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"Here is the Patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus."

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The Guiding Hand.

Is this the way, my Father? 'Tis my child,
Thou must pass through this tangled, dreary wild,
If thou would'st reach the city undefiled,
Thy peaceful home above.

But enemies are round? Yes child, I know,
That where thou least expect'st thou'lt find a foe;
But victor thou shalt prove o'er all below,
Only seek strength above.

My father it is dark! Child take my hand,
Cling close to me; I'll lead thee through the land;
Trust my all-seeing care; so shalt thou stand,
Midst glory bright above.

My footsteps seem to slide! Child only raise
Thine eye to me, then, in these slippery ways
I will hold up thy goings; thou shalt praise
Me for each step, above.

O Father, I am weary! Child lean thy head
Upon my breast; it was my love that spread
Thy rugged path; hope on till I have said,
Rest, rest with me, above.

[Cross Bearer.]

Sanctification: or Living Holiness.

BY ELD. D. T. BOURDEAU.

SELF-EXAMINATION.

Self-examination, with us, may be defined as follows: A strict investigation of our spiritual state, to know whether we are in the faith, to know our defects that we may overcome them, and the improvements that we make, that we may be encouraged thereby. The necessity of attending to this duty will be seen by considering the following points:

1. This duty is enforced by a divine command. "Examine yourselves, whether ye be in the faith," is the language of inspiration. 2 Cor. xiii, 5. See also 1 Cor. xi, 28; Gal. vi, 4.

2. Since the heart is deceitful above all things, if we neglect to examine ourselves, we shall fail to obtain a thorough and correct knowledge of our own characters; and unless we know ourselves, without a knowledge of our imperfections, we cannot see the necessity of overcoming, and consequently shall fail to advance in sanctification. But if we become acquainted with our hearts by self-examination, we shall realize the necessity of overcoming and progressing in holiness.

3. By attending to self-examination we shall be enabled to guard against self-deception, which consists in a wrong judgment of our spiritual condition. The grand remedy for self-deception, is self-examination.

How liable men in every age have been to deceive themselves in regard to their characters, to call good evil, and evil, good, and act accordingly. And how many forms of self-deception there are in the world.

How many actually live and die self-deceived. And self-deception is not confined to the ungodly. In every age, a great portion of the professed followers of God have been deceived as to their true characters. Only a few years have passed since the testimony of the faithful and true witness to the Laodiceans, Rev. iii, 14-22, found the highly favored remnant church, even the people to whom the Lord had entrusted the sacred and important truths of the last message of mercy, deceived in regard to their spiritual state. This testimony described them as saying, "I am rich and increased with goods, and have need of nothing," while they knew not that they were "wretched and miserable, and poor and blind and naked." True, God's people have improved since this outting message was shown to apply to them. But how have they improved? We answer, One great means of their improvement has been self-examination. But the Scriptures represent that many will pass along, deceiving themselves even till the day of the Lord, in which many will say, Lord, Lord, claiming a right to his favor; but he will profess unto them, "I never knew you: depart from me, ye that work iniquity." Matt. vii, 22, 23. Now self-deception cannot exist where the work of self-examination is rightly engaged in, and faithfully and perseveringly carried on.

If we were in a perfect state and had no defects in our characters, it would be very easy and agreeable for us to examine ourselves. But in this imperfect state, self-examination is not so easy and agreeable a duty to perform. The difficulty of this work is not owing to anything obscure in the evidences of holiness; for these evidences are so clear that any one who is endowed with sufficient intellectual capacities to comprehend the common affairs of life, can understand them. Whence, then, does this difficulty arise? It arises chiefly from the pride and deceitfulness of our own hearts, their liability to induce us to look upon our characters with complacency, and to excuse ourselves for our wrongs, the efforts and suggestions of the adversary and his agencies to deter us from this work, our proneness to suffer our minds to be engrossed with the cares of this life, the faults of others, and other subjects of secondary importance, when compared with this subject. And because of these and other obstacles, the hearts of men are generally averse to self-examination; and self-examination is shrunk from, and neglected by the great body of professing Christians.

But notwithstanding the hindrances in the way of this work, and the unpleasantness arising therefrom, we may, and should, know ourselves. If we can discover and criticise the faults of others, we can discover and criticise our own faults. That mind that is so reflective and discriminating in worldly things, can be so in spiritual things. Peter could say, "Lord, thou knowest all things; thou knowest that I love thee." Jno. xxi. Hezekiah could appeal to the Lord that he had walked before him in truth and with a perfect heart, and had done that which was good in his sight. Isa. xxxviii. "We know," says John, "that we have passed from death unto life, because we love the brethren." 1 Jno. iii, 14. And Paul asserts that "the Spirit itself beareth witness with our spirit that we are the children of God." Rom. viii, 16.

But in entering upon an investigation of our spirit-

ual state, it is of the utmost importance that we place before us the proper standard with which to try ourselves. And what shall this standard be? 1. The suggestions of our hearts cannot answer as the standard; for these are deceitful and lead us astray. 2. Neither is it safe to adopt feeling as the standard; for, as we have already seen, feeling varies with circumstances, and is often bad when we are in the way of duty. 3. Nor is it prudent to adopt conscience as the criterion; for the conscience of one man will tell him one thing, and the conscience of another man will tell him another thing. The conscience of one man will approve him for one course of conduct, and that of another man will reprove him for the same course of conduct; and conscience itself, as well as feeling and the suggestions of our hearts, needs a standard. 4. Neither could the sentiments, lives and experiences of others serve as the standard; these are also varying and conflicting and are often in direct opposition to the will of God; and though they may in some instances serve as helps, yet if we should adopt them as our criterion, we would certainly follow a zigzag course. We also need a criterion to try these and all false standards by, and this criterion is, 5. The unerring word of God. This should be the test of piety and holiness as well as of truth, the man of our counsel and the guide of our life, our only rule of faith, experience and practice, to which all our feelings and actions should be referred, and by which they should be tried. It is by this word that we shall be judged, and by it we should now judge ourselves, and prove the genuineness of our piety. If we should adopt a different standard, we might expect to fall into serious mistakes.

We cannot determine our state merely by looking at ourselves. We must also look at the truth. We must examine ourselves in the light of God's word. Our minds are naturally dark, and we should seek for light from without—from the word of the Lord. It is with us in this work, as it would be with a person in a dark room desiring to find an article, or to see himself and the defects of his person and dress. He at once raises the curtains and opens the blinds to let in light, or takes a light with him; then he can attend to his business. So if we would be successful in searching our faults we must take the word of God with us, and let its blessed truths shine in our hearts and on our characters; we must look at ourselves in the glass of truth. A person who would look in a dark room for an article hard to find without the aid of light, might question the possibility of finding it; and we might despair of becoming acquainted with our characters without the light of truth.

In self-examination we should search the truth not merely to become acquainted with it as a theory, and to be able to handle it fluently, but to apply it to our own individual cases. The truth will do us no good unless we thus apply it to ourselves. Men may speak and write ably and eloquently in defense of the truth, without knowing its sanctifying power. It is one thing to see the truth at a distance, and as it is brought to bear upon others, and it is another thing to bring the truth home, and make a practical application of it to our own hearts and lives.

As the Bible must be our standard, so our model must be the perfect example of Jesus. We are requir-

ed to walk even as he walked. It is safe to follow the example of Jesus, and we can follow others only as far as they agree with this perfect example.

In this work it is not only necessary that we adopt the proper standard, but we must also get clear and correct views of the evidences of piety and true holiness, some of which have already been noticed. "Without this," says Helfenstein, "we shall be liable either to the extreme of presumption or despondency. While some will cry, Peace, when there is no peace, others, overlooking the exercises of a renewed heart, will be held in perpetual bondage to their doubts and fears. Great care should then be taken to ascertain what the Scriptures insist on, as essential to Christian character. It is by these points, and not by such as are merely circumstantial, that we are to determine the genuineness of our piety.

"There are some who place great dependence upon the pungency of their convictions, the ecstasy of their joys, remarkable dreams, sudden impulses, the unexpected application of some Scripture promise, or the fact that they can refer to the particular moment and place of their supposed conversion. None of these things, however, constitute the distinguishing marks of grace. Instead, therefore, of directing our minds to those circumstances which may be as marked in the cases of the self-deceived as in the cases of true believers, our inquiries should relate to those traits of character which are the invariable fruits of the Spirit, and which are common to all the subjects of its saving influence."

There may be a tendency in us to take remorse, or a sense of guilt, as evidence of true repentance. But thousands have been deeply convicted of their sins who have never truly repented, and brought forth fruits meet for repentance. The wicked in the last day will have an overwhelming sense of guilt when it will be too late to repent. True repentance is invariably connected with remorse; but remorse may be realized where there is no genuine repentance.

As for dreams, they may come from various sources, and God has even given genuine dreams to those who were not in a state of grace. There are false joys and rejoicings, as well as true ones, and those who have them may seem happy while experiencing them. And the fact that we were once genuinely converted does not prove that we are now in a good condition. We may have failed to walk in the light, to grow in grace and in the knowledge of the truth, since our conversion, and as a consequence be in a backslidden state.

