

ADVENT



REVIEW

And Sabbath Herald.

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

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AN OBT-REPEATED DESIRE.

"I WISH I WERE A CHILD AGAIN."

ASK not for time to roll backward again,
Back with its burden of heartache and pain;
Years that are passed, oh, I would not recall,
Draped with their somber funereal pall;
Bright hours of childhood, I would not reclaim,
Burdens of past years, I'd bear not again,
Nearer, ah nearer, to-day seems the goal,
Nearer the rest-day draws nigh to my soul.

Were we placed back in the sweet childish train,
Back to its innocence, where were the gain?
All that at distance seemed charming and sweet,
Turning to treachery, fraud and deceit;
All of earth's anguish, its torturing pain,
Lessons most bitter, to learn them again;
Plucking its roses to find but revealed
Cankering thorns, which their beauty concealed.

Back through the vista of long darkened years,
Mournfully gazing through storm cloud and tears,
Naught greets the vision but sighing and pain,
Toil without recompense, loss without gain;
Wearied with climbing the mountain-side steep,
Wearied with sowing for others to reap,
Tired of the untrue, the hollow, the vain,
Oh! who would wish them to come back again.

No! let the past with its weariness rest,
Its bitter experiences hid in its breast;
Its longings unsatisfied, failures we mourn,
Too bitter by far, to wish their return.
Nearer each year brings the hour of release,
Nearer to-day seems the haven of peace,
Nearer the time when we'll bear our sheaves home,
Nearer the hour of the welcome, "Well done."

C. M. WILLIS.

Charlotte, Mich.

The Sermon.

Preach the Word. 2 Tim. iv, 2.

GOD IS FAITHFUL TO HIS PROMISES.

BY ELD. R. F. COTTRELL.

"And, behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Josh. xxiii, 14.

THIS text, as will readily be seen, is a portion of the valedictory of Joshua, that ancient and distinguished servant of God, who, after the death of Moses, led the people of Israel across the Jordan and established them in their promised inheritance. In his old age and as his work was drawing to a close, he called for all Israel, with their elders and officers, and gave them his last admonitions and exhortations, as a dying

father would give his last solemn exhortations to the children of his love, to whom his lips were now to be closed forever. He referred them to what God had done for them in the fulfillment of his promises. He could appeal to their own knowledge of the facts, concerning what the Lord had done for them. He could say to them, in the language of the text, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." And by the faithfulness of God to them, he urged upon them the duty of being faithful to him. And he did not infer, like some in our times, that, because God had been so faithful, good and kind in all that he had done for them, he was all love and mercy, and consequently would not inflict his threatened wrath upon the disobedient. Far from it. Instead of this, he draws the following logical conclusion: "Therefore it shall come to pass, that as all the good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."

God was faithful to all his promises in ancient times; he remains faithful still. All the prophecies that have a bearing on the times in which we live, are promises of God to us. We have not yet arrived at our promised inheritance; but are looking forward to the fulfillment of this his ultimate promise to his people. But all the promises or prophecies already fulfilled, are assurances of the fulfillment of the final one; and not only so, but they give us light upon the nearness of this crowning event. Prophecies that mark the steps of progress from a given point down to the end, are promises of God, the fulfillments of which are intended to give assurance to those that live in the time of the end. If these have been fulfilled in the order given, they give an assurance of God's faithfulness, and thus guaranty the fulfillment of those that remain. Has not God fulfilled these promises? Has anything failed of all his promises thus far?

To make this matter understood, we will glance at some particulars. There are the promises of the four great kingdoms of earth, to be succeeded by the everlasting kingdom of God under the whole heavens. Dan. ii, vii. Has anything failed of this? Have not the four kingdoms appeared according to the promise, and have they not suited the description given exactly? Has not the Papacy also exactly fulfilled the description of the little horn, in its size, in its work of blasphemy and persecution, in its mutilation of the law of God, in the definite duration of its dominion, and in its present consuming state as it approaches the time of its destruction at the end by the brightness of Christ's coming? Do we not know that not one thing has failed in this, and that the promised everlasting kingdom will surely come, and is about to be established?

In all the details of these promises God has proved his faithfulness in the fulfillment of every item except the last—the giving of the kingdom to his saints. Will he fail in this? No! "He is faithful that has promised."

The Lord Jesus also promised us certain signs in the heavens, when his second coming would be near; even at the doors. He promised that the sun should be darkened, that the moon should not give her light, and that the stars should fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind. Has one thing of this failed? No; all have been accomplished in their time and order. Some of us were eye-witnesses of the falling of the stars, and know by personal knowledge that the Lord has verified his promise. The Lord has been faithful in giving the promised signs. Will he fail of coming according to his promise?

Again, the word of God forewarned us of the great apostasy of the professed church; and though the apostasy is not a good thing, yet it is a good thing to be apprised of it, that we may be on our guard, and thus be saved from the deceptive influence and ruinous consequences of apostasy. By the great apostasy, I do not mean simply the Roman church. I trace the monster from its germ, in the days of the apostles, when the "mystery of iniquity" began to work, to its more full development in the man of sin, the Antichristian Papacy; thence onward through the various ramifications of law-established religion with the disgusting confusion of conflicting creeds and doctrines of men, till, finally, it reaches its goal or culminating point in modern Spiritualism, where, being full-grown, it openly repudiates the word of God, throwing off the mask, and with horrid impiety and blasphemy defying the God of the Bible.

These things so expressly foretold in the word of God, have taken place according to the numerous predictions. And, through the fermentation of this unholy leaven, the time has fully come when men professing godliness will not endure sound doctrine, but, according to their own perverted tastes, they heap to themselves teachers, having itching ears, and have turned away their ears from the truth, and are turned to fables.

Of the popular fables of the present day, two are prominent. 1. The fable of the first-day Sabbath, which is now calling for legislative enactments in its support, preparatory to the final war upon the remnant of the true church, "that keep the commandments of God." 2. The doctrine of the natural immortality of the soul, which Paganism bequeathed to the apostate church of Rome, which served, as Luther said, "to make the Pope's pot boil," and which is the chief corner stone of modern Spiritualism, the latest form of infidelity. The numerous predictions of this great apostasy have proved sadly true, its destructive work is moving forward among the people, and its final impious war against God and his people is evidently at hand.

