, nay, as well as the best of them; and we despair of doing any better, unless we base our morality on an affectionate remembrance of God, and a strict regard for his law.

At first (the mere moralist may be too refined to join with the vulgar crowd in crying, Crucify him, but in the end he will at least sign the death-warrant of virtue, though unwillingly, and with a vain show of washing his hands.

Along with the noble Festus, and the refined Agrippa, are not a few of the highly-educated and polished of our cotemporaries, both of the world and the professing churches; men and women, often possessing high and noble impulses, much beloved, and esteemed in the society in which they move. But, alas! their morality is too often a morality which stands irrespective of God in particular, careless of his law and his word, not cultivating any really sincere regard for him, and having no intimate communion with him, by his Spirit, his Son, or his word; having, perhaps, a form in which there is little, if any, love, or affection, or heartfelt esteem; but, instead of these, cold, icy forms, creeds, opinions, and doctrines, and these often manifestly erroneous. We say there are multitudes of just such moralists as we here describe.

Such moralists as these will, in the end, fail of everlasting life; not because of their morality, but because of their mistaking its nature; and because of its unsafe foundation. It lacks the main ingredients, faith, hope, and love.

How deadly would our atmosphere become if it were despoiled of one of its ingredients. We do not reject the loveliness of the moralist, but we would mingle in the light of the Sun of Righteousness with its healing rays.

How heavy and damp would our atmosphere become if deprived of the light of the sun to disperse the mists and vapors of night! So with moral character without the love of God. It is, in reality, a delusion, if depended upon to save the soul. Such a dependence will deceive to ruin.

If we would have a morality which will stand the test, we must gird to ourselves the whole armor of God, on the right hand and on the left. Nothing short of this will stand the scrutiny of Jehovah in the fearful and trying day. This calls for no laying aside of any virtue, moral principle of action, or honorable course of life. It calls for no diminutions of the amenities of life, but, well understood, it preserves and polishes them all. But it does call for a deep heart-work, a faithful study of self, and a comparing of the same with the word of God, which, in these last, eventful, perilous times, needs to be studied carefully and laboriously. Reader, let us seek for this excellent morality, this passport to Heaven, gained by drawing near to God.

JOSEPH CLARKE.

SLANDER.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts xxiv, 14.

Wherever the apostles went to preach the gospel they were continually opposed, misrepresented, and slandered by the Jews, who professed to be the people of God. Teachings and doctrines were attributed to them which they never held. Says Paul, "We be slanderously reported, and some affirm that we say, Let us do evil that good may come." Rom. iii, 8. David exclaims, "Every day they wrest my words." Ps. lvi, 5. By these means many honest persons were led to believe the Christians to be an exceedingly wicked class of people. Thus they were prevented from hearing and investigating the truth.

This game of Satan was not played out in the apostle's time. It has always succeeded so well that the Devil still employs it to prejudice men against the present truth. Many good persons to-day have an exceedingly bad opinion of Seventh-day Adventists. This they have formed from hearsay, from the misrepresentations and slanderous reports of our enemies. These we invite to hear and read for themselves. We are confident that they would think better of us if they did. We are neither Infidels, Deists, Atheists, Spiritualists, nor Mormons. We are trying to be humble Christians.

D. M. CANRIGHT.

REPORT FROM BRN. STEWARD AND BLANCHARD.

BRO. SMITH: After attending the Quarterly Meeting at Avon, in company with Bro. H. C. Blanchard, I came to Dell Prairie. We found the little church here sadly disappointed to have the Convocation withdrawn, but determined to bear it patiently and still hope on. We spent the Sabbath with them, praying earnestly for the Lord to open the way before us, and give us wisdom to walk in the path of duty. On first-day, however, a team-load came to the Convocation. After learning that it was taken up, they were about to return disappointed. We made some inquiries, learning that there were some in a neighborhood about seven miles from the Prairie who wanted to hear. I sent an appointment. But after they had left we concluded that as the tent was already here, and that was a new field, we would pitch the tent if the way opened. After making it a subject of prayer, we went to see the people. Everything worked favorably. So we pitched the tent in a central place, in a beautiful grove near a fine spring of water. We had but little time to circulate our appointment, and we had but few out on first-day. We have held meetings every evening through the week, with the interest steadily increasing as the notice was extended, until yesterday (first-day), we had about 450 hearers, while we presented to their consideration the subjects of the Sabbath of the Bible, the Worship of the Beast, noticed the Sunday arguments, and then the Seal of God. They gave good attention, and deep solemnity seemed to pervade the entire congregation; and our meeting closed at 9 P. M., with a solemn impression on the minds of the people. Some have already decided to keep the Sabbath, while others are almost persuaded to obey. May the Lord help them.

We would express our gratitude to God for his help thus far, and we humbly beg the continuation of his favor, that our meeting may result in much good. We have faith to believe the Lord sent us here, and that there is something he wants us here for. The people in this vicinity are Christian, Methodists, Freewill Baptists, &c. We continue our meetings as long as the interest may demand. If any of our brethren wish to come and spend Sabbath and first-day with us, they will find us eleven miles from Portage City, and one and a half miles from Briggsville, nine miles from Kilbourn City, and two miles from Big Springs. Pray for us.

H. C. BLANCHARD.

T. M. STEWARD.

MEETINGS IN N. Y.

JULY 4 and 5, I met in Monthly Meeting with the church at Buck's Bridge. This was a large gathering, a goodly number being present from Norfolk and Bangor churches. The brethren had a mind to work; they were prompt in the social meetings, making them interesting and good. They gladly received the word spoken. Two were received into fellowship. Three were baptized. Bro. Hall was set apart as elder. This church is orderly in all its business transactions, seeking also to be sanctified through obeying the truth; yet none should rest easy with their present attainments, but should press to a higher stand, "Nearer my God to thee."

July 11 and 12, I was with the Norfolk church. Their numbers are few. Here are some of the old, tried friends of the Advent cause. They love the past, they hold it in sweet remembrance. They are seeking the Lord still, and are not weary in well-doing, as

some others seem to be, that have not been in the vineyard near as long. The heat was very oppressive during this meeting, crippling the interest some.

July 18 and 19, was with the church in Bangor. The extreme heat, sickness, and death, prevented as large a gathering at this place as we had hoped. This church has suffered much by the enemy since I was last here, in the work of death, sickness, removals, and divisions among its members. As we endeavored to point out the narrow way to the few present, they received the word with joy, and resolved anew to walk therein.

By request, on first-day, at 2 o'clock, P. M., I filled an appointment in the Union meeting-house, speaking of the way of life, *i. e.*, by repentance, faith, and baptism, dwelling mostly on the latter. The congregation was large, for the place, all giving the best of attention. This community are more favorable to our views of truth than they were a year ago. After service three were buried in the likeness of Christ's death, by myself, and one by the Christian minister. Two were received into fellowship.

My appointment at Perry's Mills was broken up on account of removals. I expect this church will lose its indenture. Death and removals have drawn too heavy upon it; with a persevering, devoted leader they might have lived. I am thankful that none have apostatized.

On coming to Rouse's Point I am once more permitted to stand by the sick bed of my aged mother. When I parted with her, eleven months past, I bade her farewell till the Lord should come. She has lingered along, confined to her room, and the most of the time to her bed. She is in her 86th year, and has observed the Bible Sabbath some 12 years, rejoicing in the blessed hope of everlasting life. She is willing to depart this life, and sleep in Jesus till the first resurrection.

C. O. TAYLOR.

Rouse's Point, Aug., 1868.

VISIT TO NEW MILFORD, CONN.

ON Monday morning, Aug. 3, I left West Cornwall a village near Lakeville, where two families of the Lakeville company reside, and came to New Milford, a village of some fifteen hundred inhabitants, on the Housatonic Railroad, some thirty miles south of Lakeville. My visit to New Milford was in response to an invitation from a brother residing there, and with whom I became acquainted recently.

The remainder of the week was spent in attending to business, and in calling on the inhabitants of the village and surrounding country, among whom I distributed a quantity of tracts. I spent the Sabbath, Aug. 8, in Bro. Gauson's sitting room, reading my Bible, and works on present truth. This was the first Sabbath that I have been denied the privilege of social worship in four months, and with the exception of a stormy Sabbath, the only one since I embraced the third message. I have never been prepared to appreciate the trials of the lone Sabbath-keepers. May the Lord help me to be charitable when I feel like censuring what may seem like backwardness in reform on their part.

On first-day I met with the little company of Adventists, the most of whom I found were well informed on most points common to the Advent faith. But the time when they will all come in the unity of the faith is evidently not looked for by them this side of the resurrection, each having a view of his own, regardless of the body.

There are now two Sabbath-keepers at New Milford, both of whom have recently embraced it, chiefly as the result of reading Bro. Andrews' little work on the sanctuary. Oh! that our brethren could realize the advantage of circulating these little, silent preachers. Others are reading with some interest. These two brethren are tried veterans of '43, and their hearts were already in the work, and all that was needed was to have their heads set straight on the 2300 days, and the sanctuary, and they at once became Sabbath-keepers. They now stand alone, a target for scoffers of all classes. May the Lord help them to manifest that love that always characterizes the true child of God, in trying to live out, and teach to others, this new-found truth.

J. S. MILLER.

THE FULLNESS OF JESUS.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load;
I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
'Till not a spot remains.

I lay my wants on Jesus;
All fullness dwells in him;
He healeth my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ my God;
Like fragrance on the breezes,
His name is spread abroad.

I long to be like Jesus—
Meek, loving, lowly, mild;
I long to be like Jesus—
The Father's holy child.
I long to be with Jesus,
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

Pressing Forward.