We can also attach too much importance to the idea that we have a form of godliness, and to the simple fact that we have formally connected ourselves with the people of God. We would not intimate that it is wrong to have a form of godliness, or to formally unite with God's people. There is a form of godliness, as well as a form of the truth and a form of doctrine, Rom. iii, 20; vi, 17; 2 Tim. i, 18, to which we should hold fast. The power of godliness does not exist without a certain form; but a form of godliness may, and does exist without the power. Hence Paul in enumerating the leading sins which were to make the last days perilous, notices the fact that men have a form of godliness, but deny the power thereof. 2 Tim. iii, 1-5.

The Jews adhered strictly to a form of godliness even after God had rejected them, and this has been the case with many ever since; and who can say that there are not some even among us—some who have formally identified themselves with the remnant church—who will be separated from God's people, spued out of the mouth of the Lord, and perish with the ungodly at last? We should therefore take heed that we attach not too much importance to these circumstances separately considered.

There is also a possibility of taking as evidences of piety, constitutional traits,—traits with which we may be favored by nature, such as humanity, a calm and even temper, or constitutional fortitude, &c. These traits are good as far as they go; but they are known to exist in some of the unregenerate, and therefore are not the unmistakable evidences of piety.

It will greatly tend to facilitate this work to commence with fundamental principles, with plain, everyday duties, which can be easily understood, and the performance of which constitutes what is often called

every-day religion, and with those faults which we are most likely to commit. By noticing these points the mind will be gradually prepared to advance further and deeper in the work.

There is an alphabet to self-examination as well as to the other branches of sanctification, and if we leave this alphabet, and try to plunge into the depths of the work at once, we shall become confused, make egregious blunders, get discouraged, and perhaps give up the work, concluding that it is impracticable. The course of some well-meaning Christians in this work, may be well represented by a person's trying to learn to read without first learning his letters, or by a student's commencing to study mathematics, who would leave the first four rules in arithmetic and try to solve a difficult problem in the rule of three. We need a knowledge of the alphabet—not only when we commence to learn, but ever afterward—as long as we need to read; and so with the first rules in arithmetic; and so with the fundamental principles, duties and errors in self-examination. We are too apt to leave these plain common-sense principles, to go off in search of something great and mysterious.

As it is easier for the mind to look at those things which are without, and which are tangible, we might examine our outward conduct, our actions and words, and see how they agree with the fundamental principles of right-doing, as summed up in the ten commandments; and then proceed to the mind, from whence our words and actions flow, exploring its dark recesses, and trying its thoughts and motives by the same principles as explained by different Bible writers, and especially by the great Teacher. It is highly necessary that we try our motives; for it sometimes happens that apparently good words and actions can be traced to wrong motives; as in the case for instance, when we attend to the temporal or spiritual interests of others, merely to receive the praise of men.

But we must remember to implore the Spirit's aid, that we may have its illuminating influence to shine upon the truth, and in our minds, that the eyes of our understanding may be enlightened to see the truth and its bearing upon our characters. In the language of Jesus to the Laodiceans, we should "anoint our eyes that we may see." The Holy Spirit is more than willing to help us in searching the truth and our hearts, and if we have the holy unction, we shall see our faults as fast as it will be for our good.

It will also greatly help us to advance in self-knowledge to improve on the knowledge we have already. To live up to the truth brings our natures in harmony with it, and brings light to the soul. By neglecting to live up to the knowledge that we already have, and by the practice of sin, our natures become gradually, and sometimes imperceptibly, averse to the truth; we bring darkness to our minds, and cannot see the force of the truth and our true condition.

Self-examination necessarily commences before conversion, and should continue through our whole experience in overcoming—as long as the Lord sees fit to add to our store of practical knowledge. And we must not refuse to come to the light, lest the following cutting reproof of Christ be found to apply to us: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii, 19, 20.

Self-examination should be attended to deliberately, frequently, systematically, impartially and thoroughly. The importance of this work should induce us to engage in it cheerfully and without compulsion. We should attend to it frequently. 1. Because our knowledge of self may be effaced from our minds by other and more recent impressions made on the mind, and as a consequence, we may lose a realizing sense of our condition. 2. As we should advance in the knowledge of self, the oftener we learn a lesson of self-knowledge, the more rapid will be our progress. It would be proper at least to take a glance at ourselves at different intervals in the day, as we are called upon to perform our several duties, and to be systematic in calling ourselves to a strict account for all our conduct at the close of each day. It would also be bene-

ficial to have a list of simple and pointed questions to address to ourselves on the occasion. System will help us here as well as elsewhere.

Says Dr. Watts, "It was a sacred rule among the Pythagoreans; that they should every evening, thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, or what they had neglected; and they assured their pupils that by this method they would make a noble progress in the path of virtue." And shall we be behind these heathen philosophers in this important exercise? Dr. Watts also furnishes the following lines, which we would do well to remember:

"Nor let soft slumber close your eyes,
Before you've recollected thrice
The train of actions thro' the day.
Where have my feet chose out the way?
What have I learned where'er I've been,
From all I've heard, from all I've seen?
What know I more, that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone,
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God."

This work should be attended to thoroughly and impartially. In this respect it should be with us as with a judge sitting on a criminal case. It is a case of life or death, and justice and equity require that we be thorough in our investigations, and impartial in our decisions, and that we excuse not self because we are related to it. We are all in danger of excusing self for so-called, little sins. Says the natural heart, It is but a small matter, a trifle. Why be so particular about such niceties? But is it a little God whose word we have violated, and against whom we have sinned? Remember that it is the little foxes that spoil the vine, and that it takes but a small breakage in a ship to sink it. Awful consequences have followed seemingly insignificant deviations from right, as clearly appears from numerous cases recorded in the Scriptures.

Self-examination is a character work, and accords with the nature of the third message. As a study, it requires quiet, and is not so much characterized by sudden impulses and flights of feeling, as by cool and calm thinking. Hence, those who are peculiarly fond of excitement and high raptures, and only skim at the surface of the subject, will not delight themselves in this work, until they place before them the proper standard, and cease to reach out after feeling, at the neglect of heart work and right principles. Holiness is not spasmodic and periodical, and we are not to determine our state so much by what we are once a week, once a month, or once a year, as by what we are habitually.

As helps in acquiring self-knowledge, trials and afflictions cannot be too highly appreciated. The first object of trials is to make us inquire into our condition. It is when we are tried that we can easily ascertain the nature of our characters. It is then that we can readily see what dispositions enter into our characters, whether we are inclined to obey God or not, whether the Christian graces shine in us brightly or dimly. Take, for example, the graces of patience, faith and love. Is it not when we are tried that we can tell whether these graces are planted and growing in our hearts? Is it not when we endure trials with a calm and unruffled temper, without murmuring or fretting, that we can truly say that we are patient? But if we do not thus endure, are we not impatient? And is it not so with faith? Is it not when trials and obstructions are placed in its way, that we can tell how much confidence we have in God? And the same is true of love. We cannot really know how much of it we possess till we are proved. For instance, when the Lord requires us to do anything that is really crossing, we may know how much we love him, by our willingness to obey him. There is such a thing as loving God and our fellow-men with selfish affections—merely because of favors which we receive from them. But this is discoverable when these favors are withheld from us. And it is when we are deprived of temporal or spiritual blessings that we can tell whether we love them more than we ought, or with perverted affections. We might judge too fa-

vorably of our characters by measuring ourselves only by what we are in prosperity, and when everything seems to be in our favor.

Dear reader, if you have not already entered upon the work of self-examination, be entreated to enter upon it at once. Be not intimidated by the vastness of the work. Commence by taking the first step, and by taking the first step you will be preparing for the second step, and so on, the way opening before you as you advance. If you have already commenced this work, be encouraged to continue it cheerfully and perseveringly, considering it as the leading branch of sanctification, yielding great advantages and a rich compensation to those who improve upon it.

(To be continued.)

Spiritualism.

A new war has begun, another Fort Sumter has been saluted by the batteries of the enemy, and an earnest conflict may be expected, that may not result in the temporal death of any, but the eternal death of millions. We refer to the new movement among Spiritualists as developed at their late convention, held at the Meionaon, (Tremont Temple Building,) Boston, May 30th, 31st, and June 1st, and 2nd.

In their published call for the meeting, we find one prominent object of the convention expressed in the following language:—

"Can any plan be devised to secure the co-operative action of Spiritualists for educational purposes, especially to bring our children under the influence of spiritual teachings, and thus to guard them against the demoralizing tendencies of POPULAR THEOLOGY?"

We were in to several of their meetings, and found the speakers very bold in denouncing the schools and especially the Sunday schools, now established in our country. No Roman Catholics would have been more in earnest about establishing a new system of schools for their children. And they have fully decided, with one voice, to carry it into effect. Hence they have openly declared war against the moral bearing of "POPULAR THEOLOGY," claiming in the most bold, out-spoken manner, that it is "DEMORALIZING," and so much so, that the Spiritualists are unwilling to send their children to their schools any longer.