But the Lord has promised his people an antidote against the destructive errors of this great apostasy, and a way of salvation from its fearful doom. He has promised us the proclamation of the judgment messages before the second advent, to complete the work of reformation, and thus prepare his people for the final

conflict with the powers of darkness, and for complete and final victory. These special messages of warning are some of the good things which the Lord has promised. The first of these was to announce the end of prophetic time—the hour of judgment come. Has he fulfilled this promise? He has. The message has sounded loudly through the earth: “The hour of his judgment is come.” Unbelief doubts and dishonors God; but faith gives him credit for what he has done. The second message promised was a proclamation of the fall of Babylon. Has it been heard? It has. This is a fact that cannot be erased from the page of history. The third and last solemn message of warning promised, was to complete the work of reformation from papal traditions, and develop the true church, characterized as those that “keep the commandments of God and the faith of Jesus,” thus ripening them for the “harvest of the earth,” which is to follow. Has this message come? It has; it is a present truth. These are joyful and welcome messages to the people of God. They bring everlasting good news to those who love Christ’s appearing. These then are some of the good things that the Lord has promised us here in these last days. He is faithful in fulfilling these promises; not one thing has failed thereof.

We are in the time of expectation; the perils of the last days are thickening around us. Oh, that we had special help from Heaven to guide us through the gathering gloom! Had God promised us the aid of those special teachings of his Spirit which he granted to the primitive church, it would certainly be a “good thing.” Could we be taught and led as God led Israel by Moses and Joshua, how gladly would we accept the hand reached down from Heaven to lead us. Has the Lord promised us such a thing? He has. When Jesus conferred the gifts of the Spirit upon his disciples, and assigned them their work during his personal absence till he should come again at the end of the world, he said, “And lo, I am with you alway, even unto the end of the world.” The end has not yet come, and the promise still stands good. The church reformed and restored to primitive faith and practice, will enjoy the gifts then given, and realize the fulfillment of the gracious promise. Besides, we are plainly informed concerning the remnant of the seed of the woman—that portion of the church who are to pass through the last persecution—a persecution against those that keep the commandments in obedience to the third and last message—that they not only “keep the commandments of God,” but “have the testimony of Jesus Christ.” Rev. xii, 17. The inspired definition of “the testimony of Jesus” is the “spirit of prophecy.” Rev. xix, 10, xxii, 9.

God then has promised his people who obey the last message and keep the commandments of God, as the primitive church did, the spirit of prophecy for their comfort and guidance. He has promised this precious gift to guide his people through the perils of the last days, and to sustain them amid the fiery trial of their final persecution.

Truly this is a good thing the Lord has promised us. Has he failed in fulfilling it? Has one good thing failed? Not at all. Had this one promise failed, we should be left in doubt; but not one thing has failed of all the good things the Lord has promised us. The crowning promise then will be fulfilled—the Lord will come to those that look for him, and eternal life and an everlasting kingdom will be their reward.

But as the promises are sure, so the wrath threatened upon the unbelieving and disobedient will surely be executed. The message the Lord has called us as a people to proclaim is from Heaven; and whether we are saved by its warning, or sink under its threatened wrath, God has been faithful and will be.

May we, my friends, see and acknowledge God’s faithfulness in his promises fulfilled, obey him in all that he now requires, and in the ceaseless ages of eternity rejoice in the fact that not one thing failed of all the good things which the Lord in his great mercy and abounding goodness promised us; but that the Red Sea and the Desert have been past, and we are forever safe in the land of our promised inheritance.

Remarkable Fulfillments of the Visions. No. 2.

In the spring of 1853, about six months after I commenced to keep the Sabbath, it was arranged for me to take a trip into the West. Passing through Ohio, I visited Michigan at the following points. I met Bro. Cornell at his home in Plymouth, and we went to Tyrone, Locke, and Jackson. At Jackson we parted, he to go and meet Bro. and sister White in meeting, at Tyrone, in the eastern part of the State, while I went on to Battle Creek, Bedford, and Hastings, and spent some two weeks. The Sabbath that I was at Hastings, Bro. and sister White were at Tyrone. At this point sister White had a vision, in which were presented to her the Sabbath-keepers in the State of Michigan, and the different influences that were working upon them to hinder their advancement in the cause of Christ.

Much was pointed out in this vision of which the brethren knew she had never been informed, either by letter or word of mouth; and this gave them great confidence in her testimony. One of the most striking things shown I will mention here. It was a matter known to no one present except Bro. and sister Cornell, and they had but just learned the facts while visiting the place where the thing occurred. As Bro. and sister Cornell knew that sister White was about to visit the State, they supposed she might have a vision, and concluded that if one was given, perhaps these facts would be shown. So they agreed not to write, or say anything to any one about the affair, and see what would be shown in relation to it. No one else had written to Bro. or sister White a word concerning it, and they had no personal knowledge that any such state of things existed anywhere in the State, till it was shown in vision.

As before intimated, the place where the affair occurred which I am about to mention, was at a distance from the place of the above meeting, being on the opposite side of the State, and no one was there who knew of the matter, save Bro. and sister Cornell, and they were pledged to each other to keep it secret till after a vision should be given. Although I had traveled with Bro. Cornell some three weeks, he had never hinted anything of it, even to me.

In the vision at Tyrone, sister White saw that there was a woman traveling in the State—but the place was not shown her—with a man who was not her husband. While her husband, being duped with the idea that God had called his wife thus to preach, was laboring with his hands to support them in their pernicious course, the woman was pretending that God had called her and this young man to travel as missionaries among the Indians. She pretended to talk in tongues, and to talk the language of a tribe of Indians called the Highland Gaelic tribe. Sister White was shown that the woman was deceived in relation to this matter, that she did not talk their language, that she merely used a gibberish of words, and spoke no language at all. She was shown the church where this woman lived, and the different members; some sympathizing with the woman, and some questioning quite severely her course, but hardly having light or strength to take their stand against it. She saw that this woman and young man had broken the seventh commandment while they were making such loud pretensions of being called of God to labor as missionaries in teaching the fourth commandment. She saw even what words the woman would use when she was reproved; that she would put on a sanctimonious look and say, “God knows my heart.”