BRO. SMITH: I love to read the letters in the REVIEW. It cheers my heart while we have no one to meet with. I trust the brethren often think of us, and raise a prayer to the throne that we may be kept from the snare of the enemy. How it rejoiced my heart while reading Bro. Ball's letter of confession. Let us still battle for the right,—our loins girt about, our lamps burning. The Lord help us to take hold of the work, and encourage each other by our short epistles; exhorting one another daily, and so much the more as we see the day approaching.

We are trying to let our light shine. We have a meeting appointed at our house each Sabbath. Some come in. One man, hearing of our peculiar views, came five miles to learn what we believed. I hung up the chart; he looked it over, and said he believed it to be correct. He was educated for the ministry. He saw the light on present truth, and is now walking in the way of the commandments, and rejoicing in the love of God. Others are investigating and inquiring. I am satisfied the Lord has a people in this place that will develop themselves ere long. My prayer is, Lord, raise up laborers, and send them forth into the harvest field. Brethren, come over and help us. May the Lord guide us, and we eventually be gathered into the garner of the Lord.

ROBERT COCHRAN.

South Vineland, N. J.

A Word of Encouragement.

DEAR BRETHREN AND SISTERS: It has long been my desire to bear my testimony with God's people. It has been five years since I commenced keeping all the commandments of God. I thank the Lord that he has ever inclined my heart to obey the truth. My greatest desire is to be an overcomer. I want to see myself as the Lord sees me. I feel to praise his holy name for the blessings he is daily bestowing upon me. I want to live so that I may draw nourishment from the true and the living Vine.

I thank the Lord for what he is doing for his people. When I think of the saved I want to be among those that will be counted worthy.

I fear that we are not half awake. Let us throw off the lethargy that binds us to earth. We must make a mighty effort or we shall lose our crown. The work is great, and how many moments we suffer to run to waste. Oh! that we could realize more the importance of this time!

My determinations are strong to go through with this people to Mount Zion. I thank the Lord for the health reform, and for what it has done for me and my

family. We are trying to live it out, as a part of the truth.

As a church we are striving to overcome, hoping by the help of the Lord, that we shall be able to go up and possess the goodly land.

Your sister in hope of eternal life.

ELNORA SMOUSE.

Washington, Iowa, Aug. 3, 1868.

A Good Word from Ohio.

BRO. SMITH: I would say that the little company here at Bowersville are, I believe, making some progress. Peace, love, and Christian fellowship prevail among us as a church. Our Sabbath meetings are growing in interest. As we reflect that we are nearing the final consummation, we do most earnestly pray that we may see ourselves as God sees, and be sanctified through the truth, and consecrate ourselves, with all that we have, to the Lord. The wrath of the dragon seems to be increasing here in this community. It is manifested through professors of Christianity in circulating slanders and falsehoods of various kinds. A certain minister in our town has been taking some pains to procure and circulate some of the Snook-and-Brinkerhoff documents here, that are written against the visions of Sr. White. It did, for a time, seem to affect the mind of one Sabbath-keeper; but, praise the Lord, this same person has since united with the church.

We have had four additions since our organization, and we believe that others will yet come into the church. There are great efforts being made to draw some of our number away from the truth. The opposition to the visions grew to such an extent that some of the brethren thought it would be well for me to give a discourse on the perpetuity of spiritual gifts, which I accordingly did a few Sundays ago. I had a good hearing and good liberty while bringing the Scripture evidence of the perpetuity of gifts. I believe that the Lord blessed the truth to the good of some of the hearers. One leading Methodist, a class-leader, said in the conclusion of our meeting, that he only took issue with us on one point, and that was the gift of apostles. Eph. iv, 11, 12. He thought the apostolic office ceased with the twelve. Some of our members said they felt stronger than ever before. Praise the Lord for present truth! for outside of it there is no salvation for us.

After Snook and Brinkerhoff had gone off in rebellion, Sr. White had an interview with said Snook in Iowa. He then professed himself satisfied, and wrote his confession for the REVIEW; and it was published. I should feel thankful to you or any one else that would send me that number of the REVIEW containing his confession, as I wish for our brethren to see it; for none of them have ever seen it, and my paper containing it is lost. Send without fail, and after they have seen it, I will re-mail it, if desired, to the owner.

Yours in love,

WM. COTTRELL.

Greene Co., Ohio.

THE CALIFORNIA MISSION.

WHILE reading the notices of the California mission that have appeared in the REVIEW for a few weeks past, my mind has often been directed to Rev. x. 11. "And he said unto me, Thou must prophesy again, before many peoples, and nations, and tongues, and kings."

There is perhaps no other spot on this earth where all people, and nations, and tongues, are so completely represented as in California. As it was at Jerusalem on the day of Pentecost, so it may be said of the State of California. They are there gathered together from every nation under heaven. When God's people shall be ripe for the pouring out of his Spirit, and the sounding of the loud cry, how natural it will be for those who have received the message in California to return to their respective nations, and there proclaim the solemn warning of the third angel. What importance then surrounds the California mission. Let us not forget to pray for the success of our California mission.

J. S. MILLER.

He who loves little, prays little; he who loves much, prays much.

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. Craig.

BRO. SMITH: I feel most unworthy of the privilege I now take; but I feel so grateful, that I am constrained to express unreservedly my deep feelings of gratitude. I humbly thank the Lord that he has led me out into the light, that I might see and embrace the precious truth; and I am thankful that he gave Sr. Nelson and Bro. Bradbury such an interest in my behalf. Bro. B. brought me several tracts, and Sr. N. subscribed for the *Health Reformer*, the instruction of which, I am trying to follow. I believe it was my Saviour's will that by his people I should be led to obey him in truth; for as I read the many startling truths, so plainly set forth by Seventh-day Adventists, I saw that I was breaking the Sabbath of the Lord, and keeping the Sabbath of man; and furthermore, I saw that sin was the transgression of the law, and that transgression of the law was to break one of these commandments. But above all, I saw that the penalty was death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 3.

I am trying to keep all the commandments. It is not quite five months since I commenced to keep the Sabbath of the Lord. I am very sorry to say it has been no longer. I am very thankful for the REVIEW and Testimonies, which I peruse with care. I need the reproof, as well as the instruction, which they contain, and will try to live so as to be profited thereby. It is a comfort to have the sermons in the paper, and testimonies from the lonely pilgrims. These furnish good Sabbath reading, and lead our thoughts from worldly things to religious meditations. They edify and aid us to keep every hour, every moment, of the Sabbath day, holy, and they help us to consecrate ourselves wholly to our blessed Saviour. This brings us nearer and nearer to him.

My health is quite poor. I have not been able to labor for over sixteen months. I put no confidence in myself nor in human aid, but in God, who raiseth the dead, 2 Cor. i, 9. And I mean so to number my days, that I can say,

"And when my Saviour shall appear,
If in the grave I lie,
The last, loud trumpet, I shall hear,
And live, no more to die."

THOMAS H. CRAIG.

Green Lake Co., Wis.

From Sr. Lafferty.

DEAR BRETHREN AND SISTERS: I have often felt it my duty, while reading the testimonies of the sisters in the REVIEW, to acknowledge the goodness and mercies of God to me; yet a feeling of unworthiness has caused me to forbear. It has been a little more than two years since I heard Brn. Lawrence and Van Horn on present truth, and as I believed it to be the truth I immediately obeyed the message, and I believe I shall ever thank the Lord for sending his messengers this way. Although I had been trying to serve God for some time, the way seemed dark, and it seemed to me I had just begun when I resolved to keep all of God's commandments and the faith of his dear Son; yet I have an evil heart to contend with, which I hope, by the assisting grace of God, to finally overcome. I have often felt like comparing my heart to a garden; but it is easier to keep the evil weeds from growing in the garden than to keep evil thoughts from rising in the heart. Yet if we are diligent in trying to root out the evil, and nourish the good, we may finally overcome. While, on the other hand, if we sit idly by, it may be like seed sown among thorns.

I hope the Lord will ever direct me in the path of duty, that not only words but actions may tell that I am

trying to live in accordance with his divine word. I delight to read his word, and shall ever thank him for the light I have received therefrom, and hope it will shine brighter and brighter, that others may see it and be willing to walk therein.

We, as a little band of Sabbath-keepers, have the privilege of meeting every Sabbath, yet we are weak and need the help of an earthly shepherd. I hope Bro. and Sr. White will be able to give us a call while in the State. We hope you will remember us as children prone to wander.

I often think of the lonely ones, who do not have the privilege of meeting with those of like faith, but would say to them, Prove faithful. You are as near the haven of rest as any of us; and if we but put our trust in God he will bring us off more than conquerors. Remember me as one trying to overcome.

R. J. LAFFERTY.

Richland Co., Ohio.

From Sr. Kendall.

DEAR BRETHREN AND SISTERS: I will say a few words through the REVIEW, to let you know that you are still dear to my heart. Though separated far from some of you, yet the tie that binds our hearts together is not severed. How many times I think of those that I so often met with in the East on the Sabbath. How glad I would be to again meet with you in the worship of God. Let us not be discouraged nor faint by the way. The Lord will take care of us. The road may be rough, but it cannot be long.

I have been passing through the furnace of affliction for some years; but my trust in the care of my kind Heavenly Father has not diminished. I think I can say to-day that I never felt such an abiding trust in him as at the present time. The Lord has been very good to me. When I have come down to the very gates of death where no earthly arm could deliver or save in any degree, the Lord has reached down his strong arm and rebuked disease, and I have rejoiced in a comfortable degree of health. He has many times sent his servants that could lay hold of his precious promises, and I have come up by the prayer of faith, for which I feel thankful this morning. And he will save his poor afflicted people that walk humbly before him; he will make a way for them where there is no way. Oh! how good he has been to such a poor, unworthy creature as I am, in sparing my unprofitable life till the present time. I am thankful for the sympathy and prayers of the dear saints. Even their dwellings look good and light here amid the darkness of this world. They are bright spots in the desert of life where the angels of God descend to minister to their wants. I never shall forget how dear they seemed to me while journeying to the West, weary with toil, and a stranger in a strange land. Oh! how the hearty welcome cheered and refreshed both body and mind. Thanks to the dear ones we met on our way. They are remembered with kindness. May you find as hearty a welcome to the promised land. The Lord does not forget even a cup of cold water to one of his little ones.