We are hoping that this movement may open the eyes of some of our orthodox friends to see that the Spiritualist viper they have been cherishing in their bosoms begins to show signs of life; and that they have more to fear from its poisonous bite than from every other source of danger. They may be assured that a storm is rising of no ordinary magnitude, that is well calculated to scatter moral desolation in all directions, as effectually as the rebellion has spread political and financial evil.

When this new movement of the Spiritualists is seen in its true light, it will be found to be a combined effort of demons, operating through their mediums, against Christianity, God and the Bible. It is anti-christ at war with Christ and his truth. Said one of the prominent speakers in the convention:—"Nothing is true because Jesus said it; nor true because it is in the Bible. I receive nothing as true from any being in the universe outside of my own soul. I acknowledge no judge or God but my own soul."

Men who talk thus, rise up against the Bible and its defenders, and say they are "demoralizing" the world so much, that the time has come for what they call the "new dispensation" of Spiritualism, which must be "put into new bottles." They say "the old and the new cannot go together."

It was advocated by their most able speakers that "organization is absolutely essential to carry out their purposes;" and that Spiritualism is to be "the power of the world; a power to be feared."

We proposed some questions for consideration; and it was frankly admitted by an eloquent speaker, that those holding our faith were the only class worth noticing; all others were exploded; and that we "sustained ourselves, if the plenary inspiration of the Scriptures be admitted."

It was advocated that a system of religion that teaches rewards and punishments is "demoralizing;"

hence, of course it follows, according to their premises, that the Christian religion, as taught by Jesus and his apostles, was "demoralizing!" Yet this "new dispensation" claims to be "ancient Christianity revived." It seems as though every one might see through the "Deceiver's" gauze, and behold his horrid deformity. Spiritualism is as far removed from Christianity as Belial is from Christ, as sin from righteousness.—*World's Crisis*.

Look out for Masked Batteries!

BEWARE of masked batteries! You know the mischief they work. They have various forms, and are located at various places; but they always work mischief. There are many of them, and for fear that they should be brought to bear upon you we will point out some of them.

That screen, that you see as you pass the saloon door, is a masked battery. You know this without being told; for why do men or boys go behind that screen for anything that is honest or proper? Did you ever go near enough to read what is written upon it? "Come behind here, boys," it says, "and do what you are ashamed to be seen doing! Come behind here, and be cheated, by giving your money for that which will do you more hurt than good! Come behind here, and conceal a bad example! Come behind here, and see how mean a business we carry on; see how we mislead boys, and ruin men; how we get our living by doing evil to others; how we make drunkards and promote poverty; how we wring the hearts of fathers and mothers by enticing their boys to ruin! Come behind here, boys, men, women, children, and see what the screen tries to hide."

Those little dog kennels, in the shop below, are masked batteries indeed. What kind of goods do men sell, whose customers have to go into those dirty holes and shut the doors? Better by far go into the lock-up. These holes are indeed masked batteries for men. More drunken men come out of these holes than go into them. Keep watch at the door, boys, and see who are the customers. Men with red faces and tattered characters enter there—men with "blue ruin" written all over them. They have faced masked batteries before. They think their disgrace is a secret, while everybody knows they have been "battered" till there is little left of them. Watch the door, boys, for nobody goes into those dog-holes except to conceal their shame.

What The Gospel Does.

THE following extract from a lecture by the Rev. Mr. Clarke, a Unitarian minister, on Theodore Parker, is exceedingly suggestive. It is by the gospel, and not by the fine spun theories of human philosophy, that men are to be saved from sin. The gospel of the grace of God, is the power of God to salvation:

"Nearly thirty years ago I went down the Ohio and Mississippi rivers. The steamboat stopped one day, detained by running ice at Smithland, at the mouth of the Cumberland. It had about eighteen hundred inhabitants, but they had drifted together recently, and there was in the place no church, no newspaper, not even a hotel. The people were rude and savage beyond anything we know of here. Street-fights were common; men were shot in their tracks by their enemies every day. Whisky was more common than water on the tables. The place was a kind of Pandemonium, just as it was at Paducah, another town a few miles distant. Bullies and braves were kings of these places; oaths, fighting, drinking, gambling, the chief features of society. A few years passed. A friend who came from these towns told me they had wholly changed.—What was the influence? Some Campbellite, Baptist, or Cumberland Presbyterian, or Methodist circuit-rider, had ridden into the town with his Bible or hymn-book in his saddle-bags, and by dint of exhortation and argument and persuasion, had softened these rough souls, and induced them to think of God, Heaven, and hell. He showed them that they were fit for better things. He appealed to their higher instincts. He awakened

those sleeping intuitions in which I believe no less firmly than Mr. Emerson. His sincerity, his purity of life, his unselfish purpose, touched their hearts. These rough sons of the woods, abrupt in all things, turned suddenly from evil to good.—A church is collected, a meeting-house is built, a school is established, good morals and decent manners arrive. This history is no invention of mine—it has been repeated again and again in the West during the last fifty years.

"I do not say that the churches contain all the religion, or that there are no dead-and-alive churches now, as there were when John wrote the Revelation. But, on the whole, the current of the religious life in a community, runs mostly in channels of the churches. The churches, like the banks of a river, confine the current, and so keep it a running stream. All the water is not in the rivers, and the beds of some rivers are dry; but the tendency of water is toward rivers, and whenever it is moving on, it sooner or later finds its way into one. So, if you were to abolish all churches to-morrow, in a year from now, you would have other churches in their place, for churches rest on the indestructible needs of the human mind and heart."

REACH OUT FOR HEAVEN.—You long for the bread of God to come down from Heaven and give you life, such as the angels enjoy, do you? You long for a warmer, tenderer, more unselfish, and sympathetic heart, for more of true neighborly love, do you? You yearn for it, and pray for it? Then go out of yourself, and try to live for others. Try to do something to dissipate the darkness, to lessen the burdens, to alleviate the sorrows, to multiply the joys, to smooth the rugged pathway of some neighbor. Try to extract some rankling thorn, or to pour a little oil and wine into some bruised and wounded soul. Seek out some friendless and needy object, on whom to bestow your sympathy, your generosity, your offices of kindness. And you need not go far; such objects exist in scores all around you—objects needing sympathy and comfort, if not material aid. Do this, and see how your cold and hard-hearted selfishness will begin to diminish, and your neighborly love to increase! See how the windows of heaven will be opened within you, and your before waste and barren soul begin to be flooded with the gracious outpourings of love from on high! It is the outgoings of our own thoughts and feelings, with intent to bless, that cause the plentiful incomings of the divine love and mercy, agreeable to that divine declaration, "Give, and it shall be given unto you."—*Religious Magazine*.

Transforming Power.

If you have a fire, cast wood and straw upon it, and it will cause them to burst forth into a flame. Let the fire be furnace heated, then cast stones into it, it will break and dissolve them. Submit to its heat gold or silver, it will purge away their dross. Cast iron into it, and it will soon transform the metal into its own likeness, a mass of molten fire. Even so with the Spirit. To bring your worthless soul to receive revelations and discoveries of the love of God, and the grace and goodness of Jesus; and the Spirit, in taking of the things of Christ, and showing them to you, will fire your whole soul with the flames of gratitude and love. Submit your stony heart to his operation, and he will break it in to pieces with the hammer of the word, and melt it into prayers of penitential return. Carry your corruptions to him to be subdued, and he will purify your soul from sin and from dead works, to serve the living God. Let him exert his full power upon you, and he will make you like unto himself, pure as he is pure, and you shall be changed into the same image, from glory to glory, even as by the Spirit of the Lord.—*Pastor's Legacy*.

AFFLICTION.—"God, by affliction calls men down from their heights to sit in the dust, plucks away their gay feathers wherein they prided themselves, rubs the paint and varnish from off the creature, whereby it appears more in its native deformity."—*Boston*.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JUNE 20, 1865.

URIAH SMITH, EDITOR.

Forebodings.

"MEN'S hearts failing them for fear," is laid down upon the Christian's chart as one of the signs of the last days; and another one, seemingly just the opposite of this, is a cry of "peace and safety." How can these two exist together?

The prophecy says that they shall say, "Peace and safety." Now men sometimes say things from a variety of motives. It is not always from a calm and settled conviction of the truth of what they utter. They sometimes vociferate lustily, in order to work themselves up into a belief of what they are asserting, having a semi-consciousness that there exists for them no other source of comfort. They sometimes zealously assert the truthfulness of those things, the only evidence of the truthfulness of which is, their desire to have them true. And they will also assert, long and loud, the infallibility of their preconceived opinions and existing institutions, hoping thereby to prevent further inquiry, lest some facts should come to light to dispel their delusion, and lay bare their folly. A crowd of persons of this class, many years ago, in hopes of thus silencing all opposing arguments, very foolishly strained their lungs in shouting for about the space of two hours together, "Great is Diana of the Ephesians! great is Diana of the Ephesians!"