This case was all written by sister White in the week between the meeting at Tyrone and the one held the following Sabbath at Jackson. This meeting was the week after my meeting at Hastings, and I was present. When I came to the house of Bro. Cyrenius Smith, in Jackson, Bro. and sister White and Bro. and sister Cornell were there. Bro. Cornell met me at the door, and we went into a grove near the house before I saw Bro. and sister White. He said to me that sister White had had a vision, and he told me the particulars, especially what was shown about the woman. He told me that sister White had written the vision out, and that he wished I would get a copy of it. Said that it

was an exact description of the woman; that he knew the woman and her course; that Bro. and sister White had an appointment where she lived, but that they themselves did not know her place of residence, and would keep asking him if he knew, and he would evade a definite answer by telling them that if there was such a woman in the State they would probably find her, as they had appointments in every prominent place in the State.

I agreed with Bro. Cornell that we would say nothing to them about it, save that I would get a copy of the vision, and we would watch to see how the thing came out. So I went into the house, and after a few minutes’ conversation, I obtained the vision and wrote a copy of it, which I now have.

After the meeting at Jackson, Bro. and sister White, Bro. Cornell, and myself, visited Battle Creek, Bedford, and Hastings, before coming to Vergennes, Mich., the place to which this part of the vision applied. At Bedford, sister White said, “This is not the place where that woman is, but I have seen these,” and went on to point out the wrongs, particularly in one family where there were two sets of children, and the step-parents were not taking the right course. At Hastings she also had a word of testimony to bear to some, but said, “These are not the ones connected with that case.” We drove on to Vergennes, arriving there about 4 o’clock in the afternoon. We called first on a Bro. W., formerly a Christian preacher, whose house was some three miles from the place where the meetings were to be held. He lived in a log house near the road, and there was a large apple tree near by it. Bro. White, Bro. Cornell and myself, stopped under the tree, while sister White went into the house. We could hear every word which was said in the house. The conversation was all concerning her being wearied with her journey, the distance she had come that day, and such like conversation. We had stopped under the tree to make some arrangements about the order of meetings, who should preach, and what subjects should be introduced, &c. Presently she came out of the house, and said, speaking to her husband, “James, we have got to the church where that woman lives.” He said, “How do you know?” “Why,” said she, “I have seen the man and woman in the house in vision, connected with this case; and the man thinks the woman I saw is right, but his wife thinks she is wrong.” How did she know this? Not a word had been exchanged between them concerning the matter. Bro. Cornell soon had opportunity to whisper to me, and said that was the position Mr. W. and wife held relative to the said woman, exactly.

As we sat under the tree a few teams drove up, of those who lived a little distance from the place, who were coming in to attend the meeting, most of them supposing there might be a meeting that evening. As a load would drive up, sister White would tell us just what position each one occupied relative to the woman’s case. A load consisting of four persons came up. She told us the two on the front seat thought the woman was right, that the two on the back seat thought she was wrong. Another load all thought the woman wrong. So she would tell us how they all stood. Bro. Cornell and I were where we could whisper a word occasionally without their observing it, and he told me that he was acquainted with the whole of them, and that she had picked them out as to their position in the case of said woman, every one of them, exactly. Finally sister White said, “This must be the church, for about all who have come yet, I have seen in connection with this case.” “But,” said she, “I saw another man who is not present now. He has sandy whiskers, sandy complexion, and something peculiar about his eyes.”

Just then someone spoke and said, Bro. P. is coming. She looked up and said, “Oh! that is the man; he had spectacles on, is near sighted.” Query. How could she tell that a man whom she had never seen, only in vision, and who was then ten or twelve rods off, wore spectacles because he was near sighted? We concluded she must have had a nearer view of him in vision.

Nothing more, special, happened that evening. We tarried most of us at that house till the next morning. Had no meeting that night. Nothing was said concerning the woman, but other topics of conversation were introduced.

The next morning early, we went some three miles to the place of meeting. The brethren of this new country had made ample preparations for the congregation by seating a large new barn, both in the bay, on the floor, and over the stables; but had made no stand for the speakers. When we arrived at the barn, we took a new wagon box and turned it upside down, which served a very good purpose as a stand, as it was well bolted together. A common light stand was placed on one end of the box, and chairs were used for seats. At the time of which I am about to speak, Bro. White stood at one end of the stand preaching, Bro. Cornell sat next to him, I sat next to Bro. C., and Sr. White, as the seats were filled, sat in a rocking chair, at my left hand, on this temporary rostrum. Bro. White had been speaking about fifteen minutes, when three persons came in and took their seats,—a woman and two men, one, a young man; the other, an old man. The woman took her seat by the door, while the two men came directly opposite Bro. White, and sat down; the old man just behind the young man. Immediately after they had taken their seats, Sr. White whispered and asked me if Bro. Cornell knew the woman she had seen in vision. Instead of directly answering her question, I asked, "Why?" Said she, "That tall woman who just sat down by the door, on the corner seat, is the woman; and this young man with the green coat on, just in front of James, is the man that she is traveling with." She said, "Ask Bro. Cornell if he knows them." I turned to ask Bro. Cornell if he knew these persons, but before I could ask him, he eagerly whispered to me that they were the ones. I turned and told Sr. White that he knew them, and that they were the ones, which was the first time she had an intimation that Bro. C. knew the woman.

At the close of Bro. White's discourse, Sr. White arose and told the people what the Lord had shown her concerning the condition of the church there, and especially the course of this woman, and the young man and her husband. The people knew that Sr. White came into the house from her stopping place, which was some three miles from their place of meeting, that the woman came some two miles from an opposite direction, and that they had never seen each other. In bearing her testimony, she pointed directly to this woman, told the congregation she was the one she meant; that it was the one who sat by the door. The man she was traveling with, was the one that had the green coat on, and sat directly before the stand, and that the old man sitting in the next seat behind him, was the husband of the woman. Sr. White told the people, too, what they had been doing. That these persons, while making great professions of holiness, had broken the seventh commandment. The people looked in astonishment. We, too, looked anxiously, to see what this Mrs. A. would say to so grave a charge. Sr. White had no sooner taken her seat than the said woman arose, put on a very sanctimonious look, and said, "God knows my heart," and sat down.

