

ADVENT REVIEW,

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No. 1.

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

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Shall We Meet?

SHALL I meet thee, my brother? in Eden restored,
To purity, loveliness, beauty and bloom?
Where God and the Lamb shall be ever adored,
And joyfulness flourish unsullied by gloom?
Shall I meet thee, my brother, where sorrow and crying,
And pain cannot enter, and death shall not be?
Not a pang ever felt—no drooping, nor sighing—
Where all are immortal, and happy and free?
Oh! say, shall we meet?—or shall one but be there?
Shall I be excluded, and you win the prize?
Or I and not you, or shall neither appear
Triumphant with saints when to glory they rise?
I mean to be there, through the Master's rich grace!
My brother, my brother, be this thy resolve!
Oh think of the bliss, to behold his bright face,
While ages on ages their courses revolve!
Enduring the cross, and despising the shame,
My brother, my brother, like Christ let us be!
The crown keep in view, and in Jesus' name,
The end of the conflict in glory we'll see!

Sanctification: or Living Holiness.

BY ELD. D. T. BOURDEAU.

(Continued from Vol. xxv, No. 8.)

THE TONGUE.

We should not indulge in foolish talking and jesting, which, as Paul says, are not convenient, but should rather give thanks. Eph. v, 4. Again he says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Chap. iv, 29; Col. iv, 6.

A good remedy for foolish talking and jesting is, giving thanks to the Lord. Foolish talking, jesting and joking are generally indulged in, when the mind is cheerful and feels well; and cheerfulness is good if it is rightly used. If any one has reason to be cheerful it is the Christian; and how appropriate it is to thank the Lord when we feel well. To do this, would keep our minds on the Lord and prevent us from talking foolishly. Says James, "Is any merry? let him sing psalms." James v, 13. Singing psalms and giving thanks unto the Lord, and speaking with grace, and in a manner to edify, would be more profitable and would leave a greater and more lasting satisfaction than to engage in a vain, empty, filthy and foolish conversation. Many have had to weep over foolish and trifling expressions; but no rational person was ever known to weep over a pure, elevating, graceful and instructive conversation.

The tongue should be employed in exalting and defending the truth, and in giving a reason of our hope. In doing this in a proper manner, we can be a blessing to ourselves and to others. "A man shall be sat-

isfied with good by the fruit of his mouth." Prov. xii, 14. Again, "The mouth of a righteous man is a well of life." Chap. x, 11. It invigorates, refreshes and gladdens the hearts of many. "A wholesome tongue (or the healing of the tongue, margin) is a tree of life;" and "the lips of the wise disperse knowledge and feed many." Prov. xv, 4, 7; x, 21.

But the tongue should use knowledge aright. Prov. xv, 2. To use knowledge aright, we must speak right words at the right time, in the right manner, with the right spirit and actuated by right motives.

"The tongue of the just is as choice silver." Prov. x, 20. Its words are choice words. They are well chosen. Among the many things that could be said on different occasions, we must speak the proper things,—the things that are needed and that can be understood and appreciated; the things that will glorify God and do others good. Those who speak promiscuously, and say all they know on every occasion, cannot be said to use knowledge aright, and must injure and be a disgrace to any honorable cause in which they may engage. In this way the cause of truth has often been brought into disrepute by its professed friend.

"A fool uttereth all his mind: but a wise man keepeth it till afterward." "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit (or a cool spirit, margin)." Prov. xxix, 11; xvi, 27. He is swift to hear, slow to speak, and slow to wrath. James i, 19. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. x, 19. See also chap. xxix, 20; Eccl. v, 1-7.

Said Christ on a certain occasion, "I have yet many things to say unto you; but ye cannot bear them now." Jno. xvi, 12. We are so weak and our minds are so limited, that we cannot bear the whole truth at once. We must first learn and practice the alphabet of truth, and then we are prepared to understand and learn more truth and more difficult portions of truth. And we should learn from our own weakness and experience and from the dealings of the Lord with us, how we ought to deal out knowledge to others. To deal out difficult portions of truth at first, and present too many new ideas at once, would olog and confuse the mind of our hearers, and perhaps make them conclude that we have a confused mass of ideas, and give them an unfavorable opinion of the truths we advocate.

"A word fitly spoken, is like apples of gold in pictures of silver." Prov. xxv, 11. It often operates like a good medicine administered at the right time and in a proper manner. A physician who would be successful in his line of business, must first consider the physical condition of his patients and the nature of their diseases, and then he is prepared to administer unto them the proper kind of medicine. So he who would be successful in doctoring sin-sick souls, should first consider the moral condition of his patients and the nature of their moral diseases, and then he can tell what portions of truths are adapted to their respective cases, and at what time and in what manner they should be presented. And wise and successful is the person that can give to each a portion of truth in due season.

Some are not prepared to bear the same portions of

truth that others can. Some can receive at one time and under certain circumstances, what they cannot receive at a different time and under different circumstances. Some need to be cheered and encouraged; others need to be checked. Some cases and circumstances call for sharp (yet meek) rebukes; others for moderate rebukes. Some cases call for open reproofs; others for secret reproofs. But every truth and every case should be handled with love.

There is a time to speak and a time to keep silence. "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Prov. xvii, 28. There are many seasons when we ought to keep silence; and in many instances by speaking when we ought not to speak, we use knowledge wrong.

We use knowledge wrong when we say much about the truth, and yet obey not the truth. It would be wiser to talk less and live better. Those who have much to say about the truth, but whose lives do not agree with their profession, may be compared to a farmer who extols the qualities of a certain apple-tree in his orchard, and immediately presents a basket of miserable apples to those that hear him. If his hearers are not acquainted with him or with the tree he extols, they will say, The tree is bad and his taste is perverted; or he knows the tree is bad and wishes to deceive us. Many, not having an understanding of the truth because they have not examined it, will judge of the truth by the fruit that those bear who profess it; and if the fruit is bad, they will conclude that the profession or theory is also bad. True, this is not a logical conclusion. But we see how necessary it is for those who talk the truth to live out the truth.

Knowledge is used wrong when the truth is constantly urged upon others, as though all success depended on much urging. In this way, many are wearied and disgusted, and made to feel that too much of one thing is good for nothing. Let us remember that God has something to do in enforcing the truth, that we cannot do. We should give God a chance to work by his Spirit and good angels, and should not get in the way and retard the progress of truth by overacting and going beyond the limits assigned unto us. If a clear presentation of truth, backed up by a consistent life and the spirit of truth, will not convince the honest, and lead them to action, what will?

Knowledge is used wrong when the truth is used as a club, and to get the ascendancy over others. By this course, honest souls are driven away from the truth and oppose it, who would otherwise ponder and receive it. We must not feel like a certain class whom David represents as saying, "With our tongue will we prevail; our lips are our own; who is lord over us?" Ps. xii, 4. It is not those who whip and drive souls who are accounted wise. The wisest of men says, "He that winneth souls is wise."

Knowledge is used wrong when the truth is spoken from selfish motives, to get worldly gain, or to receive the praise of men, &c. Those who speak the truth from such motives, and with such objects in view, may prosper with those who love smooth things, as long as they keep in a popular channel, and dwell upon truths that are generally acknowledged; and that have no special cross connected with them; but let them leave this

popular channel, and speak the whole truth, with the glory of God and the good of souls in view, whether men will hear or whether they will forbear, and many will lose their worldly support and the praise and honor of men, to receive the salary of those who have not shunned to declare the whole counsel of God; viz., persecution, reproach, want, privation, the honor and praise that come from God, with the promise of eternal life in the world to come. Doubtless if all who now profess to preach the truth were shut up to this salary, not a few would leave off preaching to adopt some other avocation.

Those who have an undue anxiety to fill the place of teachers while they overlook the necessary qualifications to teach the truth, would do well to consider the following injunction of James. "My brethren, be not many masters, knowing that we shall receive the greater condemnation," or judgment, margin. James iii, 1. Mr. Whiting's translation reads as follows: "My brethren, let not many of you become teachers, knowing that as such we must receive greater condemnation."

"The heart of the wise teacheth his mouth, and addeth knowledge to his lips." Prov. xvi, 23. If we are careful to think before speaking, and with reference to speaking, we shall have more knowledge and know how to use it. We shall know when to keep silence, and when, what and how to speak, and will keep our souls from troubles. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. xxi, 23. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. iii, 10.

Dear reader, if so much depends on the right use of the tongue, let us see to it that we weigh our words. Let us keep our mouths as with a bridle, and take heed to our ways that we sin not with our tongues.

BODILY CLEANLINESS.

It may be thought by some, that this point is foreign to the subject. But its bearing on the subject will be readily seen, if it can be shown that bodily cleanliness is a duty enjoined by the Lord on his people. Now this is shown by the following New Testament scriptures: "But fornication and all uncleanness or covetousness, let it not be once named among you, as becometh saints. . . . For this ye know that no whoremonger nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Eph. v, 3, 5, 6. "Let us cleanse ourselves from all filthiness of the flesh." 2 Cor. vi, 1. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. iv, 7. "Wherefore lay apart all filthiness." James i, 19.