And it may be with those who now cry, "Peace and safety," some as it was with the boy in the fable, who in passing in the dusk of evening the guide-board with its outstretched arms, imagined it a specter, and loudly whistled to keep his courage up. One thing is certain; the hearts of the observant and thinking are ill at ease. They may cry, "Peace and safety," to shut out from their hearts anticipation of coming evil; but they cannot disguise the fact that fears and dark forebodings of confusion and trouble do often harass and perplex them.

For our own part, we could not well picture a scene more dark, than to have our hopes confined to a world like this in its present condition, and be obliged to lay plans for any moderate number of years to come. If the Christian can think of no other cause for gratitude and thanksgiving to God, he should find an exhaustless source of such emotions, in the fact that he is permitted to transfer his citizenship from this world to a world of eternal life and glory, that he can build his hopes in a land over which the Prince of Peace shall reign in righteousness, where his people shall flourish as the tree of life, and long enjoy the work of their hands. It is no wonder that John should exclaim, "Let him that heareth," of such a hope as this, "say, Come."

In reference to the present unsettled state of the nations, the Sun and Advertiser published at Halifax, Nova Scotia, says:

"Although actual war has not begun among the great powers of Europe, yet no one acquainted with affairs as they now stand, can fail to see the hair suspended sword, which the slightest touch might precipitate upon the whole continent. The only difficulty is to guess what kind of combination of the inflammable elements will culminate in an explosion which is to set Europe in a blaze.

"Although we will not say that France is the greatest power in the world, (our patriotism gives that distinction to England, because she is the best as well as the bravest;) but we do say that every kingdom is looking toward her with anxiety, to know by the decision of her Emperor, not whether there will be war, for that we fear is inevitable, but when and where havoc is to be let loose. By degrees, in the extension of his power, Napoleon has drawn the cords tightly around his yielding and complacent subjects, till at length they are beginning to feel their bonds, and begin to give an occasional tug at them with a grimace of dissatisfaction. They do not lack for advisers and secret agitators, who are ever at hand to pour the doctrine of revolt into ears equally ready to hear; and all the spies which diplomacy may employ, cannot prevent the circulation of inflammatory documents

among the people, to conjure up the sanguinary genius of revolution, which in France means blood-thirsty infidelity and insatiate cruelty.

"There is no human mind better able to estimate how far it is safe to go than the sagacious Napoleon; yet even the most subtle have been mistaken in venturing 'a step further still,' which, breaking through the thin crust over the seething volcano, plunges the rash venturer into the heaving lava beneath."

Is Slavery Dead?

THE war has closed so far as bullets and bayonets are concerned; but there is a period of political war and strife before this nation, such as it has not probably for a long time been witness of. The question of the reconstruction of the rebel States is now coming up. And in this question the status of the negro is involved. What rights shall be granted him? With what privileges shall he be clothed? Having helped to free the nation from a terrible rebellion, shall he now be accounted a citizen of that nation? Shall he have the right of suffrage? This question the President has already declared must be decided by the people, the whites, of the respective States concerned. Then to the negro-hating whites of the South, it is to be left to say what rights the negro shall have. That country to which the negroes have always been loyal, and which they have faithfully served, leaves it to its, and their, bitterest enemies, to say what their reward shall be! And will they grant them the right of suffrage, the right of citizenship, or any other privilege which is in their power to withhold from them? The answer is apparent. With their natural spirit of hate against the colored race, embittered by a defeat which that race have helped to bring upon them, a defeat which they would not have suffered had not the North been helped by those whom they thus despise, it is easy to see how many favors they will be ready to bestow upon them. As well might we expect that the Devil would all at once turn round and give immortality to a saint whom he has harassed and tormented all his life long, were it left to him to give, as to suppose that the white tormentors of the colored race at the South, filled with most diabolical hate against them, will show them any humanity or mercy of which it is in their power to deprive them. And then how does the question of slavery stand? Answer. Slavery will be dead only in name. It will still exist in fact. There will still be bondmen in this land, bound in fetters of disfranchisement, proscription and prejudice, more galling and oppressive than the iron manacles that have heretofore clanked upon their bleeding limbs.

In a late speech at the New England Convention, Boston, Wendell Phillips said:

"The condition of the black man at the South is at present in utter uncertainty. Can he hold a title to land? Nobody knows. Can he protect his wife? Nobody knows. Can he testify in a Court of justice? Nobody knows. None of his rights, natural or civil, are assured to him. The white men of each Southern State claim the right of settling all those matters. The Legislature of Tennessee has just passed a law concerning free colored people. Do they enact laws concerning free white people? All that concerns the colored people there, is to be regulated by the whites. What will those whites do when their States are reconstructed without the negro franchise? One of them has frankly told us, boasting to a Union man, that the slaveholders would yet have the substantial fruits of victory, though they had been defeated in the field. They would unite (he said) with the old Democratic party, when the last Congress of Johnson's Presidency should come, and then they would show the Union men who had really been whipped in this late hour of the war. The negro race would be kept, practically, in the condition of serfs, bound to the soil. The first admission of a seceded State without black suffrage would settle the whole question, and then Slavery would exist in reality, though not in name. If negro suffrage, (Mr. Phillips proceeded to say), shall be forbidden at the South, the North will have been practically conquered. Every drop of blood will have been spilled, and every dollar expended in vain. Threats have already been made that reconstruction will be put through next Winter on an anti-negro basis, in spite of all opposition. This will be the great question of the next Congressional session. This very Spring, Mr. Sumner said to Mr. Lincoln—'Louisiana must be reconstructed on the basis of the Declaration of Independence.' [Ap-

plause.] Mr. Lincoln hesitated, and did not reply; and Mr. Sumner said—'Mr. President, if you reconstruct it on any other basis, count me as an opponent.' [Loud Applause.] That is the true position for every friend of a permanent Union and of permanent freedom to take, and to stand by firmly. Far better that Grant should surrender to Lee, than that the President should surrender to North Carolina or Louisiana, and nullify all the sacrifices, losses, and sufferings of this dreadful struggle."

Western Tour.

We are happy to be in the field again, after the winter and spring of toil and anxiety at home.

Our labors have been confined almost exclusively to the church at Battle Creek, and in the Review Office, for the past six months. The great events of our country, the last call for men, the preparation of proofs that Seventh-day Adventists were entitled to the benefits of the exemption clause of the enrollment law, as non-combatants, and the days of fasting and prayer observed by our people, all have added to our anxieties and labors.

Then came our great yearly meeting with its preparations to make visitors comfortable and happy, its business session and religious services. A hundred ask counsel on this, that, and the other thing, and Committees meet early and late to consider the great work for the year, and make necessary arrangements. And business is done at the Office, requiring our attention more or less, to the amount of sixteen hundred dollars.

We needed rest, or at least a change, with all the rest our present tour will give, so on Thursday the 8th, at 4 p. m., we took the cars for the West, and arrived in Chicago at midnight. In consequence of the rush at that city to the fair, we were obliged to stop at a second class house near the track of one of the western roads, where the heat in our seven by nine bedroom, and the constant rumbling of cars and screaming of whistles utterly forbade sleep the balance of the night. At 9 a. m. we took the cars for Janesville, Wis., not yet much rested. Here we met Bro. Landen who took us to his house a few hours, and then took the train with us to Monroe, the place of our first appointment. Here we were happy to meet Elders Loughborough, Ingraham, Sanborn and Steward, and Elder Andrews of Illinois, and at the hospitable home of Bro. Ingraham, we found rest. A refreshing rain had just cheered this country, suffering for it, and had cooled the air, and sleep, robbed of its opportunity to restore our wearied energies, under such circumstances was doubly sweet.

Sabbath morning the modest bell upon the house of worship, which our brethren in Monroe purchased of the Christians, called us to the place of worship, and we were happy to find every seat filled with believers waiting to hear the word. We spoke in the morning, Elder Loughborough in the afternoon, and Mrs. White in the evening. It was a good Sabbath to us all. There was freedom in speaking, and a deep interest to hear. The cause has been gradually rising in Monroe and vicinity for a few years past, under the labors of Bro. Ingraham.

Sunday morning the brethren pitched the tent upon the beautiful rolling common, which was well filled at three services. We spoke twice, and Bro. Loughborough once, Mrs. White followed us twice in exhortation, with freedom. This was a good day for the brethren, and for the cause.

The preaching brethren were encouraged to go forth with stronger union to the work of saving precious souls, and a spirit of good cheer seemed to pervade the minds of all the friends of the cause.

Our traveling expenses up to this time have been \$20.60. Receipts by donations from those who have chosen to bear a part, \$25.56. We now design to attend general gatherings from State to State, and choose to have traveling and home expenses met by donations outside of s. b. funds, where the brethren feel able so to do, so as to draw nothing from Publishing Association, State or General Conference funds. At the close of the year, a strict account will be given of labor, expenses and receipts. It seems most like equality for those who have the benefits of these general gatherings to pay for them, and let the public

funds go for the extension, and general upbuilding of the cause. Let those who desire our labors let their wants be known in season to make proper arrangements.

We accompany Bro. Loughborough to the Hundred Mile Grove meeting, and he goes with us to Princeville, Ill., and the Iowa Conference. Our address till July 10th, will be Richmond, Iowa, and Battle Creek, Michigan. J. W.