Sr. White told the people what she had seen; that this woman did not talk any language when she pretended to talk with tongues. This man and woman neither said, or even intimated, that they were not guilty of the crimes charged to them. All she would say, when questioned, was, "God knows my heart." But more of this in the sequel.

Our meetings closed and we went on our way; but the people were anxious to know still further about this woman's course. After we were gone, the woman gave out an appointment for meeting, of course, being anxious to do something to redeem her character in the eyes of the people. Quite a large company of people assembled the next Sunday to hear what the woman would say. Some of her hearers told me what I am about to relate concerning her meeting. She did not, in her meeting, for an instant, deny what had been shown concerning her, but tried to go on as though nothing had happened. She was in the habit of talking in what she called tongues, in her meetings, and they were expecting she should talk with tongues again. It so happened that she had been speaking but a few minutes before an Indian of the very Highland Gaelic tribe passed the house, with his gun, hunting. Some of the congregation went out and told him there was a woman in the house going to

talk in his language. He went in and sure enough she broke off in her discourse and commenced her "*Kene keni, kene kenoo, kene kenee,*" &c. The Indian sat with his eyes and mouth open, seeming to be in astonishment. After she stopped her Indian talk the Indian arose, gave a whoop! and ran out of the house. He picked up his gun and was hurrying away, when those who had called him in, went after him, and asked him, "What about it?" He said: "*Very bad Indian, that! Very bad Indian!*" They asked him "Why?" He said, he did not know one word she had said. This, of course, demonstrated to the people, and to us, that the vision concerning this woman not talking the language of that Indian tribe, was correct. This ended the efforts of the woman at preaching and traveling with the young man in that neighborhood.

Circumstances have since transpired which prove still further the truthfulness of the testimony given in this case. A Bro. G. who lived in the place, who was not then a Sabbath keeper, attended the meeting in which the said vision was related, and this very circumstance and testimony concerning the course of the woman, awakened in him an interest which led him to investigate and embrace the present truth. He was ever after a full believer in the Gifts. But still, he thought if he could get a testimony from these persons, it would be a help in convincing others of the truth of the said testimony given. It so happened that about two years after the above-mentioned meeting, the tide of opposition was so strong against the young man, Mr. P., who had traveled with Mrs. A., that he concluded to leave the place. As he was about leaving, Bro. G. saw him one day, and said to him: "Mr. P., you are about to leave this neighborhood: before you leave, there is one question I would like to ask you. You recollect that vision Sister White had about you and Mrs. A.? I have ever believed those visions since the investigation I gave them at that time. You have reason to know whether they are true or not, especially the one which was given concerning you and Mrs. A. I do not ask for information to use against you, but I ask for my own benefit. The young man at first hung his head, and said nothing. The brother still pressed him to answer the question, and he at last said, "Mr. G., that vision concerning us was too true."

About six years after the above circumstance, the Michigan tent was pitched in Greenville. A company were brought out on the truth, and Sabbath-meetings established among them, which were to be held at the house of Bro. M. As the brethren and sisters were assembling for one of the first of these meetings, this same Mrs. A., from Vergenes, came in, having located near Greenville. She introduced herself by name, and requested the privilege of preaching to the Sabbath-keepers in their meetings. Sister W., the mother-in-law of Bro. M., began to suspect that all was not right with the woman, and so began to question her. Said she, "I did not know that Seventh-day Adventists had women preachers. I know Sister White goes with her husband, but I did not know that they had women traveling as you seem to be. I have not seen your name or appointments in the Review, and I notice most of the preachers say something in the Review." "Oh," said Mrs. A., "My appointments are not in the paper, but then I talk sometimes." But still, sister W. had fears that all was not straight, so she began to question her on different points of the truth, but the woman professed to believe all the present truth.

Finally she happened to think that all who were firm in the present truth, believed the visions of sister White, and she said, "Mrs. A., what do you think of the visions?" "Oh," said Mrs. A., "I think sister White is an excellent woman; but perhaps I do not look upon those visions just as you do." "Well," said sister W., "what do you think of them?" "Oh," said she, "I don't wish to say anything against them, for fear I shall be found fighting against God." Just at this time, Bro. Bates who had come into a remote part of the neighborhood the night before, came in with a brother, was introduced to different ones, and, finally, to Mrs. A. "Ah!" said he, "Mrs. A. is here is she?" "Why," said sister W., "do you know Mrs. A.?" "Yes," said Bro. Bates, and he went on to tell about the vision, &c., concerning Mrs. A. Sister W. looked at the woman with astonishment, and said,

"Is that so, Mrs. A.?" Said she in reply, "I told you, sister W., I did not wish to say anything against the visions for fear I should be found fighting against God." Well, said sister W., "if such a thing as that was shown about me, I should not fear to fight against it, if I knew it never had happened." "Well," said she, "I shall not say anything against the vision for fear I shall fight against God." This, as all must see, was a virtual admission, on her part, of the truthfulness of the testimony.

So, to us, in this whole case, there is a striking proof as to the source from whence these visions proceed. Works of darkness were reprieved and brought to light by the testimony, wrongs in the church corrected; and this is the characteristic of true gifts.

J. N. LOUGHBOROUGH.

"I HEREBY certify that having examined the above statement of Bro. Loughborough, I find it correct in every particular, as nearly as I can remember.

M. E. CORNELL.

My Father.

How inexpressibly sweet for the Christian to look up and say, *My Father!* We know how well parents love to do their children good, and when we feel that we are God's children how easy it is to trust in him! Do troubles thicken around us? He has promised he will never leave nor forsake us. Does keen anguish come upon us so that we feel that our hearts are breaking? Our Father does not willingly suffer us to be afflicted. We must be crucified to the world. Our Saviour has suffered far more than this for us, and shall we not be willing to suffer with Christ if we would reign with him? Oh, the love of God in giving his Son to die for a race of rebels! Oh, for that love to be the ruling principle in my heart. Then shall I develop a character like that of my divine Lord, and those around me will see the likeness.