I would say I am very thankful for the health and dress reform. It looks like the work of a kind Heavenly Father; and oh! that we may be able to live up to the light as it shines on our pathway.

L. B. KENDALL.

Minnesota.

From Sister Hale.

DEAR BRETHREN AND SISTERS: I love to see the names of those I love in the Letter Department of our dear REVIEW, and wish this one, and that one, would write for the paper; perhaps some one has thought the same about me; to them I would say, I will try to do my duty now, then please let us hear from you.

I think much of what Bro. Jos. Clarke has said about writing for the REVIEW, but do not feel worthy or competent to write for it. I have been longing to reach that point, where, having a daily experience in the things of God, I could write that which would be profitable and encouraging. I am not satisfied with what I can write now, but know that my "one talent" will not increase while lying hid in a napkin, so I will try to use it, lest the Master should say when he

cometh, "Thou foolish and unprofitable servant."

It is three years ago this month that I heard the third angel's message in the tent at Norridgewock, Maine, and since that time I have not ceased to thank the Lord for sending me there to hear it, and giving me a heart to receive and obey it.

I loved the truths upon which we build our "precious faith," and our "glorious hope," as they were unfolded to my mind then. I love them now with all my heart; they were food upon which my soul feasted and was refreshed; they seem like precious treasures, and I count them over and over, as a miser counts his gold, and nothing that the world can give would I exchange for these.

Satan has tried to harass and perplex me, that I might lose my hold upon them, but, thank God, he has not succeeded.

I have been trying to live out my faith alone, these years, only occasionally meeting with those of like precious faith. These seasons are bright spots in my life, around which memory loves to linger, filling my lonely hours with thoughts of those who love and pray for me. I have felt of late a very strong desire to be with the people of God, where I could see and hear more of the work of God; where I could grow more rapidly in grace and in the knowledge of our Lord Jesus Christ; but if God wills that I should hold up my little rush light here still longer, I will try to be patient. It is a good place to learn patience, a lesson I need very much to learn. Perhaps when I have learned it well, he will give me a more pleasing task. I feel that there is need of making haste, and being more diligent in the work of overcoming.

There are souls all around me, who have never heard the last message of mercy to this perishing world. Who is going to warn them of the coming storm? Pray that I may be able to live so as not to be a stumbling-block in the way of the truth when it comes to them.

I would say to the lonely ones, Be strong, for the Lord is with you. Let us make sure work for the kingdom, and we will meet with all the dear ones on that great thanksgiving day, when all sorrow and sighing shall forever flee away.

Affectionately your sister,

ANNA H. HALE.

Worcester Co., Mass., Aug. 8, 1868.

From Sister Scripser.

DEAR BRETHREN AND SISTERS: I want to embrace another opportunity of saying a few words through the REVIEW, in honor of His name who is doing so much for me. When I think of the lonely ones, like myself, scattered here and there, I long to communicate the feelings of my own heart, though it be but the widow's mite, toward dispelling the shades of gloom which I know so often enshroud their pathway. I praise the Lord for his goodness unto me in sparing my life to hear the last message of mercy. It is nearly two years since I embraced the truth, and I have never yet felt like turning back. No, I feel to rejoice and to praise the Lord for the truth and light. I believe the Lord is ever ready to lend a listening ear to all that put their trust in him. And daily in my closet I feel to claim his promise. I am waiting for baptism, longing to be united with God's children. Oh! may we all be prepared to stand in that day, which I believe is near, yea nearer than many of us realize.

MARTHA A. SCRIPSER.

Erie Co., N. Y.

From Bro. Schellhaus.

BRO. SMITH: It has been impressed upon my mind for some time, to try once more to say a few words through our paper, to our dear friends of like precious faith. I want to say that we (myself, and companion, who is blind,) are yet striving to obey God in keeping his holy law. His commandments are our delight, because it is our reasonable service. We love his holy law, love the word of God and all its teachings. We love Spiritual Gifts; and when I consider what God has done in these last days, giving us line upon line, precept upon precept, here a little, and there a little, I can exclaim, How wonderfully good God has been to us in showing us the light of present truth. I can

say that the way grows brighter and brighter, as we near the close of our probation in this life of sin and sorrow. But we, with an eye of faith, can view the better land, that rest which is promised to the faithful overcomer. We have been striving to get ready, over eleven years, since we first heard the good news of the soon-coming of the blessed Saviour. We have to confess our short comings. We feel to mourn over our backwardness, but we feel to take new courage, double our diligence, and, by the grace of God, press forward towards the prize laid up in store for the overcomer.

My dear brethren, I feel that it is time that we should double our diligence; for the time hasteneth greatly. Soon Jesus will come, to take his ransomed people home. Yes; to that glorious rest that remains for the people of God. I can say, Bless the Lord, O my soul, and all that is within me, bless his holy name. The Lord has been very kind to us in sparing our lives, unprofitable as they have been, to the age of almost seventy-six years, and our prayer is that our last days may be our best, all devoted to God. Pray for us, that our faith fail not in these perilous times.

Yours striving for that rest which remains for the people of God.

L. SCHELLHAUS.

St. Joseph Co., Mich.

BRO. AND SR. LEWIS write from West Windsor, Mich.: For the first time we try to write a few lines to the brethren and sisters in Christ. We are hoping for the soon coming of Jesus, and are trying to live out the truth. Trials and persecutions crowd upon us from those that are near to us by earthly ties, on account of our faith and the keeping of the Sabbath. But with the assisting grace of the Lord, we will try to meet you on Mount Zion.

BRO. C. BOAZ writes from Iowa: I feel thankful to our heavenly Father that we have the privilege of speaking to each other through the REVIEW, more especially for the sake of the lonely ones, who have not the privilege of meeting with others of like precious faith. I and my father's family are very lonely. I have no associates here. My Bible, the REVIEW, Instructor, and the few publications we can obtain from the Office, are of priceless value to me. Had it not been for them, and the faithful watchcare of my dear parents, accompanied by the blessing and mercy of my heavenly Father, where and what might I have been? But praise the Lord for the light of truth. It shines brighter every day. I want to feel daily the danger of the times in which we are living. Signs of the coming of Christ are fast fulfilling. Evil men and seducers are waxing worse and worse. We have a short time, in which to do an important work.

Dear brethren and sisters, let us improve the golden moments as they glide swiftly by, fast hastening us on to the day of the Lord, whether we are preparing or not. Do not forget the Conference Department. I love to read your letters. I feel my unworthiness. When I look at myself, so prone to do evil and wander from the path of right, in contrast with the merits of Christ, and what he has done for me, I often cry out, like one of old, God be merciful to me a sinner.

"Nearer, my God, to thee;
Nearer to thee."

BRO. S. E. EDWARDS being about to sell and change his location, writes from Napoleon, Ohio: I have a young man, a widow's son, in my employ. He is about 17 years of age, well read in modern and ancient history, of good education, can talk German and English. He has embraced the Sabbath and immortality doctrine, and, I think, might be of use in the cause, if he were thoroughly converted, and had the privilege of the help of the brethren. He is seeking after truth. He is a good, steady boy to work, and very rugged. Cannot some of the brethren give him steady employment, and help him to be useful to the best cause in the world?

FAITH is exceedingly charitable, and believing no ill of God.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 25, 1868.

We enjoyed a very precious season the 23d inst., while attending, in the Editor's room in the Office, the usual Sunday-morning season of prayer with which we open the labors of the week. We were happy to unite with Bro. White, who was present. He was led out in fervent prayer for the blessing of Heaven upon this place and work, and the Spirit of the Lord rested graciously upon us. And as he prayed that when the multitudes of those who have been instructed by the REVIEW, and the different books and papers here issued, should be redeemed, this whole corps of printers, editors, and workers in every department, might meet them there, tears choked his utterance, and for a season we all wept together in silence, save the audible sobs, and the hearty responses from most present. We felt that light shone upon us, and that the Lord had manifested himself as ready to return to us, and be abundantly gracious. To his name be all the praise.

An Anchor to Windward.

SOONER than we expected, the '68 timeists are beginning to prepare the minds of their readers for the passing of this year. Thus, Wm. Sheldon in the *Voice of the West* of Aug. 18, 1868, says, that there is a strong probability that the time will expire this fall. But if the fall passes, then the spring presents very plausible claims. But if the fall and spring both pass, then possibly we may have to wait till 1873 (?). Such a certain and harmonious position to those with whom definite time is a necessity, must certainly be very consoling.

APPLICATION FOR HELP.

BRO. C. A. writes from Pleasantville, N. Y., "My wife requests me to apply for means to procure a sewing machine, that she may have a way to support her little family. I have been unable to work since last November, when I received a shock of paralysis which has left me a cripple. The support of the family has since fallen upon my wife, and she now has but about one day's work in a week, and we are obliged to live on that, with four little children to look after. She can have plenty of work with a machine, if we could procure one. We have been helped to a good little house by the church here, and other friends, for which we feel truly thankful. Bro. P. C. Rodman is acquainted with us and our situation. We have both been members of the S. D. A. church since last fall, and it is our greatest pleasure to try to keep God's commandments. We are sometimes without a cent, or anything with which to help ourselves, yet I do not feel to distrust the Lord who has been so merciful to us."

