

ADVENT REVIEW



And Sabbath Herald.

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

VOL. XXXII.

BATTLE CREEK, MICH., THIRD-DAY, JULY 6, 1868.

NO. 3.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

Address, J. M. ALDRICH, Battle Creek, Michigan.

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

HYMN.

MAKE strong my feeble faith, O Lord!
That wholly trusting in thy word,
I may not fear the threatened ill,
But without faltering do thy will.

Increase my love; let each command
Upon my heart engraven stand;
So that obedience may be
Not a hard task, but joy to me.

Wisdom in worldly things bestow,
Lest blindly erring as I go,
The tempter lead my steps astray,
And strew with thorns my heavenward way.

All needed grace and strength supply,
To hear, obey, to live, to die;
But for acceptance at Thy throne,
To trust in Thine own blood alone.

The Sermon.

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

CONVERSION.*

BY ELD. D. T. BOURDEAU.

TEXT.—"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven." Matt. xviii, 1-4.

I HAVE read the first four verses of the eighteenth chapter of the gospel according to St. Matthew, but would call your attention particularly to the 3d verse, which brings to view the subject of conversion, upon which I intend to dwell this morning.

It may be thought strange by some that I should select this subject on this occasion, as most of those present will claim that they have been converted. But if you will bear in mind that conversion is a progressive work, I think you will justify the choice that I have made.

Now, this is proved, not only by our own experience, but also by that of the disciples, to whom the Saviour addresses the words of our text. Although they had undergone a sufficient change (for conversion signifies change) to be deemed worthy to have the important work of following Christ, preaching the gospel, and performing miracles, entrusted to them, yet these words of the Saviour were applicable to them: "Verily I say

unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

Conversion is a turning away from sin, a change from sin to holiness; and as it is effected through the truth, and the truth is brought to bear upon us gradually, as fast as we can bear it and conform to it in our practice—line upon line, and precept upon precept, here a little and there a little—it must be apparent to all that it cannot be an instantaneous work.

If conversion consisted only in feeling deeply, and were to be determined only by flights of feeling, then might we be justified in believing it to be the work of a moment; but as it takes hold of the life, and effects a reform in the entire being, changing the current of the thoughts and affections, reforming the words and actions, so that we hate vain thoughts and actions, and love virtuous thoughts and practices, and act accordingly; as we are to determine our conversion by the whole course of our lives, which is made up of the performance of our various duties, which cannot all be fulfilled in one moment, or in one day, we think we can be justified in no other position than that conversion is a gradual and progressive work, or "being changed from glory to glory in the image of Christ."

This being the case, conversion becomes an easy matter to understand, and a simple work to engage in. We need not wait until we are wrought up to a high pitch of feeling, or until some mysterious influence gets hold of us, and effects a change in us without our co-operation. As we see our sins, we are to turn away from them by righteousness; we are to cease to do evil, and learn to do well.

The change of heart that we experience in conversion is simply a change of mind. We see our sins, and our mind changes with regard to our past course; we pass a different judgment in regard to it, from what we have formerly. We pronounce it evil instead of good, and instead of loving it, we hate it. We resolve to do better, and immediately set ourselves to work by carrying our resolutions into practice, by taking hold of that part of the work that is nearest to us, by doing the simple duties of to-day; and when to-morrow comes, we also do the duties of the morrow; and so on through life, in all our relations, and under all circumstances, as the truth is brought to bear upon us. I would give more for the experience of one who thus moves understandingly and from principle, than I would for that of one who depends wholly on feeling, and who, when the excitement is over, has nothing to lean upon. Those who base their conversion on the principles of truth, have a straight-forward course marked out for them to walk in, and they need not deviate to the right nor to the left. They know what to depend upon—the word of the Lord which endureth forever. But those who base their conversion on mere excitement, are like a ship without chart or compass, and without an anchor, and when perils come they know not where they shall drift. Hence it is that so many conversions (?) at the present time are short-lived. The work is not deep and thorough. The foundation is not laid on the rock. The doing part of religion is neglected, and true reform in the life is overlooked.

Those present who have never turned away from

their sins, and have had no experience in the things of God, certainly need converting, and should be benefited by this subject. Those who are in a back-slidden state, as truly need converting as they would if they had never made profession of religion; for their past conversion has been more or less effaced by their turning back to their sins. Those also who have recently started out in the service of the Lord, and have but a brief experience, will need to undergo several changes more before they are fitted for the kingdom of Heaven. They may have a good deal of one kind of knowledge, but they lack experimental knowledge, which is obtained by practice. Their time to practice has been short; they have not been tried, and have not made experiments in the various relations in life.

I feel particularly for the young who have just given their hearts to the Lord. They have moved right as far as they have gone; but their future experience will teach them the changes they will have to make. My young friends, I hope you will not stop here, but will follow on to know the Lord, and do his will, and be of good courage in bringing your entire beings into subjection to the will of God, and in overcoming every sin. This is true conversion. It has commenced in you, and be not satisfied until its work is completed.

I was converted at the age of nine to the truths that were then shining on my pathway. I repented of my sins, and got the evidence that my sins were forgiven me. I was a happy creature. Heaven, Jesus, and angels, seemed near to me. Oh! how I loved Jesus for his great love manifested unto me! He was my chief delight. I often communed with him in secret. At times it seemed as though I could almost see him and good angels. I looked upon things around me in a different light from what I had done before. I saw the goodness of God in almost everything around me, and enjoyed much of the Spirit of the Lord. But the Lord was fitting me for the trials that were before me, that I might have something to fall back upon in times of severe conflicts, and not become wholly contaminated by the influence of lukewarm and fallen professors around me.

Some twelve years ago the Sabbath truth was brought to me, and found me a proud young man, needing conversion. I had not given up serving the Lord; but I found my heart opposed to the law of God. I yielded, repented, and experienced a second conversion, which was accompanied with much of the blessing of the Lord, that served as an additional evidence that I was right; for, as I compared my experience with that which I had at my first conversion, I saw a similarity, so that if one was right, the other must of necessity be genuine. And shall we, my dear brethren and sisters, who have been long in the good way, stop here, and say that the work of conversion with us is finished? that there are no more changes for us to make in our characters? God forbid. The nearer we get to the Lord, who is the great source of light and truth, and the more we become transformed into the image of Jesus, the more our sins are magnified, and the more we see the necessity of changing our characters, and becoming more fully conformed to the will of God.

It sometimes takes us longer to learn lessons in the school of Christ than we are at first aware. We may at times think we have fully learned a lesson from

* Delivered before the church of Battle Creek, Mich., Sabbath, June 6, 1868.

Christ, while we have but just commenced to get an insight into it. Some might infer, from the pains that the Saviour takes in our text to teach the disciples a lesson on conversion and humility, that they would not need to be taught again on this subject. But we learn that Jesus had to repeat this very lesson three times, in order that the disciples might obtain that practical knowledge of it that they should.

In the twentieth chapter of Matthew we learn that a few days after, as Jesus was going up to Jerusalem with his disciples, the mother of Zebedee's children came to him, desiring a certain thing of him, viz.: that he should grant that her two sons might sit, the one on his right hand and the other on his left, in his kingdom. And from the 24th verse and onward we read: "And when the ten heard it, they were moved with indignation against the two brethren." Why this indignation? Because the ten were envious, proud, and selfish, and could not bear the idea of seeing the two disciples exalted higher than themselves. If they had entertained a modest opinion of themselves, and had loved the two brethren as they loved themselves, they would not have thus felt uneasy, but would have rejoiced in the thought of the promotion of their brethren, as they would have rejoiced if they had been promoted themselves.

Then Jesus called the disciples unto him, and said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever would be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." In the world, those who are the greatest are served the most; but it should not be so in the church of Christ. Different principles govern us. "Those who are great are noted for being the most apt to serve others. 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'" Verses 25-28.

But they had not learned the lesson yet; for a short time after this occurrence, as they were eating the last passover, Luke informs us that Jesus said one of them should betray him. See Luke xxii, 21, and onward. Whereupon "they began to inquire among themselves which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted greatest." And the Saviour goes on to repeat the same lesson in substance.

Poor disciples! We are not told what their strife was based upon. But, doubtless, they were comparing their gifts and works, not to see how they could best serve the cause, but to build themselves up. If they had humbly examined themselves, looked to their weaknesses, trembled in view of their liabilities to do the predicted act, and watched and prayed lest they should enter into temptation, they would not have manifested the weakness that they did on that occasion. But self-confident, and shut up to themselves, they, especially Peter, showed by their shameful cowardice, the feebleness of poor, mortal man, and their need of being converted. It was in view of this deficiency that the Lord said to Peter, "When thou art converted, strengthen thy brethren." Verse 22.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven." It was by being converted that the disciples would enter into the kingdom of Heaven. Again, if they humbled themselves as a little child, they would be great in the kingdom of Heaven. Therefore in humbling themselves as a little child, they would become converted. Humility is not only a means of conversion, but one of the strongest evidences of genuine conversion. We cannot be converted without humbling ourselves. The great work to be done in conversion is to bring down and overcome self. And one good way to do this is to learn from a child; not a naughty, stubborn child, who has had no bringing up, and has come up proud and self-willed, but such a child as Jesus doubtless selected as an illustration; a child who had not been spoiled by sin and bad habits, but who, perhaps, belonged to pious parents, had been dedicated to the Lord from its birth, and had been

brought up under good influences. At all events, it was noted for submission. For when Jesus called it and took it in his arms, and set it in the midst of the disciples, as another evangelist informs us, as we have no account of its rebelling, and brushing off the hands of Jesus, as many children now-a-days would be very apt to do.

Such a little child is noted for its simplicity and faith, and for its realizing its weakness and dependence upon its parents, and for fleeing to its parents in times of trouble and danger. There is no stiffness, nothing put on and made up, no extra polish in such a child. It is all simple and natural. God grant that this trait in us may increase and become more and more prominent, in contrast with the awkward stiffness and extra polish of this proud and corrupt age. Again, may we possess the faith that a child has, which leads it to confide in its parents. It is enough for a child to know that father or mother says so, to believe; and so it should be with us. And if we could cultivate this simple, childlike faith, oh, what anxiety and trouble would be saved us! We might always be children in happiness and contentment. But especially is it from the humility of a child that we are to learn a lesson. To always realize our littleness and God's greatness and our dependence upon him, oh, this is the important lesson! If we learn this, we shall never have exalted views of ourselves, of our graces and abilities. It is when we lose sight of God, and are shut up to ourselves, that we think we are something. If we could but have a continued sense of God's greatness and holiness, and of our littleness and unworthiness, we could not for a moment cherish a proud thought in our hearts. If we could always realize that all we have that is good and commendable comes from God, either through creation or by grace, then would we keep from boasting, and would cling very near the Lord in trouble and in times of danger.

Humility is a rich grace, and consists in a moderate opinion of ourselves which leads to give to others the honor and glory that they deserve. It does not, however, oblige us to wrong ourselves or the truth; to always give others the preference to ourselves in all things; or to be constantly speaking in disparage of ourselves. This is frequently done as a bait to catch the praise of others. Neither does it oblige us to be slack and untidy in our dress and manners, and in what we say and do. It consists in a deep sense of our unworthiness, and in attributing all we have and are to the grace of God.

Humility is seen in the modesty of our appearance. But it goes farther and deeper than this; for there are many who put on a very humble and sanctimonious look to cover pride and sin of the deepest dye. It is also expressed by the modesty of our words, actions and pursuits. If we are truly humble, we shall not be boastful nor selfish; neither shall we exercise ourselves in matters that are too high for us.

But you may, perhaps, desire rules or tests by which you may know whether you are proud or not. I will not attempt, neither would I have time if I wished, to give you all the tests that may apply to every case present. But I will present a few by which we can arrive at the true state of our hearts in the matter.

And first, how does that young man, or that young woman, feel, when he or she draws near the glass to admire his or her person, as the case may be? How do we all feel on such an occasion? especially if there is a hair or something insignificant about us that is not just so? How long do we linger by the glass? How do we feel, I ask, if not exactly in fashion, etc.? Do we feel a great uneasiness, as though something in us was suffering terribly? Then is self alive, and we possess too high an opinion of ourselves.

Again, what is your experience when praised? Do you feel elated, as though a something in you was satisfied and feasting? If so, you may put it down that you are proud. But if, when you are praised and blessings heaped upon you, you are greatly humbled, and feel to hide yourselves in view of your nothingness and unworthiness, then have you a good degree of humility. Again, Do you feel distressed when slighted and deprived of the praise of others? Are you envious at the prosperity of others? or do you rejoice when

others are favored with temporal or spiritual blessings? Are you willing to receive correction? or do you manifest stubbornness and self-justification when your wrongs are pointed out and reproved? According as you answer these and other questions, will you be able to settle it in your hearts whether you are proud or humble.

We see that pride is not exhibited merely in dress, as some have supposed. It is generally seen in what we think the most of. It may be a fine horse and carriage, cattle and sheep, a splendid farm and buildings, house, furniture, the work of our hands, and the production of our minds, either in words or writing, pride of opinion, friends, and a thousand other things. And every time we manifest pride in these things, we make idols of them, and idolize ourselves. It is with reference to self that we love these things; and the Creator is slighted and offended. Can we wonder, therefore, why God hates the proud? why the day is coming that the proud will be stubble and will be burned up, and rooted out of the earth?

Pride is the parent of impatience, anger, division, ingratitude, and covetousness. For who is the impatient man but one in whom self is prominent and cannot be touched and crossed? And how much division and confusion would be saved in families, nations, and among brethren, if pride were overcome. Who is the ungrateful man, but one who thinks he deserves every favor he receives? And who are covetous, but those who think themselves worthy of all the means they can get, regardless of justice—of the claims that God and society have upon them? These, also, have an inordinate self-esteem?

The best evidence of humility and true conversion is a willingness to obey God, to bow to his authority. This we are not naturally disposed to do, and God is often under the necessity of afflicting men, in order to humble and convert them. This is the course he had to pursue with ancient Israel. Moses, in his farewell and dying discourse to them, wishes them, among other things, to remember how the Lord had led them in the wilderness for forty years, chastening them, causing them to hunger, feeding them with manna, etc., to humble them, to see whether they would keep his commandments or no. Deut. viii.

Conversion is effected through repentance toward God, and faith toward our Lord Jesus Christ. Repentance includes a knowledge and conviction of sin,—that we are the ones that have sinned, that we are guilty and deserve the just wrath of God. But repentance goes farther than this. For millions in the past have been convicted, who have never experienced repentance; and there will be terrible conviction connected with the awful scenes of the day of God that is just before us; but it will be too late to repent.

Repentance also includes sorrow for, and turning away from, sin. Paul thus describes godly sorrow that worketh repentance: "For, behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you;"—carefulness to do right in all things. "Yea, what clearing of yourselves;"—thoroughness in repenting and reforming. "Yea, what indignation;" "not hatred toward man and God, but a holy hatred for sin, abhorring ourselves in view of our sins. Some fail here. They see their sins, but still cling to their idols. How can such expect to be helped of God? God is a jealous God, and will not give his glory to another. Those who will not relinquish their idols, and whose best affections are diverted from God, are left to themselves. And is it strange that they should complain, and have a hard time in battling with sin? Such do not commence aright—are not converted. "Yea, what fear;" a fear to offend God, which is the beginning of wisdom. "Yea, what vehement desire;" a burning to do right, a hungering and thirsting after righteousness. "Yea, what zeal, what revenge!" an earnestness according to knowledge, which is commensurate with the importance of the work, and a revenge that overcomes evil with good, and redeems the time. "In all things ye have approved yourselves to be clear in this matter." 2 Cor. vii, 11. This is the repentance that godly sorrow works, and in it we are to confess with the mouth. Many have smothered conviction, and the good work

that was being wrought in them, by failing to do this important duty.

But we would here present faith toward our Lord Jesus Christ, which is an important part of the gospel, and without which a knowledge of our sins would be of no use. Gospel signifies good news; and the good news of the gospel does not merely consist in showing us our sins, that we may be shut up to their awful but just consequences. This would be no good news. The good news of the gospel is, that Jesus died to save us from our sins, and all the evils they have brought upon us. The gospel is a remedial system. It points out a remedy in the sacrifice and death of our Lord Jesus Christ. And the sacrifice of Jesus is all-sufficient. Divine justice demanded the life of the sinner, or the life of a substitute, which must be as valuable as the lives of all our race, and the world besides. The life of an angel was not sufficient, for man was made but a little lower than the angels, and we read that in the redeemed state "they will be as the angels." It would therefore have required millions on millions of angels to pay the debt that we owed to divine justice. But not so with Jesus Christ, before whom angels bow, and who, being in the image of God, thought it not robbery to be equal with God. It was through him that all things were created; and as he who created is greater than the things created, how evident it is that Christ by his death could redeem man and the earth besides.

Yes, sinner, you have an all-sufficient sacrifice to trust in. We would not have you always shut up to your sins. We would point you to the remedy. We would point you to the healing fountain open for uncleanness. It was opened freely. Pure, unbounded love caused it to be opened. Come now, wash in it and be cleansed from every stain that sin has made. Let not your sins weigh you down. If Christ had designed to have you bear them always, he would not have borne them for you upon the tree. Look to his sweat, his wounds, his groans and death, and then believe that he loves you. Present his name to the Father, whose law you have broken, and toward whom you are called upon to direct your repentance. That name will prevail. Believe that your sins are forgiven you. Accept God's free pardon by faith in Jesus name, and assert your liberty. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii, 15. Come, poor sinner, without delay, and let the love of Christ constrain you. How can you escape if you neglect so great salvation?

(Concluded next week.)

FREEMASONRY.—I.

It is high time that the church of Christ was awake to the character and tendency of Freemasonry.

Forty years ago, we supposed that it was dead, and had no idea that it could ever revive. But, strange to tell, while we were busy in getting rid of slavery, Freemasonry has revived, and extended its bounds most alarmingly.

With your consent, I propose to write a series of articles, giving my views of the character and tendency of the institution.

I know something about it, for I have been a Freemason myself. Soon after I was twenty-one years of age, and while in Connecticut at school, an old uncle of mine persuaded me to join the Freemasons, representing that, as I was from home, and much among strangers, it would be of service to me, because, if a Freemason, I should find friends everywhere. The lodge in that place was but a master's lodge. I therefore took three degrees, or as far as what they call "the sublime degree of master mason." When I returned to the State of New York, to enter upon the study of law, I found at Adams, where I resided, a masonic lodge, and united with them. I soon became secretary of the lodge, and met regularly with the lodge. When I took especially the master's degree, I was struck with one part of the obligation or oath, as not being sound either in a political or moral point of view.