My life has been a scene of afflictions and trials severe, yet I can look back and see that goodness and mercy have followed me all the days of my life. My trials and afflictions have all had the effect to show me the sinfulness of my nature, and my need of a Saviour. It is wrong to murmur or complain of afflictions, for at such times the Christian is compelled to lean constantly on Jesus, and continually feel that without help from God he must perish, and therefore will be gaining an experience which can be gained in no other way.

"Far more the treacherous calm I dread,
Than tempests bursting o'er my head."

But it is very little calm we can expect here in the perils of the last days. The little space that is left us should be well improved in preparing for the coming storm.

As all nations of the earth are making great preparations for war, and every thing is preparing for the great day of the Lord, should not we be getting on the whole armor of his righteousness, that we may be able to stand when he appeareth. They that trust in the Lord shall be as Mount Zion which can never be removed, but abideth forever. Oh, the wondrous love of God, and the matchless depths of a Saviour's love. O my soul, why should I ever lack faith in God? I am reminded of the words of an ancient poet who wrote thus.

"Could we with ink the ocean fill,
And were the skies of parchment made
Were every stock on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor would the scroll contain the whole
Though stretched from sky to sky."

What an exalted privilege is ours, to be his children, if we will only keep his covenant! Truly his commandments are not grievous, and Christ's yoke is easy and his burden light, for God is love.

CATHARINE M. SHEPARD.

Beaver Dam, Wis.

The things that you can safely put off until to-morrow are idleness and vice.

The Commentary.

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

The Law. Romans iii, 31.

"Do we then make void the law through faith? God forbid; yea, we establish the law."

THE following is good testimony that divines of all denominations have usually acknowledged the distinction between the two laws, moral and ceremonial, as the only way of harmonizing the New-Testament scriptures which speak of these laws. This testimony is especially valuable at the present time when so many, to avoid the claims of the fourth commandment, deny this distinction, and then plead for the abolition of the whole. We extract it from an article on The Law, in Kitto's Cyclopaedia of Biblical Literature.

"The great importance ascribed by the Reformers to the right understanding of the law is thus tersely expressed by Phillip Melancthon: 'This alone is Christian knowledge, to be acquainted with the demands of the law, to know whence to obtain the power requisite for fulfilling the law, and whence to obtain pardon for sins committed; to know how to raise up the drooping soul against the devil, the flesh, and the world, and how to comfort the afflicted conscience.'

"Christ and the apostles express themselves respecting the authority of the law so variously, that in order to reconcile their apparent contradictions, the divines of various Christian denominations have usually felt themselves compelled to distinguish between different portions of the law, some of which, they assert, were abolished by Christ, while they maintain that others were established by him. For instance, when Christ says, in the sermon on the mount, that he was not come to destroy the law and the prophets, but to fulfill them, it has usually been asserted that he meant this merely in reference to the moral law, but that he nevertheless abolished the ceremonial and civil law of the Jews. And again, when he declines to enter into the debate pending between the Samaritans and the Jews, concerning the proper place where God ought to be worshiped; when he states as the reason for not entering into this debate, that God is a Spirit, and that his true worshipers must worship him in spirit and in truth; when he promises a Comforter, the Spirit of truth, who would lead his true disciples into all truth; and when he indicates that this would be the period up to which the law would remain in force, namely, until all things are fulfilled—divines usually say that this future cessation of the law under the authority of the Spirit could never apply to the moral, but only to the ceremonial and the civil law. In a similar manner the abolition of the law, most clearly set forth in the epistles of Paul to the Romans and the Galatians, where the apostle teaches that Christians are as free from the authority of the law . . . as the adult is free from the authority of the schoolmaster who ruled his infancy, is said to apply only to the ceremonial and civil, but not to the moral law; while the latter alone is held to be referred to when the Apostle, in apparent contradiction to the general tenor of his epistles, says that 'we establish the law by faith.' Rom. iii, 31."

Christ not Our Lawgiver.

"John i, 17: "For the law was given by Moses, but grace and truth came by Jesus Christ."

In reference to this text, the Reformers declared it to be improper to call Christ a new lawgiver. This was an objection which drew forth against them the anathema pronounced in the sixth session of the Council of Trent: 'If any man should assert that God granted Christ Jesus to mankind only as a Redeemer in whom they should trust, and not also as a lawgiver whom they should obey, let him be accursed.' (Conc. Trid. Sess. iv, Can. 21.)

It is, however a fact, that Christ did not give new laws, but only new motives for keeping the moral precepts more or less clearly known to Jews and Gentiles, by making it a prominent doctrine, that love is

due to God and to men in general, even to our enemies, and that intentions are of greater moral importance than outward acts.

The characteristic of the doctrine of Christ does not consist in new laws given, but rather in the forgiveness offered for past transgressions, and in the guidance of the Holy Spirit promised to his true disciples.—*Kitto.*

Drunken with the Blood of the Saints. Rev. xvii, 6.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

CHARLES IX, of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (a Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, August 24, 1572, at the ringing of a bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenceless Protestants. Above five hundred men of distinction, and about ten thousand others, that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished—and when the news of this event reached Rome, Pope Gregory XIII instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions!—*Cottage Bible.*

The World's Conversion Before the Advent.

LUTHER says: "Some 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; beware, therefore, of the delusion."

Melancthon says, "The true church will always suffer persecution from the wicked to the end of time, and in the church itself the good and evil will continue blended together."

John Knox says of this world's universal reform: "It never was or yet shall be till that righteous King and Judge appear for the restoration of all things."

John Milton in "Paradise Lost" says—

"Truth shall retire,
Be struck with slanderous darts, and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear, of reparation to the just,
And vengeance to the wicked, at return
Of Him, thy Saviour and thy Lord."

Matthew Henry says: "As long as the world stands, there will still be in it such a mixture as we now see. We long to see all wheat and no tares in God's field: but it will not be till the time of ingathering,—till the winnowing day come—both must grow together till the harvest."

Cotton Mather says: "Without doubt, the kingdoms of this world will not become the kingdoms of God and of his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God. They who expect the rest promised for the church of God to be found anywhere but in the new earth, or any happy times for the church in a world that hath sin in it,—these do err, not knowing the Scriptures nor the kingdom of God."