On receiving the above we immediately sent it to Bro. White, President of the Benevolent Association, remarking that the assistance rendered by the Benevolent Association to sister ———, of Pleasantville, to procure a sewing machine, had, it seemed, called out another application from the same place, and asking what should be done with it. This he returned with the following note:

"We cannot help strangers by sending them means, without they are recommended to us by reliable ministers or elders of churches. The proper way for the needy is to apply to ministers or elders, and then let them lay the case before us."

Loss of our Meeting House.

THINKING the brethren might wish to learn more of the particulars of the burning of our house of worship I send the following statement:

On the morning of July 21, between the hours of 1 and 3 o'clock, A. M., the Seventh-Day Advent meeting-house in Ithaca was burned to the ground. Had there been conveniences at hand when the fire was discovered, the house might have been saved; but before a ladder could be got, and a sufficient number of per-

sons to combat it, the fire had made such progress that it could not be extinguished. This house was built in 1865, soon after the organization of the church, being the first meeting-house of any kind in the county. It cost about \$2000, and was insured in the Hartford Insurance Co., for \$1300. The situation of the house, and location of the fire when discovered, leaves no doubt in the mind of the public, that it was the work of an incendiary.

The church had scarcely recovered from their burden of building, when they were deprived of the house of worship. But the citizens of the place kindly opened the school-house for us, for which we feel grateful to them, and thankful to God that we have a place in which to worship. We should be glad if we could have a visit from some of the messengers in this time of affliction. STEPHEN E. SUTHERLAND.

Ithaca, Gratiot Co., Mich.

CARE FOR THE POOR.

THE following letter may be read with profit by those who have health and abundance. I will send the book. The REVIEW and Reformer should be sent to all such free. JAMES WHITE.

DEAR BROTHER IN CHRIST: I enclose thirteen cents, for which please send me Life Incidents. I am a cripple. I received my injury in the army. My disease is of the spine, which causes paralysis of the lower extremities, consequently I am not able to sit up or walk any. I get a pension from the Government, but with very close living it will not support myself and family.

I have tried to live up to the requirements of the third message for three years past. I love God's holy Sabbath, and have wished that I could be with my brothers and sisters of like precious faith. I am trying to live out the health reform. I don't use tea, coffee, nor tobacco. I take the REVIEW, but I am afraid that I shall be compelled to do without it. I shall be sorry to part with it, but I am in such straitened circumstances that I cannot pay for it. I would like the *Health Reformer* very much, but I felt that I could not, with propriety, and justice to my family, take it, and the REVIEW. I fear, live as careful as we may, that we shall suffer for the comforts of life. But my trust is in God. I know that my Redeemer liveth, and I hope that I shall be permitted to live with him in the earth made new.

Dear Bro. White, pardon me for thus trespassing upon your time. I felt that I would like the book. I can't do anything but read and write. Can you send me one of the testimonies. Pray for me, one of the afflicted, lone ones.

Yours in hope,
Geauga Co., Ohio.

HENRY C. JEWELL.

REPORT FROM BRO. STERLING.

THREE months have passed since, for the first time, I had the privilege of meeting with the brethren and sisters assembled in yearly Conference at Battle Creek. I have an earnest desire to improve the privileges granted me by the Conference, as a laborer in the vineyard of the Lord, among the people called S. D. Adventists. I am sorry to be obliged to say, however, that up to the present time, I have done almost nothing, having preached but five or six times during the past time mentioned. At present I see no prospect of being able to enter the field as a continual laborer, but am earnestly desirous for the time to come when I shall be free to give my time all up to this great work. I feel deeply impressed with the solemn conviction that the only safe position for those whom God has called into his vineyard as ministers of the word of eternal life, is, so far as in them lies, to keep disentangled from the affairs of this world, that they may war a good warfare.

For the past few weeks I have labored so hard through the week that I have felt unable to get away on the Sabbath where I could have the opportunity of preaching, and alas, I feel the consequences, a want of spiritual strength, a dreadful apathy coming upon me gradually, and almost imperceptibly at times, but oh! how apparent when I meet with God's people.

But enough of this. I have resolved in the strength of God to go forward. I know that it is possible to do our whole duty, even when we cannot give our entire attention to the preaching of the word.

My prayer is that I may be wholly given up to the Lord, and by example as well as precept, be able to proclaim my faith in the third angel's message.

Give me your prayers, brethren and sisters.

J. G. STERLING.

Allegan Co., Mich.

"NOT AS IT SHOULD BE."

THIS is the heading of an article from Bro. White's paper. He proposes a fund should be raised, and that the Testimonies should be sent to the readers of the REVIEW, who could be benefited by such reading.

This, I believe, is just as it should be. These Testimonies should go into the hands of men who are not interested enough to send for them. I will volunteer to act as agent to collect funds for this purpose. Now, brother, do you want to bless ten families with that which the Lord would have them read? Hand me, or some other agent, that spare dollar. Or, you who can, send on \$5, and thereby bless fifty homes, and gladden the hearts of many more than perhaps you can in any other way.

Every one shall be rewarded according to their works. Soon the time of working will be past, and the reward will be given. N. FULLER.

Wellsville, N. Y., Aug. 6, 1868.

MICHIGAN CENTRAL RAILROAD.

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

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,	6:45 A.M.	9:30 A.M.	5:25 P.M.	9:10 P.M.
Battle Creek,	12:45 P.M.	2:15 P.M.	11:30 P.M.	2:00 A.M.
Chicago, Ar'v,	7:50 P.M.	8:00 P.M.	6:30 A.M.	8:50 A.M.
GOING EAST.				
Chicago,	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:30 P.M.
Battle Creek,	12:03 P.M.	1:48 P.M.	11:30 P.M.	3:37 A.M.
Detroit, Ar'v,	7:55 P.M.	6:30 P.M.	3:40 A.M.	8:25 A.M.

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

News and Miscellany.

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

—At a temperance meeting in London, it was stated that the consumption of intoxicating liquors in England costs \$400,000,000, yearly, of which some two-thirds are spent by the working classes alone. Nine-tenths of crimes committed are traceable to strong drink.

Spain.—PARIS, August 13. Intelligence is received that bands of armed insurgents have made their appearance in Arragon, at the town of Caspea. A detachment of Spanish troops has been sent in pursuit of the rebels.

The Cretan Insurrection.—PARIS, August 13. The *Courier du Levant* publishes the following news from Candia: "A battle took place between the Cretans and Turkish troops on the 27th of July, in which the Turks were badly beaten."

France.—*La Liberté* asserts that a new difficulty has arisen between the French Government and the Bey of Tunis.

Singular Tidal Phenomenon.—SAN FRANCISCO, August 19. On August 15 a singular tidal phenomenon occurred at San Pedro, Southern California. A series of waves commenced flowing upon the coast, causing the tide to rise three or four feet above the ordinary height of the water, followed by a falling of the tide the same distance below low water mark. The rise and fall occurred regularly every half hour for several hours, creating considerable alarm among inhabitants thereabouts. The incident is attributed to some marine disturbance causing the bottom of the sea to rise and fall, thus impelling the waves toward the coast.

The Brandy Exeise in Europe.—From the day of the abolishment of serfdom, they did not till their fields at all, or they did it so carelessly and insufficiently that a tolerable crop would have been a real miracle. "Their time was devoted to a pleasanter business than plowing and harrowing; brandy had been their idol ever so long, but now they did not stir from his altars. To

this filthy god they sacrificed all they had; the bar-keepers were only bankers of the peasantry, they receive good money and give in exchange bad brandy; but now-a-days money is a greater rarity with peasants than even temperance; the bar-keepers, therefore, have recently become pawn-brokers, and whole villages have sent their last piece of furniture, their last shirt in the tavern." That looks like a most ridiculous exaggeration, and yet it is nothing but the plainest truth. We will give a few figures, taken from official sources, to illustrate this appalling picture, because figures, at all events, do not lie nor exaggerate, and because they speak for themselves, and we need not comment upon them with a single word. In the "great Russian" Provinces, the excise yielded in 1749 a clear income of 1,786,855 roubles; in 1849, 38,582,944 roubles, and in 1859, 74,171,015 roubles; that is to say, in ten years it has been almost doubled. In Prussia, the clear profit of the excise amounts to 6 per cent. of the total revenue of the State; in France, to 9 per cent.; in Austria to 10 per cent.; in England and in Sweden-Norway to 24 per cent., and in Russia 38 per cent. That was the proportion in 1849; now, most likely, it is different; for if in 1859 the clear income yielded by the excise amounted to 74,171,015 roubles, it was 115,600,000 roubles in 1866; and for 1868 it is estimated to be 119,590,870 roubles; so it has more than tripled within the last 20 years.—*St. Petersburg Correspondence, New York Tribune.*

"At the Point of the Bayonet."

EVERY day makes it plainer that the policy which the Democratic party has chosen to submit to the public judgment in this campaign, is not one of administration merely, but of absolute and forcible revolution. It proposes to reverse all the national legislation of the three last years, to subvert the reconstruction which the country has approved, to disperse organized State governments by the bayonet; by the same means to reinstate those who for the highest crime against the Commonwealth have been temporarily disfranchised; to deprive hundreds of thousands of new citizens of the ballot, and thrust them back into a semi-enslaved condition—a project which cannot be accomplished but by the most sanguinary measures. Proclaiming a wholly arbitrary test of citizenship in color—a test involving caste and inconceivable injustice, which embraces the entire disaffected class, and excludes a large body of the loyal people—it announces that if its claim is disregarded it will appeal to "physical force" and place its candidate in the White House at the point of the bayonet.—*Harper's Weekly.*

The Reign of Terror in the South.

The evident certainty of the organization of a colored militia has caused a perfect howl of rage on the part of the Democracy, who see in it the death-knell to their hopes of carrying out the tactics so successfully inaugurated in Mississippi, of bringing their much vaunted Ku-Klux into the arena for the purpose of intimidating the blacks, over-awing officials at the ballot-box, and thus achieving a glorious Democratic victory. That such an intention has been calculated upon there is little doubt, and that such organizations of the Democracy are creating a reign of terror in many of the counties of West Tennessee is but too true.