However, I had been brought up with very few religious privileges, and had but slight knowledge on

moral subjects; and I was not, therefore, greatly shocked at the time with the immorality of anything through which I passed. The lodge where I took my degrees was composed, I believe, mostly of professed Christians. But when I came to join the lodge at Adams, I found that the master of the lodge was a deist. I do not recollect that any Christian men belonged to that lodge at the time I joined it. There were some very profane men who belonged to it, and some men of very intemperate habits.

As I paid the strictest attention to what they called their lectures and teachings, I became what they call "a bright Mason;" that is, as far as I went, I committed to memory their oral teachings—for they had no other.

The oaths or obligations were familiar to me, as was everything else that belonged to those three degrees that I had taken.

I had belonged to the lodge in Adams nearly four years when I was converted to Christ. During the struggle of conviction of sin through which I passed, I do not recollect that the question of Freemasonry ever occurred to my mind. The season that I called properly my conviction of sin was short. My exercises were pungent, and I very soon obtained hope in Christ.

Soon after my conversion, the evening came for attendance upon the lodge. I went. They, of course, were aware that I had become a Christian, and the master of the lodge called on me to open the lodge with prayer. I did so, and poured out my heart to the Lord for a blessing upon the lodge. I observed that it created considerable excitement. The evening passed away, and at the close of the lodge I was requested to pray again. I did so, and retired, but much depressed in spirit. I found that I was completely converted from Freemasonry to Christ, and that I could have no fellowship with any of the proceedings of the lodge. Its oaths appeared to me to be monstrously profane and barbarous.

At that time I did not know how much I had been imposed upon by many of the pretensions of Masonry. But I found that I could not consistently remain with them. My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as "the unfruitful works of darkness."

Without consulting any person, at the next lodge I went for the purpose of demanding my discharge. When I asked for a dismission, they granted it; but with manifest reluctance, suggesting that they thought I had better not withdraw from them. However, my mind was made up. Withdraw from them I must; with their consent if I might, without their consent if I must. They, however, gave me a discharge under the seal of the lodge. Of this I said nothing; but in some way it came to be known that I had withdrawn from them. This created some little feeling amongst them. They, therefore, planned a Masonic celebration or festival. I do not recollect exactly what it was. But they sent a committee to me, requesting me to deliver an oration on the occasion. I quietly declined to do so; informing the committee that I could not conscientiously in anywise do what would manifest my approval of the institution, or sympathy with it. However, at that time, and for years afterward, I remained silent and said nothing against the institution; for I had not then so well considered the matter as to regard my Masonic oaths as utterly null and void. But from that time I never allowed myself to be recognized as a Freemason anywhere. This was a few years before the revelations of Freemasonry by William Morgan were published. When that book was published, I was asked if it was a true revelation of Freemasonry. I replied that it was, as far as I knew anything about it; and that, as nearly as I can recollect, it was a *verbatim* revelation of the three first degrees as I had myself taken them. I replied in this way because I saw, of course, that as the thing was published, and no longer a secret, I could not be under any obligation to keep it a secret unless I could be under an obligation to lie, and to lie, *perpetually*, by denying that that which had been published was truly Freemasonry.

I knew that I could be under no obligations to be guilty of a perpetual falsehood, and that I really made

no revelation of any secret when I frankly acknowledged that that which had been published was a true account of the institution, and a true *expose* of their oaths, principles, and proceedings.

Afterward, I considered it more thoroughly, and was most perfectly convinced that I had no right to adhere to the institution, or to appear to do so; and that I was bound, whenever the occasion arose, to speak my mind freely in regard to it, and to renounce the horrid oaths that I had taken.

On reflection and examination, I found that I had been grossly deceived and imposed upon. I had been led to suppose that there were some very important secrets to be communicated to me. But in this respect I found myself entirely disappointed.

Indeed, I came to the deliberate conclusion, and could not avoid doing so, that my oaths had been procured by fraud and misrepresentation, and that the institution was in no respect what I had been previously informed that it was.

And, as I have had the means of examining it more thoroughly, it has become more and more irresistibly plain to my convictions that the institution is highly dangerous to the state, and in every way injurious to the church of Christ.

This I expect to show in detail, should I be spared to finish the articles which I contemplate writing. But in my next it will be in place to inquire, *How are the public to know what Freemasonry really is?*

After this inquiry is settled, we shall be prepared to enter upon an examination of its *claims*, its *principles*, and its *tendency*.—Prof. C. G. Finney, in *N. Y. Independent*.

"THIS I DID FOR THEE—WHAT DOST THOU FOR ME?"

I GAVE my life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave my life for thee;
What hast thou given for me?

I spent long years for thee
In weariness and woe,
That one eternity
Of joy thou mightest know;
I spent long years for thee;
Hast thou spent one for me?

My Father's house of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone;
I left it all for thee;
Hast thou left aught for me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell;
I suffered much for thee;
What dost thou bear for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
Great gifts I brought to thee;
What hast thou brought to me?

Oh! let thy life be given,
Thy years for me be spent,
World-fetters all be riven,
And joy with suffering blent;
Give thou *thyself* to me,
And I will welcome thee!

"INDIVIDUALISM OF CHURCH AND SECT."—Beecher
"would not like to have his plum trees bear peaches, nor his peaches bear apples," but he has a tree for each kind of fruit." He applies the illustration as follows: "There may be unity with difference. Separateness may be formed into one generic whole, while each one has its peculiar function to preform. * * * The total fruitfulness of Christianity springs out of this individualism of church and sect." This illustration is lame for the reason that there are but two kinds of fruit contemplated by the gospel: one "the fruit of the Spirit," the other, "the works of the flesh." This compliment to the sects, that each one is to develop some trait of Christian character, is a deceitful palaver.—*Church Advocate*.

The Commentary.

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

Battle Creek Bible Class.—June 27, 1868.

AFTER a long intermission, caused in part by the Conference, and the special meetings following it, the Bible Class again resumes its sessions, and it again becomes our duty to report its deliberations through the REVIEW.

A preliminary session was held Sabbath, June 21, but as no lesson had been previously decided upon, the time was occupied in the discussion of questions, and the selection of scripture for future lessons. After some remarks, it was decided to take up for examination, the book of Hebrews. Accordingly the session of the next Sabbath was occupied in the consideration of

HEBREWS I.

Q. Who was the author of this book?

A. It is generally ascribed to the Apostle Paul.

Q. In what respect does it differ from his other epistles?

A. He does not himself acknowledge his authorship; but it bears evidence in its general style of being his composition.

Q. To whom was it written?

A. Probably to the Hebrew Christians.

Q. What was its scope or design?

A. An exposition of the new covenant; a process of reasoning from type to antitype, showing the change of the law and priesthood.

Verses 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Q. What is the meaning of the expression, "sundry times and in divers manners?"

A. It has reference to the varied and repeated manifestations of God's will to men in the former dispensation by direct communication, and by dreams, visions, &c. As the apostle is here writing to those who were familiar with the facts, he opens his address to them by calling their attention to the fact that God has spoken to them in time past, implying that it is his purpose still to speak to his people, and then goes on to show that he has spoken by his Son.

Q. What is meant by "these last days?"

A. The days succeeding the Jewish dispensation are sometimes thus entitled, and are probably thus referred to here.

Q. In what sense is Christ the "heir of all things?"

A. By virtue of his being the Lord God, and also by virtue of his having purchased the world with his own blood. Christ's part in the work of creation is alluded to in the same connection: "By whom also he made the worlds." This idea is sustained also by many other scriptures.

Verse 3. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Q. In what sense is Christ the brightness of his Father's glory?

A. Being himself the Son of God, the glory of the Father is reflected through him. By him also, in the work of redemption, the glory of God in his attributes is more clearly revealed to the comprehension of finite man.

Q. What is meant by "the express image of his person?"

A. Material resemblance. A strong proof-text in favor of the personality of God.

Q. In what sense has Christ "by himself purged our sins?"

A. By offering himself as the sacrifice, and thus laying the foundation for the work of redemption and blotting out of sins, to be accomplished in the heavenly sanctuary.

Q. How long is he to sit at "the right hand of the Majesty on high?"

A. Until his enemies are made his footstool. Verse 13.

Verse 4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Remark. The dignity of Christ above all other created intelligences is here presented, and enforced in the verses following, by contrast.

Verse 5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Q. Where were these expressions made relative to Christ?

A. Ps. ii, 7; lxxxix, 26, 27. The exalted character of Christ is here shown from the fact that such expressions were never made concerning even the angels.

Verse 6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

Q. What does the expression show?

A. That a being who is to be worshiped by angels, must be their superior.

Verses 7-9. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Q. Where is the expression relative to the angels recorded?

A. In Ps. xlv, 5.

Q. Where the expressions relative to Christ?

A. In Ps. xlv, 6, 7.

Q. How is the character of Christ here contrasted with that of angels?

A. Christ is here addressed as God, as a being that has a permanent throne, and one anointed above his fellows; while the angels are represented as messengers and ministers, whose duty it is to go and come at the will and pleasure of God.

Q. What is meant by "anointing with the oil of gladness?"

A. A figure derived probably from the ancient custom of anointing; and indicating a special blessing from God.

Verses 10-12. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they shall all wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

Q. Where is this recorded?

A. In Ps. cii, 25-27. Also, in part, in Isa. li, 6.

Q. To what does it relate?

A. To the final destruction of the present heavens and earth, at the second coming of Christ.

Verses 13, 14. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Remark. The same contrast is here presented as in verses 7 and 8. The stability of position occupied by Christ, and the office of the angels in ministering even to fallen man. Such exalted beings as even the angels of glory are made to assist in the work of salvation, by ministering to mankind.

QUESTIONS.

The session of the previous Sabbath was mainly occupied in the examination of questions, one of which was the following:

Is it right to hive a swarm of bees on the Sabbath?

After much discussion, it was voted that, in the opinion of the class, such work would be a violation of the fourth commandment. The decision was quite unanimous, only two voting against, and a very few not voting at all. W. C. G.

Scripture Notes.

CURSING, AND THROWING DUST.

2 SAM. xvi 13. And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust (margin, dusted him with dust).

Who in the East has not often witnessed a similar scene? Listen to the maledictions; they are of such a nature, that evil spirits only could have suggested them. Look at the enraged miscreant; he dares not come near for fear of punishment, but he stands at a distance, vociferates his imprecations, violently throws about his hands; then stoops to the ground, and takes up handfuls of dust, throws it in the air, and exclaims, "Soon shalt thou be as that—thy mouth shall soon be full of it—look, look, thou cursed one, as this dust, so shalt thou be."—*Roberts.* In almost all the East those who accuse a criminal, or demand justice against him,

throw dust upon him; as much as to say he deserves to be put under ground. "Be covered with earth," is a common Turkish and Persian imprecation.—*Chardin.*

DAVID'S NOBLENES OF SOUL.

CHAP. xxiv, 14. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man.

David acted nobly. Had he chosen war, his own personal safety was not risked; because an ordinance prevented his going to battle. Had he chosen famine, his own wealth would have secured his and his family's support; but he showed the greatness of his mind in choosing the pestilence, to which himself and household were exposed equally with the meanest of his subjects.—*Clarke.*

To the objection that the judgment fell on the people, it may be replied, that, first, the Lord would not destroy David, as it would, at least seemingly, invalidate his promises; secondly, the punishment of a king is usually effected by destroying his subjects; and thirdly, the people had greatly abused David and offended the Lord by their rebellion in the case of Absalom. "Just and true are thy ways, thou King of nations."

AN ANCIENT INAUGURATION.

1 KINGS i, 33-35. The king also said unto them, Take with you the servants of your lord, and cause Solomon, my son to ride upon mine own mule, and bring him down to Gihon; and let Zadok, the priest, and Nathan, the prophet, anoint him there king over Israel; and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be ruler over Israel and over Judah.

The manner of inauguration seems thus: 1. The king elect was placed on the mule of his predecessor, and caused to ride abroad to one of the public wells, or to a river, where was the concourse of people, that they might see who he was that was appointed. Here, Solomon is taken to the river Gihon, to be anointed; the continual stream, or constantly running fountain, denoting the perpetuity of the kingdom. 2. The priest and prophet anointed him in the name of the Lord; and thereby signified that he should be endued with all kingly virtues; and should reign by, for, and under the Lord. 3. The trumpet was then to be blown, and solemn proclamation made, that he was anointed king. 4. He was then brought and solemnly placed on the throne, to signify that he had now assumed the reins of government, and was about to administer justice and judgment to the people.—*Dr. A. Clarke.*

SOLOMON'S HUMILITY.

CHAP. iii, 7. And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

I am but a little child. Boothroyd thinks this is a strange rendering, and has *very young man*; but says Roberts, "So say men here [in the East] though they be advanced in years, when they wish to speak of their incapacity for any performance." "What can I do in it, I am but a boy of yesterday's birth." So in pleading for forgiveness, "I am but a little child, it was my ignorance," &c. This is one of the innumerable cases where a knowledge of the manners, customs, habits of thought and expression of the modern orientals, is obviously necessary to a full understanding of the Bible.—*Jenks.*

FOUNDERS, ANCIENT AND MODERN.

CHAP. vii, 15. For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

We should find it difficult, even now, to procure a founder who could cast such massive pillars (about 30 ft. high and 20 round), whether solid or hollow.—*Dr. A. Clarke.* Perhaps the greatest triumph of modern art, in this respect, is the column of the Place Vendôme, Paris, cast in 1810 at Napoleon's order (by Delaunoy, Lepere, Gondouin, &c.) of brass artillery taken from the Austrians. It is about 141 ft. high, and 12 ft. 9 in. in diameter. The column is of stone, covered with a shell of bronze (most ingeniously detached from the stones), in 276 plates, about 3 ft. wide and 4 high, joined irregularly according to the disposition of the bas-relief figures upon them, which ascend in a spiral line. A spiral staircase, of 176 steps, in the center of the column, ascends to a gallery at the summit. It cost 1,000,000 francs. The bas-reliefs contain a history of the events of the campaign of 1805, in chronological order, commencing at the bottom. The column is surmounted by a bronze statue of Napoleon.—*Jenks.*

1 Cor. v.

THERE are several important subjects in this chapter which intimately concern the Christian church in general.

1. If evil be tolerated in religious societies, the work of God cannot prosper there. If one scandal appear, it should be the cause of general humiliation and mourning to the followers of God where it occurs; because the soul of a brother is on the road to perdition, the cause of God so far betrayed and injured, and Christ recrucified in the house of his friends. Pity should fill every heart towards the transgressor, and prayer for the backslider occupy all the members of the church.

2. Discipline must be exercised in the Christian church; without this it will soon differ but little from the wilderness of this world. But what judgment, prudence, piety, and caution, are requisite in the execution of this most important branch of a minister's duty! He may be too easy and tender, and permit the gangrene to remain till the flock be infected with it. Or he may be rigid and severe, and destroy parts that are vital while only professing to take away what is vitiated. A backslider is one who once knew less or more of the salvation of God. Hear what God says concerning such: *Turn, ye backsliders, for I am married unto you. See how unwilling he is to give them up! He suffers long, and is kind; do thou likewise; and when thou art obliged to cut off the offender from the church of Christ, follow him still with thy best advice and heartiest prayers.*

3. A soul cut off from the flock of God is in an awful state! his outward defense is departed from him; and being no longer accountable to any for his conduct, he generally plunges into unprecedented depths of iniquity; and the last state of that man becomes worse than the first. Reader, art thou without the pale of God's church? Remember it is here written, *them that are without God judgeth, verse 13.*

4. Christians who wish to retain the spirituality of their religion should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter howsoever witty or learned, is either himself one with them, or is drinking into their spirit. It is impossible to associate with such by choice without receiving a portion of their contagion. A man may be amused or delighted with such people, but he will return even from the festival of wit with a lean soul. Howsoever contiguous they may be, yet the church and the world are separated by an impassible gulf.

5. If all the fornicators, adulterers, drunkards, extortioners, and covetous persons which bear the Christian name, were to be publicly excommunicated from the Christian church, how many, and how awful would the examples be! If, however, the discipline of the visible church be so lax that such characters are tolerated in it, they should consider that this is no passport to Heaven. In the sight of God they are not members of his church; their citizenship is not in Heaven, and therefore they have no right to expect the heavenly inheritance. It is not under names, creeds, nor professions, that men shall be saved at the last day; those alone who were holy, who were here conformed to the image of Christ, shall inherit the kingdom of God. Those who expect it in any other way, or on any other account, will be sadly deceived. —Dr. A. Clarke.

FORMATION OF CHARACTER.—If you ever watched an icicle as it formed, you would have noticed how it froze one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy, the ice looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will be bright and lovely, and will sparkle with happiness; but if there be many thoughts and feelings impure and wrong, the mind will be soiled, the character depraved and darkened, and there will be final deformity and wretchedness. How important, then, that we should be on our guard against every evil impulse and desire.

Nothing is too petty for men to be proud of.

MONTHLY MEETING AT EXETER, R. I.

OUR Monthly Meeting was held with the church in Exeter on Sabbath and first-day, June 20 and 21; and it is with pleasure that I record the fact that some advancement is perceptible on the part of those who attended this meeting.

The first meeting of the series, on Sabbath eve, was held at the house of Bro. John Brown. It was not my privilege to be present at this meeting, but those who did attend, speak of it as a profitable season.

On Sabbath morning, at nine, we met at the school-house, and, after a season of prayer and conference, Bro. Haskell spoke, on the conflict through which the church must soon pass. There was nothing in this discourse to cause us to feel elated, but yet we felt thankful that the Lord is pointing out our pathway plainly, that we may prepare for the terrors of the day of the Lord.

On Sabbath afternoon, Bro. Rodman took the subject up, where Bro. H. left it in the morning. His text, "What must I do to be saved?" was answered by much needful instruction, and it is hoped that those who listened, will show their appreciation of the testimony by living according to the light they have received.

In the evening, Bro. Haskell spoke from Matt. xxii, 11. The beautiful garment of righteousness was presented before us, as described in the word of truth. On our way home from meeting, the remark was made to me, "We have no time to lose in taking hold of the work of reform," to which I heartily assented, as I presume all in attendance would do.