The Review and Herald.

BROTHER L. has just returned from the post office (Janesville, Wis.,) bringing the sad news—"The Review has not come." What a disappointment! We have been from the Review Office one week, and feel exceedingly anxious to see a new paper, edited, and some of the matter received, and some written, and all printed since we left home. We would gladly give one dollar for a copy to take on the cars this afternoon on our way to Madison.

The Review is an excellent paper; but still we think it can be, and should be, improved. And we would suggest that one of the best improvements that can be made in the Review, is to have all our preachers furnish something for it each week. If they cannot find time to write a column each week, they can furnish half a column, or a quarter, or an eighth of a column, or at least a half-dozen lines.

What a paper we could have if all would take hold of the work in earnest. Some could furnish a doctrinal article, some experimental and practical, and sketches of Christian experience, while others could give reports of meetings, facts of the progress of the cause, and items and incidents of interest.

Brethren in the ministry, you should not say that you have neither time nor matter to write. You can take time; and certainly, if you walk with God, a meek laborer in his service, its toils and joys, and incidents of blessedness will furnish matter for a short article for the Review. We say, Take time to speak each week to the thousands of readers of the Review. These very lines we are penciling on the train, hastening its lightning speed from Janesville to Milton Junction. Time to write! Yes, indeed, and enough to say.

But this important duty does not devolve on ministers alone. J. Clarke of the Review, is not a minister, and he seems always full of something good to write for the Review and Instructor. There are hundreds of school teachers, Sabbath-school teachers, mechanics and farmers, who love the present truth, and can talk and write well on other subjects, who do not, but should, write for the Review.

We are not now calling for common, prosy, dry articles, made up of common-place expressions which have been repeated for the hundredth time, written so carelessly as to puzzle both editor and printer.

We design to fill a column or more each week, with the permission of the editor. Come, brethren, let us do what we can for the Review, and give Bro. Smith time to revise "Thoughts on the Revelation" for a noble volume, soon to appear, we hope. J. W.

Questions Asked and Answered.

In reading the New Testament, especially the Gospels, one is very forcibly impressed with the fact, that every question propounded to the Saviour received a ready and most appropriate answer, whether asked for instruction, or for the purpose of political or religious gain. And not only is this true of questions in the aggregate, but it is also true of particular questions, several of which may apparently be embodied in one. And not only is every several question answered in a particular manner, but every such occasion was used by the Saviour for the purpose of teaching other important practical truths, some of which did, and others of which did not, stand immediately related to the questions asked.

As an illustration of the truth of the foregoing, we may refer to the one who came to Jesus and inquired what he should do to inherit eternal life. We read, "And, behold, one came and said unto him, good Master, what good thing shall I do, that I may have

eternal life?" Matt. xix, 16. Here is a distinct question, not of an individual but of a general character, the answer to which is applicable, not only to the one that asked it, but to every one. The answer forcibly corresponds with the question in every particular. The Saviour before answering it however, as if to disabuse the mind of all undue regard for personalities and properly impress them with the authority of God, said, "Why callest thou me good? There is none good but one, that is God." He then said, "But if thou wilt enter into life, keep the commandments." Verse 17. Here is one plain question asked and answered. But the young man was not satisfied, and asked another question in the verse, "Which? evidently referring to the commandments spoken of by the Saviour. There can be no reasonable doubt but what this question, as the former, has received a prompt and complete answer; for we read, "Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. Here is another question asked and answered; yet there is a dispute as to whether Christ in his quotations referred to a particular class of commandments, or whether he particularized every commandment necessary to be observed in order to secure eternal life. If the former be the correct rule of interpretation, and Christ referred to the entire class of moral precepts, then those are necessarily included that enjoin our duties to God as well as to our fellow-men; but if the latter is true, not only the first four commandments of the decalogue, but every other commandment even the great commandment itself is purposely omitted. This cannot be. Such a conclusion is too absurd to be indulged in for a moment.

Again the young man after listening to the answer given to his second question said, "All these things have I kept from my youth up; what lack I yet?" Verse 20. Here is a third question, "What lack I yet?" not general, but personal, applying only to the young man that asked it: and the answer corresponds precisely, by telling him what he should do in order to be perfect.

And this is the manner in which every question whether of a personal or general character is treated by the Saviour. There is, however, one instance which at first sight seems to form a kind of exception to this rule. It is found by reading "And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching, and said, By what authority doest thou these things; and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from Heaven, or of men? And they reasoned with themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye then not believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." Matt. xxi, 23-27.

From every point of observation at which we may look at him, Christ is every way worthy of being called the great master Teacher. None so low or so humble but what he is ready to instruct, and none so high but what he is able and willing to teach; and the question oftentimes occurs, why did he not answer the chief priest and elders of the people and tell them by what authority he did those things? Was it because he feared them? Was it for this reason that he did not wish them to know? or was it because of their manifest unwillingness to understand and obey the truth? or lastly, was it because he could not consistently with the dignity of his high and holy mission?

But before attempting to answer the latter question, we should remember that there are two kinds of dignity, the one of person and the other of principle; and while the former is never a reliable rule, yet is often mistaken for the latter, the latter is always an infallible guide and should never be sacrificed to satisfy the idle curiosity or caprice of any one. Principles never lie: Principles never change. Principles

are always true, not only to themselves but to all things else; so that no action regulated by principle can swerve in the least from a given course. And it is a fact that we should particularly note that every act of the Saviour's life was in strict harmony with, and governed by, the highest principles of morality, honor and truth.

The case, then is a very plain one. Those who asked the question, neither possessed aptitude nor willingness of mind to receive the truth. This is manifested by the question of the Saviour. The baptism of John, whence was it? from Heaven, or of men? At first sight it might seem that the Saviour wished to avoid answering the one asked him, by asking another; but this is not the case; for the question he asked was every way pertinent, because the mission of John was a part and parcel, and an embodiment of the primary lessons of the then present truth. The testimony of John and the entire burden of his preaching was Christ the Messiah. And as no one can comprehend advanced truths before understanding elementary ones, the Saviour began at the very point where every wise teacher necessarily begins. He began with the first plain and simple lesson of practical truth that particularly belonged to that age, and that properly led to the solution of the question asked him. But finding them from personal and selfish motives, unwilling to answer so simple and plain a question either way, he said unto them, "Neither tell I you by what authority I do these things." Neither did he in answering in this manner, show any unwillingness to receive and answer questions; but he manifested his own God-like greatness and the dignity of his high and holy calling—the dignity of principle. E. Goodrich.

Corry, Pa.

Moralities.

It is of little benefit to us, if men compliment us, while God frowns upon us.

Little harm can man do to us, if God befriend us.

The gift bestowed by a friend, as a reward of industry, should prompt the receiver to greater effort to diligence.

We may with propriety forget what we have bestowed, but what we have received, never.

An ungrateful heart must be sad and lonely; a grateful one is like a beautiful palace, full of life and splendor.

He who sings in a railroad car invites the criticism of all who happen to be present: and it might be open enemies, who would ridicule, or cultivated ears which would be offended.

A wise man is as clear of ostentation, as from timidity.

He who continues in a neglect of duty, is like a man who allows his debts to accumulate.

If we would avoid sin, we must not rush into temptation.

The experience of a Christian is better and better, that of the sinner, is worse and worse.

Adversity purifies the good, but hardens the bad heart.

Better that others should misjudge our acts, than that we should flatter ourselves.

The mood a man's mind may be in, should not be allowed to bias his judgment.

Good advice sinks deeply into the heart of the wise man and he becomes wiser, while the conceited man resists advice and becomes more self-conceited and foolish.

He who assumes responsibility, wanting the ability to perform, rushes into the fires of temptation.

He who through fear, timidity, or false modesty would shun the path of duty, is like an idle man in time of harvest.

Those who prefer other men's business to their own, are like children, who think the food they get while abroad, is nicer than the food provided by their parents.

To have the favor of our friends, neighbors, relatives and brethren, is indeed a blessing: but it would be still better to deserve it.

As stars soften the darkness of night, so do kind words cheer the heart darkened by sorrow and gloom.

As it was formerly, so it is now: the words of wisdom are life and light to some, but darkness and death to others.

It is sometimes necessary for a good man to boast of his gifts, but it is the selfishness and blindness of others, which causes this necessity.

None are so unwilling to be called ungrateful, as those who are guilty of the sin of ingratitude.

A wise man listens to the speech of his neighbor, while the fool takes pride in his own.

Some continually apply to themselves those things which are not applicable to them, while others ward off the words of wisdom, which might help them, and apply them to others.

JOS. CLARKE.

To the Young.