George Whitefield says: "Christ's church while in

this world will be a bush burning with fiery trials and afflictions of various kinds."

'COME TO PRAYER.'

"O come let us bow down! let us kneel before our Maker!"

COME to the place of prayer!
Parents and children come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts; O come and raise,
With one consent, the grateful song of praise,
To him who blest you with a lot so fair!

Come in the morning hour!
For who hath raised you from the dream of night,
Whose hand hath poured around the cheering light?
Come and adore that kind and heavenly power!

Come at the close of day!
Ere wearied nature sinks in gentle rest;
Come, and let your sins be here confessed;
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom arrayed?
Yet pray, for He can turn the gloom to light.

Has sickness entered in
Your peaceful mansion? then let prayer ascend
On wings of faith, to that all-gracious Friend,
Who came to heal the bitter pains of sin.

Come to the place of prayer!
At morn, at night—in gladness or in grief—
Surround the throne of grace; there seek relief,
Or pay your free and grateful homage there.

So in the world above
Parents and children all may meet at last,
When this your weary pilgrimage is past,
To mingle there their joyful notes of love.

Convenience in Religion.

THE religion that prevails at the present time is a very easy thing. It costs but little or nothing of self-denial, and it is worth nothing. Professed Christians, as well as others, are "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Whatever of duty is inconvenient, is almost always neglected. Not a few become satisfied that certain unpopular doctrines are in accordance with divine truth, but they will not avow their convictions, "lest they should be put out of the synagogue," or otherwise suffer reproach for their attachment to the truth. Many are convinced that some of their doings are contrary to the requirements of God, and that he requires them to perform some duties which they neglect; yet it is inconvenient for them to break off from their sins and obey the Lord, and so they remain as they were. Numbers admit that the seventh day is the Sabbath of the Lord, and yet continue every week to trample under foot God's sacred day. And why? Because it is not convenient to keep it. Say some, "If we lived where most of the people kept it, we would do so too." Others say, "If my family kept it, I would; but now it would be so inconvenient to keep it all alone." Oh, how little do mankind realize their individual obligation to God; that every one must give an account of himself to God!

True religion has always been costly to its possessors. God demands the heart undivided, the whole life. Said Jesus, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." Before the first advent of the Lord Jesus, what an almost infinite number of lambs and other animals were offered in sacrifice to God; and how many faithful souls suffered intensely for their love and adherence to the truth and the right! "Some had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth." These had no idea that they might sin against God and neglect duty, in order to escape inconvenience.

The three Hebrew children at Babylon, in the days of Nebuchadnezzar, had such a regard to the law of

God that they refused to bow down and worship the golden image which the king had set up, and thus violate the second commandment, though they stood alone among the assembled multitude, and though they were to be cast into the burning furnace, if they did not obey the king. Oh, that we might see such faith, and firmness, and zeal, for God's law now!

The early disciples of Jesus suffered much for obeying the truth. Convenience, when it would hinder them from obeying the truth, they laid aside. They "counted not their lives dear unto them," that they might fulfill the will of God.

And the host of sufferers under the Pagan and Papal persecutions were glorious examples of suffering for the truth's sake. They chose death rather than to deny the truth. And

"Shall we be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas."

It was not convenient for the Saviour to be "despised and rejected of men," to be "wounded for our transgressions," and "bruised for our iniquities." It was not convenient for him to be condemned as a criminal, to wear the crown of thorns, to hear the mocking of his foes, to have the spikes driven through his tender hands and feet, and endure the unutterable agonies of the cross; yes, and the load of man's guilt too. And shall those who profess to be his followers, purchased with his blood, refuse to obey because it is inconvenient to do so? Oh, how ungrateful! How we delight to make sacrifices for our friends whom we love; and shall we be unwilling to forego our own convenience for his sake "who loved us and gave himself for us?" Rather, let us "count all things but loss for the excellency of Christ, knowing that if we suffer with him, we shall also reign with him; but if we deny him, he also will deny us."

Rochester, N. Y.

C. A. OSGOOD.

Reflections and Soliloquies.

THE bright mornings of summer long since exchanged their pearly dewdrops for withering frosts. Nature laid aside her verdure and the gorgeous autumn came, but alas! its splendors pass to decay and nothingness.

And now the face of nature—of late so fair—is robed in winter's shroud, concealing the last lingering traces of former life and beauty. Shall these scenes constantly pass and repass before thee, and thou glean therefrom no lesson concerning thyself?

Go to yonder burial place and meditate. Canst thou there discover the slightest trace of those for whom those graves were hollowed out? Weep if thou wilt; thy tears are answering, Nay. Yet they were thy fellow-men, thy friends, thy brothers. Only a brief period has elapsed since they lived as thou art living. They too delighted in the verdant springtime, and when the sweet summer decked the earth with beauty they felt, perhaps, as dost thou betimes, that it was happiness to tread the green earth, drink in the free air of heaven, and look up to the blue sky. They also loved the glorious autumn, and when the chilling days of winter were waning, watched and waited for the returning birds and flowers. Alas! it was then, that one of these sleepers, thy brother, turned away and sought his chamber to lie down and die. One who had watched for spring's returning, listened no more for its early warblers, and the first spring blossoms were laid upon his grave.

"Another green hillock in summer
Received the baptism of dew,
And down in the dust of the valley
He rests with the tender and true."

Thus, perhaps, will it soon be with thee; at any moment you may drop out from the living throng of humanity. The pure stars will shed their radiance as softly then as though agony and death were things unknown. The world will not notice the departure of one insignificant being. A few will turn aside to cover thee; their hearts, perhaps, will be saddened for a little season, and then forgetfulness with healing wing will sit between them and the form they covered.

"Ah! so frail are we,
So like the brief ephemeron that wheels
Its momentary round. We scarce can weep
Our own bereavements, ere we haste to share
The clay with those we mourn. A narrow point
Divides our grief sob from the pang of death.
Down to the moldering multitude we go,
And all our anxious thoughts, our fervid hopes,
The sorrowing burdens of our pilgrimage
In deep oblivion rest."