Colored men coming to town fifty miles on foot, leaving their little crops and possessions, and fleeing in dread of their lives, report parties of masked horsemen visiting the negro cabins in search of arms, and, in many cases, forcing the blacks to pledge themselves to vote for Seymour and Blair, or flee in terror from their homes, leaving their growing crops and their little all behind. Nor is this by far the worst. At Huntington, in Carroll county, a short time since, a negro woman was taken out and so unmercifully whipped by the Ku-Klux, that for days her back bore bloody testimony to their fiendish cruelty. In the same neighborhood, at about the same time, a white man was also taken out and severely beaten at their hands. On a Sunday in the same county, a dozen or so colored men, going home from church, were stopped by a gang of such hopeful Democracy, and all whipped; the blasphemous wretches telling the negroes they were spirits of Shiloh battle-field, but five hours from h—ll.

To such an extent have these outrages been carried in that county that the better class of citizens formed themselves into an armed organization, some three hundred strong, and, under control of the sheriff, patrolled the county for a week, a collision being nightly expected. Last week, at Porter's Station, in Henry county, a colored school, taught for the past six months by William Seewood, a colored minister of the Methodist Episcopal church, was broken up and the school-house burned to the ground. In our own county, also,

but fourteen miles from Memphis, a short time since, at a meeting of colored Methodists, the minister found on his arrival the whole congregation frightened away by threats of violence.

In such counties, a militia force seems called for by dictates of common humanity, as well as to prevent such squads of zealous Democrats from taking forcible possession of the polls.

As to the expediency of introducing such an apparent element of discord here in Memphis, however, there is much diversity of opinion among Republicans themselves. The more zealous Radicals favor a militia, while those more timidly disposed, those who believe in conciliation, are jointly with the Democracy signing a remonstrance against it, while Democratic ward organizations of three thousand members, under control of General Pike, who advises them "to arm and organize," seem portentous of trouble; and several thousand blacks, watching such organizations with a jealous eye, looks like need of preparation for an outbreak that may perchance occur at any hour. It is still doubtful, whether or not, the introduction of a colored militia would gain the end sought to be attained. Whether, in fact, it would not prove a brand of fire that should produce an explosion. If regular troops can be had here in Memphis, they would doubtless be far preferable to militia, as all parties would then feel assured of the enforcement of law and order, and no outbreak could occur. If they cannot be had, of course, it becomes the Governor to provide us a militia.

Southern Hopes and Feelings.

ENCOURAGED by official traitors, and Northern sympathizers, Southern rebels are manifesting the same feelings, and acting even more boldly and defiantly than ever, the sentiments of hatred and hostility to the government and its supporters, as before the war. Are these things the prelude to another terrible strife? The following extracts will show the feelings they entertain and the hopes they cherish:

"The Charleston Mercury of July 30, whose editor was at the Democratic Convention, declares that the South will never submit to any State Government, except that existing during the rebellion, and asks: 'With a deliverance in prospect within three months (by the election of Seymour), will they bow down to negro domination?'"

"The Mobile Register says that the Northern Democracy and the Southern rebels have become so identified in interest and principle, that a rebel soldier need have no more hesitancy in expressing his sentiments to a Democratic meeting at the North than to his own comrades. It adds:

'And now, so far from advising these gentlemen, including Admiral Semmes, not to appear in public as the advocates of Seymour and Blair, if we had our way, we would put them in the field of campaign in the North, and let them speak and canvass, and utter the boldest truths that they feel from every stump in the North and West. The period for sparring has gone past. We must gloves off now, and with bare knuckles—aye, with mailed hands—we must 'up and at' the enemies of our liberty.'

"General Forrest, who was a delegate in the convention, and who declares that for his personal efforts there he obtained a pardon from Andrew Johnson, in his last speech at Memphis notifies his old companions to hold themselves in readiness for a renewal of the rebel war, this time led and backed by the Democratic party, and in which 'there shall be no quarter given.' He publicly advocates the election of Seymour as an indispensable requisite to the success of the Southern arms in the fight which must take place for the constitutional rights of the South.

"The Memphis Appeal thus tells the truth as to Southern feeling and Southern determination:

'Young men, it is for you to bring back these golden days. The South is our land; the North is a foreign and hostile realm. Stand at the altar of your country. Swear eternal hatred of its oppressors. Swear that the day shall come, if these oppressors shall continue, when the Susquehanna and the Ohio shall be like rivers of fire, as they are now rivers of blood; between your native land and that of the Northern Huns, which no man shall attempt to cross, and live. * * * * We do not love, and will not pretend to love, that Union, though we have agreed to obey the laws of the conqueror.'

"Many of the Democratic leaders in Tennessee, are threatening that in case the State authorizes a militia force, disfranchised Democracy won't stand it, and that there will be another civil war, in which event they declare they will first of all kill all white Radicals. This is the burden of General Forrest's speeches everywhere. He says he don't want it, but he thinks it is coming, and if it comes they must kill all white Radicals. It is not at all likely that General Forrest

thinks there will be war, but these menaces, while affecting a desire for peace tend to further the Democratic idea of driving out the white Radicals so that the negro may be kept down."

Intoxicating Drugs.

The whole world is intoxicated. "Every nation," says a French medical writer, "uses some peculiar intoxicating drug." There are some eleven of these, the principal of which are hashesh, opium, and tobacco. The first is used by over three hundred millions of people, and we will suppose it to cost five hundred millions of dollars per annum. The second is used by four hundred millions, and five hundred millions of pounds are consumed annually; which, at but six dollars a pound, or half the retail price in the United States, would amount to three thousand millions of dollars. It is estimated that this drug alone, which Christian England forced on to the Chinese, at the cannon's mouth, destroys four hundred thousand of that besotted people every year. The third named drug, tobacco, is used by four hundred millions of people, and costs, annually, four hundred millions of dollars; while all other drugs cost millions more. Here we learn, that nearly four thousand millions of dollars are spent by the inhabitants of our world for three poisonous, narcotic drugs. The world is mad. This immense sum squandered on human lust, though not half equal to the combined war debts of England and our own country, would well support two millions of clergymen, at two thousand dollars per annum; it would build eight hundred thousand school-houses, costing five thousand dollars apiece; it would erect four hundred churches, at ten thousand dollars apiece; it would support one missionary to every two hundred and fifty of the world's heathen, at a cost of four thousand dollars each; it would furnish three Bibles to each inhabitant of the entire world, at a cost of one dollar each Bible.

And if these figures are frightful, what shall we say when the money that the governments of England, Prussia, and the United States owe for carnage, rapine, slaughter, and destruction of the race in war, exceeds twice this estimate, and might do twice as much good? It is the nineteenth century, but alas! too sadly true are the mournful words of Louis Kossuth, "There is not a Christian nation on earth." Satan is the "God of this (wicked) age;" (2 Cor. iv. 4.) and, claiming undisputed right to "all the kingdoms of the world," (Luke iv. 4.) he relaxes not his terrible grasp. The figures and facts herein presented, exhibit the utter abandonment of the world of mankind to evil habit, vice, and ruin. "The earth is given into the hand of the wicked." Job ix. 24.

Ten years ago, Dr. Beard estimated that the Protestant Christians of this country raised twenty-five millions of dollars annually for the sustenance and promotion of Christianity at home and abroad. If we make this forty millions, at the present time, the God Tabacum costs an equal sum, and the demon Rum nearly sixty times the money bestowed in the interests of Christianity. A very small proportion of this forty millions goes abroad; for this sum, divided among our forty thousand clergymen, would give them but one thousand dollars apiece.—*Few Saved.*

The Ocean River.

HOT-WATER springs are common, but there is but one hot-water river, and that runs through the ocean. If it did not run regularly, or if its waters were to get cold, the green island of Erin would change its nature even more than its name, and become a Greenland in title and a barren one in fact. In truth, any change in the course or character of this warm water stream would have so terrible a thermal influence as to utterly defy prediction or remedy result. It is, therefore, with no little apprehension that thinking men regard the announcement of the fact that the current of the Gulf Stream has nearly doubled its velocity. The occurrence of this phenomenon so soon after the earthquake in the Gulf Island, cannot but give rise to a surmise of some connection between the manifestations. The immediate result of increased force in the current has been to augment the dangers of navigation near the Florida Keys, even steam vessels finding it difficult to weather points easily passed previous to the increased velocity of the stream. This consequence is of itself important, but less alarming than the apprehension of further changes which may have a great bearing on the interests of all civilized humanity.

THE brook Cherith dried up when most wanted. So with all earthly comforts—we lose them when we most need them; but there is a river which never runs dry (Psalm xlvii, 4); a well of water springing up into everlasting life (John iv, 14).

BEHOLD HE COMETH.

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble. * * * * *
 "But unto you that fear my name shall the Sun of Righteousness arise. * * * * *

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts. * * * * *

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi iv.

A sound on the rampart, a sound at the gate,
 I hear the roused lioness howl to her mate;
 In the thicket at midnight they roar for the prey,
 That shall glut their red jaws at the rising of day;
 For wrath is descending on Zion's proud tower.

It shall come like a cloud,
 It shall wrap like a shroud,
 Till, like Sodom, she sleeps in a sulphurous shower.

For behold the day cometh when all shall be flame;
 When Zion, the sackcloth shall cover thy name!
 When thy bark o'er the billows of death shall be driven,

When thy tree, by the lightnings, from earth shall be riven;

When the oven unkindled by mortals shall burn;
 And like chaff thou shalt glow
 In that furnace of woe.

And dust as thou wert, thou to dust shalt return.