Again, when God separated the children of Israel from other nations that they might be a holy people unto himself, he enjoined upon them physical cleanliness, by enacting and enforcing certain laws on diet and on physical purifications. By these laws the Israelites were commanded to wash their bodies and their garments when they had become unclean, and were made to see the propriety of keeping their persons, their garments and their dwellings clean. And they saw the importance of being clean when they appeared before the Lord. Now God cannot be less particular with us in this respect than he was with his ancient people. He is as pure and holy now as he was then, and requires his people to be pure and clean in body as well as in mind.

God's requisitions respecting bodily cleanliness, are not merely arbitrary, but are grounded on reasons connected with health, self-respect, respect for our fellow-creatures, and respect and reverence for the Creator.

To attend to bodily cleanliness by washing the body and its garments occasionally, is highly conducive to health. Filthiness genders disease and corruption. Many diseases are caused by suffering the pores of the skin to be clogged with filth and dirt. When the pores are thus clogged they fail to do their work, viz., to throw off by perspiration, impurities which would remain in the system and eventually injure the body, by hindering the circulation of the blood and produc-

ing various diseases. But let the body be washed with pure water, and with proper exercise, the pores will fulfill their function, the circulation of the blood will be helped, and nature will be more apt to keep off disease.

But to keep our bodies pure, we must not only wash the body and its garments; we must divest ourselves of all impure physical habits, and see to it that we eat clean food, and breathe pure air, and that our dwellings and all that pertains to them, be kept clean; and healthy results will follow. Thus we see that cleanliness should be attended to as a matter of self-preservation.

To attend to cleanliness evinces self-respect and respect for others. By neglecting cleanliness, we show a lack of respect for our own persons, and for those with whom we associate, and dishonor the Creator. Lovers of purity cannot look with complacency upon persons of filthy habits, neither can they fully delight themselves in their society. And will the Holy Spirit and good angels approve and delight to abide with filthy persons? When persons who love taste and purity expect a visit from those whom they respect, how natural it is for them to clean up, that they may be in a condition to receive them. So should we purify our bodies as well as our minds, that we may be in readiness to receive the Holy Spirit and the ministrations of good angels, and to worship the Lord with his saints.

Nature itself teaches us that we should keep our persons clean. Even individuals of unclean habits, who have not entirely lost their fine feelings and sense of propriety, will appear ashamed when they fall in with the clean and tidy unawares. And how would they feel if they were introduced into the presence of the pure in Heaven. Yet known to the Lord is the condition of all; for all things are naked and opened to the eyes of Him with whom we have to do.

Real filthy persons are unrefined in their taste for, and discernment of, spiritual things, and cannot fully appreciate the pure and elevating truths of God's word unless they reform by addicting themselves to clean and refined physical habits. And though we may to a certain degree attend to physical purity without being pure in heart, yet we cannot be said to be wholly sanctified if we neglect bodily cleanliness.

(To be continued.)

Luther and the Advent.

THE following extracts from the works of Luther, will show his views of the second coming of Christ.

"In the year 1541, when, during a very beautiful spring, everything flourished and bloomed, Luther said to Justus Jonas: 'If only sin and death were absent, we would be satisfied with such a paradise. But it will be much more beautiful, when the world and the old state of things will be entirely renovated, and an eternal spring begins, which will be and continue forever.' The computation of those who confidently fixed the year and the day of the final judgment being once referred to, he said: 'No, verily, the text is too plain in Matt. xxiv: Concerning the day and the hour knoweth no man, no, not the angels in Heaven, but alone, my Father; therefore, neither I, nor any man, nor angel, can fix the day or the hour. I believe, nevertheless, that all the signs which are to precede the last day have already happened. The gospel is preached throughout the world; the child of perdition is revealed, and destroyed in the hearts of many; the kingdom of Rome is declining to its fall; all the elements and creatures are in commotion, and declining; there is no longer any love or fidelity on the earth, and Christ may come when he may, he will find but a small flock of believers; excess in eating and drinking, the practice of usury, anxious cares, covetousness, extravagance in dress and building, and all manner of irregularity, verily being as prevalent now as they were at the times of Noah; wherefore, I conceive that the signs preceding the last day are fulfilled. Unless it should be that Gog and Magog, together with the Papacy, should yet be crushed and destroyed previously, in a temporal respect too, and that particular and supernatural darkness should perhaps be wit-

nessed in the sun and moon, as was the case at the death of Christ, and that the gospel should, previously to the last day, be banished from all the churches, schools, and pulpits, and be found only with pious heads of families, within their four walls, as it was in the times of Elijah, and as it verily almost seems it will be now. Otherwise, everything is fulfilled which is to precede the last day. Methinks Christ our Lord is already publishing his summons in Heaven, and the angels are preparing for the journey, and because during these six hundred years all the great and marvelous events of which Elijah prophesied, have occurred in the spring and about Easter, I trust Christ will also appear about Easter, and cause his voice to be heard in a morning tempest, and then, with one stroke, confounding the heavens and the earth, in a moment of time, transform the living, raise the dead, create a new heaven and earth, hold his judgment in the clouds, wholly fulfill the Scriptures, together with his last; *It is finished; THIS WE AWAIT.*" (Meurer's Life of Luther, pp. 573, 574.)

"The world has grown very stubborn and headstrong, since the revelation of the word of the gospel. It begins to crack sorely, and I hope will soon break and fall on a heap through the coming of the day of judgment, for which we wait with yearnings and sighs of heart." (Table Talk, chap. 4.)

"Some, in explaining the passage, 'other sheep I have,' say, that before the latter days, the whole world shall become Christians. This is a falsehood forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion." (Com. on John x, 16.)

"The world is as it ever has been, the world, and desires to know nothing of Christ. Let it go its own way. They continue to rage and grow worse from day to day, which, indeed, is a solace to the weary soul, as it shows that the glorious day of the Lord is at hand. The world is given up to its own ways, that the day of its destruction and our salvation should be hastened. Amen—so be it."

"May the Lord come at once! Let him cut the whole matter short with the day of judgment, for there is no amendment to be expected." (Life, p. 343.)

"I see no other prayer that is fitting, but only this,—thy kingdom come." (Ib. p. 343.)

"Let us not, therefore, be wanting to ourselves, disregarding the most diligent premonition and prophecy of Christ our Saviour; but seeing in our age the signs foretold by him do often come to pass, let us not think that the coming of Christ is far off. And now let us look up with heads lifted up, and let us expect our Redeemer's coming with a longing and cheerful mind. For though the signs may seem uncertain, yet no man can despise them without danger; seeing there can be not only no danger, but also great profit; if, reckoning them as true, thou shalt prepare thyself to meet thy Saviour; that is, if bidding farewell to present things, thou shalt be wholly taken up with the kingdom of God that is coming. Let us follow certain things, and the signs we have lately seen brought forth; let us not doubt but that they are true signs of the last day, lest we stumble with those profane men of the world, and meet with sudden destruction, when we shall promise nothing but quietness to ourselves." (Quoted from the London Q. J. of Prophecy, vol. 1, p. 445.)

More Than We Want,

AND ALL FOR NOTHING.

"So you won't give me anything!"

"You needn't have put it in that way; I've got nothing to give," said Allan Barrow. Nobody gives to me. I get nothing but what I work for and pay for, and it's rather hard to come upon such folks; you should go to them as you may say that gets plenty for nothing, and have more than they want."

And old Allan Barrow leaned both his elbows on his garden fence, and turned away from the person he spoke to.

The person he spoke to was a grayheaded man, in workman's clothes. He carried a little book in one hand, and in the other held a pencil, ready to write.

"You have told me of two sorts of people," said

Silas Pyne, "that I don't expect to meet with—those that have nothing but what they pay for, and those that have more than they want."

"Very likely," said Allan; "but there's some of both in the world, for all that; I've got nothing but what I pay for, but I haven't got more than I want." Silas smiled and shook his head.

"What d'ye shake your head at?" asked Allan, gruffly.

"Why at the mistake you're in, friend," answered Silas, "in thinking you pay for everything."

"Make it out it's a mistake, and I'll give you leave to put me down five shillings in your book," said Allan.

"Thank you," said Silas, "but before I begin to do it, will you just give me a draught from your well? It's the best water anywhere about."

"That it is," answered Allan, readily getting a cup for him? "And it's a prime thing for me, that can't drink much of anything else."

"Aye; what would we do without 'water,'" said Silas, taking a deep draught, "when you come to think how it comes into all the things that keep life together."

"Oh, it's wonderful useful," replied Allan, "may be the most useful thing in life."

"As to that," said Silas, "we couldn't live in it, though we couldn't live well without it. Air, good fresh air, is the thing we couldn't by any means do without."

"And for that," said Allan, "you'll never have finer than this as blows over the common. I take it, it's worth ten years of life to be in a good air."

"You are right there," said Silas, "and I should say you're a proof of it; you look as firm as a rock, and as red as a rose."

"Not amiss," said Allan; "never knew much about sickness."

"And yet you've lived many years," said Silas.