On first-day morning, we had another social meeting in which a goodly number took part. The testimonies evinced that there was a struggle to overcome going on in the hearts of our people, such as they have never before realized. At eleven, Bro. Haskell spoke from Rev. x. The history of the time movement in 1843-4 always has something about it that takes hold of the hearts of the people in a wonderful manner, wherever it is preached, even at this late day. So it was on this occasion. There were but few, if any, present who had had an experience in that movement, yet all felt the force of the simple story of the manner in which faith wrought at that time.

In the afternoon, we met at the house of Bro. Clarke Sweet and celebrated the ordinances. This was a blessed season. There were a number present, who engaged in these ordinances, as we observe them, for the first time. The blessing of the Lord rested down upon us in a manner unprecedented in the history of our Monthly Meetings.

On the evening after first-day, the little company that remained, which was now reduced to some fifteen or twenty, met at the house of Bro. Sweet. This meeting, if not one of rejoicing, was certainly one of profit. Bro. Rodman occupied nearly an hour in speaking of certain incidents in the experience of Elijah, from which he instructed us to exercise great faith in God when we are brought into similar straits, as we certainly shall be. He was followed in a few remarks by Bro. Haskell, who showed us quite clearly how some of the characters brought to view in the history of Elijah represented certain classes of persons who now have a part to act in the eventful times in which we live. When Bro. H. had finished, nearly all present bore testimony. The drift of the testimonies was decidedly encouraging. Nearly every one who spoke expressed a determination to struggle more earnestly than ever before to overcome. Several who had been in bondage to some extent for want of perfect submission to what they knew to be the will of the Lord, declared their determination to walk fully up to all the light they had.

On Monday morning, we separated to go to our several homes, every one happy in the Lord and thankful for the perfect union that had prevailed through the entire meeting.

As my mind glances over the brief period that intervenes between this and the July meeting at Ashaway, it rests on the concentrated powers of darkness that we must meet at that place. Brethren, seek a new consecration of heart, that we may be strong in the Lord and the power of his might, having on the whole

armor, that we may effectually come up to the help of the Lord against the mighty. J. S. MILLER.

REPORT FROM BRO. KELLOGG.

PERHAPS some of the brethren would like to know what I am doing. To such, I would say, that I left Battle Creek Friday, May 29, and came to Allegan to speak to the brethren here on the subject of health. Sabbath, the 30th, I had the pleasure of listening to two very solemn and searching sermons delivered by Bro. Andrews, and one by Bro. Cornell, to the church in Monterey. There had been a good work going on among the people, and especially the children, for some time, and I was advised to defer my lectures for a few days, which I did. I spoke the evening of May 31, to the youth, from Luke xiii, 24. I then spent the week in visiting from house to house, trying to explain the principles of health reform to the brethren. I sometimes gave them a hand in practical cookery, looked after one or two sick, &c. After Bro. and Sr. White had finished their labors in Monterey, June 8, I commenced a course of lectures, and the evening following, also commenced in Allegan, five miles distant, speaking, alternately, an evening in each place; and have continued thus until now, speaking every evening in the week except Sabbath, when I attend the prayer-meeting. I have also spoken to the ladies, in the day-time, once in each place. Also, have spoken once each Sabbath on health from a religious standpoint. My congregation has been good-sized, and very attentive, thus far, and from the interest manifested during lectures, and from an occasional remark I heard, think perhaps I am in the line of duty.

The 29th inst., I shall commence a course of lectures in Otsego. As yet I have heard from none other of our churches. If the brethren wish my labors among them, as proposed by the Gen. Conf. Com., I hope they will send in their requests so that I can arrange my work systematically, as order belongs to godliness. Brethren, do you wish my labors? if so, write me at Battle Creek. If you do not wish them, I shall try and find some other work to do for my Master.

Yours in hope.

M. G. KELLOGG, M. D.

REPORT OF MEETINGS IN MICH.

ACCORDING to appointment we met with the church in Gaines, Sabbath and first-day, June 6 and 7; Bqune, 9 and 10; Vergennes, Sabbath and first-day, 13 and 14. In all these places, they had been hoping and looking for some one of the ministers to visit them. We were glad to meet with these dear brethren and sisters, and commingle our prayers before the mercysent for heavenly blessings, which our heavenly Father graciously bestows on his obedient, waiting people. Our meetings were good and spiritual, and I trust profitable.

In one of our visits from house to house, we met with an afflicted mother, with two little children, who manifested deep anxiety for the forgiveness of her sins. After praying for her she appeared much relieved, and desired to be united with Sabbath-keepers.

We baptized eight, two in Gaines, and six in Vergennes. Six were added to the churches. On our way home we visited Bro. J. Pierce on the Grand Rapids and Kalamazoo plank road, who brought us through to Monterey the 17th inst., in time to attend Bro. M. G. Kellogg's evening lecture on Health Reform. Since Bro. and Sr. White closed their interesting series of meetings here, as reported in the REVIEW for June 16, Bro. K. has been lecturing alternately here and at Allegan to good acceptance, and increasing interest.

We thank and praise the Lord for the good work he has wrought for us, through the instrumentality of our dear brother and sister White, and other ministering brethren who have recently visited us. We most earnestly desire to hold fast all the good we gain, and press forward for the everlasting inheritance. JOSEPH BATES.

Monterey, June 25, 1868.

TRIALS.—Every man deems that he has precisely the trials and temptations which are the hardest of all for him to bear: but they are so because they are the very ones he needs.

Historical Department.

Prophecy is History in Advance.

TREATMENT OF THE EARLY CHRISTIANS BY THE ROMANS.

THE following interesting remarks on this subject are an extract from Dr. Lardner. They cannot fail to interest every reader.

1. It must be owned, that according to the Roman laws, no man might introduce any new gods, or worship publicly or privately any strange or foreign gods not allowed of by public authority.

2. But yet the disciples of Jesus Christ were under the protection of the Roman laws, since the God whom they worshiped, and whose worship they recommended, was the God of the heavens and the earth, the same God whom the Jews worshiped, the worship of whom was allowed all over the Roman empire, and established by special edicts and decrees in most, perhaps in all the places in which we meet with St. Paul in his travels.

It is evident that St. Paul makes his defense before Felix in Judea upon this foot. "They neither found me in the temple disputing with any man. But this I confess to thee, that after the way which they call heresy, so worship I the God of my fathers." Acts xxiv, 14. They call this way a sect, a new sect; grant it to be so; but in this way I worship the God of my fathers, the same God which they do, and believe all things which are written in the law and the prophets, as firmly as any Jew whatever; nor do I say anything inconsistent with them, or which I cannot support by them; and therefore I am entitled to protection equally with them, since I have not attempted nor advised any disturbance or insurrection. This, therefore, was a very just and proper defense before Felix, a heathen magistrate, and it was completely valid.

And the Roman magistrates out of Judea, and the heathen people everywhere, considered St. Paul and his companions as Jews. It was evidently so in Achaia. The Jews brought Paul before the judgment seat, "saying, This fellow persuadeth men to worship God contrary to the law." Acts xviii, 13. But Gallio supposed that Paul had as good a right to protection as themselves, and that the differences between Paul and them were no other than such as might happen between men of one and the same religion; and that the only reason why Paul was brought before him, was the envy, malice, and bigotry, of some of the leading men among the Jews of his province. "If it be a question of words and names," says he, "and of your law, look ye to it, for I will be no judge of such matters." Verse 15.

From whence I think it appears, that Gallio was not so ignorant of the case brought before him as some may be ready to imagine. If, says he, the matter in dispute be a "word," some particular opinion and doctrine, which you say Paul preaches; or of names, whether Jesus may be called the Christ (or perhaps he means of matters about which the difference is so small that it is rather a controversy about names than things); or "of your law," whether it obliges all men to be circumcised, who go over to the worship of your God, I will be no judge between you concerning such matters.

If the sense I here give of these words, and particularly "of your law," be right, it is an evidence that Gallio knew very well that Paul had converted heathens to his sentiments, and yet he took no offense at it; only he was resolved not to pass any judicial sentence upon these matters. And, indeed, I think it plain from St. Luke's account, that Gallio had heard the Jews tell their story out. But when they had done, he had more honor and good sense than to oblige Paul to make an apology for his principles in court, under the character of a criminal or accused person.

Nor is it at all strange, that Gallio did not resent St. Paul's converting men from heathenism to the worship of the true God; since the Jews had done the same thing in many parts of the Roman empire without offense, though not with so good success as St. Paul.

But to proceed. It is apparent that the heathen people also considered the apostle and those with him as Jews.

It is with this speech that the masters of the damsel at Philippi come before the magistrates, when they brought along with them Paul and Silas: "These men, being Jews, do exceedingly trouble our city." Acts xvi, 20. And though the magistrates were so far heated and misled by these men, as to order Paul and Silas to be beaten and imprisoned; yet they had no sooner reflected upon what they had done, but they were sensible that they themselves had broken the laws, in punishing men that were Jews, for spreading their principles, and that they were liable to be reprimanded for it.

The uproar at Ephesus affords a remarkable proof of the same thing. The silversmiths that made shrines for Diana began a popular speech there, Acts xix, 26-34. "Ye see," say they, "and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no Gods which are made with hands." (All the Jews said the same thing.) "And the whole city was filled with confusion. And they rushed with one accord into the theatre. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."

Alexander was put forward by the Jews, and undoubtedly intended to have declaimed against Paul; but so soon as the people knew that he was a Jew, instead of hearkening to him, they were thrown into a fresh ferment.

I think I need not add that Festus so understood the matter likewise, his words having been already more than once produced, in which he tells Agrippa, that when Paul's accusers stood up, they had only "certain questions against him of their own superstition." Acts xxv, 18, 19.

3. It ought to be observed, that the first followers of Jesus did everywhere observe an admirable decorum in all their words and actions. It may, perhaps, be inconceivable by some, how they should be able thus to behave everywhere, animated as they were with a warm, as well as just, zeal for the truths of the Christian doctrine, and a thorough dislike of all the abominations and absurdities of the heathen worship; but yet it is certain they did so. We have uncontested evidence of it.

St. Luke assures us, Acts xvii, 16, that when St. Paul was at Athens, "his spirit was stirred in him, when he saw the city was wholly given to idolatry." But when he comes to make his speech in the Areopagus, his temper and address are equal to his argument, which certainly can never be exceeded. According to our translation, indeed, there is harshness in the very introduction: "Ye men of Athens, I perceive that in all things ye are too superstitious;" whereas the original is peculiarly soft, if any censure was intended; but I apprehend that St. Paul tells them, he perceived they were "in all things very devout." This would give no offense at Athens. It was their peculiar character, the encomium which they were fond of above any other.

It is true, St. Luke says, that at the conclusion, ver. 32, "when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." It is very possible, some might be surprised at the novelty of St. Paul's principles, and be inclined to make themselves merry with them. But I do not perceive by St. Luke that they were; I think there could not be any exceptions made to the propriety or decency of any of his expressions.

St. Luke has not recorded any of the discourses made by St. Paul, or those who were with him at Ephesus. But, however, we have authentic evidence of the innocence of their words and actions there also. "Ye have brought hither," says the town-clerk to the people of Ephesus, Acts xix, 37, "these men, which are neither robbers of churches, nor yet blasphemers of your goddess." He says this of Gaius and Aris-

tarchus, men of Macedonia, Paul's companions in his travels. So that this temper and prudence were not peculiar to St. Paul, but common to him with his companions. What the town-clerk says here may be relied on; he is speaking to the enraged multitude; if there had been any blasphemies uttered by these men, he had made them his own.

The conduct or express declarations of Felix, Festus, Agrippa, are testimonies to the like unblamable and inoffensive behaviour of St. Paul at Jerusalem.

I do not say, that according to laws since enacted in some states, the apostles would not have been judged offenders. But it ought to be remembered, that the Romans did, for a long time, as far surpass many modern governments in the justice and equity of their political maxims, as in the grandeur of their empire; nor had they yet renounced or departed from them.

Had there been any affront offered by Paul to the Jewish religion, either Felix or Festus would have discovered and punished it. When such things were done by Romans, they could not escape. Undoubtedly therefore Paul had been as innocent in Judea as he had been out of it.

Upon the whole then, from the several particulars here alleged, it must appear highly probable, that the chief officers of such a government as the Roman was at the rise of the Christian religion, should treat the first preachers of it just as they are represented by St. Luke to have done.

They had no authority by virtue of any edicts or decrees then passed, to enter into the controversies then on foot between several cities in Egypt, who worshiped some one animal and some another, but none of them the gods of the Romans. These governors had not been wont to interpose between any of the sects of the Jews, of which there had been several for a long time, when no tumult or sedition arose among them. The Jews, it is likely, would have thought it the highest injustice, and would have made the loudest complaints if they had. The first Christians did not differ more from the Pharisees or Essenes, I do not say from the Sadducees, than these three sects differed one from another. How can it be thought, then, that these governors should undertake to suppress the first Christians, when they were obliged to protect all the rest; not this or that sect, but all the Jews in general?

The Roman government protected the many rites of all their provinces. They protected Jews and heathens in one and the same city. The Jews had been now for some while, from time to time, making proselytes of Greeks and Syrians; converted them to the worship of the true God, the God whom the Christians preached; and brought them, some indeed to part only, others, to the observation of all the peculiar rites of their religion. This they had done, and the presidents gave them no interruption or molestation. Must not, then, these officers have esteemed it, as St. Luke represents them to have done, a new species of envy and malice in the Jews, to bring before them and desire justice against Paul and his companions, barely because they did not submit to them in every particular? And must not these officers have been prepared likewise to control their own people, when they would have abused Paul for what the Jews had been permitted to do; that is, for converting men to his peculiar sentiments when his principles were not at all more disagreeable to them, than those of the Jews; and his behaviour was far more peaceable and inoffensive than theirs had been?

There is, however, one difficulty which I am aware may be started by some persons. If the Roman government, to which all the world was then subject, was so mild and gentle, and protected all men in the profession of their several religious tenets, and the practice of all their peculiar rites, whence comes it to pass, that there are in their epistles so many exhortations to the Christians to patience and constancy; and so many arguments of consolations suggested to them as a suffering body of men? Does not the Apostle Paul tell the Philippians, Phil. i, 29, that "to them it was given in the behalf of Christ, not only to believe on him, but also to suffer for his sake?" and the Thessalonians, 1 Thess. ii, 14, "that they had suffered like things of their own countrymen; even as they [the churches of Judea] have of the Jews?" Is not Timo-

thy directed, 2 Tim. ii, 2, to "endure hardness as a good soldier of Jesus Christ." Are not the Hebrews reminded, Heb. x, 32, that they had "endured a great fight of affliction?" Does not St. Peter intimate, that they to whom he wrote, had "been in heaviness through manifold temptations?" 1 Pet. i, 6.

To this I answer,

1. That the account St. Luke has given in the Acts of the Apostles, of the behaviour of the Roman officers out of Judea and in it, is confirmed not only by the account I have given of the genius and nature of the Roman government, but also by the testimonies of the most ancient Christian writers. The Romans did afterwards depart from these moderate maxims; but it is certain that they were governed by them, as long as the history of the Acts of the Apostles reaches. Tertullian and divers others do affirm, that Nero was the first emperor that persecuted the Christians; nor did he begin to disturb them till after Paul had left Rome the first time he was there, (when he was sent thither by Festus,) and therefore not till he was become an enemy to all mankind. And I think, that according to the account which Tacitus has given of Nero's inhuman treatment of the Christians at Rome, in the tenth year of his reign, what he did then was not owing to their having different principles in religion from the Romans, but proceeded from a desire he had to throw off from himself the odium of a vile action, namely, setting fire to the city, which he was generally charged with. And Sulpicius Severus, a Christian historian of the fourth century, says the same thing.

2dly, I answer, that if the reader will be at the pains of comparing the epistles of the New Testament with the history of the Acts of the Apostles, he will find a perfect harmony in all these particulars which are mentioned in both.

Thus St. Paul writes to the Thessalonians, 1 Thess. ii, 14, "Ye became followers of the churches which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews." And St. Luke informs us, Acts xvii, 5, that at "Thessalonica, the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason."

As according to St. Luke, they were the Jews who usually began, or aggravated the disturbances against Paul; so Paul himself ascribes his own sufferings, and those of others likewise, to the Jews. Thus it follows in the place just now cited from him: 1 Thess. ii, 15, 16, "Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, forbidding us to speak unto the Gentiles that they may be saved." And to the Galatians he says, Gal. v, 11, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased." From which words it is plain, that all the apostle's sufferings came from the bigoted Jews; and that, if it had not been for them, he might have preached the gospel quietly enough.

3dly, Though the Romans were masters of the world, and were governed by these moderate maxims, as I have shown, yet the first Christians might be exposed to many hardships and sufferings, as they certainly were. The sources of them are very evident. There was a heavy persecution in Judea, which commenced not long after our Saviour's ascension, and lasted, probably, several years. The Jews had a right to call men before the council, could excommunicate men out of their synagogues, scourge and beat them; they could bring men before the governor, and prosecute for capital crimes. Doubtless, they exerted all the power they had against the believers, and did other things they had no right to do; partly, through connivance, it is likely, of the governor, and partly, perhaps, because he could not hinder them. Then Herod Agrippa was king of Judea three years and more; and he, out of his own aversion to Christianity, and to please the Jews, was an inveterate enemy of the followers of Jesus. And after this, when Judea was again put under Roman procurators, beside the lesser punishments the Jews could inflict themselves, they could prosecute before the procurators, as they did

Paul. And we find, that though Felix and Festus were both convinced of his innocence, yet they did neither of them dare to release him against the inclinations of the people of their province. And such was the Jewish influence in this cause, that by their means Paul was kept two years in prison in Judea, and as many afterwards at Rome.

As for the sufferings which the Christians were liable to out of Judea, every one must be sensible, that wherever Paul or any other made any considerable number of converts among the heathens, many of the common people were provoked, and would be apt to insult them; and in some places, the inferior magistrates might be so weak as to concur with them, Acts xvi, 22. Besides, the Jews were numerous everywhere, throughout the Roman empire. When Paul was at Lystra, chap. xiv, 19, "there came thither certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead." How the Jews of Thessalonica behaved, we have seen just now, chap. xvii, 5. These very same Jews of Thessalonica followed Paul and Silas to Berea, "and stirred up the people," verse 13. In Achaia, "the Jews made insurrection against Paul, and brought him before the judgment seat," chap. xviii, 12. At Ephesus, they would have heightened the rage of the people, though "the whole city was," before, "filled with confusion," chap. xix, 29. When this "uproar was ceased, and Paul was about to sail into Syria, the Jews laid wait for him," chap. xx, 1-3.