Ah! was it ever thus with our world and the dwellers therein? Nay, when the morning stars sang together, and all the sons of God shouted for joy, the earth was pure and bright, but we now behold only the faintest footprints. Death and decay were strangers, and the breeze had never whispered, "passing away." But alas! sin entered and death followed in its wake. For six thousand years they have cursed a world that came from the hand of its Creator without blemish.

As long ages of disobedience, suffering, and death have passed into silence, the curse has increased. Now earth's fragile inhabitants sport in the sunshine, or wearily toil for a little while, and then, like summer's beauty or autumn's splendor, wither and pass away. Alas! if this were all and naught beyond, life would be a rayless, cheerless thing. But long ago, when angels first bowed their heads and wept, because the blight of sin had touched a world so good and beautiful, then the plan of salvation was laid. He who knew no sin, the Son of God, proposed to leave his glory in Heaven, and come down to a world in rebellion; yea more, to give his life, to ransom it from the curse. He came, trod this earth, and surely he bore our sorrows and became acquainted with our infirmities. He, too, wept at the grave of his friend. At length, that for which he came was accomplished. He yielded up his own life on calvary's mountain for the sins of men. He passed into the tomb, burst the bands of death, and ascended on high. In the heavenly sanctuary he has stood for eighteen hundred years pleading his own blood for a guilty world. Hear his gracious offers, "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." "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "And whosoever will, let him take the water of life freely."

Thus our Great High Priest has long interceded for us; but the final work is now in session. Mercy lingers, but not always will the plan of salvation remain incomplete. Soon the judgment work will close, then He, who was despised and rejected of men, wounded for our transgressions, and bruised for our iniquities, will come again, not as at first, oppressed and afflicted, but in majesty, to receive his kingdom, destroy those who know him not, and gather his jewels. Then will the sleepers come from their low graves, not as they were laid there, ah! no; the features that then bore traces of suffering will wear a fadeless smile, and immortal beauty sit where sorrow and care were wont to fling their shadows. The crowns laid up for those who "love his appearing" will then be placed upon brows forever free from aching. The mansions that Jesus went away to prepare will be tenanted by those whom his blood has washed. When earth's long night of desolation is completed; when sin and its author, with the wicked and their works, have become as though they had not been; when earth blossoms again in more than primeval loveliness; when all traces of disobedience and the consequent curse are removed; when rebellion, sorrow, and death are forever blotted out: then will the plan of salvation have reached its accomplishment; then will it appear what the blood of Christ has purchased; then will the redeemed return singing, and, with everlasting joy upon their heads, inhabit a ransomed world, and prove through eternal years the untold depths of a Saviour's love.

"Then weep not for the joys that fade
Like evening lights away,

For hopes that like the stars decayed
Have left thy mortal day;
For clouds of sorrow will depart,
And brilliant skies be given,
And though on earth the tear may start,
Yet bliss awaits the holy heart
Amid the bowers of Heaven."

H. I. FARNUM.

Deerfield, Minn.

A few Likes and Dislikes.

I DON'T like to see Christians so over-anxious about the things of this life as to forsake the assembling of themselves together; but I do like to see them seeking "first the kingdom of God and his righteousness,"—which is doing every duty,—and the promise for it, all necessary things shall be added unto them.

I like to see them attending meetings when they can; but when there, I do not like to see them sitting like idle spectators, acting as though it was a secondary matter with them whether anything was said or not. If meetings were left altogether with such individuals, they would soon run out. But I like to see all, great and small, who have named the name of Christ, exhorting one another, and so much the more as they see the day approaching. Being "instant in season, out of season," "fervent in spirit, serving the Lord."

I do not like to see them repining in adversities, murmuring because they are poor; for "God hath chosen the poor of this world, rich in faith," and they are to be heirs of that kingdom which he has promised to those that love him. But I like to see all bear up manfully under the ills of this life, knowing that all things work together for good to those that love God and keep his commandments.

I do not like to see them careless in regard to the salvation of their children; letting them imbibe the spirit of the world, associating with vicious, wicked children. Parents, beware of such company for your children. I like to see them instructing their children in wisdom's ways, teaching them to keep the commandments of God. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up."

I do not like to see them tearing down the family altar, or leaving it to fall of its own accord. It is a sad mark, indeed, in a Christian, to see them neglecting this sacred duty, in a measure becoming like the heathen who forget God. But I like to see them, morning and evening, assembling the members of the family, and together bowing around the mercy seat, where our kind Father in Heaven deigns to meet with his children.

I do not like to see a tobacco Christian, in short, I sometimes think there never was one; at any rate, they are few and scattering in these days of light and knowledge. Can they be Christians and yield to a lust, an appetite, so contrary to all ideas of cleanliness and purity? Will there be any tobacco in the New Earth? Will there be any tobacco Christians there? Why then yield to a lust so contrary to the spirit of Christ? Why bow to idols? Why have other God's? Why not, in other words, throw away every idol, and worship the Lord thy God, for "him only shalt thou serve?" Cleanse yourselves, make clean work for the kingdom. There will be a company at the last day who will have no guile in their mouths. Reader, will you not strive to be there? What a sight, to see an individual reaching with one hand toward the kingdom, and with the other clasping the filthy quid! One or the other must be dropped. You cannot hold on to both. Which will you leave? There is danger that you may be obliged to give up the kingdom, if you, after seeing the light, still persist in yielding to your appetite, grieving the spirit of God by using that vilest of all weeds.

Then break away from your bondage. You are really a slave, a slave to appetite. The chains that bind you are strong, but they can be broken. Make a resolve. Come up to the point and say, God being my helper I will give it up. Time is short, no time to trifle away. You have little time to prepare, and yet you have plenty of time if you will but begin. Begin now, begin to-day.

"Break away from thy bondage,
O brother be free."

H. F. PHELPS.

Pine Island, Goodhue Co., Minn.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 15, 1867.

URIAH SMITH, EDITOR.

THE SECOND AND THIRD MESSAGES.

Are they yet Future?

IN the World's Crisis of Jan. 2, 1867, we find the following questions:

"BRO. GRANT: Will you tell us through the Crisis what the third angel's message is, as spoken of in Rev. xiv. 9? 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.'"

"WM. A. LOVEJOY."