"Just up to threescore and ten," answered Allan, nodding.

Silas began to write in his book.

"What are you putting down?" asked Allan.

"Your name for five shillings," said Silas; "didn't you say that I should have it if I could prove that you had things more than you want, that you neither worked nor pay for?"

"Yes but you've never begun to do that yet," said Allan.

"What do you pay for air?" asked Silas.

"Pooh! nonsense!" said Allan.

"For water?" said Silas.

"Pooh!" said Allan again.

"For health, and having been brought through threescore years and ten?" continued Silas.

"Oh as to *them*—of course we never count up the things that God gives us," said Allan; "I wasn't thinking of them."

"No, friend; few people do think of them," said Silas. "The best blessings—I mean those belonging to this life—are such as cannot be bought with silver or gold; and they are freely given to the rich and poor without any difference—yes, and more than they want—and are taken as matters of course, without any praise or thanks to the Giver. Come, now, I have shown you that you don't pay for the things that you couldn't live without, and I could tell you of many more—can't you find in your heart to give something to give poor sinners, young and old, a knowledge of the better blessings of salvation through Jesus Christ? Surely, such a thank-offering would be but becoming."

"Well," said Allan, putting his hand in his pocket, "I'm not against giving you a trifle, but I didn't know you was going to talk that way, at what I said about the five shillings."

"Name your own sum," said Silas. "Give what you will, it must be trifling, looking at what you have received. I've told you of four blessings that the Bank couldn't buy; aren't they worth a shilling apiece?"

Old Allan smiled, and taking out two half crowns, "Well, and there's a fifth that's worth another; and a friend that is faithful to mind one of one's duty; so you needn't scratch out my name; here's the five shillings."—*Cottager.*

Inhuman Treatment of Prisoners.

No chapter in the history of the civil war in this country is more terrible than that which records the cruelty and neglect, systematically inflicted by the rebel authorities upon the Union soldiers in their hands as prisoners of war. The treatment of these unfortunate men, who were heartlessly deprived of the necessities of life, would be incredible, were it not abundantly substantiated by testimony that cannot be doubted. The secrets of the prison house are coming to light. Official documents found in Richmond since its capture prove that the barbarities practised upon our soldiers, against which the rebel surgeons professionally protested, were part of a settled plan, and deliberately sanctioned by the authorities at Richmond. It is heart-rending to read the records of the results of this inhuman treatment, in the tens of thousands left to die the lingering death of starvation, and in the perhaps worse condition of those who have been spared to be exchanged. Dr. C. R. Agnew, a distinguished physician of New York, and one of the standing Committee of the United States Sanitary Commission, gives this testimony to the condition of the returned prisoners sent to Wilmington, N. C.:

"Filth, rags, nakedness, starvation were personified in their condition. Many of the men were in a state of mind resembling idiocy, unable to tell their names, and lost to all sense of modesty, unconscious of their nakedness and personal condition; some of them moving about on hands and knees, unable to stand on their gangrenous feet, looking up like hungry dogs, beseeching the observer for a bite of bread or a sup of water. Some of them hitched along on their hands and buttocks, pushing gangrenous feet, literally reduced to bone and shreds, before them. Others leaned upon staves, and glared from sunken eyes through the parchment-like slits of their open eyelids into space, without having the power to fix an intelligent gaze upon passing objects. Others giggled and smirked and hobbled like starved idiots; while some adamant figures walked erect, as though they meant to move the skeleton homewards, so long as vitality enough remained to enable them to do so.

"To see the men who remain here in hospital would move a heart as hard and cold as marble. Their condition is that of men who have for months suffered chronic starvation. Their arms and legs look like coarse reeds with bulbous joints. Their faces look as though a skillful taxidermist had drawn tanned skin over the bare skull, and then placed false eyes in the orbital cavities. They defy description. It would take a pen expert in the use of every term known to the anatomist and the physician to expose their fearful condition. Many of them cannot muster physical power enough to bite a hard cracker, or stomach to digest beef or pork. Many, alas, will go to the cemetery to lengthen the lines of graves now so long. May God in his infinite mercy forgive the creatures who have done this horrid thing."

Men During Business Hours.

THE social nature of the man of business may be said to be under a cloud during business hours. Under the pressure of numerous and varied responsibilities, his genial qualities, whatever they may be, are necessarily held in abeyance. Expect nothing of him when he is in harness, save the gait and style of action that belong to the business course. He is running against time, and has no leisure for curvetting and caracoling.

Your idler who drops in upon the business man during the burden and heat of the commercial day is apt to find him "grumpy." Grumpy is an epithet which the do-nothings of the world are rather fond of applying to pre-occupied men whose working moments are too precious to be wasted in ceremony. Ask the untimely counting-house visitor if he was treated with incivility, and he will probably answer—"Why, no, not exactly with incivility; but Mr. So-and-So was short and abrupt in his manner, and he did not even invite me to sit down." Most worshipful trifler whose object it is to kill time, while that of the gentleman you were so uncivil as to annoy, is to make the most of

it, how do you suppose Mr. So-and-so would get through his herculean daily labors if he were not short and abrupt in his questions and replies? Should he ask every bore who calls upon him to sit down; how many chairs do you think he would need in his office? Do you imagine he would transact his private business in the midst of a crowd, or that if he sought golden opinions from you, or such as you, by doing the agreeable when he might be doing the profitable, he would achieve fortune or the respect of the business world?

Search the Scriptures.

I HAVE somewhere read of a silver egg once curiously fashioned for a present to a Saxon queen. Within the outer case was found a yolk of gold. Open the yolk and there was discovered the form of a beautiful bird, bright plumaged with precious stones. Press the wings of the bird, and it flew open, displaying a crown, jewelled and radiant. And still inside of the crown, sustained by a spring, was a ring of diamonds just fitted to the Princess' finger.

Thus is it with every promise of the gospel. There is a covenant within each covenant; there are decrees within decrees; there are purposes within purposes. How much of the gospel is lost because it is not studied. How few even of the most intelligent believers ever find their way far enough within the springs to gain the crown for their own wearing, or the ring of God's choicest love for themselves.

God with Us.

THERE is nothing like the consciousness of Immanuel for men that are fighting the battles of life. Give me, of all mottoes, "God with me." Oh that I might write on my child's cradle, "Immanuel—God with us." Oh that I might write it on the threshold of every child's entrance into wedded life, "Immanuel—God with us."

Oh that I might write it on the garments that my child wears, so that they should flame all over to the eye of faith the same motto, "Immanuel—God with us." Oh that I might write it on every book and task, "God with us." Oh that it might be inscribed on every fear and sorrow, "God with us."

I would see gleaming in the first light of the morning those words, "God with us;" and at evening, when the sun goes in glory to his rest, I would have borne back to my eyes upon its last rays the same words, "God with us." And in the silence of the night I would still have running through my mind the thought of "God with us." Always and everywhere I would have for my motto, "Immanuel." And every man who has this reality will feel, "What lack I! If God be for us, who can be against us?"

"Glorify the Lord in the Fires."

AMONG the many illustrations of Scripture which Whitefield often introduced into his sermons, one is truly worthy of record.—Preaching from the words, "Wherefore glorify ye the Lord in the fires," Isa. xxiv. 15, he says: "When I was some years ago at Shields, I went into a glass house, and standing very attentively, I saw several masses of burning glass of various forms. The workmen took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him: 'Why do you put that into so many fires?' He answered me: 'O, sir, the first is not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' 'Oh,' thought I, 'does this man put this glass into one furnace after another, that it may be rendered perfect?' O, my God, put me into one furnace after another, that my soul may be transparent, that I may see God as he is."—*British Workman.*

You, mothers, with your never-ceasing round of cares and troubles—yea, many things weighing so heavily on your hearts that you never divulge to others—let me entreat you to go to Jesus. This you can do at any moment. Flee to him; go and disclose all to him. He will lighten you; he will help you on; he will take off your burden, and put a song in your mouth.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 6, 1865.

URIAH SMITH, EDITOR.

The New Volume.

THE Review enters this week, for the twenty-sixth time upon a new volume. Compared with any previous occasion of this nature, the circumstances that now surround us, and the prospects before us are most favorable and encouraging.

1. This volume finds upon our books a larger list of subscribers than has existed at the commencement of any previous volume.

2. Interest among the people on the great truths which it is the mission of the Review to advocate, is not diminishing, but increasing: the field of its operations is not contracting but constantly expanding.

3. The little silent messengers, the books and papers, are doing a greater work than ever before. Instances are more numerous of persons' receiving the truth by reading alone, never having heard the living preacher. Truth is mighty, and these little preachers, bearing forth their precious burden so calmly and patiently, never shrinking from duty, nor becoming discouraged by opposition, nor cast down by reproaches nor impatient at the foolishness of their opponents, are finding their way to many honest hearts.

4. There are no dissensions in our midst threatening to rend the body. The people of God are united as perhaps never before, in obedience to the injunction of the apostle to all be of the same mind, and joined together in the same judgment.