Nor ought it to be supposed, that the Jews were inconsiderable enemies. The malicious, however unfurnished, will always find some weapons; rage makes men, for a time at least, strong and terrible. We see a great deal of enmity against the first followers of Jesus, in the Jewish speeches and proceedings in Judea and other parts. But perhaps it is not easy to form a complete idea of it. What vexation must it not have given to the generality of this people, who were now in full expectation of subduing the whole world to themselves, to see a number of men of their own nation traveling over the Roman empire, teaching that Jesus, who had been crucified, was the Messiah, the great king and deliverer that had been promised to the Jews; inviting Gentiles also to the participation of all the privileges of the people of God, without insisting on circumcision or other rites of their law!

EAGERNESS TO READ THE BIBLE.

In one of the schools at Newbern, there was a pious old woman of eighty years. She had been very constant in her attendance, and earnest in her efforts, but could not readily overcome the difficulties. Her eyes were dim with age; it was with great difficulty she saw the letters in the large Testament, and still greater that she remembered them. After two or three months she could call all the letters, and she was delighted. Their combinations and their sounds, syllables, words, were mysteries too great for her to master. The patience of her excellent teacher was well-nigh exhausted one evening, when she said to her:

"Aunt, I do not think you can ever learn to read."

"Mity hard, missus; my poor ole eyes dark."

"Well, aunt, I reckon you had better give it up."

"'Pears like I mus', missus. O honey, wants to read heap!"

"Well, I'm sorry, aunt, it is so; but you need not come again."

After three or four evenings, the old woman appeared again in school. When the teacher came to her, she said, "Well, aunt—here again, are you?"

"Yes, honey, please, I mus' read—mus' hear Massa Jesus speak to me from his word hisself; 'pears like I shall die. I mus' read de word ob de Lord, I mus';" and tears ran down her cheeks like rain.

The teacher could not resist the appeal; so she opened the Testament at the fourteenth chapter of John, and read to her with great deliberation and care three verses, and then left her to attend to others.

Aunt bent over the book, and fixed her attention on the second and third verses. The letters she knew; the words were familiar to her, but to pick them out then, was to hear "Massa Jesus speak to her." After a while she got the word "prepare" so she could

put it to "I go;" then the rest followed by inspiration; and after an hour of the most intense effort she had ever made, she could read the two. When the teacher came to her again, she said, "Missus, 'specs can read 'em now."

She began, and with an intelligent deliberation read, "I go to prepare a place for you," &c., to the end of the third. The teacher, surprised and pleased, asked her to read them again. Aunt did, with great clearness and propriety.

"Yes," said the teacher, "you have read the words of our blessed Lord yourself."

Aunt's eyes filled with tears; her face beaming with delight, she broke out, "Yes, bress de Lord! he speak to me—to me, poor ole slave; he tell me go prepa' a place for me; he go come again take me, poor brak woman; prep'r place for me! Oh! bless Massa Jesus!"

Against how many of us, will this poor old woman, kept in ignorance by slavery, rise up in judgment? All pains are taken from our very childhood, to teach us to read, and God's word lies before us, daily neglected. As the Saviour said he had not found so great faith in Israel as in a certain Gentile woman, so we may say we have not found so great love for the word of God among all the highly-favored of the land.

PRAYER.

AND HE CONTINUED ALL NIGHT IN PRAYER TO GOD.

ALL night in prayer! Oh! how that word
Thrills through my soul with solemn sound;
In tone with agony is stored
Of One who bowed on the cold ground,
With naught to shield his holy head,
Save heaven's canopy above;
The gathering darkness, as it spread,
Witnessed the fervor of His love.

All night in prayer! Thou blessed One,
Didst Thou kind nature's rest forgo
That Thou mightst wander forth alone
To brood o'er man's sad state of woe?
Didst Thou one long and sleepless night
Pour forth Thy soul in ardent prayer,
That man might choose yon world of light,
And dwell with God and angels there?

All night in prayer! The starry train
And beauteous moon their vigils kept,
Beholding, from their bright domain,
The form of Him who often wept
O'er human sorrow, toil and care,
And felt soft pity's kindling glow,
And e'en was willing all to bear—
To drink our bitter cup of woe.

All night in prayer! Did angels view,
Prostrate in kneeling beauty bowed,
While words which seraphs never knew
Reached far beyond yon glittering cloud;
They told into His Father's ear
Of that sad day of coming pain,
When from His side a soldier's spear
The life-blood's gentle flow should drain.

All night in prayer! Think, O my soul,
For 't was for thee He wrestled thus,
To point thee to yon heavenly goal,
Where every murmuring thought is hushed,
Where peace, like rivers, flows along
The pure, celestial city wide,
While all repeat the glorious song
Of Him who has for sinners died.

All night in prayer! Yes, O my Lord,
My soul shall count those moments dear,
When agony like thine was poured
In drops like blood, and sweat, and tears.
Thus let me view, with solemn awe,
The suffering scenes of Christ, the Lord,
And from Thy precepts ne'er withdraw,
But follow Thee at Thy blent word.

PLAIN PREACHING.—Cowardice in a minister is baser than in a soldier, by how much our warfare is more honorable. A faithful reproof will get more love and honor at the last, than a sinful and fawning dissimulation. Though Paul reproved the dissimulation of Peter, yet Peter praiseth the wisdom of Paul. A man can have no worse enemy in the world than a flattering and fawning minister, that dares not deal plainly with his conscience. We are in much more danger to wrong the souls of men by our oil than by our salt,—by our praises, than by our reproofs.—Bishop Reynolds.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 7, 1868.

URIAH SMITH, EDITOR.

WHO IS THE INFIDEL?

In a meeting held by one of our brethren not long since, at which it was our privilege to be present, an opposer in a very angry and excited manner interrupted the speaker with the reckless assertion that "Millerism had made more infidels than any other thing under the sun; that the Bible said we did not know anything about the time." Being unable to quote the passage he had in mind, he was asked if he was sure that the Bible made such a declaration. He was very sure it did, if he remembered correctly; but it was very evident that he did not remember correctly, or, perhaps, that he never knew precisely what the passage was, and had but an indifferent idea of what the Bible did teach on the subject of the second advent. But somehow everybody, from the greatest drunkard to the bigoted bishop, seems to know that the Bible says that no man knoweth the day or the hour; and, tearing this text away from its connection, they give it an unlimited signification, and seem to think it sufficient to put an eternal quietus on the agitation of the advent doctrine.

This text the objector in question had got fixed in his mind in such a shape as to lead him to suppose that the Bible asserted that nothing could be known respecting the second advent of Christ. When informed what the text does mean, that no man maketh known, &c., and reminded that we were doing nothing of the kind, that we do not attempt to make known the day and hour, as the Bible does not reveal it, he was asked if he believed this text which stands in immediate connection with the other, namely, "When ye shall see all these things, know that it is near, even at the door." He could not be made to acknowledge that he did. He had taken his position that we could know nothing about it, and so it should be, and he would make no other reply. Very clearly, he did not believe this text.

Now, infidelity is a disbelief of the Scriptures; and we ask, Who was the infidel in this case, the Adventist who believes all the Scriptures, or the opposer who for the sake of avoiding the conclusion that we are to know something about the second coming of Christ, was ready to deny one of the plainest statements in all the Bible? Adventism does not make infidels, it only develops those who are already such.

But this is no new phase of the question. This cry of infidelity is no new thing. Adventists have had to meet it all the way along. The *Advent Herald* of Feb. 14, 1844, under the heading "A prediction fulfilled," thus speaks on this point:

"It has often been remarked by our opponents that the preaching of the Advent would make infidels. This prediction has been fulfilled; or, at least, it has been the means of showing many to the world, as infidels, who, but for the preaching of this doctrine, would have escaped all suspicion. In their efforts to escape the conclusions of Mr. Miller, many of our most distinguished ecclesiastics have been found to take strong infidel and theological ground; and among their hearers have been found ready listeners fully prepared to adopt any conclusions, however transcendental, if they could thus be made to believe the coming of the Lord a fable."

As it was then on the Advent doctrine, so it is now not only in relation to that doctrine, but to the great truths developed since that time. Take for instance the law of God. Before the claims of the fourth commandment are enforced a religious teacher can scarcely be found who will not contend for that law as one of universal and perpetual obligation; but when he is made to see that that commandment requires the observance of the seventh day as the Sabbath, he will, too often, to avoid the claims of this precept, declare the whole law abolished. And many professed Adventists, alas! are foremost in this impious work. But he, who for the sake of avoiding an unwelcome truth, denies any part of the Bible, is an infidel. The preaching of these

truths does not make infidels, it only develops those who are already such, or who, rather than embrace them, are willing to become such.

A little incident which occurred under the first message will further illustrate this point. An Advent preacher was lecturing at Lowell, Mass., when a Methodist class leader accused him of being an infidel, and wished him to call upon him. The minister accordingly gratified him with an interview, and called on him at his shop. Here the class leader repeated his charge that the minister was an infidel. The latter instead of replying handed him his Bible, and wished him to read a passage that he believed. The class leader took the Bible and turned the leaves back and forth without reading. The minister asked him why he did not read. He replied that he was looking for a text. The minister then told him that he could have read and believed the first text he opened at. The class leader saw that he had proved himself the infidel, and handed back the Bible.

Keen-eyed skeptics notice these inconsistencies, and become strengthened in their position. They also mark the scoffing of professed religionists at the plain statements of the Bible, when brought out by a company of humble believers, and when they touch the pride and popularity of said professed Christians, and this powerfully builds them up in their infidelity. In proof of this look at the following instance. In 1844, the *Universalist Trumpet* thus spoke of the midnight cry: "We used to hear, six months ago, much said about the midnight cry. All the abettors in Miller's follies joined in the cry. But of late we do not hear anything about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time owls generally cease to hoot."

This was copied by the *Investigator*, an infidel paper, with the following remarks:

"We copy the above for the purpose of expressing the thought that occurred to us on reading it. The Millerites, whom this Reverend and Universalist editor sneeringly calls 'owls,' profess, like himself, to believe in the Bible and the Christian faith. He thinks them deluded; we will suppose he honestly thinks so. What, then, in such a case ought he to have done, as an honest, candid man? He ought to have said to them: 'My Christian brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly I may impart some new views, which may convince you of your mistake; but should I fail I trust I shall not be so uncandid as, for a difference of opinion, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.'

"Such or similar language from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian brother is enough to steep another, and a Reverend Christian brother, up to the eyelids in bigotry and censoriousness; he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice to prevent him from quarreling, at least with his brethren."

The spirit manifested by the *Universalist Trumpet*, has by no means decreased since that time. And in view of such testimonies as the above, it is easy to see one great source from which infidelity derives its strength. So long as professed Christians will scoff at Bible doctrines, or refuse to believe certain passages of Scripture, because they destroy a favorite dogma, they may take to themselves the credit of all the infidelity that is developed or created by such a course. And this is all the connection that Adventism has with infidelity.

THE contrast between quiet and noisy religion was never so beautifully set forth as in the following simple words:

Concerning "hollering" in meeting, Aunt Judy, an old colored woman, said to one of her sisters: "'Tain't de rule grace, honey; 'tain't de sure glory. You hollers too loud. When you gits de dove in your heart and de lamb in your bosom, you'll feel as ef you was in dat stable in Beth'lem and de blessed Virgin had lent you de sleepin' baby to hold."

GROVE MEETING IN BUSHNELL, MICH.

SABBATH, June 27, a Grove Meeting was held with the friends of the present truth in Bushnell, according to appointment in REVIEW. Bro. and Sr. White, and Bro. Strong were in attendance. Brethren were present from Montcalm, Ionia, and Gratiot counties, many of them having made an effort to get to the meeting which was truly encouraging. About one hundred and twenty-five were present on Sabbath, and on first-day, people in the vicinity came in sufficient to supply the places of the Sabbath-keepers who returned home after the meetings on the Sabbath, and to raise the number of persons present to one hundred and fifty or more. This was considered remarkably good attendance, considering the newness of the country, and the scattered condition of the brethren in this section. The grove was pleasant, and the weather delightful. Outwardly all things seemed to be as favorable as could be for a good meeting.

Sabbath, A. M., Bro. White spoke on the double-minded man of James i, 8; iv, 7, 8, showing the evils of instability and indecision in religious things; setting forth the cause, which is, living at a distance from God, clinging to cherished idols, and giving the enemy an opportunity to control the mind; and presenting the remedy, namely, to resist the Devil, and he will flee from you; draw nigh to God, and he will draw nigh to you; cleanse your hands, and purify your hearts ye doubleminded. Sr. White followed with a free and stirring exhortation to the people.

The afternoon was spent in social meeting, and the frequent allusion to the forenoon discourse, and the many resolutions expressed in reference thereto, showed that the subject was well-adapted to the wants of those present, and that it had taken good effect upon many hearts. If all who heard will heed the instruction, have only one mind, and that set wholly on serving God, doing his will, and pressing heavenward, cleanse their hands, purify their hearts, keep a great way from the enemy, and very near to God, they will make rapid advancement in the heavenly journey. The Lord help us all so to do.

First-day forenoon Bro. W. took up the subject of the Sabbath. The foundation for this institution was laid broad and sure in Eden before the fall. The design of God in giving the Sabbath was not that man might have a day of rest and worship. These reasons enter in no wise into the law by which it is enforced. If it was designed for either of these objects, any other day of the week would answer the purpose just as well. But the Sabbath is so ordained, that no other day of the week but the one which God set apart, will answer a single object of the institution as presented in the Sabbath law. The Sabbath is Heaven's great memorial, to keep in the mind of man, so prone to wander from God, the remembrance of the Creator and his work. And though rest and worship are inseparably attendant blessings, they constitute no part of the reasons assigned in the Scriptures for the institution. Adam in Eden needed the Sabbath. After the fall it was tenfold more needful. And the further we come from Eden, the greater the need of the Sabbath. We need it more than any preceding generation. The facts upon which the Sabbath is based, will remain facts forever, and so, even in the new earth, and as long as that state shall continue, the prophet declares that the Sabbath will remain prominent among the ordinances of God, and that on that day all flesh shall come up to worship before him forever and ever.

Sr. W. followed, setting forth the reason why, when the evidences of the truth are brought out with such clearness, people do not embrace it. It is the cross. The Jewish nation furnish a notable illustration of this. They had boasted to the nations to whom they had been brought in subjection, that their Messiah was soon coming, and their captivity would be turned. He was to bring them deliverance, and then, instead of being ruled over, they were to rule, and the nations around were to be in subjection to them. Filled with these proud expectations, and selfish hopes, when the Messiah did appear, without pomp and splendor, in humility, meekness and sorrow, so contrary to what they had looked for, they could not receive him. It was too humiliating and crossing to

them to acknowledge that this was the one for whom they had so long been waiting, and from whom they were expecting so great things. So, in the pride of their hearts, and blindness of their minds, they cried, Away with him, crucify him, crucify him. They took the prophecies which applied to the future immortal state, and applied them to themselves and the first advent of Christ. So prone are mankind to reach forward to the crown without first lifting the cross, and to seek to share in the glory without tasting the suffering that precedes. Let us not shun any cross, however heavy, which the truth presents, nor shrink from the purifying process, however severe, which is to test us, school us, and fit us for an eternal state of exaltation and glory.

At the close of Sr. W.'s remarks, a little incident occurred, which so forcibly exhibits the power and blindness of bigotry and prejudice, that it may be worthy of mention. A woman sprang to her feet, who, in looks, and speech, and gestures, we might well suppose bore a very near resemblance to the one spoken of in Acts xvi, 16-18, only this one did not cry, "These be the servants of the most high God," but just the reverse, "These remind me of the very Evil One." "Jesus, Jesus, Jesus," said she, "Christ is the end of the law. I read it in my Bible this morning. We have nothing to do with the law. Christ is the end of it. And I don't want to see people deluded into the idea that they have salvation through the law." She went on in this strain in a manner that would have been a most interesting study for the anatomist, psychologist, sculptor and painter. With a bold and dauntless face, a fixed and piercing eye, violent gestures, and a shrill voice sustained by a powerful pair of lungs, she misconstrued and then denounced what she had heard; and inclining her head to one side with a ludicrous grimace, she said to Bro. W., "You grin like the Evil One." All this was freely interlarded with denunciations of eternal fire upon our immortal souls. "You have got to burn in hell forever," she almost screeched, and to cap the climax, wound up with the assertion, "I love religion;" a very singular assertion, taken in connection with the rest of her remarks. It was a query with many what kind of religion she loved. She exhibited a mixture of brass, impudence, anger, blindness, superstition, prejudice, and bigotry. No description is adequate to the occasion. Now it so happened that Bro. W., in his remarks, had taken special pains to discountenance the idea, or rather to refute the charge so often made against us, that we base our hopes of salvation on keeping the law, and Sr. W. had spoken of the deception under which people labor, in separating the Father and the Son, the Jew, who clung to the Father and rejected Christ, and the Christian, equally, who clings to Christ and rejects the Father. They are one; and the law of the Father, and the gospel of the Son, hold equal place in the plan of salvation. Yet this poor woman could not see this, or did not hear what was said. She had read that morning that Christ was the end of the law, and she had evidently come prepared to enforce that idea, and could not see or think of anything else. So she had her say, and without waiting for any explanation, left the ground, muttering, "these people don't read their Bibles." Such exhibitions frequently work for the good of the cause; for people seeing the utter blindness and unreasonableness of prejudice, are led to look favorably on the truth.

Another case should be mentioned to show how unaccountably some persons will misunderstand the arguments for the truth. Bro. W., in his Sabbath arguments, was showing the absurdity of the seventh-part-of-time theory, and took as an illustration the 4th of July. Why not, he asked, consider this only a 365th part of time, and no day in particular? Why not shift about and observe it in one month or another as may be convenient? Why not take the 4th of June or September, or the 22d of December, when we have nothing else to do, and not in the busy season of haying as in this year? Why be so particular about the day? An aged friend present somehow got the idea that Bro. W. was abusing our national independence day; which so stirred the patriotic feelings of his venerable breast, that he left, declaring afterward, as we

learned, that he would not listen to a man who would talk like that about the 4th of July!

We were happy to meet at this meeting, very unexpectedly, Bro. E. Goodrich from Erie Co., Pa., and to find him strong in the only consistent view of the Advent movement. That movement is one from its commencement to the present time, and if we give up the past, as the timeists are compelled to do, we might as well give up everything that bears the name of Adventism. We may be sure that the counterfeit movement did not come first, and exhibit tenfold more of the power and Spirit of God, than any time movement which has been claimed to be the genuine movement, since that time. Such a claim is enough to destroy the confidence of any reasonable thinking man, in him who makes it. The readers of the REVIEW, would be glad to hear from Bro. G. more frequently through the paper.