We are living "in a grand and awful time." Satan is working with mighty power, knowing that his time is short; and we who are young, are especially exposed to his fierce temptations. He will try in every possible manner to draw us away from God, to divert our minds from heavenly things, and fill them with earthly thoughts. And are we trying with all our powers to resist him? Oh are we, in the strength of God pressing forward? or are we gradually yielding to Satan and being overcome by him? We firmly believe we have reached the time when the people of God are going to arise and clothe themselves with the beauteous garments of righteousness and salvation; and if we would be prepared to rise with them, we must strive earnestly to get our hearts right in the sight of God. We must put from us all pride, vanity, love of ease and worldly pleasures, and seek to be conformed wholly to the will of God. Now is the time to work. Do not let us fold our hands in idleness, and fondly dream that at some future time we will "make our peace, calling and election sure." Time is short. We have not one moment to spare. Already we can almost hear in the distance, the rolling of the chariot which brings to earth our absent Lord; and occasionally we almost seem to catch a glimpse of the light and glory that encircle the heavenly cortege. And oh, let us as in the presence of God, ask ourselves the solemn question, Shall I be prepared to meet with joy the coming King?

We know that none but the pure and holy, those who have humbly walked with God, will be accounted worthy to stand before the Son of man when he shall appear. Shall we be found among that holy, happy band? Thank God we may be. Mercy still lingers. Jesus invites us and all Heaven says, Come. Oh let us hasten to the fountain that is opened "for sin and uncleanness," and bathe there until every stain is washed from our sinful souls. Let us from this moment resolve that in the strength of God, we will overcome. We must be in earnest, determined and persevering, or Satan will overcome us. His efforts are unwearied and constant, and if we try to draw nearer to the Lord, and consecrate ourselves entirely to him, he will press his darkness around us to discourage us, and we shall be tempted to give up the struggle. But when these fierce storms of temptation arise, let us seek shelter in the bower of prayer. His fiery darts can never penetrate through that inclosure. There, at Jesus' feet we shall be safe. He will surely listen to our earnest cries for help. If we seek him with all the heart, he will be found of us. He will not leave us to the buffetings of Satan, but will strengthen us to resist the powers of darkness, and to press on in the narrow way, until the last battle is fought, and a complete and final victory gained.

Dear young friends, you "who are at ease in Zion," will you not awake and give yourselves wholly to God? Will you not listen to the dear voice that pleads, "Awake, awake thou that sleepest; arise from the dead and Christ shall give thee light?" Oh heed that solemn admonition ere it be everlastingly too late. Oh think of the joys of Heaven. Think of the rapture that will fill your soul, if at last, you may be permitted to enter through the golden gates into the city of God, there to receive from the Saviour's own hand—that precious hand that was once nailed to the cross

for you—a crown of bright glory, and to hear from his dear lips the sweet words, "Well done, good and faithful servant." Oh is not Heaven worth striving for? Is it not worth giving up all for? And will you through carelessness and indifference fail of everlasting life? Oh think of the dreadful anguish that will be yours if at last you have to exclaim, "The harvest is past, the summer is ended; and I am not saved." Eternal life was offered to me, but I would not make the necessary efforts to secure it. Heaven with all its blessedness might have been mine, but now it is too late, and I am lost. May this sad lamentation never be yours or mine.

In the strength of Israel's God, let us go forward. Be faithful in secret prayer. Have stated seasons for holding communion with God, and as you value eternal life, let nothing tempt you to neglect the solemn exercise. And as you try to draw near to God, believe that he draws near to you. And though at times the blessing may be withheld, and you can get no sensible answer to your prayers, yet wait at his footstool, cling to his promise, and when you most need it, showers of grace will descend upon your waiting soul, "like dew upon the mown grass."

Pray much. By prayer you will conquer. Meditate constantly upon the glories of Heaven, and the goodness of God. Often ask yourselves the question, Am I now pleasing God? and do I aim to please him in all that I do and say? Make religion your chief business, and it will be your delight. The blessing of the Lord will be with you, and you will know no greater joy than to please him. Be in earnest. Be faithful, patient, persevering, and

"Soon the joyful news will come,
Child, your Father calls, Come home."

M. F. MAXSON.

Battle Creek, Mich.

As in the Days of Noah.

NOAH lived and preached when the judgments of a righteous God upon a guilty world were immediately impending. The life or death of all souls depended upon their acceptance or non-acceptance of that last message of heavenly mercy. The vast majority rejected the gracious warning. The love of sensuality and pleasure so blinded their understandings, that they knew not the time of their visitation. The appointed day arrived, Noah and his family were the only ones found sanctified through the truth, God shut them into the ark, "the windows of heaven were opened, the fountains of the great deep were broken up, and the world that then was, being overflowed with water, perished."

But the earth which is now, is "reserved unto fire, against the day of judgment and perdition of ungodly men." It groans under its load of sin. Its dreadful doom is at the door. Justice will not always slumber. Vengeance belongeth to God, and he will speedily repay. But in accordance with his gracious manner of dealing with the human family, he sends message after message, to arouse and prepare those that heed them, for a shelter in the "secret of his pavilion, until his wrath be overpast." But of all the messages the Lord sends, there must be a last; and this last, most solemn message is now being given. But few heed it, the many as in the days of Noah, are slaves to gross sensualism, eating and drinking to excess, nullifying the force of truth upon the mind, and neutralizing true godliness and spirituality. But the few are striving to become "temperate in all things," thus getting ready to be found without fault before Christ at his coming.

H. A. ST. JOHN.

Ransom Center, Mich.

TRUTH.—Says a Swiss proverb, "It takes a great many shovelfuls of dirt to cover the truth. For bury it as deep as you may, it will have a resurrection notwithstanding. They may roll a great stone, and seal the sepulcher in which laid, and set a watch upon it, yet still, like its Lord, it comes forth at its appointed hour. It can not die, being of an immortal race; for as the Spanish proverb nobly declares, "The truth is the daughter of God."—Trench.

Time Is Fleeting.

TUNE—*Life's Harvest.*

How fast the time is fleeting,
How swift it speeds away,
As we are surely nearing
The long-expected day.
The day of Christ's appearing
Is even at the doors,
And we are almost counting
The swiftly passing hours.

Events of solemn import,
Are daily taking place,
Without apparent effort,
We meet them face to face.
All these events are speaking,
And bidding us prepare
To be all ready—waiting,
When Jesus shall appear.

No time have we for trifling,
With earth's vain, fleeting toys,
If we would be securing
Heaven's bright, enduring joys.
Our High Priest pleads in Heaven,
And offers his own blood,
That we may be forgiven,
And stand before our God.

But soon his work completed,
Stern justice rules again,
And Egypt's plagues repeated,
Shall fall on living men.
Oh, heed the warning given!
And flee the wrath to come,
Ere it is said in Heaven,
Amen—the work is done.

Redemption's plan completed,
The saints are saved at last.
Their artful foe defeated,
His long dark reign is past.
Freed from his wiles forever,
They shall in glory reign,
And peace and joy shall ever
Fill all that bright domain.

A. M. A. CORNELL.

Be of One Mind.

MANY passages of scripture might be adduced, forming a beautiful and harmonious testimony illustrative of the apostle's meaning upon this important subject; a subject which has hitherto, by the great mass of mankind, been deemed one of but little importance, and unworthy of scarce a passing notice. And so prevalent has this error become, that it does not startle the seeker after truth, to hear upon the right and left, from the learned professor, or illiterate loungers, that it makes but little difference what one's belief is, so long as he is sincere; until, too willing to take for doctrine the commandments of men, neglecting to search the Scriptures which are able to make them wise unto salvation, and to bring about an end so desirable, and one so expressly enjoined by the apostle, we see as the result, what might be expected, discord and confusion. And if, perchance, some honest soul would make his way from out this modern Babel, he has, indeed, abundant need to pray for the guidance of the Holy Spirit to aid him in his search for truth.

Not surprised, perhaps, to find so many differences of opinion among the "friends of the world," he turns in ardent hope to the few who profess to be "the friends of God," and how does his heart ache and his purpose waver, while his mind is torn with conflicting views as he finds even these, pointing, one this way, another that, leaving him like Noah's weary dove, without a place to rest; his ardent longings giving way to despair at sight of the confusion all around him. Alas for him if he lean upon the arm of flesh. How many have fallen over this stone of stumbling, and gone down to perdition, the day that bringeth every work into judgment alone may reveal. Surely it cannot be a subject of small moment which gives occasion for the earnest language of the apostle, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i, 10. Fitting it is, that his tender importunities should touch our hearts,

and inspire within us a careful zeal to approve ourselves clear in this matter.

But there is another view to be taken of this subject, in order to prevent the unwary from running into the other extreme. We cannot suppose from the above text, that the apostle meant to convey the idea that we ought literally to make use of the same words to express our thoughts and feelings one to another, like a good sister of whom I once heard, who, desiring to write a letter to send for publication in a religious paper, copied almost word for word the expressions of another, from a previous number which fell under her notice. But while it is our privilege and duty to be of the same judgment, and that judgment matured and sanctified through the truth, it is also ours to freely use, or, as the apostle has it, "to stir up the gift that is in us, improving upon the talents he has given us, who hath divided to every man severally as he will." And is it not better thus? Every one knows how refreshing it is to meet now and then, one who dares clothe his ideas in his own words, all the more refreshing for the charm of originality. We may be of the same mind though we may robe our thoughts in a different garb; and we would lay aside as dull and monotonous, a series of letters composed after some prescribed rule, though written by different individuals.