5. The harvest is ripening all around us, ways are opening and calls for help coming in from all directions.

6. The course of events in all quarters of the globe, and in all departments of life, is such as to furnish an irresistible confirmation of our position. We are publishing truths of which there were to be signs in heaven above and earth beneath, in nature and among men, in the natural, political, and moral worlds. If from all these sources, or any one of them even, we were meeting with a denial of our faith, if they were disproving instead of confirming our position, how this would be calculated to discourage, unnerve, and dishearten us. But how is it? On every point we are beholding more than we could have expected from the signs of the times. We are almost startled at the sudden and rapid fulfillment of prophecy. No one can doubt unless he persistently shuts his eyes to events transpiring all around. We have but to look into the prophetic word, and open our eyes to facts that everywhere lie plain and open before our faces, to see that the last remaining outlines of prophecy are being filled, and the great consummation is drawing near.

We have thus briefly glanced at six particulars, any one of which, singly, would be sufficient to cheer and encourage us forward in this great work; but existing as they do, all together, what limits shall we place to our courage, or what bounds to our zeal? Shall we let our hope grow dim, or our faith die? Shall we falter or become weary? Be this the language of every heart. We will arise, for now it is high time to awake out of sleep.

As for the Review, it is not yet what we wish to see it. We hope for a great improvement during the coming volume. Shall not this volume be the best that has yet been published? We will do what we can, and will you, brethren and sisters, upon whom much also depends, do the same? We have thrilling themes to occupy our thoughts and pens, we have glorious hopes to express, and we have infinite rewards to which to point each other on. Let the Review be filled with these, to comfort the discouraged, refresh the weary, revive the faint, strengthen the weak, and make the strong still stronger for the work of God.

May the Review expose uncompromisingly all error, and hold up faithfully the truth. May it reveal and warn against the by-paths of fanaticism and sin,

while continually pointing forward in the strait and shining path that leads to glory.

And when the remnant shall finally reach the holy hill of God, and plant their feet in everlasting security on the banks of eternal life, as they review the means by which they have been enabled to accomplish the heavenly journey, may they have it to say that the Review has been an encouragement and a help to them in reaching that glorious place.

The End Reached.

UNDER this heading, appears a short article in the N. Y. Independent of June 1, setting forth that the full end of the great Southern rebellion has come.

Three months ago, March 1, the end had not come. The nation was then writhing under a new call for 300,000 more men, and many were speculating upon the continuance of the war, and predicting that the present summer, which is yet mostly in the future, would witness the most severe and bloody part of this great struggle. And then, the people of God, believing that they saw light in the prophecies that the time had come for this strife to be brought to a close, directed their prayer accordingly to Him who holdeth the nations in his hands. Three short months have elapsed, and now not an armed rebel remains in array against the United States, Kirby Smith the rebel general in Texas, having just surrendered the last remnant of the Confederate army west of the Mississippi. The Independent thus speaks:

"We stated, last week, that we believed all the ports in Texas would be included in the President's proclamation opening the ports of the South to unrestricted commerce, before the 1st of July. The realization of our hopes has come sooner than we anticipated. The surrender of Kirby Smith and all his army to Gen. Canby, which was officially announced by Secretary Stanton on Sunday last, leaves not an armed rebel in the whole country, and at once removes all cause for any further restrictions on trade from the Rio Grande, north.

In addition to this most cheering news for our commercial community, the surrender of the rebel ram Stonewall to the Captain General of Cuba, leaves the whole sea free from rebel cruisers, so that there will be nothing to obstruct our commerce on the ocean. One craft only, the piratical Shenandoah, remained at last accounts in the Indian Seas, threatening our merchant ships in that part of the world. But she cannot long remain a pest to our commerce. It is probable that ere this, orders have been dispatched by the British Government, to deny the rebel cruisers the right of belligerents, and we may safely assume that in no part of the world is there any longer any armed force to interfere with the peaceful pursuits of commerce.

So entire and complete a peace as this has never before been known since we were a nation. We have always had a small difficulty on our hand somewhere; but now we have none. The opening of Texas to our trade will prove of great importance to us, for the interior of that State has suffered less by the rebellion than any other of the Confederacy. There must be vast quantities of cotton there, which will at once be sent to market, and the people, from their intercourse with Mexico, must be possessed of a considerable amount of specie, which will be eagerly exchanged for the goods that will at once be shipped to Matamoras. Their crops must be well forward, and the armies will be disbanded in time for the soldiers to go to their homes and secure the harvest."

THE NATION'S MOTTO.—An act of the last Congress directs that all new dies made at the United States Mint for coining money, shall bear the motto, "In God we trust."

An English temperance paper estimates that there are half a million drunkards in Great Britain.

Michigan Conference Items.

THE whole number of churches represented by delegate or letter at our late Conference was forty-two. Two churches have disbanded the past year by uniting with others; and two new churches have united with the Conference. Three or four more companies of Sabbath-keepers are waiting to be organized and joined to the Conference. Whole number of members in the organized churches represented, 1214. Additions of members during the year, 263, losses 135, leaving a net increase of membership, of 128. The great majority of those reported by the churches as losses, are not departures from the truth, but those who have simply changed their location, and moved away from their respective churches. The whole amount of s. b. funds pledged within the Conference for the coming year is \$5291.77. Amount pledged to the Conference fund for tent operations and support of ministers, is \$3763.93. Increase of s. b. over last year \$1497.73. Increase of amount pledged to Conference fund \$1856.93.

We enter upon this year with most cheering prospects. It is encouraging that the churches so universally adhere to the admirable and scriptural plan of systematic benevolence that exists among us, and that they have, as a general thing, so liberally increased their figures for the coming year. It is encouraging also that the pledges to the Conference fund are so nobly increased, being nearly double what they were last year, as first pledged, and nearly equal to the whole amount of s. b. for that year. There is no lack of means in the ranks of Sabbath-keepers, and there seems to be no lack of disposition in their hearts to use it liberally for the advancement of this good cause. The fields are already white for the harvest, and the winds are being held that the message may do its work. Let the people of God prepare themselves for the work, and what shall hinder it from moving onward in power?

Permanent Peace.

WHILE the hearts of the American people are filled with rejoicing at the prospect of the speedy closing up of our national difficulties, and some are expecting a peace which shall be abiding and permanent, still others, and their number is not small, are jubilantly prophesying the ushering in of the temporal millennium. With our land absolutely reeking with crime and iniquity, it would be difficult to find evidence for such a belief, and we know of nothing which could give rise to such conclusions unless it might be the reaction following the great depression caused by the war. The minds of the people have long been in anxious and painful suspense, hardly daring to hope, as the cruel and relentless tide of war has swept over the country, filling the land with sorrow and grief; and now that this pressure is removed, it is not to be wondered at that the elastic spirit of the masses should rebound even beyond its wonted position.

The student of prophecy is not surprised at such expressions as result from this state of feeling, for he is expecting the cry of "peace and safety," all the while remembering however, that "when they shall say peace and safety, then sudden destruction cometh upon them." The sure word of prophecy "tells us that we are in a time when the spirit of war is to predominate, and the nations are to become angry, which of course is utterly at variance with the idea of permanent peace, and shows us that we have no reason to look for it.

But aside from the scripture evidence we would ask, is there anything in the present state of public opinion to warrant us in believing there can be no abiding peace? We only wonder how any observing person could decide otherwise, and for proof on this point would call attention to the fact that very many of our soldiers are anxious to join the Mexican armies against the French. Notwithstanding their experience in many hard-fought and bloody battles, the spirit of war is not yet extinct, and will not be satisfied until more blood flows and more lives are lost.

But perhaps it will be objected to this that such

sentiments are only those of the soldiers, the men of war, but that the people desire peace. This may be true of many, yet there are multitudes more who are far from being satisfied in view of our relations with foreign countries. At a late meeting for rejoicing on account of the surrender of the rebel armies, a venerable, white-haired clergyman declared that now he wanted Jonathan to go across the water, take John Bull by the collar, and give him a good shaking. The almost deafening applause which followed this remark showed that at least that audience were not prepared to raise a protest against a war with England. Even some of the most peaceably-disposed express themselves to the effect that although they want peace now, they hope the time will come when England will receive punishment at the hands of America.

Now in view of this state of feeling, and the scripture evidence bearing upon the point, we cannot consistently look for anything more than a little time of peace, expecting that when the work has been accomplished of sealing the servants of God in their foreheads (Rev. vii,) the winds of war and strife will no longer be held, but, as described by the prophet Jeremiah "a great whirlwind shall be raised up from the coasts of the earth." And while the winds are now being held, may the Lord help us to be of the number who shall receive the seal of God in their foreheads, and thus help to swell the throng who shall stand with the Lamb on Mount Zion.

WM. C. GAGE.

Devotion

Is supposed by many, to be much in prayer. But prayer is only one act of devotion.

A good, and wise, and devoted man, is one who has engaged in the service of the greatest and best of Kings, and is striving by every means in his power to please the King.

The kings of earth have many devoted and loyal subjects, many whose whole study and effort is to serve and benefit their sovereigns; and some would cheerfully lay down their lives if necessary, in behalf of those whom they serve. Such devotion is true and beautiful; but it is rendered to a perishing mortal, and often prompts to acts of baseness and servility. This is not devotion in the noblest sense.