'Tis the darkness of darkness, the midnight of soul;
 No moon on the depths of that midnight shall roll!
 No starlight shall pierce through that life-chilling haze;

No torch from the roof of the temple shall blaze.
 But when Israel is buried in final despair,
 From a height o'er all height,
 God of God, Light of Light,

Her Sun shall arise—her great Sovereign be there.

Then the sparkles of flame from his chariot wheels hurled,

Shall smite the crowned brow of the god of this world.
 Then, captive of ages! the trumpet shall thrill
 From the lips of the seraph on Zion's sweet hill.

For vested in glory thy monarch shall come,
 And from dungeon and cave
 Shall ascend the pale slave;
 Lost Judah shall rise like the soul from the tomb!

Who rushes from Heaven? the angel of wrath;
 The whirlwind his wing, and the lightning his path:
 His hand is uplifted, he carries a sword;
 Lo! he heralds the march of his glorious Lord.
 Sun, sink in eclipse! earth, earth, shalt thou stand,
 When the cherubim wings

Bear the King of thy kings?
 Woe, woe to the ocean, woe, woe to the land!

'Tis the day long foretold, 'tis the Judgment begun;
 Gird thy sword, thou Most Mighty! thy triumph is won.

The idol shall burn in its own gory shrine;
 Then, daughter of anguish, thy day-springs shall shine;
 Proud Zion, thy veil with the olive shall bloom,
 And the musk-rose distil
 Its sweet dews on thy hill;

For earth is restored, the great kingdom is come!
 —Blackwood.

LOST.

THERE has never been a time when there was so much danger of getting lost in the wilderness of error and spiritual darkness, as at the present. There are so many kinds of erroneous doctrines now taught in our land, that whenever we stumble at the plain truths of God's word, and leave that, we become lost in the wilderness of these confused doctrines, with but little hope of ever finding our way out at all.

Warning after warning has been given us of false prophets who are wolves in sheep's clothing.

Satan well understands our disposition, and he is cunning enough to lay his plans in a way that will be the most likely to meet with success. He will counterfeit the truth in many particulars to induce believers to nibble at his bait. After they have embraced such views they generally find out they have embraced something they cannot harmonize with the word of God; so they throw away their Bibles, become infidels, and fall into the dark wilderness of Spiritualism.

Satan as an angel of light is trying with all power to steal the hearts of the people of God, and bewilder their minds to cherish and pet those errors, and defend them as important doctrines of the Bible, that they may become involved in difficulties until there is no help for them, and they are completely overthrown and eternally lost.

About two years ago, it was my privilege to visit a relative in Iowa. About that time the defection in that State was at its height. This relative who was an own brother, was not only a member, but also an elder of the little band of S. D. Adventists where he lived. His earnest zeal for the cause and church had been the means of his making a solemn vow, and inducing the church to make it with him, that they would not listen to the advocates of this defection. But alas! this vow by him was broken, and when an advocate of the defection came to his place, he was persuaded by his companion to go with her to hear him. Two discourses proved sufficient to overthrow him. He had broken his vow, and taken the first steps of his apostasy. But alas! the fatal die was cast; and he has advanced step by step, until to-day he is a ranting Spiritualist.

May a useful lesson be learned from this, never to tempt the Lord by making vows to be broken, and venturing upon the enemy's ground to investigate his doctrine, and be lost in the wilderness of error, and finally be the special subjects of God's unmingled wrath? He who had faithfully warned the church against the influence of this defection, deliberately walked into it himself, and finally became lost in the gloom of Spiritualism.

Now dear readers, I entreat of you as Bro. Bourdeau did me at the time of this apostasy, Hold on to the truth. The day of triumph for God's people is drawing on. Remember, if you ridicule this truth that is of so much vital importance to you, you will bring the curse of God upon you. Remember, if you leave the camps of Israel, and wander away from the pillar of light which guides the people of God, you are liable to fall in the wilderness and be lost.

God is testing his people to see if they will love and obey his truth; and we should exert all our energies to live it out; for Satan is going to try with all power and signs and lying wonders to deceive if it were possible the very elect. Then I repeat again, Hold fast the truth. Be an overcomer, and gain an overcomer's reward.
 JESSE D. HULL.

THE LAST IDOL.

In one of the ancient wars, the conquering army had orders to demolish every idol throughout the land. They marched on in triumph, casting down the idols of every character. As they advanced, the rightful sway of the conqueror was everywhere acknowledged. Yet, in their march, they came to one dearest of all, which the people begged in beseeching tones to have preserved; but the order was to destroy every vestige of idolatry. And with sturdy blow and resolute will, the conquerors laid low this cherished idol, when out rolled great treasures—gold, diamonds and costly pearls.

Jesus, the conquering King, has issued orders to demolish every idol in the human heart; to cast down everything that exalts itself. He has come to you and to me, and says, Give me thy heart. He asks the whole heart. Perhaps he reigns over a limited territory. To conquer us this much, he has been forced by his providence to lay low these idols we would not yield, or through slow and painful discipline we have ourselves cast them at his feet; yet to this hour he has not full possession; and the order to-day is, Cast out every idol. There may be but one remaining, and that the costliest offering we can bring to the dear Redeemer; but his voice rings out clear and loud above all our pleadings, and demands the gift. Shall we yield willingly? or compel him to deal sturdy, terrible blows before our idol falls? Oh! if we will consent to its downfall, as it falls, from beneath will roll out treasures, great treasures, treasures of grace, of influence and usefulness. Oh! how precious, how sweet the communion then with the God of all power. How rich the costly things of grace, the blessed fruits of the Spirit, the fellowship of saints, the promise of holy angels to guard us, victory over death if faithful, the robe, the palm, and the crown. All these are hidden beneath that last idol, and through its fall will all be revealed.

May the good Lord give strength and grace that you and I, dear reader, may be able to throw down the last

idol, overcome every besetting sin, and with the sanctified enter the pearly gates, there to walk the golden streets with the glorious, happy throng forever and ever.

MARY M. COOK.

Kansas.

HOW TO HAVE FAITH AND HOW TO HAVE DOUBTS.

If you want faith, talk faith, act faith, and cherish it in your heart and thoughts. Do this, and you will have faith. If you want doubts, unbelief, and darkness, just talk it out a little while; pick up things that look dark to you and present them to some one for an answer. When they try to explain it, do you raise objections to their answers, and argue the point, whether their answer is really clear to you or not. Talk out doubts and objections just to see others try to answer them, then show your superior wisdom and sagacity by raising objections to what they say. Do this, and you will soon really have the doubts which before you only pretended to have. I have seen this till I know that it is so.

I know of some persons who are always boasting of their openness, frankness, &c. Say they, "I am no hypocrite anyway, I always speak right out just as I think." My friend, you are deceived by the Devil. You are a hypocrite and a deceiver. You profess to be a friend to God, to the cause, and to the brethren, while the fact is you are a terrible enemy to each—a masked battery in the service of Satan.

Satan prizes your services higher than he does those of a score of openly professed infidels. You make your profession of frankness, &c., a cover from which to cast hailstones, firebrands, and death, among the unsuspecting flock of Christ. Hear one of this class talk: "Now, brethren, I love this cause, you know I do. It is dearer to me than my life. I would sacrifice everything for it. I would rather die than injure it. God knows my heart. I want to go this way, but I must see my way clear, I must know the why of these things. I can't go a step till I do. If I am wrong I want to know it. I will thank any one to tell me of my wrongs. And if my brethren are wrong, I want them to know it. Now, I shall speak plain, and just as I feel." Then he will pour forth a torrent of darkness, fault-finding, evil surmises, and spiritual death upon the unsuspecting lambs of Christ. See the fruits. They are terrible. Such an one no hypocrite? God pity him. He knows not what manner of spirit he is of. Any one can talk doubts and raise objections and make trouble. The child of God alone will talk faith, cheer the halting, encourage the fainting, and give light and joy. God gives us just what we live for.

D. M. CANRIGHT.

Obituary Notices.

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

DIED at Holmes Hole, Mass., Aug. 3, of paralysis, Almira, wife of Alfred Chase, aged 65 years, 3 months, and 7 days, after a short illness of two and a half days. Funeral service by Eld. S. A. Thomas, prayer and reading of appropriate scripture, 1 Cor. xv, and remarks on the resurrection of our Saviour.

As she had lived, so she died—calm, peaceful, and happy in a Saviour's love. We shall meet her in endless day, on the shining shore.
 J. H. LAMBERT.

DIED, August 3d, in Stanton, by the fall of a tree, Lomarschia, wife of Isaac Honsicker, aged 38 years. Remarks by the writer to a large and attentive congregation, from 1 Cor. xv, 22.

J. PHILLO.

DIED, in Stanton, July 11th, Lilla Beatrice, only child of John R., and Maria Englebeck, aged 8 months and 5 days.

May this affliction be sanctified to the good of the parents, and when the Lifegiver comes, and their darling Lilla comes forth clothed with immortality, may they be found with the purified company to meet their little one to part no more.
 R. M. PHILLO.

DIED, at Iowa City, Iowa, August 3, 1868, of cholera infantum, Alice Adella, daughter of Daniel and Loretta Hildreth, aged 1 year, 2 months, and 13 days. A short discourse was delivered by Bro. J. T. Mitchell, from Job xiv, 10, 14.
 D. HILDRETH.

Youth's Department.

"FEED MY LAMBS."

OUR MARY.

In the cottage by the river,
Where the vines are climbing high,
Shading all the lowly windows,
From the sunbeams glancing by;

Dwells a little fair-haired maiden,
With soft eyes of violet hue,
And a voice of birdlike sweetness,
Chanting songs the whole day through.

When the twilight hour approaches,
Cheerfully she leaves her play,
And in accents soft she murmurs,
"Mamy has been good to-day."