Four came forward for prayers at this meeting. Nine were baptized by Bro. Strong. Those who came the greatest distance seemed well paid for their trouble; and we trust that good will result.—EDITOR.

QUESTIONS ANSWERED.

Do we break the second commandment by having our pictures taken? G. W. S.

Not necessarily. The commandment does not prohibit all likenesses or images; for then Moses would have broken it in making the sanctuary; and it would also be broken constantly in carrying on almost every useful art. It relates to false worship, and any picture or image which tends to idolatry or false worship, is strictly forbidden. We may break the law by means of them; as, if our interest in them interferes with our devotion to God and interest in his cause. The motive governs in such cases; but who knows his own heart? Self-examination and carefulness become us.

To S. S. P. On the parable of the prodigal son, Dr. Clarke remarks: "In this parable the younger prodigal son may represent the Gentile world; and the elder son, who so long served his father, v. 29, the Jewish people. The anger of the elder son explains itself at once—it means the indignation evidenced by the Jews at the Gentiles' being received into the favor of God, and made, with them, fellow-heirs of the kingdom of Heaven." If this be correct, it illustrates a principle, as well as a fact, and therefore shows the willingness of God to receive the penitent sinner, who has ruined himself by his departures from God. Wherever mercy is needed, and penitence manifested, there it may be applied.

To C. R. A. We do not see how the 1335 days of Dan. xii, 12, can be made to reach to the resurrection without taking for them an arbitrary starting point, which would be taking great liberty with the prophecies. As this number is referred to in no other scripture, it is evident that we must look to the immediate connection for its solution; and following so closely the 1290 days of the previous verse, it is very reasonable to give them the same starting point. Indeed, if they do not begin together, we think it is impossible to fix the commencement of the 1335 days. Commencing with the 1290 in 508, they reach to 1843, and so stand closely connected with the termination of the 2300 days. Again, to stand in his lot does not mean to "stand up" in the resurrection, as has been asserted. The original of "lot" means to make decision or determine, and must refer to the judgment for the people of God at the end of the days, when the sanctuary is cleansed. The blessing promised to the waiting people was fulfilled to those who did wait for him to the termination of the prophetic periods. At no time in the whole history of the church was there a greater manifestation of the presence and blessing of God upon his people than in 1843.—4. J. H. W.

YOUR own discontent is that which arms your troubles with a sting; you make your burden heavy by struggling under it.

SIR ISAAC NEWTON said of infidels, that they despise Christianity because they have not studied it, and they will not study it because they despise it.

REPORT FROM BRO. A. C. BOURDEAU.

SEVERAL weeks have elapsed since I reported through the REVIEW; yet this has not been because I have no interest in the great work of spreading the truth. No, no! for never have I felt more confident that God has set his hand to the work, nor felt a greater desire for an entire consecration of myself to God, and in the service of my heavenly Master, than I do at the present time. And since the Lord has deigned of late to give a more signal token of his love and tender care for his people in the special manifestation of his Spirit upon his humble and devoted servant, my heart has been cheered. And though, in the end, this testimony from the Lord may prove to contain a rebuke for me, and to be a reminder of my wrongs in the sight of high Heaven, yet I would feel to say, "Let him reprove me; it shall be an excellent oil." "Cleanse thou me from secret faults."

The last report which appeared in the REVIEW relative to the cause in Enosburgh, Vt., reached to the interesting Sabbath meeting held April 25, 1868, when more of the youth embraced religion, and expressed their determinations to endure faithful unto the end in serving the Lord. It was then announced that the next Sabbath my brother would give his farewell discourse to the church. Accordingly Sabbath, May 2, at half-past 10 A. M., more than one hundred Sabbath-keepers assembled at the house of worship, besides several friends from without; after singing and prayer, my brother read to us the following text: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. xiii, 11. In the middle of the verse, he paused a few moments, not being able to refrain from weeping. The congregation were all in tears. He spoke for the space of two hours, with clearness and great earnestness, enforcing the principles in the text, and beseeching his dear brethren and sisters to continue steadfast in the faith unto the end, that we might all be saved, and meet in the kingdom. At the close of his remarks, half an hour was profitably spent in hearing testimonies from the brethren and sisters, after which we repaired to the waterside, where seven new converts were buried with their Lord in baptism. Though we felt very solemn because our dear brother and his wife were soon going to leave us, yet we felt that this was a good day to us all.

Our parting scene the next day was solemn. When Bro. Daniel and Sr. Marian started with me to attend the Conference at Battle Creek, Mich., none of us knew that they would go to California; yet we were of the opinion that we would not all meet again in this life.

When we reached the Health Institute, we were greatly rejoiced to find my wife improving healthwise; although we were assured by the physicians that her case would need the closest attention for months, or even years, in the future, in order to release her from the difficulties caused by the enlargement in her side.

During my stay of about two weeks at Battle Creek, I enjoyed many sweet seasons, in hearing lectures on health by Bro. Dr. Kellogg in the Health Institute, and by Dr. R. T. Trall in the S. D. A. meeting-house; in attending the General Conference, which was said by many to be the best they had ever attended, and other yearly meetings which were no less interesting than the Conference; and in hearing rich instructions from the lips of God's servants, especially Bro. and Sr. White whom God in his great goodness has qualified to fill an important place in the cause, and whose labors we all feel to appreciate.

I often look back to this yearly gathering of God's people, with fond remembrance and heartfelt gratitude to God; and I feel that we have reached a very important stage of the work, more so than any we have ever before witnessed.

Dear brethren and sisters, let us try to be at our posts, and always ready for every good word and work, that in the end it may be said unto us, "Well done."

A. C. BOURDEAU.

Jamaica, Vt., June, 1868.

THERE can not be a pleasant smile upon the face of the hopeless. The blow which crushes the life will shatter the smile.

THE WORD OF GOD.

MESSAGE from Heaven! I joy to receive thee;
Word of the Lord, I will ever believe thee;
Star of redemption! I seek for thy ray;
Mandate of mercy, thy words I obey.

Tidings of peace thou hast brought from above,
And thy pages unfold unlimited love.
Thy story and precept, thy promise and song,
Shall live in my heart, and burn on my tongue.

Companion and guide, instructor and friend,
Illumine my pathway till error shall end;
Till thy radiance fade 'mid eternity's blaze,
And thy song shall be lost in the seraphim's praise.

O Spirit of truth! eternal! divine!—
I render thee thanks that this message is mine.

COMFORTING WORDS.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." How precious, how consoling the thought that though our loved ones are fallen asleep in Christ, death, that cruel enemy, shall not always have dominion over them. The cold and silent grave shall hide their beautiful forms from our sight "only a little while longer;" "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." "Wherefore, comfort one another with these words." Oh! blessed consolation to the weeping mourner! What a solace to the bleeding heart! Oh! praise the Lord! the glorious resurrection is near. They shall rise from their dusty beds, clothed with immortality. "Then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air, and so be ever with the Lord." Oh, hasten, dear Lord, thine appearing! Bring the long-looked for day that shall end our tears and sorrows. Take me to "that blessed home, where it is one bright summer, always blaud," and storms do never come. To that bright land where the inhabitants shall "never say, I am sick."

"Let faith exalt her joyful voice,
And now in triumph sing,
O grave, where is thy victory,
And where, O death, thy sting."

L. E. MILLNE.

Shabbona, Ill., June 24.

"CAN'T BE HOLY?"

Who says so? Satan, and your own carnal, unbelieving, unsanctified heart? Be holy! not in your own strength, wisdom, or grace—for of these you have none—"But, is anything too hard for the Lord?" The declarations of the Bible on the subject of entire sanctification, or "holiness to the Lord," are plain, positive, unmistakable, and yet it is thought to be too hard for God to do it. How this idea has floated around in the church from age to age; been refuted again and again, and yet when you think about the entire sanctification of your soul, up comes the old thought, that it is a hard thing to be done. How is it that this thought is so much in the way of him who would be holy?

It is a suggestion of the Devil. All your thoughts, in opposition to holiness, are furnished you by the devil. Many of them are so cunning and subtle that you could never forge them out, but Satan originates and furnishes them to you free of charge. I have known persons of very ordinary gifts and attainments to present arguments against the immediate sanctification of the soul, that it required somewhat of thought to overthrow; and I wondered how such ordinary minds could present such subtle arguments; but I think I understand it now. These arguments smell of brimstone, they are of satanic origin, and he foists them into your mind so adroitly that you think them your own. Satan says it is "too hard" a thing for the Lord to sanctify your soul just now.

You have tried in your own strength to repress and subdue the unholy risings of passion in your heart, and have failed. You might just as well have tried to hold a lid on the crater of Mount Vesuvius in the time of an eruption. Having failed to cleanse your heart, you are about ready to think it "too hard for the Lord."

You have fed your unbelief in watching others. You have watched those who make profession of holiness; have taken their infirmities and mistakes, and called them sins, and hence inferred that they had not been made perfect in love. Your next step was to consider that inasmuch as those whom you had been watching were not sanctified, that God had not, and so could not, sanctify any. It is "too hard for the Lord."

Or perhaps you earnestly sought the blessing of the Lord, but you did not make an entire consecration. There was a bow, or a frill, or a flower on your bonnet, or dress, or a costly something about you, a coat, a house, or table, or carriage, or store, or speech, that pride loved to have so, that you did not lay down at the foot of the cross, and yet you sought long and ardently for the blessing of holiness; of course you did not obtain it because discouraged, you are now willing to say "It is too hard for the Lord?" But "is anything too hard for the Lord?" When did he undertake a work and fail? David was a man whose passions sometimes burned like furnace fires, but God sanctified him so that he was a man "after his own heart." Saul headed the gang that with stones murdered the holy Stephen, and yet Jesus' blood made him a holy man. John Bunyan had a heart that glowed with unholy fire, and a brow that hung black with sin, and yet, through sanctifying grace, he became a lamb of purity, and, for many a year before his death, fed in the green pastures of Beulah's land. Benjamin Abbott had a rowdy's spirit, a rowdy's arm, a rowdy's fist, and yet God transformed him into a saint, whose face of love it was a blessing to see. Away with such unbelief; get on thy knees, and say with a little girl that tried to quote the text, "There is nothing too hard for the Lord to do."

D. F. NEWTON.

A CONFESSION.

MY DEAR BRETHREN AND SISTERS: A sense of duty prompts me at this time, to speak of some traits in my character, which have been very detrimental to those with whom I have been associated.

I feel that I have had a disposition to watch individuals, and especially my young brethren and sisters, for evil. I have, when I have thought I saw wrongs in them, reproved them in a way that did them much harm, and showed a lack of humility on my own part; and in so doing took upon myself burdens that did not belong to me to bear. I deeply regret this, and have heartily repented of it before God, and made confessions to those with whom I have been intimately associated. But fearing there are persons who have been at Battle Creek and gone away, who have felt the influence of this wrong on my part, I feel it a duty, crossing as it may be, to pen these lines for their benefit.

I would humbly ask all such to forgive me, especially those who have felt any of its effects on their own minds. Dark have been the hours of temptation and trial by reason of it, inasmuch that to find my way out into sunlight again by way of confession and repentance is a happy privilege to me.

I feel truly that the Lord has suffered me to pass under the rod, to show me the weakness of my nature and the evil of my heart; and the sight has seemed more than I could endure, and thus it would have been, had not grace come to my aid. Oh! how great is God's goodness in this! May I never forget it. He hath not dealt with me after my sins, nor rewarded me according to my iniquities. My humble prayer to him is, as far as the east is from the west, so far may my transgressions be removed from me.

I am thankful to discover these errors in my nature ere it be too late to repent, and then have them fall back upon me with crushing weight when there is no hope of mercy; no Saviour to plead for me; no kind friends to whisper words of hope, and bear me up in their prayers.

Again I ask the forgiveness of any one whose feelings I have ever injured by word or act; and may I never rest till every breach is healed, and I have the precious assurance that an all-merciful Heavenly Father writes pardon against all my sins that have been registered in his book in Heaven.

M. D. AMADON.

Battle Creek.

A CONFESSION.

WITH deep humility would I confess to the readers of the REVIEW my errors and mistakes in opposing what I now regard as the work of God. For more than two years I have been engaged in open warfare against certain positions held by our seventh-day brethren. My object has been to tear down, to dishearten, discourage, and cause doubt and unbelief everywhere (so far as my influence extends,) among this people. I have also put forth my best efforts to prejudice and influence first-day Adventists against this people and their views. I now see my mistake, and deeply feel my wrong course in so doing. Nothing but Satan himself could induce me to engage in such an unholy warfare. I have been blinded by his dark influence, and controlled by his satanic power, while warring against the people of God. All this I frankly and humbly confess. I am guilty before God of a great sin, in uniting my influence and talents with the rebel hosts in opposing God's chosen people, who keep the commandments of God, and have the testimony of Jesus Christ. I humbly ask the forgiveness of God and my brethren for the wrongs I have committed while engaged in this rebellious work.

Especially do I feel the wrong done Bro. and Sr. White; and would again ask their forgiveness. I shall ever hold them in grateful remembrance for their plain, cutting, and faithful testimonies to me, during their visit to our place last winter. They were instrumental, by the blessing of God, in rescuing me from the snare of the Devil. I bless God for sending his faithful servants this way, and for his Spirit which attended their faithful labors. The Lord worked with them in power, not only in reclaiming the erring and backslidden, but in the conversion of sinners to God. A great and good work commenced under their faithful labors, and is still going forward. To God be all the praise.

As it regards the testimonies of Sr. White, I became partially convinced, during their visit to our place, that they were from God. Since then my conviction has been widening and deepening, until I can truthfully say that I believe Sr. White is an humble, devoted, godly woman; and that her testimonies are from Heaven. I cannot, yes, I will not doubt, for darkness is sure to follow. It is the united testimony of all who have had any experience in the matter, that the more confidence they have in Sr. White and her testimonies, the more they enjoy the blessing of God. This has been my own experience. Now why is this? Does the Lord bless people more for believing error than truth? If so, the more confidence and faith we can get in the doctrine of modern Spiritualism, or any other satanic delusion, the more of the blessing of Heaven we shall enjoy. What an idea!

Who are the most humble, devoted, self-sacrificing, godly persons to be found among Sabbath-keepers? Do they comprise that class who are doubting, halting, questioning, disbelieving, and fighting the visions? *Certainly not.* This class are noted for their selfishness, their worldly-mindedness, and their lack of consecration to God and his cause. They are the lukewarm, the half-hearted, the backslidden class, among Sabbath-keepers. This fact alone should teach us that God is in this work, and no weapon raised against it can prosper. My own sad experience has taught me that it is *spiritual death* to doubt or oppose any part of this work. God's hand is set to the work, and it is destined to triumph, although men and devils may oppose.

I feel very unworthy of a place or name among this people. My life, during the past two years, has been both an injury and a disgrace to the cause of God. I would, in view of my wrongs, deeply humble myself before God, and seek forgiveness for all my sins, while Jesus pleads the merits of his own precious blood in my behalf. I desire, as far as possible, to counteract my wrong influence, and shall labor to this end. I must have the blessing of God; and it matters not what I believe, if God's blessing only comes through that channel. My faith, sympathies, and interests, are now with this people; and I hope never again to turn traitor, but find some humble place among them, where what little influence I may have shall not be to tear down, but to build up. I feel an earnest desire

to enlist all my energies in righting my wrongs. And I hope, dear brethren and sisters, not only to obtain your forgiveness, but to have your prayers, that I may be kept from the deceptive power of Satan in these last days.

From your erring brother.

W. H. BALL.

Washington, N. H.

Conference Department.

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

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

From Sr. Gazin.

DEAR BRETHREN AND SISTERS: Feeling my weakness and unworthiness, yet wishing to throw in my mite of testimony on the Lord's side, and of the present truth, and being many times encouraged by reading the testimonies in the REVIEW, I write this, and I know we must improve all our talent, and not hide our Lord's money; and oh! it is a precious privilege to testify to the goodness and mercy of that blessed Saviour whose love has done so much for us. Even now I feel it burning within. Precious Saviour! how worthy to receive honor and glory; language is too weak to give him the praise that is meet, and yet how few, even of those that he has graciously blessed with the forgiveness of their sins, are willing to deny themselves of the frivolities and fashions of this world, not considering that the fashion of this world passeth away, and how much Jesus has done for them. How sorrowful it is to behold. Dear brethren and sisters, may we let our light shine? let us be faithful to that which is committed to our trust, remembering he is faithful who hath promised.

In all ages of the world God has employed his own ways and means to accomplish his work on the earth; so it is at the present time; and it is not for us to question the wisdom of God, but to move along in the way he has appointed. I am one of the lonely ones, but I can see such a beauty and harmony in all parts of the present truth, that it seems next to impossible to deny it as the work of God. How thankful I am that the precious sound ever reached my ears, and I am willing to be accounted as the filth and offscouring of the earth for the truth's sake, looking unto the recompense of the righteous.

Once more I would say to you, my fellow-pilgrims, let us raise high the standard of Christianity, and lift up our heads, knowing our redemption draweth nigh; having the patience of the saints, and keeping all the commandments of God. Our trials may be many, but God's grace is sufficient for us.

"Though we meet with troubles,
And trials on the way,
We'll cast our care on Jesus,
And not forget to pray."

What a feast it would be to my poor, unworthy soul to have the privilege of meeting with those of like faith; but still I will not murmur, but keep near to Jesus and the mercy-seat. What a crown of rejoicing will those have who are faithfully proclaiming these glorious truths. May you be upheld by the power of God, and do much good in the name of the holy One of Israel, is my daily prayer.

I earnestly ask an interest in your prayers, that I may live out the whole truth, and be a consistent follower of Jesus. Your sister in hope.

CHARLOTTE E. GAZIN.

Lewis Co., N. Y.

From Sr. StClair.

BRO. SMITH: I am again numbered among the lonely ones. Since coming to this place I realize more than ever the necessity of drawing nearer to the Lord, and seeking a daily conversion to him, that I may be enabled to withstand the moral darkness that surrounds me; and not only this, but that I may, by a consistent life and godly conversation, so exemplify

the religion of Jesus, that some precious soul in this place, for whom Christ died, may be saved in the great day of God, which is so swiftly hastening on.

I do feel more than ever determined, by the help of my Heavenly Father, to be a perfect overcomer, that I may be permitted then to enjoy such society as my aching heart now yearns for. Remember the lonely ones.