The devotee, who punctually pays his vows to some idol god, the papist who invokes daily his patron saint, and counts his beads; the Mussulman who with daily, and sincere and persevering prayer calls on Allah, and Mahomet his prophet, all are devoted; but these all fail from ignorance and error.

True devotion, is that which is rendered to the being to whom it is due, when it is rendered in a becoming manner, with consistency, and sincerity, and truth.

Wise men both in public and private affairs, consider it an established rule of action, to make the less give way to more important interests, when such interests clash with each other. Thus, when the safety of an excellent government is at stake, it is thought better that armies be raised, and thousands of precious lives be lost, than that governments fall, and chaos and anarchy prevail. And in case of public necessity most valuable private property is sacrificed for the public good. And in less important matters we reason in a similar manner.

In case of a conflagration of a city it may be necessary to blow up and destroy whole blocks of buildings, filled with treasures, to arrest the progress of the flames, and thus save cities from ruin. Often men sacrifice large amounts of money to clear themselves from posts of danger. In these things they reason correctly.

Why should we not reason always as correctly, in relation to our standing and prospects for eternity?

Doubtless all should reason as clearly, and calmly on things relating to our connection with our Creator, as we do on minor matters. He who does this, and who faithfully carries out such principles in his life, making this a practical matter, daily, hourly, constantly, zealously, prudently, wisely, may be termed a devoted man.

But by some strange infatuation, the wisest statesman, the most far-seeing prudent politician, the most

profound scholar and thinker, the skillful artisan, the devoted teacher, the most thorough and practical man of the world, all seem to be bereft of reason when they are approached or reasoned with as to the relations they sustain to God. On these most momentous and important matters, they know but little, and often care less.

The correct and noble principle of making sure of a greater interest, even if it may cost the sacrifice of the less, is quickly forgotten, and the theme of man's relation to God is covered up in error, or repelled with scorn, or smothered by silent neglect.

The devout and holy man is not so. He is continually weighing in his mind, his own and others' interests; and whenever he finds his present ease or happiness conflicts with his prospects of eternal life, he prepares his mind for a sacrifice of the present gratification, that he may attain to better life hereafter. Does any one of his pursuits in life clash with the known will of God, he does not hesitate to renounce the hidden things of dishonesty. In like manner he reasons with his acquaintances, and friends, and would fain have them reason in the same way, and from the same standpoint.

The devout man has by a correct mode of reasoning carried out in higher interests, brought himself within the influence of God's Spirit, and the agency of holy men; and holy angels approve his reasoning, and assist him.

His life is a blessing to himself, and all with whom he is acquainted. The poor feel that he is their helper. The weak find in him a friend, the virtuous are conscious of his approbation, and the impure blush at his approach; for his life condemns them. The guilty avoid his company, while the righteous rejoice and are made glad in his presence.

JOS. CLARKE.

Good Testimony.

I SHOULD think from reading Bro. Cottrell's article in the Review of May 9, headed, "Necessity is the mother of invention," that he had been favored (!) of late, like some others, with the sound of some strange *Voices* from R. I. The great object in the distribution of the sheet referred to, seems to be, to convince (if possible) the Seventh-day Adventists, that they have not "the faith of Jesus," for the reasons that we patronize a paper which they think teaches false doctrine, and which they are pleased to call, "The Conserve Error, alias Advent Review," and that we believe that our Saviour arose from his tomb on the morning of the first day of the week, and that we give a wrong interpretation to 2 Cor. iii, 7, and think too much of "a book of visions."

As yet, we feel disposed to patronize the Review, for the reason that its teachings harmonize with the Bible; and we cannot reject "the book of visions," for the simple reason, that we do not see in them anything incompatible with "the faith of Jesus."

As regards the resurrection of Christ, we wish to bring forward the testimony of one who was possibly a witness of his crucifixion. In Luke xxiv it is said, On the first day of the week very early in the morning, they came unto the sepulcher &c., found the body gone, saw two men in shining garments, who told them that Jesus had risen, and said unto them, Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. They remembered this, went away and told these things unto the eleven, to whom those things told by the women, seemed as idle tales.

"And behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. Jesus drew near and went with them, to whom one of them (whose testimony we think is reliable) whose name was Cleopas, said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" After relating how Jesus was condemned by the chief priests and rulers, and was crucified, he continued, "But we trusted that it had been he which should have redeemed Israel; and besides all this, to-

DAY IS THE THIRD DAY SINCE THESE THINGS WERE DONE."

We "think that any work that stands in the counsel of God, we must believe will be consonant with the Scriptures of truth," and also that "if any man have not the spirit of Christ, he is none of his."

WM. S. FOOTE.

Pendleton, O.

Voices from Michigan.

THE following brief extracts from letters brought to the Conference, show the state and feelings of some of the churches in this State, and will be of interest to all who are glad to hear of the prosperity of those of like precious faith.

Alma. The Seventh-day Adventist church at Alma, Gratiot county, Mich., was organized the 16th day of March 1865, composed of seventeen members all of whom remain in good standing, together with three that have been admitted since the organization. We have regular meetings every Sabbath, and very punctual attendance. Prayer and conference meeting in the forenoon, and Sabbath School and Bible Class in the afternoon.

Brethren pray for us that we may ever be found faithful and zealous in this good cause, ever desiring to know our Master's will, that we may be found prepared to meet him when he comes.

Battle Creek. The church are united and prosperous. Union and harmony prevails, and with a majority of the members an increased desire to get into a better place—realizing to some extent the times in which we live, and the necessity of a closer walk with God, to enable us to pass safely through the perils of the last days, which are upon us.

Bowne. We have an interesting Sabbath School and Bible Class every Sabbath. Union and harmony prevail, and God's blessing is with us as we meet from Sabbath to Sabbath, for which we praise his holy name. We feel very thankful for the faithful labors of Brn. Bates, Byington, and Lawrence, and hope still to share in the distribution of such labor.

Charlotte. The majority of the church are trying to live according to the word; but we feel very much in need of faithful and judicious labor. Oh may we arise and trim our lamps before the Bridegroom returns.

Colon. There are a few here who are waiting for the consolation of Israel, striving for the kingdom. We bless God for so much as he has manifested for us when we have met in his name, for his worship. Truly God is good. We bless him for preserving mercies, and that we still live to praise him. We pray that the Holy Spirit may descend in your midst, and direct in your deliberations.

Eureka and Fairplains. The church is united and striving for the victory. We have prayer and conference meetings every Sabbath, except the first Sabbath of each month, when we meet with the Orleans church. We also keep up a Sabbath School and Bible Class.

Greenbush. We feel to render thanks to God for his rich blessings to us in these times of trouble and perplexity. We thank him that he has ruled our national troubles in such a way that his people may enjoy quiet and peaceable lives. We are few in number, but we want to be numbered with the people of God. We feel willing to sacrifice all the pleasures and enjoyments of this world, if we can but obtain a home in the new earth. The youth and children with us are still striving to overcome, and seem determined with the rest of the church to go through to the kingdom. We believe that God is about to manifest himself to his waiting people in a way that he has never before, and may we all overcome our sins, and be prepared for the great work that is before us.

Hillsdale. We are happy to be able to report an in-

crease of interest on the part of the majority. Yesterday, the Sabbath, an appeal was made to the church on this point, and a request made for all who felt an increase of interest, and a determination to enter with more zeal upon the work of overcoming, to manifest it by arising to their feet, when, with but one exception, all arose. We therefore look for a more thorough work of reformation. May the Lord grant it.

We have endeavored to observe all days of fasting recommended by the church, and they were special seasons of interest with us. While we have endeavored to draw near to God, he has graciously drawn near to us.

We have faith in God, and mean to move forward, that we may have part in the great work soon to be accomplished.

Hanover. We feel like pressing forward in the message. There is a good degree of union among us.

Locke. We have a Sabbath School in a prosperous condition, with about thirty scholars, a portion of whom have been baptized and joined the church.

Lapeer. We hold meetings on the Sabbath, and Tuesday evening, also have a Sabbath School and Bible Class.

We have a strong desire to move forward with the body, and get ready for the loud cry of the message which we believe is soon to be given.

Monterey. Notwithstanding the deep trials this church has been wading through for the last eighteen months, with a few exceptions, we are earnestly striving for the kingdom. We firmly believe in the fulfillment of prophecy, and the visible manifestation of the power of God in scattering the enemies of our country, in answer to the prayers of his people that the way may be prepared for the third angel's message to go forth with a loud cry. We have two prayer and conference meetings during the week. Conference meeting in the forenoon, and Bible Class and Sabbath School in the afternoon of the Sabbath.

Our Sabbath School is quite interesting, with an average attendance of fifty. We have a library of about one hundred volumes, which furnishes good reading matter both for children and adults.

Pray for us that God would still be merciful, and we be able to stand in the day of the Lord.