To illustrate: Two brethren write for the paper. Bro. A. writes in a manner characteristic of himself, with much humility, while Bro. B. writes with freedom, and "as one having authority," yet both of the same judgment, and for one object—the glory of God. Thus it becomes evident that "there are diversities of gifts, but the same Spirit," "and there are diversities of operations, but it is the same God which worketh all in all." "For to one is given by the Spirit, the word of wisdom," "to another, faith by the same Spirit;" and the ear may not say, because I am not the eye I am not of the body. "But now hath God set the members every one of them in the body as it hath pleased him." "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church, yet withal being of the same mind." For God is not the author of confusion, but of peace, as in all churches of the saints.

JULIA A. DAYTON.

Chesaning, Mich.

Sunday Observance.

BRO. WHITE: Past and present movements in the nominal churches, would seem to indicate that the attempted enforcement of the Sunday law, by the two-horned beast, is not very far distant in the future. Our great enemy knows very well, that those who "teach for doctrine, the commandments of men" are to be well drilled, in order to induce them to act with energy in the endeavor to carry out his plans.

We think that, if those who "keep the commandments of God and the faith of Jesus" would act with as much energy as those who reject the truth, the 144,000 would soon be made up.

Inclosed, find a clip from the "Christian Advocate and Journal," of May 10, which induced me to make the above remarks.

W. S. FOOTE.

Pendleton, O.

GIFT TO MINISTERS.

Five hundred copies of that instructive and useful work, "The Sabbath Viewed in the Light of Reason, Revelation, and History," by Rev. James Gilfillan, have been placed in the hands of the Western Book Agents, to be had gratuitously on application, by Methodist clergymen who are in active service and anxious to inform the people on the Sabbath question, with a view to promote the proper observance of this sacred day of rest.

This volume reaches its clerical readers through a succession of beneficent acts suited to enhance its value. The costly stereotype plates from which it is printed, are the gift of John Henderson, Esq., of Glasgow, Scotland, to the New York Sabbath Committee. They were transmitted by the Cunard Steamship Company without charge, and came from the custom-house free of duty. Copies are manufactured

by the American Tract Society for the mere cost of production. Aided by liberal donations of a few benevolent gentlemen, the Committee have already distributed *gratuitously* over five thousand copies of the work among the pastors of various evangelical Churches, and the leading express companies have nobly seconded all these concurrent acts of benevolence by carrying those copies, free of cost, to their places of destination. The Committee are still continuing the distribution of the book as fast as practicable among the accessible pastors of evangelical denominations.

The New York Sabbath Committee desire in this way, to express their respect for the Christian ministry, and to aid them in advocating, in the pulpit and otherwise, the authority and better observance of the Lord's day, which in inseparable connection with the Bible and the Church, constitutes the only sure foundation of evangelical religion, private and public virtue, constitutional freedom, and national prosperity.

Perilous Times.

Men's hearts now failing them for fear,
Proclaims the second advent near;
Saints, lift your heads, the land desery,
Lo! your redemption draweth nigh.

Watch, watch and pray; the day is near,
The King of kings will soon appear;
Earth's stormy night will soon be o'er,
Then we shall sigh and weep no more.

Be thou O God our help and shield,
That we may ne'er to Satan yield,
O guide us by thine own right hand,
That we may safely reach that land.

In fierce temptation's trying hour,
Keep thine elect from Satan's power.
Tear every idol from its throne,
And reign, dear Saviour, reign alone.

Through this dark world of sin and strife,
We'll cling to thee, our hope and life.
O Saviour, thou our solace be,
And we will ever trust in thee.

Lord, haste the day when we shall be,
From sin and pain and sorrow free.
Come rescue from death's dark domain,
That we may rise with thee to reign.

Then with that holy, happy band,
That shall inherit Caanan's land,
Where tears shall all be wiped away,
We'll sing thy praise through endless day.

Jesus Our Example.

RELIGION is constantly suffering from the conduct of its professors. They do not put off the old man with his deeds, neither do they put on the new man, which, after God, is created in righteousness and true holiness. They profess to look to Christ as a Saviour, but they do not take Christ for their example. But these things must not be divided. He who died for our sins, set us also an example that we should follow in his steps. Christ alone should be our standard, and likeness to Him should be our aim. We are only so far christianized as we are like Christ. He says, "Learn of me." Not only learn by my teaching, but learn by my life. Do as ye see me do; act as ye see me act. The life of Jesus is the model after which the Holy Spirit works. As the Spirit of Christ, His work is to conform us to Christ. And under His teaching and assistance, it should be our daily aim to resemble Christ in our temper, disposition, and general deportment. Am I called to suffer? Let me ask, "How did Christ suffer?" and then seek grace to suffer just as He did. Am I called to work for God? Let me ask, "How did Christ work?" and then pray for grace, that I may work just as Jesus did. And so of all the rest, that my life may be a reflection of the life of Christ, and that in my conduct I may in some degree reproduce the conduct of the Lord Jesus. No one can tell how nearly he may be conformed to the life of Jesus, if he makes this his constant prayer and habitual aim. Grace can do wonders, and God giveth more grace. We are not now what we were once, and we may become very much more like to Jesus than we are now. Holy Spirit, make us just like our beloved Lord!

Good Luck.

SOME young men talk about luck. Good luck is to get up at six o'clock in the morning; good luck, if you have only a shilling a week, is to live upon eleven pence and save a penny; good luck, is to trouble your head with your own business, and let your neighbors' alone; good luck is to fulfill the commandments, and to do unto other people as we wish them to do unto us. They must not only work, but wait. They must plod and persevere. Pence must be taken care of, because they are the seeds of guineas. To get on in the world, they must take care of home, sweep their own doorways clean, try to help other people, avoid temptation, and have faith in truth and God.

A YEAR'S TROUBLES.—Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—
John Newton.

SUBMISSION.—Trials not felt are easily borne. Mr. Peabody one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient."

"Ah!" said he, "that is a good resolution; let us see what we have to submit to. I will make a list of our trials. First, we have a home,—we will submit to that. Second, we have the comforts of life,—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us."

"Ah," said she, "pray stop, I will say no more about submission."

It is as great a mercy to be preserved in health, as to be delivered from sickness.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Bramhall.

DEAR BRETHREN AND SISTERS: I have enjoyed one precious privilege "while here away from home," that of attending some of Bro. Sanborn's meetings held in Pontiac, Livingston Co., this State. I heard four sermons, witnessed the baptism of those who have recently embraced the truth there, heard Bro. Sanborn's appropriate remarks on that occasion, also his excellent exhortation at the Sabbath meeting. A very pleasing feature of this meeting was, that an aged father, and two sons also heads of families, all arose and testified to the goodness of God, and their determination to go through to the kingdom.

At the close of the first meeting a sister asked me if I was not already paid for coming, to which I could respond a hearty Yes; for during the four years that we have lived in Illinois, I have never heard any present truth preaching, nor met with those of like faith on the Sabbath, except when Bro. Waggoner visited us on his return from Iowa in '61, and when I was in Mich., on a visit a year ago.

But to you, loved ones with whom we used to meet from Sabbath to Sabbath, and to you with whom I formed so agreeable an acquaintance at Pontiac, and to you, faithful messengers, from whose lips we have so many times heard the truth, and to all, both far and near, I would say, We are striving to live out the truth. We have passed through trials here, but the Lord is very good to us. He has heard and signally answered our prayers during the past winter, for which we feel to praise his holy name.

In much love, your sister.

L. A. BRAMHALL.

Braceville, Grundy Co., Ills.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY JUNE 20, 1865.

THE season is here when circuses and shows of various kinds are traversing the country, and a correspondent asks whether it is right for Sabbath-keepers to attend or to send their children to such exhibitions. We think not. We know of no good that can be obtained from, nor anything that can be said in favor of, a circus. A menagerie is a different thing. A large and judicious collection of animals from all parts of the globe, exhibited in a respectable manner, if such can be found, have the advantage of affording instruction, by giving the young a view of animals as they appear in nature, about which they will be almost constantly hearing or reading. But whether this advantage is sufficient to justify the appearance of the thing, inasmuch as the world would take no pains to make any distinction, each one must be his own judge from the circumstances of the case, and the disposition of his neighbors.

Future Labors.

ELDER White and wife design to meet the brethren at Battle Creek, July 8th. Memphis, 15th and 16th, Lapeer, 22nd and 23d, Fairplains, 29, Orleans, 30.

They will make other appointments in Michigan as calls are made and the way opens. They design to hold two meetings in Ohio, and several in New York, in August and September.

Their traveling expenses will be great, which it is thought should be met by those with whom they may labor, in the different States, either by private donations or from church or State treasuries, and not from Missionary funds. Sister White, in particular, not being an accredited preacher, objects to having her traveling and home expenses met from the funds designed to support missionaries in new fields, and chooses to have her expenses met by the liberalities of those who are able, and would esteem it a pleasure to go beyond their s. b. figures.

GEN. CONF. COM.

Change of Arrangements.