To Seventh-day Adventists passing through Clinton, Iowa, I would be very much pleased to have them call, as our house is open to receive the friends of truth and reform. Residence on Third Avenue, south side, between Second and Third Streets.

Your sister in hope.

Clinton, Iowa.

S. M. STCLAIR.

From Bro. and Sr. Martin.

BRO. SMITH: We would say, Praise the Lord for all his tender mercy toward us. He has long borne with us, and through his tender mercy, we have been spared while others have been cut down by the cruel hand of Death. We have been called, of late, to pass through some affliction. One of our dear children has been taken from us, and we deeply mourn in consequence. Albert Miller, our dear son, was taken away in the bloom of life. Thus our family circle has, for the first time, been broken. His age was 24 years and 8 months. On the 8th of April, he got his right arm crushed, so that amputation was necessary. Mortification set in, and he died on the morning of the 26th. He manifested much patience, and his courage was wonderful. This was a hard blow. Although we were permitted to share the sympathies of many kind friends, we mourn our loss. He was a kind-hearted boy, and could we have hope that he fell asleep in Jesus, this would greatly relieve our sorrows. We sincerely desire a special interest in the prayers of our dear brethren and sisters, that God in mercy will sanctify this affliction to our eternal good, and also to the good of our surviving children.

We enjoyed a good meeting yesterday, at Peterborough, with our dear brethren and sisters, and we do feel very grateful that the Lord has opened the way for Bro. Canright to come into New Hampshire. May God bless him, and his labors among us. May the Lord bless all his dear people, and prepare them for the time of trouble, and save them to stand on Mt. Zion; and may we be there.

In love and hope.

LEWIS AND BETSEY MARTIN.

Bennington, N. H.

From Bro. Burroughs.

BRO. SMITH: Permit me to say through the REVIEW, that I am still trying to live out the truth. I rejoice in the light that is now shining upon our pathway. I want the grace of God to assist me, that I may walk in the light even as he is in the light. I want to be a humble, devoted follower of my blessed Saviour. I want to be pure and holy. My prayer is that I may be prepared to meet him, and be saved in his kingdom.

A. L. BURROUGHS.

West Charleston, Vt.

From Sr. Harriet White.

BRO. SMITH: I can say as David did: "In the day of my trouble I will call upon thee, for thou wilt answer me. Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. I will praise thee, O Lord my God, with all my heart; and will glorify thy name forevermore." Ps. lxxxvi, 7, 8, 12.

I can say the way grows brighter; although troubles may arise, Jesus shows his smiling face, which makes us rejoice in tribulation, that we are worthy to suffer for his dear sake, that when he comes we may be accounted worthy to reign with him. "I am a wonder unto many; but thou art my strong refuge. I will hope continually, and will yet praise thee more and more. I will go in the strength of the Lord God. I will make mention of thy righteousness, even of thine only." These words speak the feelings of my heart. Oh, how glad I am the scales fell from my eyes so I could see the glorious truth! My heart re-

joices in it." Oh, how I praise his holy name! I want his commandments written on my heart. I can say with David, "Oh, how love I thy law." Although I have not had the privilege of meetings for eight months, yet my Saviour meets with me. My Bible, my paper, and books, are my preachers; and I feel strengthened for the week to come. There are some investigating here. May the Lord open their eyes to the truth. Pray for me, that I may endure to the end.

HARRIET WHITE.

Portage Co., Ohio.

From Sr. Richer.

DEAR FRIENDS: While I sat myself to write a few lines for the REVIEW, I feel to say with the Psalmist, "What shall I render to the Lord for all his benefits toward me?" I will try and live in obedience to all his holy requirements. I want to have my affections set on heavenly and divine things. I want to live more humbly, and more like my blessed Master, that I may humble myself under the mighty hand of God, that I may be exalted in due time, casting all my care on him that careth for me, for I realize this is not my abiding home. I want to be able to say with the Psalmist, "Yes, though I pass through the valley and shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." I want to meet with all the faithful on Mt. Zion, where I can praise my Saviour face to face, and behold his glories forever.

E. A. RICHER.

Deerfield, Mich.

From Sr. Knight.

BRO. SMITH: I am trying to live up to the light of present truth, and praise the Lord for leading me in a way of his own choosing; a way that I knew not of; but I do believe it leads to eternal life. It is a straight and narrow way, but, blessed be God, there is much to cheer and comfort us on our journey. We are not alone; Jesus, our precious Saviour, is with us, and oh, how his love strengthens us. It is more to us than all things else. "'Tis life, and joy, and peace." Bless the Lord, O my soul, for such a Saviour! To me, he is a satisfying portion.

I am truly thankful for what I have learned of the health reform, and especially for the dress reform; to me it is a great blessing, for which I often feel thankful.

Yours in hope of eternal life.

OLIVE S. KNIGHT.

Jamaica, Vt.

From Sr. Lucas.

DEAR BRETHREN AND SISTERS: My heart is often made to rejoice by reading your cheering testimonies in the REVIEW. Being one of the lonely ones, the Conference Department I prize very highly. It is now about four years since I learned the way of life and salvation through Christ. Since that time I have passed through some severe trials, yet my trust is in the living God. If we would reign with Christ we must suffer with him. Dear brethren and sisters, let us have that self-denying, suffering part of religion. The way to glory is rugged; thorns continually beset our pathway, yet we can cheerfully tread the rough way, knowing that Jesus, the king of glory, once trod it before us.

We sometimes meet with those who talk lightly of the law of God and our blessed hope. Oh! I feel that what I most need is patience. I often feel as though I would like to mingle with those who keep the seventh day, and listen to their voices, face to face; although if it be the will of God that it should be otherwise, I feel that I have much to be thankful for. The REVIEW comes weekly to me, and I am very grateful for it. I desire an interest in the prayers of the brethren and sisters, that I may overcome all my besetments, and finally stand on Mt. Zion with all the redeemed ones.

N. J. LUCAS.

Hartford, Me.

"AND he [Uzziah] sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him to prosper." 2 Chron. xxvi, 4.

The Review and Herald.

Battle Creek, Mich., Third-day, July 7, 1868.

IS SPIRITUALISM DECLINING?

WE frequently hear the opinion expressed, that Spiritualism cannot be doing much now; we seldom hear anything said about its progress, and it appears to be on the decline. We live in a sensational age. The most wonderful things receive but a brief notice, and seem quickly to lose their interest. "Some new thing," is the prevailing passion.

But Spiritualism is not waning. The *Banner of Light*, Boston, gives the address of over two hundred lecturers, which is far from embracing all who are laboring to advance that cause. But the following extract from a letter of Mr. W. F. Jamieson, from Belvidere, Ill., reveals why we do not hear of all of the advances of Spiritualism; and it is interesting also, as showing the favor it is fast finding where we have expected, from the words of the prophets, to see it make its greatest conquests—in the churches. This is a noteworthy sign of the times.

"Six months ago, a few friends of Spiritualism sent for me to debate with Rev. Dr. Eddy, Baptist clergyman. As he was not at that time prepared to deliver his lecture against Spiritualism, the friends engaged me to locate. I have been informed that the Doctor, upon further investigation of Spiritualism, concluded that there is not enough difference between the Spiritualists and himself to discuss! He certainly is very liberal in his views. Where is all this liberalism of the age to end? Can the churches retain it? Spiritualism with a Unitarian, Universalist, or even Baptist name, is not repulsive to church-goers. There is a great deal in a name. The history of Spiritualism proves it. There are people in Belvidere, moving in fashionable, Orthodox society, who have mediums for astounding physical manifestations in their own families. They enjoy the privilege of spirit-communion, without incurring the odium of 'associating with Spiritualists.' Orthodoxy in Belvidere, or anywhere else, without invitingly cushioned pews, soul-enrapturing music, gorgeous architecture, would not be as popular as Spiritualism."

"ARE THE TEN COMMANDMENTS, OR ANY PART OF THEM, BINDING ON CHRISTIANS?"

A FRIEND sends us an article under the above head from the *Advent Herald*, as republished in a Campbellite paper, in Ohio, with a request that it be noticed in the Review. There is not a point in it that has not been noticed at different times by different writers in our paper. But as many of our present readers may not have seen all the answers to these objections, and as it seems to contain a summary of the opposition to the Sabbath, we propose to notice the article as briefly as the subject and nature of the statements will allow.

We remember the advice of a certain practical man that, when any object was before us, or any work to be accomplished, the first and great essential was to "take a position." This we would heartily recommend to the several papers published by the first-day Adventists of America. We open one of these papers and find a score or two of "unanswerable arguments" (1) proving that the Sabbath is abolished. Another number, likely the very next, has an equally unanswerable argument that the Sabbath has been changed. We turn a page and read a report from a minister, more combative than spiritual-minded, giving time, place, and circumstances, of his utterly demolishing all the thesis of Sabbathizers; and the next column contains another report from another minister, stating where he held forth his peculiar gospel on a certain "Sabbath." Another number of the same paper will give an excellent selection on the sin of Sabbath-breaking, together with a stirring argument from the editor, or some regular correspondent, clearly showing that you will certainly fall from grace if you keep the Sabbath!

Job, when vexed with the groundless accusations of his professed friends, earnestly wished that his adversary had written a book, doubtless judging that it would be an easier task to meet their railery if it were only made tangible, and given a permanent form. But, if his adversary had written a book as indefinite

and contradictory in statement as the positions of the Sabbath opposers, he would have found therein no relief for his perplexity. Had they been as gifted in prophetic foresight as they were in talk, and looked down to these times and taken their cue from modern skeptics and fault-finders, they might at least have given his patience one more strain. No complaint will ever be lodged against these that they have not written; but their fault is that they have advanced and advocated so many contradictory statements, that we know not where to find them. Our petition is, Oh! that mine adversary had taken a position!

We open the *Advent Herald* and find therein the advertisement of a book for sale at that office, wherein a certain proposition is "clearly proved," (these are the words) "by showing that the ten commandments have been changed, or made complete in the Christian dispensation." We have not entirely read the very voluminous work referred to above, the peculiar characteristic of Job not having descended to us in sufficient measure to ensure success in the undertaking, but we have read enough to gather definitely the ideas, the scope, and object of the work. But a few queries arise with us. Are *changing*, or *making complete*, the ten commandments synonymous terms; do they mean the same thing? If so, how much changing did they need to make them complete? By what scripture may we learn that they were incomplete, from the time they were spoken by the voice of God till the ushering in of the Christian dispensation? And seeing they were binding before this dispensation, is it because they are now made complete that no part of them is binding on us? If this is the reason, it is a very strange one, indeed; if it is not, will some one tell us what the reason is?

As the article in question proceeds to negative the query placed at its head, and attempts to show that no part of the ten commandments is binding on the Christian, we will first briefly glance over that law, and in so doing will ascertain in what particular it must be changed to become complete. 1. Thou shalt have no other gods before me. Is this changed, and how? Is this "part" binding on Christians? Reader, need we weary your patience to quote in order the prohibitions of idolatry, profanity, murder, adultery, theft, false witness, &c., to show the tendency of such arguments? Are any of these changed? Did they need anything to render them complete? Oh, no. It was only the fourth commandment that needed changing to make it complete. Well, wherein was it incomplete? It contained a specified duty, plainly expressed; so far it was complete, and could not be improved. It says the seventh-day is the Sabbath, or rest of the Lord, which is truth. It says God made heaven and earth in six days, and rested and hallowed the seventh day. All this is true, and cannot be changed without being brought in conflict with truth. And it is all truth relating to works performed and facts existing, therefore resting on no contingencies or future events. Nothing could make it more complete. But to the argument on the above question, to show that no part of the ten commandments is binding on Christians. It opens as follows:

"We answer, No. (1.) They were a part of God's national covenant with the Jews, and were binding on no other people, or persons, unless they were circumcised and adopted into the Jewish nation."

The "No," is the answer to the question. What follows is (1) of a series of reasons to sustain the answer. This reference to the position of people or persons in the past is irrelevant unless they sustained the same relation to the law that we do. Very well. But asserted that "no part" of it is binding on us; ergo, no part was binding on the nations. Was it wrong for nations or persons outside of Israel to worship idols, blaspheme, kill, commit adultery, &c? Not at all—not at all, sir. If they should choose to become "circumcised and [be] adopted into the Jewish nation," these things would be wrong in them; not otherwise! Oh! blessed Gentile liberty! How much your privileges resembled those under this modern gospel! Is it for love of such "liberty" that our opponents advocate such a theory? Is Matt. xii, 33, applicable to this case?

But let us apply a few scriptures to this reason. It

avers that the ten commandments—every part—are binding only on those who are circumcised and adopted into the family of Israel. Well, Paul shows that *Christians occupy that very position*. That they are circumcised, see Col. ii, 11; that they are the adopted Israel, see Eph. ii, 11; "ye," converts to Christianity, were, *in time past*, Gentiles, "aliens from the commonwealth of Israel," verse 12; but now "are no more strangers and foreigners," verse 19, but "fellow-heirs and of the same body." Chap. iii, 6. There are, no doubt, many "of the synagogue of Satan which say they are Jews, and are not, but do lie," Rev. iii, 9, to whom Paul's comments on the true Israel of God will not apply. They still occupy heathen ground, and on this ground claim exemption from God's commandments! See also Rom. ii, 28, 29.

But there is another testimony from the Apostle Paul which cuts off even this flimsy claim from those who are "uncircumcised in heart and ears," and are still "Gentiles in the flesh." He truly says to the Jew that circumcision is only profitable if they keep the law, "but if thou be a breaker of the law, thy circumcision is made uncircumcision;" that is, they *heathenize* themselves by breaking the law—bring themselves down on a level with the Gentiles, who wrought abominations in the sight of God. But, further, "if the uncircumcision," that is the Gentile, "keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" that is to say, if he keeps the law, though uncircumcised, he shall be accepted in the sight of God, even as though he were circumcised. This places *keeping the law* above circumcision or any carnal ordinances, for "the law is spiritual;" Rom. vii, 14; therefore obedience to it is right worship. And this fully justifies the apostle in another expression; 1 Cor vii, 19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." (*is something*.—Whiting's translation.) But, examined in the light of these scriptures, what does the above professed "reason" amount to? It is based on a misapprehension of outward circumcision, and like that circumcision it "is nothing." We will examine the rest of the list soon.

J. H. W.

(To be continued.)

IOWA CONFERENCE.

THE sixth annual session of the Iowa State Conference met at Pilot Grove, June 19.

Prayer by J. N. Andrews.

Credentials of church delegates called for, whereupon ten churches responded to call.

Bra. J. N. Andrews and M. E. Cornell were invited to take part in the deliberations of the Conference.

All brethren present were invited to take part in the discussion of business, but not to participate in voting.

Minutes of previous meeting called for, read and accepted.

On motion, the few remaining members at Fairfield were advised to join the Mt. Pleasant church.

Moved, That the church at Mt. Pleasant visit or correspond with those brethren at Fairfield in regard to their union and fellowship with that church, and that such as do unite, meet with or correspond as often as is convenient.

The following named persons were selected for Auditing Committee: J. Hare, Benn Auten, Wm. P. Andrews, N. Hoyt, D. T. Shireman, and R. M. Kilgore. And on resolutions, J. N. Andrews, J. T. Mitchell, and Wm. V. Fields.

Report of ministers read.

Credentials of ministers and licentiate considered, calling forth some very appropriate remarks from Eld. J. N. Andrews on the need, qualification and supply of laborers.

The credentials of Geo. I. Butler were renewed.

J. T. Mitchell was granted license to improve his gift in laboring as the way may open during the present Conference year.

Resolved. That we have a Convocation Meeting this coming fall, and that the time and place be left with the Conference Committee and those laboring in the State.

Adjourned till 2 1/2 p. m.

AFTERNOON SESSION.

Prayer by Eld. M. E. Cornell.

Report of committee on resolutions called for, and each one acted on and passed separately, as follows:

Resolved, 1st, That we express our deep interest in the success of those brethren who have gone as missionaries to California, and that we pledge to them the support of our prayers, and our freewill offerings.

2d, That we heartily approve the proposed change in the Health Institute, whereby the income of its stock shall be devoted solely to charitable purposes, and that we pledge ourselves to take hold to sustain the Institute upon this new basis.

3d, That we heartily approve the effort to raise a book and tract fund for the general distribution of our tracts, and especially that we may place the Spiritual Gifts in every family that will read them with candor.

4th, That we warmly approve the formation of the Benevolent Association, and that we pledge our hearty co-operation in the accomplishment of its work.

5th, That we heartily indorse the recommendations of the Gen. Conf. Address.

6th, That we express our gratitude to God for the past faithful labors of Bro. and Sr. White, and that we invite them to spend such time as they are able the present season in laboring with us, and particularly do we invite them to be present at our Convocation Meeting.

Whereas, We learn that the severity of the winters in Minnesota is such that Bro. Pierce, because of his age, is not able to continue his labors during that portion of the year, Therefore,

Resolved, That we invite him to remove to Southern Iowa, and to labor as much as his strength may admit, among the churches and scattered brethren.

Bro. Henry Nicola was appointed a delegate to General Conference.

Nomination and election of officers came up, and on motion, the present incumbents were re-elected.

Moved, That the churches pledge to the use of State Conference eighty per cent. of Systematic Benevolence fund paid into their treasuries.

Adjourned to call of committee.

First-day afternoon, met at the call of committee.

The Conference donated \$125 of its funds to the Gen. Conf. Missionary fund; and \$75 to the Publishing Association.

Resolved, That we, as a Conference, express our gratitude to the General Conference for its watchcare over us during the past few years while we have been nearly destitute of laborers, and also for the faithful labors of Bro. and Sr. White last fall at our Convocation Meeting, and to Bro. Andrews and Cornell at this Conference. And we earnestly request that this watchcare may be extended in the future.

Report of Auditing Committee read and accepted.

Resolved, That we deem it inconsistent with the principles of Christianity, and especially for those professing the solemn truths we are advocating before the world, to attend picnics and other gatherings of pleasure-seekers, gotten up by worldlings for purposes of gain. And we would earnestly call the attention of our people to the testimonies bearing upon this subject.

Resolved, That we return our sincere thanks to the church at Pilot Grove for their unwearied pains in entertaining this Conference.

Resolved, That a report of the proceedings of this Conference be sent to the REVIEW for publication.

On motion, adjourned *sine die*.

Geo. I. BUTLER, President,
A. A. FAIRFIELD, Secretary.

"COME NOW, AND LET US REASON TOGETHER."

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." Isa. i, 18-20.