Memphis. We are united and prosperous. There is considerable interest manifested in our meetings, and some have recently experienced religion and express a determination to go with us. We have a Sabbath School and Bible Class which are well conducted and prosperous.

Our meeting-house will be finished next month, and it is the unanimous voice of the church that Bro. and sister White take the first opportunity to be with us, and to appoint the time to dedicate our house of worship.

Onsida. We can truly say that there is love and union in this church. We realize the solemn time in which we are living, and are striving to overcome every evil thought, word and action, and get where the Lord would have us, that we may work for the cause, and be ready to meet the Lord when he shall appear.

Salem, Ind. As a church, we are earnestly striving to get on the armor, and stand where our influence will tell in favor of the great truths it is ours to hold forth to the world. We are united, and enjoy much of the blessing of our heavenly Father in our little meetings which we are permitted to enjoy on God's holy day. We can say with much satisfaction that as a church our prospects are brightening, and hope springs up afresh in our hearts as we see the end approaching.

Tompkins. Those that are left in this place, meet regularly every Sabbath, and have evidence that the Lord meets with us. We want to be prepared to rise with the message, and go through with the "remnant" to the kingdom.

Tyrone. As a church we are all striving to keep pace with the body. Our meetings are spiritual and profitable. We sustain a Sabbath School and Bible Class.

Vergennes. Feeling an increasing interest in the third angel's message, we cannot express it any better than to say, that we have raised our s. b. fund from \$62.90, to \$101.22.

We feel thankful for the visits of Brn. Bates, Byington and Lawrence the past Conference year, and hope to be remembered still in the same way.

We have been strengthened and blessed by the days of fasting and prayer, and the position on the sealing makes our salvation look nearer than when we first believed.

We hope to gain strength with the people of God, and come up with them and at last have an abundant entrance into the kingdom of God.

Wright. We are enjoying a good degree of union and prosperity. We wish to express our gratitude for the ministerial labor bestowed upon us during the past year, and ardently hope that in the providence of God we may be blessed with more during the present Conference year.

West Windsor. It is over nine years since the most of this church have been striving to obey God by keeping all his commandments. We have not yet become tired of well-doing, but on the other hand we want to arise with the message that we may be prepared to meet our Lord at his coming.

We meet every Sabbath for prayer, and are much blessed and strengthened. We also have a Sabbath School and Bible Class.

West Plains. We are but a small church, but we are trying to overcome, and are very thankful to God for the watch care of the committee, and also for the timely visits of the messengers at our Quarterly Meetings. It has proved a blessing to us and done us good.

But although our number is small, we do not feel discouraged. The promise is to those that endure to the end. And the Master has said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." With this ever in view, and the assisting grace of God, we will try to be overcomers.

A Feast.

"THERE they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him." John xii, 2. Often while reading this record of John, has my mind been peculiarly impressed with this particular verse; and in imagination I have often pictured to myself that singular group. I say singular, because history does not record another such a scene. In the person of that poor dusty wayfarer, scoffed at by the mocker, despised by the proud of earth's groveling worms, rejected by those to whom he would do good, we behold the great Messiah, the mighty Counselor, the Son of God! The kind friend of this humble family, they were ever ready to receive him with smiles of welcome, and listen with rapt attention to his words of wisdom. Nor do I wonder that while listening to his instructions, Mary should forget that supper needed serving.

And seated at the same table, with looks of admiration, we see Lazarus. He who but a short time before was a resident of the charnel house; whose beaming eyes were closed and expressionless in death; whose noble brow was clammy with the damps of the grave; on whom corruption and worms had begun their work; And the sisters while they watched his failing strength, had summoned to his bedside their beloved friend, and while he lingered, they waited, hoped, and prayed, still wondering at his delay, till disease has accomplished its work, and their brother lies a lifeless corpse; and he from whom they expected relief, still away. But a divine purpose lay hidden under this seeming desertion. The time had come for him to assert his Sonship by an indisputable display of miraculous power. He came at last, and while this proof of the existence of sin drew tears of pity

from his eyes, he could raise a prayer of thanksgiving that his Father deigned to hear prayer. This manifestation was not to gratify the curious, or to display his triumph over the cynical scoffer, or the vain philosopher; it was for the benefit of his followers, and the honest-hearted ones, that they might become confirmed that he truly was the Son of God.

A voice low and solemn, so solemn that it hushed the awe-stricken listeners into silence, is heard saying, "Father I thank thee thou hast heard me. And I knew that thou hearest me always." But when that solemn voice proclaimed in thunder tones, "Lazarus come forth," death's iron bars were broken; the dead heard and obeyed; and the voice of the scoffer was silenced.

And thus we find them seated at the table, Lazarus the redeemed from death, and Christ the mighty Conqueror. And yet how humble! The majesty of the King is laid aside, and he appears as the loving friend of his entertainers.

And from this interesting scene my mind goes forward to one of still greater interest, when this humble individual, scorned and derided as he then was, shall again make his appearance amid earthly scenes, not as a poor prisoner in the hands of cruel scornors, bearing a heavy cross, spit upon, buffeted and despised; but he shall go forth on a white horse, with his eyes as a flame of fire, and on his head many crowns; while out of his mouth goeth a sharp sword, that with it he may smite the nations. Then as his thunders shake creation, his voice, rolling majestically from pole to pole, shall bid the dead arise and come to judgment.

Dear reader, there will be no idle spectator gazing on that scene with disinterested curiosity, as at the grave of Lazarus. Every one has a deep, an eternal interest pending then. Which is it, eternal life or eternal death? Now is the time to decide this question, and all must there abide by the decision here made. And when the great feast is then prepared and the invitation given for the fowls of the air to gather to the supper of the great God, to eat of the flesh of kings, and of captains, and of mighty men, the flesh of horses and them that sit on them, and of all men bond and free, great and small, dear reader, where will you and I be? And O guilty sinner, where will you be? Pause and consider! Shall it be our flesh, and the flesh of our children or our neighbors that shall help to furnish that feast? Oh let us with fear and trembling be up and doing our duty, that we may be sheltered under the outstretched wings of the great Protector, escape the terrors of that day, and clear our skirts of the blood of others.

I fear we do not sufficiently consider these things. Every one that does, cannot avoid having an earnest desire for the welfare of others. I fear we are too great idlers in the vineyard of the Lord. If we fail to live out the truths we profess, or cast an unholy influence around us, will it avail us to use the plea of Cain and ask, "Am I my brother's keeper?" Assuredly not. The answer would come back, "Thy brother's blood crieth unto me from the ground." Knowing therefore the terrors of the Lord, let us each one strive to be a living witness against the iniquities of others, that though they refuse to receive reproof from our lips, our conscientious lives may testify against them. There is much to do, and if we fold our hands and wait for God to convert the world, sudden destruction will overtake us.

But we can look beyond these earthly feasts, though honored by heavenly guest, beyond the dreadful feast of the fowls of the earth, at the closing scenes of time. We hear with joy of yet another feast being prepared. When the wicked have received the reward due to their sins; and the earth is cleansed from the stains which it has received from the presence of sin; and the desert shall have budded and blossomed like the rose, when the city of God shall descend to earth as a bride adorned for her husband, while the righteous nations enter in—then will there be a "feast of fat things, a feast of wine on the lees; of fat things full of marrow, of wine on the lees well refined." Isa. xxv, 6. Put the question to any one you meet, ask them at which of these feasts they would prefer to be a guest, and in every case the honest answer would be, a guest in the heavenly kingdom. And yet how few comparatively, are striving. Every one has some la-

mented friend who they believe will enjoy a seat at that table. Can you bear the thought that that respected parent, that loved companion, brother or sister, or smiling little one, dearer than life itself, whom you saw lowered into the yawning grave, with agony untold, shall come forth to occupy a seat at that heaven-spread table, and the door be shut, and you hear the Master say, "Depart, I never knew you?"

The thought should make you tremble. And yet it is not too late to secure a seat there. Though it may cost you humility, crosses, groans and tears, Heaven is purchased at a cheap rate even then. And Christ himself shall serve us, and it will be a continual feast; a continual time of rejoicing. And why not? The last tear is shed, for God has dried it. The last dying friend is restored, and death is vanquished. The last temptation is overcome, for God has banished the tempter. Nothing more now, but to go in and inherit the kingdom prepared from the foundation, about songs of victory and glory to God and the Lamb; drink of the waters flowing from the throne; partake of the fruits of the tree of life and die no more. What a feast! And all who will may partake. Blessed privilege! Who will refuse!

C. M. WILLIS.

Charlotte, Mich.

Cast Down but Not Destroyed.

He who's honest, though in darkness,
With no ray of light from Heaven,
Will pursue a course consistent
With the blessings God has given.

He may feel himself forsaken,
Lost and cast out by his Lord;
But he'll follow on to know him,
By adhering to his word.

God's own Son once felt forsaken
When he said, My God, my God;
But he bowed in sweet submission
To his Father's chastening rod.

Thus may we endure our sufferings,
Knowing God is ever just,
Though in anguish deep our portion,
In no other refuge trust.

When 'tis best, God will deliver,
Wherefore art thou now cast down?
Hope in God, you yet shall praise him,
For he holds for you a crown.