Yet her nature is but human,
And sometimes she disobeys;
On her brow the dark clouds gather,
Tears of passion stain her face.

Soon the sun comes breaking through them,
And with voice subdued and mild,
At my knee she sadly whispers,
"Mamy's been a naughty child."

When the shadows fall around us,
Closed the day with all its care,
Little Mamy, low and softly,
Says her simple evening prayer.

"God, take care of little Mamy,"
Breathe those lips of rosy red,
And repeating "Now I lay me,"
Close she nestles in her bed.

May "Our Heavenly Father" guide her,
In her life-path here below;
That at last our darling "Mamy"
To his arms of love may go.

—Child at Home.

Youthful Health Reformers.

I HAVE been stopping, of late, with two families in the southern part of Massachusetts, who are trying to live out the health reform the best they can with the understanding they have.

Each family has a number of children; the oldest in one family being fifteen, and in the other fourteen years of age.

One thing remarkable is, that these children have adopted the health reform from choice,—from principle. They eat but two meals a day with their parents, because they believe it to be right.

When attending school the children of one of these families at first thought that they could not adopt the two-meal system because their dinner came in the wrong time. But finally they chose to do so, and acted accordingly.

The neighbors manifested much apparent sympathy for them, and so tried to coax them to eat between meals. But it proved of no avail. They also tried to get them to eat meat, but their attempts were fruitless.

The father of this family had sometimes butchered for his neighbors, as well as formerly for himself, and he had taken pains to show his children (his oldest son in particular) the diseased condition of meat of nearly all beef creatures killed.

In skinning, grub worms were often cut in two, a portion of the worm being left in the creature to be cooked and eaten by the consumer. This the oldest son had seen. At one time (when younger than he now is) after being repeatedly, and almost constantly, urged to eat a "nice piece of fresh meat;" after he had exhausted his little fund, or nearly so, of arguments in favor of his position, he related what he had seen, and asked the question, "So you think that grub worms and sores are healthy to be eaten?" This was a finishing argument. And do not the young readers of this article think that a possibility of their eating something of this kind is a sufficient reason for their not using meat?

Now I have one question I should like to ask the youthful readers of the REVIEW, and I have no objection to the older ones considering the question also addressed to them. Will you not possess that decision

of character which these children do, who will eat only two meals a day, and cannot be prevailed upon to eat between meals?

Their example, in this respect, is truly worthy of imitation.

S. N. HASKELL.

"I Can," and "I'll Try."

THEY can do a great deal, these four words. For overcoming difficulties there is nothing like them. Robert Morrison, a little English boy, had this spirit, as I will tell you. Robert was the youngest of a large family. The Morrisons were poor, and the children were early put to work, *hard* work too; and it took a great deal to earn a little bread. The parents were godly people, and brought up their family in the fear of God. Little Robert was often impressed by his pious father's teaching, and his mother's holy example, and by the time he was twelve years old he had given his whole heart to God.

About this time he went to Newcastle to learn a trade. While learning his trade, however, he did not forget all the good he had learned at home, nor did evil example draw him away from his Saviour. Often, while busy at work, he had his Bible open before him studying it; and often in the evening you might have found him kneeling in the workshop with a number of his little companions, praying to God—a little boys' prayer-meeting. Sometimes, too, he could be seen with his Bible under his arm, going down the street; and if you watched him, you would have seen him turn into some poor cottage where an old man or woman was perhaps sick, to whom he had come to read God's word. His little visits were like angels' visits to these old people; and as he went away they said, "That little lad will be a good and great man yet."

Certainly it was a good beginning, was it not? As he grew up he determined to devote his life to the work of God, and he chose the missionary service as the one best suited to his feelings; therefore, when the London Missionary Society wanted a missionary to go to China, they selected Robert Morrison.

But before going he must learn something of the language; and the Chinese language, you know, is one of the hardest in the world to learn. No one in England, at that time, was ever known to have learned it. Of course no one could be found to teach it; nor were there any books to help a scholar along. Was not this a difficulty? A great one, I should call it.

At last a Chinaman was found living in London, Yong-sam-tak. Yong-sam-tak said he would be Robert's teacher. But where should they get Chinese books? A permit was gotten to search through the British Museum, and see if anything could be found there to suit his purpose. There is nothing like trying, you know. And what did Robert one day find but the best kind of Chinese book for his purpose? With this book, and the help of Yong-sam-tak, young Morrison sat down to his studies.

One day a gentleman came in, and, seeing its odd letters, asked what language that was. "Chinese," answered Robert. "Chinese!" exclaimed the gentleman; "do you understand Chinese?" "Oh! no, sir," replied the young man, "but I am *trying* to understand it." "And what are you going to gain," asked the gentleman, "by trying to learn so difficult a language that many think no European can ever master?" "All I can say is," answered the young man modestly, "that I feel an earnest desire to learn it; and if zeal and patience can master it, I will."

When he was thought fit to be sent out, he was allowed to go; and making his way round by America, he at last reached Canton, for this was fifty years ago, when a voyage around the world was attended with greater difficulties and dangers than it now is.

He found the people in Canton looked upon him with suspicion, and he was obliged to proceed cautiously. He put on the dress of a Chinaman, and took a low, cellar-like room, called a "godown," where he lived in great secrecy. Here, day and night, he pored over his books, talking with the people, and preaching to them as best he could.

He was a hard student, and he made such progress, that in seven years he put the New Testament into the Chinese language. Then he was joined by another missionary, Dr. Milne, to whom he taught the language, and four years after, in 1818, they finished the translation of the whole Bible; that is, they gave to *one half the heathen world* the word of God in a language they could understand. Was not that a great and blessed work?

Twenty years after, the gentleman who saw young Morrison over his Chinese book in the Museum, sat on the platform of the London Missionary Society, and to his astonishment and delight saw him present the *whole Bible translated into Chinese*. Never fear, boys, master-

ing any great difficulty after that. "I'll try," and "I will," can work wonders in the world. Industry and steadfastness, joined to a noble purpose, are the great powers of the world.

The Poor Man at the Well.

I SUPPOSE you never traveled far on foot. It is a very slow way. I will tell you of a poor man who did. Was he going home? Alas, he had no home. He was a very good man, and preached to people whenever they would stop and listen to him. He did not travel alone. There were twelve other poor men who went with him. They followed him wherever he went, because they loved to hear what he said about God and Heaven.

One day they stopped at a well. It was about noon, and they were tired, and hungry, and thirsty. There was a village a little way off, and his friends went to buy some food; so, being left alone, he sat down to rest himself by the side of the well. He could not get a drink of its cool water, because the well was deep, and no bucket was there.

Pretty soon a woman came to fill her jug with water, and the man said, "Give me some drink." He spoke kindly; but the woman, seeing he was a Jew, answered him rudely, for she did not like Jews. Her answer did not make him angry. He only told her if she had asked *him* for water, he would have given *her* living water. The woman thought that was strange enough, since he had no bucket or pitcher, and the well was very deep; and she began to say there was no better water than that in the well, and she was sure he could give her no better. But the poor man said he could give her better water, "for," he said, "who-soever drinketh of this water shall thirst again; but who-soever drinketh of the water that I shall give him shall never thirst."

The woman, I suppose, thought that would save a world of trouble, and she would not have to come every day to fill her jug; so she said, "Sir, give me this water, that I thirst not, neither come hither to draw." Then what did the poor man do? He began to talk with her about her sins, and she was surprised to find he knew all about her past life. It quite frightened her. "I see you are a prophet," she said. Then he told her who he was. Who was he? He was the Son of God.

When the woman found out it was Jesus Christ who was talking to her, she left her jug and ran back to the village. What for? To tell folks. "Come," she said, "come and see a man that told me all I ever did. Is not this the Christ?" The people went with the woman to see the stranger at the well. There he was sitting, with his twelve friends around him, for they had brought him some dinner. But he did not eat; he was so glad to talk to the woman and the people. He wanted to save their souls; for, you know, he came into the world to save our souls from death.

The people were glad to hear him talk. They saw he loved them, and they begged him not to go any further, but to stop with them. So he went into the town and stayed two days. He told them about God, and about sin and Satan, and that he had come to save them by dying for them. A great many people believed what he said, and they could not help loving him. They did not believe at first, when the woman told them; but as soon as they heard for themselves, "Now," they said, "we believe that this is the Saviour of the world."

Did he give them water to drink? He gave them water from Heaven. What kind of water is that? The blessed Spirit of God. When people have that in their hearts they love God, and are very, very happy. Not anything else can make you happy *always*—not money, nor new clothes, nor picture-books, nor toys. These delight you for a little while, but the pleasure is soon over. If you love God you will always be happy; you *will thirst no more*.

Jesus is not sitting by the well now. He is sitting on his throne in Heaven. But if you speak to him he can hear you. He sees you, he knows all about you. If you do naughty things he knows it. Everything you do is written down in God's book. Do you not want to be very happy, my dear child? I know you do. Then pray to him, "Give me thy Holy Spirit, O Lord Jesus, and make me a holy child."

BE PLEASANT.

WHEN little ones worry,
Their parents feel sorry,
And all who are near them look sad;
But when they are good,
And smile as they shquid,
Their friends are contented and glad.
How much better it is to be cheerful and sing,
Than deserve to be called "a cross little thing."

The Review and Herald.

Battle Creek, Mich., Third-day, August 25, 1868.

LICENTIOUS Spiritualism has, at least, one active and earnest opponent in the person of Wm. B. Potter, M. D. From him we have just received two tracts issued in pursuance of his work of exposing what he terms "disorderly Spiritualism. Of this work he says:—

"The good of the cause requires it. The wrongs of ruined daughters, deserted wives, and worse than orphaned children, demand it. My reason and conscience compel me to oppose the cause of all inharmonious and immorality, unrestrained passion, 'Free-Love.'