It has ever been a marked characteristic of the dealings of the Lord with the creatures of his care, that he appeals to their reason instead of requiring blind obedience to his revealed will. After presenting motives for their consideration bearing upon their desires for happiness, their sense of gratitude, of justice and honor, he leaves them to choose, under the pressure of those motives, whether they will be willing and obedient, or, refuse and rebel, and abide the consequences of that choice.

While the Romish church has enforced her peculiar

tenets with the dungeon, the rack, and the fagot, and would still so do if supported by the strong arm of civil power; while Mohammed and his successors have presented the alternative of assent to the doctrines of the Koran, or the sword; the Lord, through his prophets, his only begotten Son, his apostles and messengers, and the immutable and Heaven-born principles of truth, has been inviting us to believe his promises, and obey his perfect law. Instead of using, or permitting His to use, physical force, to compel obedience, he has used, and is using instead, the voice of exhortation and entreaty. He has been long-suffering, bearing with our infirmities, calling after the weary and heavy-laden, with sweet promise of rest; admonishing the rebellious, and comforting the humble penitent with assurance of joys to come. He has given precept upon precept, line upon line, here a little and there a little; the hand of justice stayed by the pleadings of mercy.

He requires nothing of us but what is just and reasonable. He asks us to exercise faith in him, because he is the proper object of faith, because he has given us indubitable evidence that he is, in the manifestations of his power, as exhibited in the works of creation; and he has also given witness of his goodness in his forbearance, in his providential care, and in the constant workings of his sovereign will to do good to the creatures of his care.

He asks us to keep his holy and perfect law, because it is but a living expression of the holy and perfect attributes of his character. To heed its pure precepts is to become more and more like him, the great Lawgiver. He would have us yield obedience to his requirements, because, in so doing, we not only honor and glorify him, but, at the same time, best subserve our own best interests, and secure to ourselves the greatest possible amount of good, and of happiness, both here and hereafter. Obedience, and the enjoyment of the richest, sweetest pleasures of which we are susceptible, are inseparably connected. Godliness [god-like-ness], has the promise of the life that now is, and of that which is to come. Faithful obedience may bring crosses and persecution, but with persecution an hundredfold in this world, and in the world to come, life everlasting.

Are we called upon to lay down the weapons of our rebellion, to "cease to do evil, learn to do well," to make the truth the paramount object of our lives, to buy it and sell it not, to seek first the kingdom of God, and his righteousness, to offer our bodies a living sacrifice, holy and acceptable unto God? It is but our reasonable service.

It is his will that we be sanctified through the truth. In order for this, we must have faith in its principles. This, too, is but reasonable, for the truth carries on its front the power to convince. By the exercise of the higher faculties of our natures, we take cognizance of the evidence upon which faith is predicated. We are not required to believe without evidence. Although we exercise faith in that which we do not fully understand, and must let the practical workings of that faith be manifest in our lives, woven into its intricate web, yet the Lord has revealed enough of his purposes, plans, and designs, enough of the attributes of his character, to justify him in claiming, not only our credence but our service. How reasonable that we believe "that he is, and that he is a rewarder of them that diligently seek him." How reasonable that we love him with all our hearts, in return for the great love he has manifested toward us. How reasonable that we keep his commandments, and thus manifest our love.

In his dealings with us, and revelations of his character to us in the past, he has laid the foundation for the faith he requires of us for time to come. He may, with reason, expect that, although we may not be able at all times to penetrate his wisely-concealed designs, we shall believe, love, reverence, and obey, and look for the future to vindicate his providence.

N. ORCUTT.

Franklin Co., Vt.

THE Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back by a coach and six horses.

REPORT OF LABORS.

AFTER the Monthly Meeting at Lancaster, Mass., June 6 and 7, I staid over the following Sabbath and first-day, holding five meetings, all of which I trust were profitable. The meeting on Sabbath day was held at our aged and afflicted Bro. L. Priest's. The ordinances were celebrated in this meeting; and all were comforted and encouraged to press on in the work of overcoming. Bro. Priest suffers much pain at times, but enjoyed the meeting much. His affliction is cancer on the side of his head, and, in all human probability, he will soon sleep; but the blessed hope comforts his heart, and in patience he tries to endure all his sufferings. He told me that friends had often prayed that his last days might be his best days, and he thanked God it was so; for the Lord was good, and sometimes gave him such views of glory as made him forget his sufferings and almost think himself there. We parted with this aged pilgrim, not expecting to meet him again here, but decided to be an overcomer, and so meet him on the other shore when the saints pass through those pearly gates and walk those golden streets. Some of his family are pressing their way on to this blessed abode. I hope they will all obey the Lord in denying self, and taking up the cross and following the Good Shepherd, whose voice is now being heard in the third angel's message.

The Lord has of late added to this church of such as shall be saved, I trust; and will continue to do so if they continue humble, and draw nigh to him.

The 15th, I came on to R. I., and the 16th, spoke at Lafayetteville in the Freewill-Baptist meeting-house; good attention. There is one Sabbath-keeper in this place; others are convicted, and I hope will obey and be blessed. Spent the time in reading and visiting; found some interested. Sabbath eve, commenced our Monthly Meeting. Bro. S. N. Haskell came to help, and the Lord blessed.

Sabbath day, a goodly number were present; the social meeting good; but one thing can be bettered: there can be more promptness generally. This will add interest to the meetings, and draw the blessing of God more abundantly upon us. The preaching by Bro. H. was timely and spirited. First-day, it rained, and hindered many from coming in, but our meetings were good; in attending to the ordinances, the Lord came near.

On the whole we think this is the best Monthly Meeting we have ever had in Rhode Island; more humility, more oneness, more thirsting after righteousness, and panting after the living God, than has been manifested before. If the Exeter church carry out the principles of truth in meekness and humble boldness, the Lord will add to their number some of the honest around them. May the gathering spirit attend them more and more as they draw nigh to God.

The 22d, parted with Bro. H. and this church, with other dear children of God who have become endeared to us in the truth, and returned home to find my family in usual health. I tarried forty-eight hours, doing what I could to help them spiritually and temporally. How good it is to be at home! Shall I reach the heavenly home and meet my family there? If we all follow Jesus, loving and obeying God, it may be so; but if we refuse to obey, and do not walk as he walked, the gates of the city will not be entered by us. But now, Jesus invites; now, the call of mercy is sounding. I hope—I pray that we may be saved.

The 24th, I came to this place; spoke in the evening, on the subject of Prayer, to a few that came in. Sabbath, the 27th, spoke once and baptized two. There is a disposition with some here to come up in the work, while others do not move as readily; but I hope to see a taking hold in the work, generally. Brethren, it is dangerous to linger, but safe to advance. Oh! do take the safe course!

Preached this evening on the subject of the Two Covenants, by request. May the truth be blessed and prosper, souls saved, God be honored, and good be done.

P. C. RODMAN.

Green Hill, R. I., June 28.

A MAN of no purpose no purpose fulfills;
Weak men have wishes, but strong men have wills.

GOD'S PROVIDENCE.

"With patient mind thy course of duty run;
God nothing does, nor suffers to be done,
But thou wouldst do thyself, couldst thou but see
The end of all events as well as he."

WORK.

WHAT are you now doing for the salvation of souls? Is there not now a soul unsaved for whose salvation you ought just now to make an effort? But, perhaps, sacrifices in time, labor, money, or feeling, may be required in order to reach that soul. Will you now make the effort? Or will you delay it till a more convenient season, and let that unsaved soul remain as lost? Unless you are wholly sure that you have already made every prayerful effort within your power to clear your skirt of this blood, haste to do it now, for Satan, the accuser, is rejoicing over your sins of "omission" as well as those of "commission." Is your mind not free to perform this neglected duty? Seek God in prayer. Perhaps thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, "and do the first works;" lest the light be removed from you and you be left in darkness. If Christ made sacrifice to save souls, the Christian must, in this respect, be Christ-like. Have you become lukewarm? Seek to arouse those energies due the Master's cause. Seek to "live holiness" in such a manner that there will be no difference between your life and the precepts of truth. Without this harmony of precept and example, your efforts for the salvation of others will be of little or no effect. Live so through the day, that when you lie down at night you can compose your mind as if you were not to awake "till the heavens be no more." Get into that nearness to God that it is your privilege to be, and when you awake in the morning consider that new day as your last, and live accordingly. Let the mantle of earthly pleasure hang loosely about you. When the fruit is ripe it falls off the tree easily. So when a Christian is truly weaned from the world, he is prepared for death. A soul disengaged from the world is a heavenly one, and to such Christ's coming will be none too soon, and from such the teachings of the Spirit will go forth pure, and with the power of God unto salvation.

Now, in the beginning of the new Conference year, let each resolve upon a searching work, with ourselves first, and thus be prepared to seek the salvation of others. "Now is the accepted time."

GEO. W. PARKER.

Rochester, N. Y.

THE LOST SHEEP.

I HAVE just read the sermon in the REVIEW, "The Lost Sheep." I always read the sermons with interest, but the present one more so than usual. I have watched, with great interest, Bro. White's drawing out and searching after the lost sheep of the house of Israel. I fully believe the Lord is in the work, and may the Lord, through the prayers of the church, fully support Bro. and Sr. White in their arduous labors of love in restoring such to the fold. And may others co-operate in this great and good work, and may the church enter fully into the spirit of it, until the sheep that have gone astray may all be gathered into the fold.

Dear brethren and sisters, may we all look beyond the watchmen on the walls; yes, look to Jesus, in his humiliation, for lessons of wisdom, of patience, of forbearance, and a forgiving spirit. Oh! for a meek and quiet spirit! A humble and teachable spirit! May we confess and forsake all our sins, that they may all be blotted out of the book of remembrance, and our names be retained in the Lamb's book of life. Oh! for a deeper work of grace in all our hearts! And may God have mercy, and send help in this our time of need.

C. G. DANIELS.

Defiance Co., Ohio.

A GERMAN emperor took for his motto: "Better please one good man than a crowd of bad ones."

A SANCTIFIED recollection of temptations or comforts is a great blessing to God's people.

ALMOST HOME.

GLORY be to God, we are almost home! Earth's long night of weeping is most over. Soon, if faithful, we shall hear the welcome words from the lips of Jesus, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Weeping may endure for a night, but joy cometh in the morning. A few more aches and pains of this mortal life; a few more death-bed scenes; a few more tears, and we shall enter the heavenly rest. Oh! how we sometimes long for the Eden-land, the earth made new. I am weary of the sin and wickedness of this world. I long for the world to come, where nothing can mar our perfect peace. It is true there is much that seems lovely here, but it is transitory. Here we see decay stamped upon almost everything. Here the hand of disease pales the cheek, the eye grows dim, and like the flowers, we wither, droop, and die. But thank God, when we are made immortal no disease can ever prey upon our frames; neither will there be any more death.

"Here disease invades our frames,
We wither, droop, and die,
But there eternal youth shall bloom,
And bright will beam each eye."

Oh! I long for the immortal life where no one will say, I am sick. I long to behold the dear ones that now sleep in death, and clasp them in immortal arms, nevermore to part. It is but a little while ere the voice of the Archangel and the trump of God will call the sleepers forth from their graves. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Oh! what a joyful day that will be to God's dear children; but a sad one to them that know not God. Lord, help us to endure to the end like good soldiers of the cross, that we may be saved, is my prayer.

"All hail the morn of glory nigh,
The pilgrim longs to see;
That dries the tears from every eye,
Creation's jubilee."

N. J. LUCAS.

The End Approaching—Ominous Signs.

THE following is from the *Pittsburg Christian Advocate*, and whether signs or not, it shows a very peculiar state of things.

"Human affairs seem to be approaching a crisis. Great events thicken around us. Decades of years now accomplish results that formerly required centuries. Sin moves with quickened steps; so, too, holiness. The hour is instinct with momentous deeds.

A night of crime is settling down upon the world. In our own nation it is dark and tempestuous, passionate and tragic. Drunkenness runs riot. Speculation is unsettling the foundations of public confidence. Skepticism is robbing all classes of their faith and hopes. Fraud and dishonesty darken the halls of trade. Robberies and murders are frequent. Peculation and bribery dwell in high places. The land is full of wickedness. Great cities are seats of sin, pollution, wretchedness. Not over-drawn is this life-picture of to-day.

The counterpart and corrective of all this is seen in the steps of God's providence, admonishing men in the tempest and the earthquake. Turn seaward, and behold the tornado engulfing vast argosies of ships. Look northward, and witness the earthquake shocks that extend far inland from the ocean; or southward, and see them accompanied by mountainous tidal waves that submerged fleets and cities. It is Jehovah who speaks to man in tremblings of the rock-ribbed earth and destroying winds. And what shall we say of cholera, traveling like a destroying angel among the nations; of other epidemics, decimating shiploads of emigrants, or falling upon communities and depopulating them; or of fires, explosions, and railroad accidents, that destroy millions of property and thousands of lives, and send thrills of sadness through widely-

scattered homes? Are not these God's messengers of wrath—his visible footsteps—dissuading from evil deeds, and sent as warnings to the incorrigible? They premonish the evil-doer that God is just, as well as good, and that the day of retribution will certainly come. They are daily-occurring revelations of God to show his eternal hatred of sinful deeds."

Daniel's Reward.

WHEN Belshazzar, the sacrilegious idolator, was alarmed at the mysterious writing upon the wall of his banqueting-room, he promised Daniel that if he would make known the interpretation of those words which the miraculous hand had inscribed, he should be clothed with scarlet, and have a chain of gold about his neck, and be proclaimed the third ruler in the kingdom. Daniel performed the task and received the reward. But here the question arises, Why was the third rank promised to him? Why not the second, which he seemed to have enjoyed under Nebuchadnezzar, as Joseph had done under Pharaoh, and Mordecai under Ahasuerus? To this question there has for a long time no satisfactory answer. But in the year 1854, Sir Henry Rawlinson made the important discovery from documents obtained from the ancient site of "Ur of the Chaldees," that Nabonadius, the son-in-law and successor of Nebuchadnezzar, associated with him in the government during the latter years of his reign, his son Belshazzar, and allowed him his royal title. There were, therefore, two kings at that time; Belshazzar himself occupied the second place of honor, and hence the highest portion to which any subject could be elevated was that of the third personage in the empire.

THE way to have your secrets kept is to keep them yourself.

Obituary Notices.

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

DIED in Battle Creek, Mich., June 25, 1868, Sr. ELECTA PRATT, aged 90 years, 6 months, and 14 days.

The deceased, Electa Hubbard, was born in Sunderland, Mass., Dec. 11, 1777. Her husband, William Pratt, was a soldier in the war of 1812, living at that time near Buffalo, N. Y. They afterward removed to Huron Co., Ohio, and from there to Kalamazoo Co., Mich., where he died in 1848. Since that time to the time of her death she has lived with her son, Bro. Edward Pratt, now of this place. She embraced the truth of the Sabbath about five years ago; though in her "second childhood," she seemed to lay hold of the truth with all the strength left her by age. Hearing the family talking about the wrong of tobacco-using, and its being inconsistent with the high and holy profession of the Christian, she immediately laid aside her pipe, and broke off the habit of smoking at the age of 85—thus giving an evidence of her conscientiousness, setting an example of self-denial, and leaving a standing reproof to the strong and vigorous who dally with depraved appetites, and plead the excuse of the strength of habit.

Though very young at the time, she distinctly remembered "the dark day" of 1780, which shows how strong an impression was produced by that phenomenon, as it is well known that a very startling event is indelibly fixed on the mind of a mere child. About three years ago her eyesight returned, since which time she has been able to read without glasses. In her last sickness her senses failed one by one—her sight, speech, and hearing, each in turn being entirely lost. She appeared to be conscious very nearly to the time of her decease, and when shut out from this world, spent much of her time in prayer.

Funeral on Sabbath, 27th, at the house of worship. Discourse from Deut. v, 29. J. H. WAGGONER.

DIED, in Palmyra, Jefferson Co., Wisconsin, June 17, 1868, my brother-in-law, Seaman Christopher, in the nineteenth year of his age. He embraced the present truth last winter under the labors of Brn. R. F. Andrews and H. C. Blanchard, at Little Prairie, Wis. His sufferings were great, but he bore them all with Christian fortitude, feeling wholly resigned to the will of God. He exhorted all of his friends to meet him in the kingdom. We feel his loss, but sorrow not as those that have no hope. Remarks by Eld. J. Matteson, from Rev. xiv, 12, 13. J. W. BLAKE.

Youth's Department.

"FEED MY LAMBS."

Willie and Johnny.

I HAVE a touching little story to tell about these two boys. But first let me say that, within the past year, both of them have been baptized, and now belong to the same church in Montcalm Co., Mich. Willie has been regarded, by all who have known him, as a well-meaning child from his infancy. Johnny is an orphan. His father was a faithful minister of the gospel, and died in full faith of the present truth. His good mother soon fell asleep in hope. But on her dying bed committed her three children to the especial care of Willie's parents. This fact has ever made Johnny very near and dear to them, and has served to form a strong bond of union between their dear Willie and Johnny.

In the summer of 1867, Johnny came to live at the ample home of Bro. F., about three miles distant from the home of Willie; and it was thought best for these two boys to spend a day occasionally together. So one day Johnny came to the home of Willie, and as they were doing something in the garden, Johnny hurt Willie; by no means willingly; nor was it for a want of tender regard for him, for these boys were very tender of each other's feelings. It was purely an accident. But Willie's pain was such that he cried aloud. This called Willie's mother to the door, and fearing that he was seriously injured, she earnestly inquired, "What is the matter, Willie?" The boy could hardly speak for pain and crying. And he did not wish to answer the inquiry out of respect to the feelings of his brother Johnny.

The sight, notwithstanding the pain and weeping connected with it, was truly beautiful. There stood Johnny with his arm around his brother, saying, "I did not mean to hurt you, Willie;" and there stood Willie, doing all he could to suppress his weeping, answering, "I know you did not mean to hurt me, Johnny." The anxious mother still called out, "What is the matter, Willie?" And soon as Willie felt that he could answer in a manner to help the feelings of both his mother and Johnny, he said, in a manly tone of voice, "Please, mother, do not be troubled about me. Just leave us to settle our little difficulties between ourselves." The mother was at once relieved of her anxiety. Willie's pain subsided, and the two boys seemed happier than ever in the society of each other. What a noble feeling lived in their bosoms after that scene, if never before, that they were fully able to settle their little troubles themselves. Let older disciples be instructed by these Christian boys, and learn the happy art of settling their little troubles among themselves.

JAMES WHITE.

Use of the Bible.