R. SMITH.

West Wilton, N. H.

Letters.

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

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

Letter from Bro. Bourdeau.

BRO. WHITE: I reached "Our Home" day before yesterday, having had an agreeable interview with Bro. J. N. Andrews and his family at Rochester, N. Y., and having spent last Sabbath with the brethren in Fairport, N. Y. I have initiated myself in this Institution, and occupy the room that your sons occupied when you were here last summer. I would here express my thanks to you and Sr. White and other true hearted and sacrificing brethren and sisters in Battle Creek, for opening the way for me to come to this health Institution, and showing by this additional act of kind benevolence, a real interest in my temporal and spiritual welfare. God reward you abundantly, dear brethren and sisters, for your token of brotherly love, of which I am unworthy, but for which I would feel truly grateful to the Lord and to you.

I verily believe that the Lord put it in your hearts to consider my case, and act with reference to it; for I now see that my case is a critical one. Now that I have thrown off responsibilities, and am not nerved up to, and occupied by the duties of, my sacred calling, I realize the true condition of my health, and am

convinced from my symptoms, that a few months would have brought me to a consumptive's grave.

For the information of those who are unacquainted with the nature of my illness, I would say that my difficulty is bronchitis of nine years' standing, connected with general exhaustion, caused, in part, by several years of almost incessant mental labor. I need rest, and mean to make the most I possibly can of this opportunity of informing myself on the laws of my being, and living in harmony therewith.

I would hereby humbly request those who have already manifested an interest in my well-being, and all those who are interested in the recovery of my health, to remember me at the throne of grace, that God may meet me in my present work in this my time of need, and graciously bless the efforts that I am putting forth for the restoration of health and vigor, that I may live to praise the Lord, and labor in my humble sphere for the spread, success, and final triumph of the last merciful message to fallen man. I promise to pray with you for this object, and try to live in harmony with my prayers. May God help me for his dear Son's sake.

I would be happy to receive words of encouragement from any who would feel to write to the point; but would not promise to write an answer to every letter; for this would be incompatible with the principles of this Institution, and my convictions of duty with regard to my health.

My P. O. address is "Our Home," Dansville, Livingston Co., N. Y.

D. T. BOURDEAU.

NOTE.—Bro. Bourdeau is in the hearts of the people wherever he is known. His testimony upon the possibility of overcoming, at the recent yearly Conference in this city, was most melting and refreshing. And but for his poor health we should have urged the matter of his visiting our congregations from State to State. But when it was suggested by Mrs. White that he should spend a few months at "Our Home," at Dansville, N. Y., in less than an hour a few friends donated the sum of one hundred dollars toward meeting his expenses, as follows: James White, Ellen G. White, J. N. Loughborough, I. D. Van Horn, D. M. Canright, P. Strong, Jr., J. P. Kellogg, Ann J. Kellogg, each \$10. Review Office hands, \$20.

We are anxious that Bro. Bourdeau should make a fair trial and thorough effort to recover his health. The one hundred already raised will not go far in the purchase of needed clothing, and meeting the expenses of such an institution. And we ask those friends, who would esteem it a pleasure so to do, to send to us \$10 each, till at least \$200 more are raised for this good object. The poor are excused, and the stingy are especially requested to take no part in this good work. Those only who would eagerly embrace the opportunity, as did his preaching brethren, who are not burdened with greenbacks, to give \$10 each, are invited to help. We have no begging to do for this minister of Jesus. We only present before those who can deeply feel for a young man, naturally strong, who has the word of God within him like fire, yet crippled with chronic bronchitis of near eight years' standing—a chance to take stock.

J. W.

From Sister Moffett.

BRO. WHITE: The little company that embraced the third angel's message the past winter, west of Alma, Mich., are still striving to live it out by keeping the commandments of God and the faith of Jesus. And though we meet with much opposition from the world, and have the displeasure of those who are teaching for doctrines the commandments of men, we feel it our duty to "fear God and keep his commandments; for this is the whole duty of man." Eccl. xii, 13. But there are some here who teach that the commandments of God have been abolished, and that we now have no laws to observe but the laws of the land, or of man, thus making the word of God of none effect through their traditions. Such teachings certainly do not harmonize with the word of God, but are in opposition to the teachings of Christ and his apostles, for Christ taught obedience to his Father's law. Matt. v, 17-19. Paul taught that the law was still in force. Rom. iii, 31. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Rev. xxii, 14.

We feel very grateful to our heavenly Father for the privilege we have had of hearing this last message of mercy, that is to warn the people against the snares and traditions of these last days. As we are well supplied with publications we are still investigating the various subjects, and are daily becoming more established in the truth of this message. I have also read with much interest volumes first and second of sister White's testimonies to the church. I can see no reason why they should be rejected as they are in harmony with the word of God. There is still a good degree of interest manifested in our Sabbath meetings. We can say with David, "How good and how pleasant it is for brethren to dwell together in unity." It is our delight to spend the greater part of the Sabbath together, instructing and being instructed from the word of God. And as we read the precious promises therein contained for the finally faithful, that God shall wipe away all tears from their eyes and that he hath promised us even eternal life and a crown that fadeth not away we feel to say,

"Oh may we be the truly wise
Who seek with all our hearts this prize,
Content no more for earth's renown,
But look for an immortal crown."

But my mind is strongly wrought upon when I contemplate the time in which we are living, this world's history about to close, and the last message of mercy so slighted, and the sentence soon to be pronounced, "He that is unjust let him be unjust still, and he which is filthy let him be filthy still." And then when I consider the deplorable prevalency of almost all kinds of wickedness among us, I feel to mourn.

"The Lord is coming, vengeful dire,
Are all his judgments and his ire,
And none can hope to escape his wrath,
Who walk not in the narrow path."

Your sister in the bonds of Christian love.

P. H. MOFFETT.

Seville, Mich.

From Bro. Treat.

BRO. WHITE. Through the goodness and tender mercy of my heavenly Father I am still living, and although surrounded with unbelief on every hand, I am still looking for the blessed hope and the glorious appearing of the great God and Saviour Jesus Christ. But my faith is not based on the new-time theory as set forth in the World's Crisis, but upon the word of God, the signs of the times, and past experience; and I feel that it becomes me to live in a state of preparation to meet the Lord or go down to the grave, as the Lord may direct.

I have reached my three-score years and ten, and want to be able to say with the apostle Paul: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8.

I still love the Review and Herald, and cannot do without it, although it is generally about a week old when it comes, yet it is always new and good to me. We have the World's Crisis in our family, but some of its teachings are but little better than darkness to me. I want a faith that does not conflict with the word of God, and is in harmony with the Bible and sound reason.

I was pleased to see an article in my last Review from Bro. Wm. C. Gage, on Thurman's chronology, and I hope that the true light will yet shine out more and more. The Lord grant us hearts to receive all the truth and no more. Truth will stand. Yours in hope of eternal life at Christ's appearing and kingdom.

SAMUEL TREAT.

Searsport, Me.

Obituary Notices.

DIED, at the Naval Hospital, Annapolis, Md., March 17th 1865., Mason Southerland, aged 29 years. Funeral services attended at Newton, Mich., May 28, 1865. I. D. VAN HORN.

DIED in Convis, Mich., of consumption, Dec. 25, 1864, our dear sister, Anna Dewitt, aged 58 years. She embraced the truth about six years ago under the labors of Bro. Frisbie, and died in the full assurance of faith. JNO. SISLEY.

DIED, in Eaton, Eaton Co., Mich., Jan. 22, 1865, Betsey Allen, wife of Thomas C. Allen, aged 78 years. She became interested in the present truth while the tent was at Charlotte, three years since, and subsequently came out to keep the Sabbath, under the labors of Bro. Frisbie. She had been for about two years an observer of the Lord's Sabbath, when full of years, she closed her earthly pilgrimage. She died in the triumphs of faith. U. S.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY JUNE 6, 1865.

ORDINATION. At a meeting of the Battle Creek church, May 29, 1865, a full representation being present, Bro. D. M. Canright was solemnly set apart to the work of the gospel ministry, Elds. Jas. White and J. N. Loughborough, officiating.

The following item we find in one of our exchanges. We would be glad if our readers would favor us with all such expressions that they may find in the public prints. They are becoming more and more numerous, and show that the idea of future "peace and safety" is taking deep root in the public mind.

"The receipts from all our leading railroads, since the war is over, contrary to general expectation, are steadily increasing. 'Peace and prosperity' will now go hand in hand. God be thanked."

Religious Tendency.

Among the remarkable events of the month of April, the American Missionary thus speaks of the religious element manifested in the rejoicings over victory. The transparency at Washington containing the motto, "This is the Lord's doing, and it is marvelous in our eyes," has for us a peculiar significance:

"III. The month has presented some marked demonstrations of popular sentiment and feeling.