THE three appointments for Minnesota are changed to a later date. Elder White and wife, providence permitting, will hold meetings at Princeville, Peoria Co., Ill., June 24 and 25. The scattered friends of the cause are invited to make a general rally at this meeting.

Elder Loughborough, and Elder White and wife, will meet a delegation of the friends of the cause in Iowa, at Pilot Grove, Ia., June 30th, and a general assembly of Sabbath-keepers in the State, July 1 and 2.

As it is decided that one or more of the General Conference Committee should attend the State Conferences, and as two of that Committee are now in the West, and as it is thought that the western Conferences can be held the first of July to accommodate farmers as to their work quite as well as at the usual time, and as there are matters in the Iowa Conference which need immediate attention, and as there is not time to submit the appointment to the Iowa Conference Committee, therefore, the Gen. Conf. Com. take the responsibility of appointing the above named assembly at Pilot Grove.

The churches of Iowa are invited to choose their proper number of delegates immediately of such brethren as can and will attend this great gathering of the people of God. And when assembled, with the ministers of the Conference present, they can accept this general gathering as the annual State Conference if this should be the voice of the people.

In consequence of the shortness of the time, vigilance will be necessary in appointing delegates, and preparing reports of loss or gain of numbers, amount of s. b. funds, and present condition.

In locating this assembly with the Pilot Grove church, the committee feel that they are taking a liberty warranted only by the extreme urgencies of the case. We invite a great and general gathering of

those who can take along with them four days' rations, and a soldier's blanket.

Let there be a general rally—not of idlers,—not of invalids and children—not of careless professors who come only to see and to hear—but let there be a general turnout of those who have the cause at heart, and who will come seeking the presence of God, and a knowledge of his will.

Business meeting will commence June 30th at 9 A. M.

A general assortment of publications and Bibles will be on the ground. GEN. CONF. COM.

Note from Bro. Bates.

BRO. WHITE: Our Allegan Co. Monthly Meeting, held at Monterey the first Sabbath in the present month, was well represented from the four churches in the County. The meeting was spiritual, strengthening and encouraging to the loyal people of God.

The fast-day on the second Sabbath of the present month was a good day for the church; much better for us than a day of feasting. Our brethren are entering more deeply into the subject of how to live, and improve our bodily strength and health in this great day of atonement. The Lord help us to continue to improve in wisdom and holiness every day is my prayer. JOSEPH BATES.

Monterey, June, 1865.

The Lord's Coming.

REASONS FOR PRAYING FOR IT.

1. It will bring glory to the Father. 1 Thess. i 10; Phil. ii, 9, 10, 11; Ps. xxiv; Rev. xv, 3, 4; Titus ii, 13, 14; 1 Cor. xv, 24, 28; Ps. xl; Luke xiii, 32; Matt. vi, 9, 10.
2. It is the desire of Christ. John xvii, 24; Ps. xx, 22-31; Isa. liii, 11; John xiv, 2, 3; Isa. lxiii, 4; Cant. ii, 8; iii, 11.
3. It is the desire of the Spirit. Rev. xxii, 17; Rom. viii, 23.
4. It is the end of the sin and sorrow of the Church. Isa. xxv, 8; 2 Thess. i, 7, 8; Jude 24, 25; 1 John iii, 2, 3; 2 Peter ii, 10, 11, 12; Heb. xi, 14; 2 Peter iii, 13, 14; Heb. ix, 28; xiii, 14; Acts i, 11; Jude 14, 15, 21.
5. Prayer for the Lord's coming is an evidence of our belonging to Christ. 2. Tim. iv, 8; Isa. lxiv, 1-4; 2 Pet. iii, 11, 12, (Margin.)
6. It prevents Christians from setting their affections upon the things of the world. Heb. x, 34-37; Heb. xi, 24-26, 39, 40; Heb. xii, 1, 2.
7. It will hasten the conversion of all who are to become the people of God, according to the promise of the latter rain in the latter days. Zech. x, 1; Joel ii, 23-32.

FUTURE JUDGMENT.—“If God has given such demonstrations of the judgment to come as may assure all the world of the certainty of it, and an atheist, an epicure, a fool will not believe it, if he will not believe what a Felix believed and trembled at, if he will not believe what devils believe and tremble at, God will never come crouching to him and beg of him that he will believe it; but let him disbelieve it at his own peril, and take what comes.”—*Lightfoot.*

Appointments.

ELDER J. N. LOUGHBOROUGH will hold meetings, providence permitting, as follows:

Iowa Conference,	July 1 and 2.
Waukon, Iowa,	“ 8 and 9.
Pleasant Grove, Minn.,	“ 15 and 16.
Oronoco, “	“ 22 and 23.
Deerfield, “	“ 29 and 30.

GEN. CONF. COMMITTEE.

THE next Quarterly Meeting of the Waukon and West Union churches will be held at Waukon, Iowa, commencing Friday evening, July 7. Brethren and sisters are cordially invited from abroad. We trust some one of our ministering brethren will be with us. GEORGE I. BUTLER.

Monthly Meetings.

At Roosevelt, Oswego Co., July 1 and 2.
Mansville, Jeff. Co., July 8 and 9.
C. O. TAYLOR.
Rouse's Point, June 18, 1865.

Business Department.

Business Notes.

T E Thorp. The address for which you inquire is Port Allegany, Mc Kean Co., Pa.

We are out of an assortment of Sabbath School Books at present, as soon as we receive a supply, we will fill what orders are on hand.

RECEIPTS.

For Review and Herald.

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

A T Phillips 27-1, L H Davis 26-1, F C Castle 27-1, Mrs C Eager 27-1, D Hewitt 27-1, P I Elting 27-1, P D Lawrence 27-1, G R Barber 27-1, W N Parker 27-1, Elvira Arnold 28-1, S C Gould 27-6, R C Hunnewell 26-20, A E Hall 26-19, J M Dean 27-1, Mrs L Dean 27-1, C N Russell 27-10, J F Upham 27-1, J Philbrick 27-1, F Crandall 27-1, Eliza Root 28-1, W W Wilson 27-1, Geo E Gifford 27-1, A Covell 27-1, Lucy A Gifford 27-1, A D Thorp 27-1, A B Underwood 27-1, G D Bunch 27-1, E Butler 27-1. Each \$1.
H Bingham 27-21, P B Hoyt 26-12, J Steen 28-1, J R Pauley 27-1, D Richmond 28-1, W H Place 28-1, A Thayer 27-1, C B Deyarmond 28-1, L M Haven 28-1, S Tomlinson 28-1, S Myers 28-1, J Reisman 28-1, J H Cottrell 28-1, C Wright 26-13, S O James 28-1, L Burt 28-1, J Rayle 28-1, Mrs L H Eastman 29-13, J Gleason 28-1, L P Baldwin 28-1, S Axtell 27-5, D Smouse 28-5, O F Brockway 28-3, T Crouch 28-23. Each \$2.
D Palmer 27-1, E A Berry 27-1, J A Miller 27-1, L Ward 27-1, M J Cottrell 27-1, E G Wallace 27-1, W Towle 26-5, H S Albro 27-1, J Kirkby 27-1. Each 50 cts.
Lorinda Tefft \$1.50, 28-1. E Sanford \$1.50, 27-14. O Nichols \$3.29-1. P Lightner 75c, 27-1. J A Eldred \$1.50, 28-3.

Subscriptions at the Rate of \$3.00 per year.

D Baker \$3, 28-1. W Weaver \$3, 28-1. J Spangler \$3, 27-1.

Review to Poor.

Rust & Miller \$1.50.

For Shares in the Publishing Association.

S M St Clair \$5.

Books Sent By Mail.

H Bingham \$3. A Pegg \$2. N S Bringham 60c. D Baker \$1. J Steen 75c. W B Castle \$1.50. W A Hicks \$1.50. James Steere \$3. J Haskell 32c. D N Fay \$1.50. J W Landes \$2.28. P I Elting 45c. M J Marquart \$2. J H Grandy \$1. D T Bourdeau 50c. S M St Clair \$1. J D Hull 35c. S Tomlinson \$1. R C Hunnewell \$1.25. L D Santee 59c. A E Hall \$1. M F Conklin \$1. E Morrow 25c. J Philbrick \$1.25. W H Nye \$3.75. W S Salisbury \$6. S B Whitney \$1.25. A Chase \$2. O F Brockway \$1.12. J W Blake 35c. M Croch \$1.

Cash Received on Account.

S J Wakeling \$2.35. H S Lay \$8.33. Joseph Bates for W S Higley \$6. C O Taylor \$4. T V Canright 50c. I N Pike 10c. S B Whitney \$1.

To Pay Expenses on Draft Publications.

R Baker \$1.

General Conference Missionary Fund.

Church at Block Island \$16.25. C E Champlin \$5. S Axtell \$8. M E Beach \$20. E M Butler 75c.

For Bro. Bourdeau.

R Godsmark \$10. D R Palmer \$5. J Bates and wife \$4. Ellen W Searle \$10. H Hilliard \$10. H Crosbie \$10. F Jeffery \$10.