A LITTLE boy had often amused himself by looking over the pictures of a large Bible, and his mother one day asked him, "John, do you know the use of the Bible?" He said, "No, mother." "Then, John, be sure and ask your father," was the advice she gave him. Soon afterward, John ran up to him and said, "I should like to know, father, what is the use of the Bible?" His father said, "I will tell you another time, John."

A few days after, the father took his son to a house where was a woman very ill in bed, and began to talk to her; she said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. "Do you think," said the father, "that God does right to permit you to feel so much pain?" "Oh! yes," answered the woman; "for God is my heavenly Father, who loves me; and I am sure that he would not permit me to suffer as I do, if it were not for my good." He then said, "How is it that you find your sufferings do you good?" She replied, "My sufferings are good for my soul; they make me more humble, more patient; they make me feel the value of the Saviour more, and pray more, and I am sure all this is good for me."

John had been very attentive to this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him, and then said to the woman, "My good woman, can you tell me what is the use of the Bible?" John was extremely

eager to hear her answer. The woman, with a stronger voice than before, said, "Oh! sir, the Bible has been my comfort in affliction." "There, John," said his father, "Now you know one use of the Bible; it can give us comfort when we most need it.—*Anecdotes for the Family.*"

THE CROSS.

QUAINT is the thought and construction of the following poem, yet never has the story of the cross been told with more truthful simplicity:

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth.

To them the sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of endless bliss in Heaven.
And e'en on earth the child of God can trace
The glorious blessings of his Saviour's grace.

For them he bore
His Father's frown;
For them he wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain.
Then haste to choose
That better part,
Nor dare refuse
The Lord thy heart,
Lest he declare,
"I know you not;"
And deep despair
Shall be your lot.

Now look to Jesus, who on Calvary died,
And trust on him alone who there was crucified.

A Plea for the Little Folks.

Do n't expect too much of them; it has taken forty years, it may be, to make you what you are, with all their lessons of experience; and, I dare say, you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them. Remember, not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with the mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans are thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly, don't think a child a hopeless case because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits, yet we have lived to see these same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Episcopal Methodist.*

GOOD MANNERS.—Young folks should be mannerly, but how to be so is the question. Many good boys and girls feel that they cannot behave to suit themselves in the presence of company. They are awkward, clownish, and rough. They feel timid, bashful and self-distrustful, the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners—that is, to do the best they can all the time, at home as well as abroad. Good manners are not learned, so much as acquired by habit. They grow upon us by use. You must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will become a kind of second nature to be so everywhere. A coarse, rough manner at home, begets a habit of roughness which you cannot leave off, if you try, when you go among strangers. The most agreeable people we have ever known in company, are those who are most agreeable at home. Home is the school for all the best things.—*Ez.*

RELIGION A NECESSITY.—Religion is not merely a duty, it is a necessity. You might as well talk of the duty of breathing, or the duty of having the pulse beat, as to talk of the duty of being religious. It is a

duty to breathe, to be sure, and it is a duty to have the pulse beat; but we do not talk of these things as being duties. It is one of the indispensable necessities that we should breathe, and that our pulse should beat. And I regard religious life as not only a duty, but a necessity. You cannot be a man and not be a Christian. And everything that makes you relatively better than your fellow-men is an indication that you are so far on the way toward a Christian manhood.

THE BAPTISTS publish a paper in Chicago, called *The Standard*, which has a department for youth and children. The poetry, "Praying and Saying Prayers," is taken from it. Children, read those verses carefully, for they contain a good lesson.

PRAYING-AND SAYING PRAYERS.

JEMIMA was a little girl,
Who many prayers would say;
But, oh! she had a wandering heart,
And, therefore, did not pray.

She kneeled beside her little bed,
"Our Father," to repeat,
The while she twisted into knots
The corner of the sheet.

Her roving eyes, as there she knelt,
Were never closed at all;
She'd count the roses on the ring,
The stars upon the wall.

And, "Gentle Jesus, meek and mild,"
Her careless tongue would say,
When all her thoughts were of the doll
That on the pillow lay.

Ah! 'twas no wonder that she grew
Ill-tempered, proud and rude;
For if a child should never pray,
How can a child be good?

Dear readers, Shun Jemima's fault,
And heed the words I say;
When you kneel down to say your prayers,
Be certain that you pray.

To Talkative Young People.

BISHOP BERRIDGE being once visited by a talkative young lady, who, forgetting the modesty of her sex, and the superior gravity of an aged divine, engrossed all the conversation of the interview with small talk concerning herself. When she arose to retire, he said, "Madam, before you withdraw, I have one piece of advice to give you; and that is, When you go into company again, after you have talked half an hour without intermission, I recommend it to you to stop a while, and see if any other of the company has anything to say." Perhaps this advice may be useful to some of our little readers.

Honoring Mothers.

DURING a long and varied life, I have had much to do with children, more especially with boys. As a rule, I could predict the future career of a boy by noting his conduct toward his mother. Boys who are dutiful and affectionate toward their mothers, have usually turned out well. Unkind and disobedient lads I have usually found to become bad men. There seems to be the divine blessing resting upon loving and obedient children. It is, I am sorry to say, a very common thing for school lads to ridicule a boy who consults the wishes and obeys the counsels of his mother. It requires great moral courage to resist the effects of ridicule.

The Lord's Prayer.

THE following paraphrase of the Lord's Prayer has been set to music in England. It is the best we have seen in any language—there is nothing wanting and nothing redundant:

Our heavenly Father, hear our prayer,
Thy name be hallowed everywhere.
Thy kingdom come, thy perfect will
In earth, as in Heaven, let all fulfill.
Give this day's bread that we may live;
Forgive our sins as we forgive.
Help us temptation to withstand;
From evil shield us by thy hand.
Now and forever unto thee,
The kingdom, power and glory be.

Just as the twig is bent the tree inclines.

The Review and Herald.

Battle Creek, Mich., Third-day, July 7, 1868.

Papal Council.

THE Pope has ordered a general council for the fall of 1869, with a peremptory order that all summoned must appear in person or by proxy. There has been no general council since 1545, that of Trent, which was called only at the earnest solicitations of the States, and not by the wish of the Pope. The next preceding that was at Bale, 1481, and preceding that was at Constance, 1414, considered one of the most important of all the councils, by which John Huss, and Jerome of Prague were condemned. The council of Pira in 1409, declared that the Popes were subordinate to the general councils, and much of the infallibility of the Roman church has always been claimed for these councils. By this will be perceived the importance of the present order. They are not called for slight reasons. Numerous national councils have been held in addition to the general councils. J. H. W.

DO SOULS SLEEP.

THE Church Advocate commences an article against the faith of the Adventists on this subject, under the above head, in the following manner:

"Had this inquiry been proposed in the semi-heathen ages of Grecian philosophy or Roman mythology, the inquirer would have incurred the maledictions of the priest and people; but in the noon-tide blaze of this nineteenth century, the question can be asked, (and the dogma believed,) without evincing any great amount of heterodoxy."

Well considered, indeed! It is not often that we see the doctrine of the immortality of the soul referred so directly to its origin by its advocates. The "sleep of the soul," was very offensive to "Grecian philosophy and Roman mythology," in the "semi-heathen ages," when they bore such sway over the minds of men, says the writer; and he who questions the soul's immortality was sure to incur "the maledictions of the priests" of these heathenish systems! Well, the times are not much changed in this respect. The "priests" who prefer the teachings of "Grecian philosophy" to the Bible,—who attach more weight to the sophistries of Plato, than to the words of divine revelation,—are yet hurling their "maledictions" against those who deny this dogma of heathen philosophy. We were never a whit surprised that "Grecian philosophy and Roman mythology" should endeavor to protect their offspring; but it is surprising that those professing to believe and teach the Bible, should adopt, and be so solicitous for the welfare of this child of heathen superstition. The "Reformation" is not fully accomplished yet. J. H. W.

The Early Christians thought that Azazel was the Devil.

IN St. Irenæus' work against the heretics, written about A. D. 185, I find the following verses quoted by him, which plainly shows the opinion then held as to who Azazel (Lev. xvi, 8, margin) was.

Irenæus quotes from a "saintly elder," the following against the heretic Marcus:

"Marcus, thou former of idols, inspector of potents, skilled in consulting the stars, and deep in the black arts of magic. Ever by tricks such as these confirming the doctrines of error. Furnishing signs unto those involved by thee in deception, wonders of power that is utterly severed from God, and apostate, which Satan, thy true father, enables thee still to accomplish, by means of Azazel, that fallen, yet mighty angel. Thus making thee the precursor of his own impious actions."—*Irenæus Against Heresies, Book I, Chap. xv, p. 68.* D. M. CANRIGHT.

To the Friends who have Helped Bear our Burdens, I WOULD say, you have been very kind to me and mine. I feel under great obligations to you, also to God who has put it into your hearts to bear one another's burdens, and so fulfill the law of Christ. May you each be faithful to the final close, and at the resurrection of the just you will receive a "crown of life."

Now as several other objects demand means, such as the California Mission, Benevolent Association, &c., please use what you have to spare in different ways as the case demands, instead of helping us any more at this time. We are relieved of the embarrassment caused by our sickness. May God bless and reward you all, is my prayer. N. FULLER.

Wellsville, June 24, 1868.

The Health Reformer.

WE would call the attention of all the readers of the REVIEW to the July number of the *Health Reformer*, being the first number of the third volume. Below we give the table of contents, and the notice of the arrangements for the forthcoming volume, and recommend it to all. This number will be sent to many who have not yet renewed their subscription, whose names will be struck from the list unless they renew before the publication of the August number.

Contents of the July No. of the Reformer.

GENERAL ARTICLES.—Exercise for Invalids—Ancient Health Reformers—The Chief Cause of Pain is Intemperance—Preserving Fruit—Damp in Houses—Get your Sleep—The use of Stimulants—Tobacco Against Whisky—Influence of Light on Depuration—Health of Women—A Story for Teachers—Editorial: The Food Cure—Deceived, not Reformed—Liver Complaint.

DR. TRALL'S SPECIAL DEPARTMENT.—Change of Programme.—Visit to Battle Creek, Mich.—Visit to Northampton, Mass.—A Hygeianian—Answers to Correspondents: The Pulse in the Neck—Crawley—Eczema—Hip Disease—Trichonosis—Pimpled Face—Dropsy of the Chest—Chronic Laryngitis—Greens—Narcotics—Antidotes—The Food Question in England—A Chapter of Horrors.

POETRY.—Self-knowledge—Farewell to the Water-fall.

ENTERTAINING PARAGRAPHS.—Scientific Medicine—The Truth Unwittingly Told—Position in Walking—Purity—How to get Sleep—Death in the Pot—Plain Speech to Mothers—Singing—Effects of Tea on the Skin.

TO CORRESPONDENTS.—Lung Disease—Butter—Polypus of the Nose—Drug Disease—Cuts, Bruises, Sprains. ITEMS FOR THE MONTH.

BUSINESS AND PERSONAL.

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

For Sale.

ABOUT 100 rods west of the Review Office; a good house and lot, with well, cistern, and bearing fruit trees. A good horse will be taken as part pay on said property. For particulars and description, please address me at Battle Creek, or call at the premises. S. B. WARREN.

Battle Creek, July 1, 1868.

Appointments.

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

OUR next Monthly Meeting in Rhode Island will be with the Ashaway church, July 18 and 19. We hope to see a good delegation from all the churches; also a gathering of the scattered brethren and sisters. Come to help and be helped. To this end consecrate yourselves to God, willing to work out what he works in you, to will and to do of his good pleasure; and come to stay through the meeting. Cannot Bro. Haskell or Canright attend this meeting? Come to Westerly on Providence and Stonnington railroad, and take stage to Ashaway. P. C. RODMAN.

No Providence preventing, I will meet with the brethren as follows:

Green Hill, R. I., Sabbath and first-day, July 11, 12. Ashaway, 18, 19. Curtiss Corners, 25, 26. Dartmouth, Mass., Aug. 1, 2.

P. C. RODMAN.

To the brethren in the vicinity of Fairfield, Iowa. Agreeably to the instructions of Conference I will meet with you the beginning of Sabbath, July 25, where Brn. Smith and Caviness may arrange, and on the day following as may suit all. Brethren, let us strive to draw near the Lord that we may have his presence. A. A. FAIRFIELD.

THE next quarterly gathering of the S. D. A. church at Mauston, Wis., will meet July 18, 19. While we write this note we feel a duty to earnestly exhort the scattered members of this church to make a decided effort to come out to this meeting. Eternal consequences hang upon the efforts we make now. Eternity, with all its glory, all its joy, and all its awful dread, is just before us; all our actions should be marked with fixed, unwavering decision. Are any backslidden in heart? come, and we will try to do you good. Are any joyful in the Lord? we need your help; come, brethren, and let us try and mutually assist each other, peradventure the Lord will hear us, and pardon our wanderings, and raise us up. May we expect a minister? C. H. ROGERS, Church Clerk.

THE next Quarterly Meeting of the church of Avon, will be held at Avon, Rock Co., Wis., July 18, 19. Bro. Wood, from Monroe, is expected. Brethren from Albany and Rockton are invited. E. O. NELSON.

I DESIRE to say that the first Monthly Meeting in this quarter will be held at Greenwood Prairie, July 25, where Bro. Gibson may appoint. Eld. Pierce will be at this meeting. H. F. PHELPS.

Business Department.

Not Slothful in Business. Rom. xii, 11.

A Full Catalogue of ALL OUR PUBLICATIONS, will be sent anywhere (gratis) on application.

Business Notes.

J. I. SOULE: Give us your P. O. Address and we will fill your order.

D. A. ROBINSON: Yes.

J. E.: We are entirely out of Hymn Books. The matter of a new Hymn Book is now in the hands of the Gen. Conf. Committee. You need not send orders till notice is given.

W. P.: The reason why Truth Found was not sent is, the edition is exhausted.

C. S. BROCKWAY: Bro. White's Book is not out yet. As soon as it is ready, notice will be given through the Review.

ELD. E. B. SAUNDERS: Certainly.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. S G Teft 33-1, J A Hoyt 33-1, J Medley 33-1, T Francis 33-1, W H Yeager 33-1, L Christianson 33-1, R Lester 33-1, H Sawyer 33-1, J H Rogers 33-1, D F Randolph 33-1, Mrs C Walkup 33-1, H Lyman 33-1, J Jones 33-1, J Fisher 33-1, W W Ockerirk 33-1, L Hall 33-1, R B Coggeshall 33-1, Mrs L O Foster 33-1, J Smith 33-1, \$1.50 each. P Allen 33-1, H Saterlee 33-1, D J Burroughs 33-1, F Fraunfelder 33-1, C W Tompkins 33-1, R G Lockwood 33-1, L A George 33-1, S C Perry 33-1, C Rice 33-1, T S McDonald 33-1, F A Strickland 33-1, J E Titus 33-1, I L Fulton 33-1.

\$2.00 each. A C Stewart 34-1, H Lombard 32-48.

\$3.00 each. W Pragne 32-7, J H Cottrell 33-1, R Childs 34-1, Mrs A Pennell 34-1, E McCormick 34-1, B Haskins 34-1, W Herald 34-1, L E Milne 33-1, A Stewart 34-1, E Bartlett 35-6, B N Berry 34-1, J Hysomer 34-1, C M Chamberlain 34-1, I N Russell 33-1, D Carpenter 34-1.

Miscellaneous. O F Allen 32-50, 33-8, H Edison 5-00, 34-9, J Noyes 4-50, 33-1, J Butcher 3-05, 32-18, C Clapp 2-50, 34-1, A F Fowler 5-00, 33-9, S Simonsen 3-50, 33-13, J P Hunt 4-00, 32-18, J Place 6-00, 35-1, Mrs U Shane 7-50, 32-1.

For Review to the Poor.

L Pettis \$1.00.

Books Sent By Mail.

I G Camp \$2.25, S N Mead 1.50, M A Brigham 18c, J R Stone 30c, G P Bailey 25c, D Arnold 15c, S Myers 50c, L Traft 10c, J B Frisbie 25c, M J Cottrell 35c, J H Ely 50c, M Aldrich 15c, H M Hendee 30c, J W Marsh 30c, R Hoag 40c, J Medley 1.00, L Carpenter 1.00, E Engles 35c, A H Blake 30c, C Jensen 1.80, C A Hilton 20c, H A Flint 13c, S Patten 25c, S Arnold 13c, J H Rogers 15c, J Noyes 3.63, G W Bartlett 1.07, J Butcher 1.20, S H Bonfroy 75c, H Bowen 30c, A J Fairfield 2.61, S A Sanborn 2.00, I G Soule 50c, W R Irish 15c, M J Stewart 1.80, D A Robinson 3.00, M Holton 20c, J Clarke 45c, E Bartlette 44c, M B Phillips 25c, R A Rosekrans 10c, M L Maxson 15c, M E Beach 15c, W Hill 50c, H F Phelps 3.63, F A Strickland 30c.

Books Sent by Express.

Geo I Butler, Brighton, Iowa, \$30.94, R F Cottrell, Randolph, N. Y., 7.44, H C Miller, Monroe, Wis., 10.29, Eld J N Loughborough, San Francisco, Cal., 122.06.

Cash Received on Account.

T Paton \$5.00, E Goodrich 1.00, R F Andrews 0.75, J Clarke 10.00, H F Phelps 4.00, C True 2.75, J E Titus 2.50, P H Hamp 4.00.

General Conference Missionary Fund.

Church at Alma, Mich., \$20.00.

Received on Book and Tract Fund.

H M Hendee \$1.70, Cara A Nichols 5.00, L Mitchell 2.00, O W Terpenney 1.00, S Simonsen 1.00, N Brister 5.00, B McCormick 1.00, R G Lockwood 5.00.

Receipts for Benevolent Fund.

R Godsmark \$5.00, L Carpenter 9.00, C A Nichols 5.00, S Simonsen 3.00, J S Hart 10.00, L Hart 10.00, J Scuffle 10.00, B McCormick 5.00, E Brackett 5.00, Mary Brackett 5.00, M H Bates 10.00, H F Phelps for — 1.50.

For California Mission.

T Smith \$5.00, C O Taylor 10.00, Mrs C O Taylor 5.00, C Green 15.00, F D Christianson 70c, T Godfredson 50c, A Jensen 1.03, J Noyes 5.00, S Simonsen 1.00, J S Hart 3.00, B McCormick 1.75, L Mitchell 1.00, O W Terpenney 3.00, R F Andrews 2.00, N Brister 2.00, B N Berry 5.00.