"1. The strong religious element in the rejoicing over our victories. The ascription of our great successes to God was all but universal. In the high places of the land and on the busiest marts of trade, as well as in churches and around the domestic altars of Christian families, the same pious recognition was manifest. The brilliant transparency on the Capitol at Washington, 'It is the Lord's doing and it is marvelous in our eyes,' and the uncovered multitude in Wall Street joining reverently in prayer and singing the Christian Doxology were rare but representative facts."

Our Yearly Meetings.

At a meeting of the church of Seventh-day Adventists at Battle Creek, evening following the Sabbath, June 3d, 1865, the following resolution was unanimously passed:

"Resolved,—That the Battle Creek church respectfully decline the proposition of receiving means from churches and brethren abroad for the purpose of building a meeting-house in this place."

How large a house the church will build, and when, is not yet fully decided. It is thought that it would be wronging other churches to have all the yearly meetings at Battle Creek, as it would deprive them of the labor, expense and care of them, as well as the special blessings derived from them. It is suggested that our next yearly gathering be held in the style of an old-fashioned Methodist encampment, where every man would furnish his own food, lodging and horse-keeping. We would favor the suggestions.

J. W.

How to Live.

This work, in six Pamphlets neatly put up in paper covers, 400 pages of reading matter in all, is now complete, and we have sent all the numbers by mail, post paid, to about eight hundred only, who had subscribed for the work, leaving twenty hundred at the Office waiting for orders. We did suppose there was sufficient interest upon the health question among our people to have taken the entire edition before this time. But in this we have been greatly disappointed. Reform moves slowly. The day of God will come upon very many, before they are half ready to live as they should in this world.

But these books have been prepared with great care by Mrs. White, who has devoted the past six months almost exclusively to them. She has selected from the ablest and best authors, those portions which

relate to every day life. She has also written a chapter for each one of the six pamphlets, entitled Disease and its Causes. If our people could realize the real merit of this series of pamphlets, if they could be convinced that they may learn to live so as to save the pains and expense of sickness, and avoid its shattering influence upon the system, they would at once obtain them.

Health Journals are doing a great work for the world. But you may have to read one of them years to gather all the important facts necessary to right living. The Review and Herald holds its place in regard to religious reform; but if we wish to get our views on vital points of Bible truth before persons at once, we hand out a few of our best pamphlets which have been prepared expressly for the purpose.

So with the six pamphlets entitled How to Live. They have been prepared expressly, friends, to meet your present wants upon the subject of healthful living. We send the six pamphlets, post paid, for \$1.00. We also have them bound in a neat volume, post paid, for \$1.25—with the photograph of the writer of Disease and its Causes upon a heavy leaf in the front of the volume, \$1.50. Take your choice. J. W.

Note from Bro. Rodman.

I HAVE been holding meetings in Abington, Ct., for over two weeks, found the brethren in rather a discouraged state, but left them in better spirits. Several resolved to begin to keep the commandments of God, and faith of Jesus. One commenced keeping the Sabbath of the Lord last seventh-day. The truth is mighty and will cut its way through; for the Lord is with it, and its faithful advocates.

In weakness and in much trembling I press for the mark of the prize of the high calling of God in Christ Jesus. P. C. RODMAN.

The Desolation of Charleston.

REV. T. L. CUYLER, on visiting Charleston at the restoration of the national flag on fort Sumter, says, "The simple truth is that the 'best blood' of Charleston is in the grave; of the survivors, many are prisoners and refugees, and the handful left here are broken-hearted wrecks. We did not see a solitary young white man who had survived the siege of the city. 'South Carolina,' said Governor Aiken to us, 'has no whites left within her except old men and boys.' Charleston is the most terrific ruin on the globe."

BAPTISM.—A writer in a recent number of the Western Recorder, in speaking on baptism says:

"Such men as Dr. Carson, Hinton, Campbell of Scotland, Chalmers, Luther, Calvin, and the hundred great and learned men who edit the Edinburgh Encyclopedia, and a host of others, equally great and learned, too tedious to mention here, all agree in the fact that the word baptize should be rendered immerse, and that baptism by immersion was the ancient practice."

A 20-inch gun has been made at Pittsburg to throw a 1,080 pound shot, the charge of powder being 100 pounds. This monster piece of ordnance, known as "Beelzebub," was tested in presence of a number of officers, and the trial gave great satisfaction to all interested.

PARTIES who have been through Georgia as far south as the Etowah river, represent that the destitution prevailing in that country is truly appalling. What few inhabitants remain there, are almost starved to death, and for want of animals it is impossible for any of them to attempt to raise any crops.

Appointments.

ELDER J. N. LOUGHBOROUGH will hold meetings, Providence permitting, as follows:
Monroe, Green Co., Wis. June 10, and 11.
Hundred Mile Grove, Wis. " 17, " 18.
Mackford, Wis. " 24, " 25.

Pleasant Grove, Minn.	July, 1, " 2.
Oronoco, Minn.	" 8, " 9.
Deerfield, Minn.	" 15, " 16.
	GEN. CONF. COM.

Brother and sister White design to be at the meeting at Monroe, Wisconsin, June 10th and 11th.

PROVIDENCE permitting, I will meet with the brethren as follows:

Ithaca, Mich., June 3 and 4. Alma, June 10 and 11. Six miles north of Alma, June 17 and 18. Matherton, June 24 and 25. Orange, June 30 and July 1. Greenbush, July 4 and 5. St. Clair, July 8 and 9. Chesaning, July 10 and 11. Owasso, July 12 and 13. Woodhull, July 15 and 16. Looke, July 18 and 19. Livingston County near Bro. Carpen'er's July 22 and 23. Milford, July 25 and 26. Tyrone, July 29 and 30. Memphis, August 5 and 6. Lapeer, Aug. 12 and 13. Thetford, Aug. 15 and 16.

I shall be dependent on the brethren for conveyance at these meetings.

I would also say that if conveyance can be provided to and from, I will visit Hadley, and Ortonville, on my return home. R. J. LAWRENCE.

Business Department.

Business Notes.

LYDIA Y HELLER. The money was received and the Review sent. You will find it receipted in No. 26 of Vol. xxv.

A Ridgway. "Thoughts on Revelation," are not published in tract form.

A O Thompson. We have mailed your Review regularly with the package, and it must have been received at the Post Office when the others were received.

H S Gurney. A H Morgan is not receiving the Review at Memphis Mich.

RECEIPTS.

For Review and Herald.

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

J J Shepley 27-1, J Barklow 27-1, J Sturdybaker 27-1, H W Gable 27-1, W H Edson 26-17, Sally Yunker 26-1, E Emery for S Crawford 28-1, C Chaffee 28-1, L L Loomis 27-1, Grace Holbrook for Maria Lord 26-1, Mrs John Stull 27-1, A L Hayes 27-1, E Preston 28-1, J Sharer 27-1, A Prescott 27-1, M S Kellogg 26-14, F Fraunfelder 26-1, D P Bisbee 27-1, Mrs H Alger 27-1, M D Bunce 28-1, F H Thurlow 25-1. Each \$1.00.

M D Clark 28-1, W V Tobias 28-1, Lebbeus Drew 27-14, Adam Struble, 28-1, E Emery 28-1, Mrs R C Straw 28-1, J S Hight 27-18, M E Mory 28-1, W Carpenter 27-11, Elisabeth Rice 27-1, J G Satterlee 26-9, F Rosseau 27-17, C McCoy 28-1, Emily Payne 28-1, N W Emery 28-1, E A Averill 28-1, Mary A Clement 28-1, M M Woodward 27-1, J W Marsh 28-1, S M Stockwell 27-1, O Jensen 28-1, A Lanphear 27-8. Each \$2.00.

C W Corson 27-1, W H Pinkham 27-1, C B Wentworth 27-1, T Bennet 27-1, J F Chamberlain 27-1, C H Berry 27-1, S P Colony 27-1, A Ballard 26-14, J Fall 27-1, S Richardson 27-1. Each 50c.

J Bartlett \$3, 28-1, John Smith \$3, 27-1, C Whitaker \$1.10, 27-3, A Lawrence \$3, 27-1, E Inman 20c, 24-10, F L Sawyer \$2.25, 28-1, A Whitney \$3, 29-1, W R Green \$1.50, 26-14.

Review to Poor.

O D Washburn \$1.

Subscriptions at the Rate of \$3.00 per year.

A Abbey \$3, 28-1, E Lobdell \$3, 29-1, O D Washburn \$3, 28-1; B Simonton \$3, 28-14.

Books Sent By Mail.

Martha A White \$1.13, D Smouse \$1, M E Cornell \$1, Wm Wenn 40c M G Kellogg \$2, H Rathbun \$1, W Rathbun \$1, G P Stebbins \$1, C L Royce \$2.33, A Pegg 50c, M D Clark \$1, J S Haight \$1, L A Bramhall \$2.46, L L Loomis 20c, E Finney 27c, A Lawrence \$1, J Wyle 15c, E W Coy \$1, S J Thayer \$1, J Sharer 50c, A Ridgway 25c.

General Conference Missionary Fund.

J Striker \$2, W Hornaday \$5, B Simonton \$21.35.

Cash Received on Account.

J Matteson \$8.95, C O Taylor \$1.25, A Lanphear \$3.