"In conclusion let me say to the many victims of 'Free-Love,' that it is useless to ask me to expose individuals, no matter how great their crimes; but your wrongs as detailed in your letters make me more earnest in my work.

Rest assured I shall never cease to fight the cause of all villainies, unrestrained passion, 'Free-Love.'

We are happy to announce the arrival of a quantity of Bro. White's "Life Incidents" from the binder. Of the nature of this work, brethren have spoken quite freely in late numbers of the REVIEW. We endorse all that has been said, and bespeak for it a rapid and unprecedented circulation among those who would be interested in such a work, everywhere. It is especially adapted to the wants of those who had an interest in the great Advent movement of the past. See to it that it is placed in the hands of all such. The book is larger than at first announced; and while nothing is added to the price on this account, the government wants four cents more for transmitting it to you, so that the postage will be 16 cents instead of 12. Let the pile disappear before your rapid orders.

New and Important Work.

The Association has just published a pamphlet entitled, "The Visions of Mrs. E. G. White, a Manifestation of Spiritual Gifts According to the Scriptures." It is written by the editor of the REVIEW. While carefully reading the manuscript I felt very grateful to God that our people could have this able defense of those views which they so much love and prize, and which others despise and oppose. This book is designed for a very wide circulation. There will be 2000 copies upon the camp ground. Price 20 cents. Postage 2 cents. JAMES WHITE.

Our First General Campmeeting.

This meeting is to be held at Wright, Ottawa Co., Mich., Sept. 1-7: It is our first effort at holding a Campmeeting, and it is hoped that all the friends of the cause will overcome small obstacles in their way, and be on the ground in good season. This meeting must be sustained by the presence and help of all the friends. Only a very few such opportunities can be enjoyed in this mortal state, and those who let worldly cares and interests prevent them from enjoying this one, will sustain a great loss. You who need the benefits of this meeting, and are inclined to attend it, yet see small difficulties in your way, let me urge you to surmount these, and appear before the Lord with his people at this General Convocation. JAMES WHITE.

Wanted.

Those brethren coming to the Campmeeting who have more of the following-named books on hand than want for immediate use, are requested to bring them to the meeting if convenient:—Spiritual Gifts, History of the Sabbath, How to Live. If they have too large quantity of any other books which they wish to return, we will receive them there.

If any have the above-named books which they can spare, or any other publications they wish to return,

and cannot bring or send them to the Campmeeting free of expense, they may send them to the Office as railroad freight.

I would, however, urge those who have the named books, to bring or send them to Campmeeting, if possible. JAMES WHITE.

Testimony to the Church, No. 16, is now ready. The response to my proposition to publish it with donations, and mail it to all, has met with so feeble a response that the plan is given up for the present. We shall send of No. 16 to the few persons who have donated. There will be a supply upon the camp ground. Price, post paid, 15 cents. JAMES WHITE.

Not Yet.

A DIFFICULTY arises in the minds of some, because the Lord in the use of the gift which he is pleased to employ, says so little about the good qualities in the person reproved, but, on the contrary, dwells mostly upon that which is wrong.

There may be several reasons offered why this is so. 1. There are many wrongs to be corrected before we shall be prepared to stand in the Judgment. 2. One prominent office of the Comforter is to "reprove." But 3. Perhaps the main reason why so little is said in favor of poor mortals is, we cannot bear it. The time for God to say "Well done," is still future. Let no one then despise that chastening of the Lord which is so "profitable," but ever remember that "open rebuke is better than secret love." G. W. A.

Note from Bro. Sanborn.

SINCE my last report I have come to Trempeleau county, one hundred and sixty-two miles north of Cassville, Wis., and five miles from Trempeleau village which is on the Mississippi river, and five miles from Galesville, the county seat, in a beautiful farming district, where I have commenced to deliver a series of discourses on the third angel's message. I have given three discourses to large and attentive congregations. We hope for a good interest here, although there is a strong sectarian influence to compete with. Still the Lord can do great things for those that trust in him. I trust I shall have the prayers of God's people, that many of these people may be converted to keep God's holy law. I. SANBORN.

Trempeleau, Aug. 10, 1868.

The Interest in Iowa.

BRO. BUTLER appends the following to a business letter: "We still continue here with a good interest. There are about seventy keeping the Sabbath, all new ones, and many more who are nearly convinced. There are other places all around here where there are excellent openings. A man and his wife came here fifteen miles to-day, on purpose to see what we are, and to talk with us. He was a very candid Baptist. Truly the harvest is great, and the laborers few. Yours truly. GEO. I. BUTLER.

To the S. B. Treasurers and Preachers of Illinois and Wisconsin.

I WOULD inform you that the first quarter of our Conference year will close the 3d of Sept., and I shall expect by previous arrangement to see your reports all in by that time. Send to Rockton, Ill. Be punctual, or I shall feel at liberty to publish you. In behalf of Ill. and Wis. Conference. T. M. STEWARD, Sec'y.

Danish Tracts.

We have divided 300 copies of "Liv og Dod" into three tracts. 1. Life and Immortality. 2. Saint's Inheritance. 3. The Punishment of the wicked. Price of the first two, 15c, and the third, 10c. These will be handy for distribution, or where you desire to have friends instructed on only one of these subjects at first. Send in your orders to the Office. JOHN MATTESON.

Danish Hymn Book.

As many of our friends are anxiously waiting for such a work to appear, I would say that I have got 116 hymns composed. I intend to have about 200. I have not strength nor time to finish the work now, but if the Lord is willing, it may be printed in the course of the winter. JOHN MATTESON.

Homes in the West.

THERE have been inquiries made by some of the brethren who are seeking new homes. I would say to those dear brethren, and especially to those who have not the privilege of attending meeting, and the influence and helps of experienced brethren, that homes can be obtained in this county so that they can attend Sabbath meetings at one of the three following places: Brighton, Washington, and Pilot Grove.

Farms can be had for from \$25 to \$40, per acre. Raw land from \$10 to \$15 per acre. This needs only to be fenced and broke, and then it is ready for use.

Any of the brethren wanting any information can address me at Washington, Washington Co., Iowa. DAVID SMOUSE.

Appointments.

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

A MEETING for the brethren of Vernon and Fairfield with the Mt. Pleasant church will be held at Mt. Pleasant, Iowa, Sept. 5, 6, commencing with the Sabbath. Those desiring baptism will have opportunity at this meeting. Bro. Butler is expected. A. A. FAIRFIELD.

THE next Monthly Meeting of the Vassar and Tuscola churches will be held at Tuscola Village, Mich., Sabbath, Sept. 5, 1868. Brethren and sisters, let there be a general turnout and fill up the vacant seats. We would gladly welcome a messenger. J. L. MILLER.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

CHARLES SEAWARD: We have no Hymn Books yet.

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. S G Wood 33-10, Mary Shrott 33-10, M T Connett 33-8, D H Dean 33-8, S Baker 33-10, J Starr 33-8, M E Rathbun 33-14, M A Higley 33-18, V N Davis 33-10, J T Mitchell 34-4, D Stroud Jr., 33-1.

\$1.50 each. J T Jewell 33-10, Chas Seaward 33-1, H Merrill 33-8, S Shirky 32-1, N A Lord 33-7.

\$2.00 each. S H Peck 34-1, Mrs Luke Waite 32-10, Wm Stuff 34-10.

\$3.00 each. L B Caswell 34-1, Wm A Raymond 34-1, B Armitage 34-1, A A Fairfield 34-1, A Cartwright 34-7, J P Sanders 34-7, J Edgerton 34-1, E Kellogg 33-11, F Davis 34-8, P M Cross 34-5, M N Cross 33-17, Jane Peck 34-17, E W Searle 33-18, Miss M A Cruzan 34-8, S Wright 33-14, L Gerould 34-1, John Young 34-10.

Miscellaneous. Adam Synder \$1.75 34-1, J Bailey 1.35 34-1, M Edson 3.50 33-1, John Blair 3.66 33-1, E Church 1.25 30-1.

Books Sent by Mail.

Mrs C Bee 50c, D K Walling 13c, Geo Walling 12c, Wm V Field 25c, S B Caswell 88c, A H Clymer \$1.00, T B Thorp 1.25, H Hunter 40c, H W Marden 75c, Mrs Charles West 2.20, J Collier 4.50, E W Searle 50c, John Murray 1.00, Wm A Hicks 1.40, W Wright 1.50, J E Cowin 2.25, C K Farnsworth 5.30, G R Starkweather 30c, Jane Shory 1.00, J T Mitchell 1.00, J Moffitt 58c, M T Connett 58c, E Goble 58c, R Wells 58c, A Clabaugh 58c, Mary Patch 50c, J M Patterson 65c, Geo W Needles 12c, C H Sweet 20c, Mrs J N Rodgers 1.00, Mrs Florella Padden 1.00, J W Tripp 25c.

Books Sent by Express.

B Armitage, Darlington, Wis., \$4.00.

Cash Received on Account.

A A Fairfield \$2.00, Eld A C Bourdeau 33.50, Lewis Bean 10.00.

Received on Book and Tract Fund.

C A Osgood 50c, A H Clymer 58c.

Receipts for Benevolent Fund.

Benj Armitage \$10.00, Wm Carpenter 10.00, Mrs Henry Glascock 3.75, H P Wakefield 1.50, Mrs H P Wakefield 50c, L Gerould 10.00.

Michigan Conference Fund.

Church at Oakland \$23.00, Onelda 11.00, Alma 26.00, Vergennes 20.00, Edenville 21.20, Henrietta E A DeMille 5.00, Mrs Marietta DeMille 1.70.

For California Mission.

Geo T Lay \$25.00, Henry Pierce 10.00, H Cox 5.00, H P Wakefield 1.00, Mrs H P Wakefield 50c.

Reformer to the Poor.

A H Clymer 1.00.