To this inquiry the Editor of the Crisis gives the following answer:

"We are not able to tell just how this scripture will be fulfilled, but we think it is certain the third angel's message is not given before the second; but the second is not given till after the fall of Babylon, for his cry is, 'Babylon is fallen, is fallen, that great city [the church at Rome], because she made all nations drink of the wine of the wrath of her fornication.' But Babylon has not fallen yet; therefore the third angel's message is an event still future."

Can any Adventist be satisfied with such a position as this? The third angel's message is, beyond controversy, the last prominent movement among the people of God previous to the second coming of Christ. Whatever may be the length of this message, it reaches to the second advent; for the next event is the appearance of one like unto the Son of man upon the great white cloud. Now, we ask, Will the people of God come up to the advent and know nothing about this message? Yet here is a paper, the Crisis, and there are multitudes of Advent believers, teaching the near coming of Christ, that the great event is at the door, and may be expected almost daily; yet confessing an utter ignorance in regard to what the third message is, and in what its fulfillment will consist. Is such an anomaly admissible in a consistent Advent theory? Can it possibly be, that, while the coming of the Lord is so near, they have all the light that exists on this important message, the most important and solemn that can be found between the lids of the Bible, who thus so completely ignore it and its connections?

On the other hand, Seventh-day Adventists think they have a consistent and scriptural view to present on all these points, showing what Babylon is, what the nature and cause of its fall, is, what the beast is, what the image is, what constitutes the mark and worship of the beast and image against which the third angel's message warns us, and what the commandments of God are, which it enjoins. And they think they can point to as definite a fulfillment of this message, already in process of accomplishment, as of any prophecy in the Bible.

And now, while one class frankly confess that they cannot explain this message, we submit that the views of the other class are at least entitled to a full and candid examination.

HEALTH REFORM.

I HAVE been waiting for a more convenient opportunity to write an article on the Health Reform; but I am no nearer to it than before; and, now, since so much has been said on the subject, more to the point than I could write, I am losing my burden somewhat. But I want all to know that I have adopted the Reform in full, and that my health has been gradually improving for months, even while engaged in wearing labor. I have obtained complete victory over the love of meats and unwholesome diet. I find no occasion for the third meal whatever. I can now sit down to a table spread with all the luxuries of the day,

and use only the graham bread and water, and enjoy my meal with the keenest relish, better than for years before. No consideration could tempt me to return to my old habits.

I believe the Reform came up just in time to save me from becoming a complete wreck. Fourteen years of incessant labor, with all kinds of unhealthy diet, and but little attention to the laws of life had nearly used up a strong constitution. Now I hope to recover, by the blessing of God, and endure to the end. My whole being cries out, Praise God for the Health Reform. Let those who have adopted the the Reform, hold on. And I exhort all others to take hold of it in earnest. You will never regret it, and may the time soon come, when like Israel of old, there will not be one feeble one in all our tribes.

M. E. CORNELL.

Report from Bro. White.

DEC. 19, we left home with our team, in company with Mrs. White and Bro. Rogers, for Northern Mich., designing to make Wright, Ottawa Co., the first point. The morning was stormy yet we drove forty-six miles that day, and were obliged to put up at a noisy rum-tavern, with poor accommodations, and paid one dollar each for our lodgings. The next morning we arose at five o'clock, and drove to Bro. Hardy's, a distance of fifteen miles, against a keen north wind before taking our breakfast. Here we felt to thank God for an Advent home, and simple, healthful fare. We then drove twenty-three miles to our old home at Bro. Root's, where we have remained until this date, enjoying their sympathy and hospitality.

Sabbath morning, the 22nd, the house of worship was filled with attentive hearers, although there had been no appointment publicly given. We opened the meeting and spoke twenty-five minutes from the words, "Will a man rob God?" We showed,

First, That the words were applicable to the people of God as they draw near the burning day.

Second, That, as the words declared that they had robbed God in tithes and offerings, the robbery consists in a gross violation of the principles of Systematic Benevolence.

Third, That those who give in their property at one-third or one-half its real value, thus robbing themselves and God too, were guilty of the most fearful robbery.

Fourth, We gave instances where the heavy curse of God had followed the covetousness of the wealthy, who had robbed God of one-tenth of their increase, and also, instances where he had opened the windows of heaven and poured out an overflowing blessing of spirituality, health, and increase of property upon those who had brought all their tithes and offerings into the treasury. These instances are most striking. While on the one hand, some have lost health, life, and from ten to fifteen thousand dollars of coveted property have been scattered, leaving their heirs penniless; on the other hand, spirituality, health, and a five-fold increase of property has been the reward of faithful stewards.

True faith in the third message calls upon the wealthy to sacrifice a portion of the principal and all their increase. But Systematic Benevolence does not touch the principal nor nine-tenths of the increase; yet, covetousness and the wealthy hold with an iron grasp the principal and nine-tenths of the increase, and often rob God of one-third or one-half of the tithe of their gain. These professed believers are insane; supposing the Lord should not come for one hundred years, why should they destroy themselves in hoarding wealth, to ruin their children? Many of them commenced in the world penniless, yet they have accumulated wealth sufficient to sink them. Should they have a thousand or two to give each of their heirs, for them to have what is called a good start in the world, their condition would be tenfold more fearful than their parents' now is. Where have the great and good men come from? Generally from poor parentage. Martin Luther is now honored by the Christian world as a great and good man. He once earned his daily bread by singing his simple songs in the streets of Germany. Relying upon his own energy instead of wealth, he retained his purity

and rose to true greatness. All true believers love to honor Abraham Lincoln, as a worthy and great statesman. Had these men been so unfortunate as to have had their birth and education in the abodes of wealth, they would probably have been unknown to the world, only in the narrow sphere of luxury, avarice, pride, and ignorance.

We are happy to say, that the word spoken was generally received, and it is expected that all this church will come up to the work in the fear of God, which will increase their Systematic Benevolence from about six hundred dollars, to at least, one thousand.

This church in its infancy made a noble strike, and in a few weeks erected a house of worship, which is the only one in all this wealthy town, excepting one with a cross upon it occupied by the little horn. But seven years have elapsed, and the church has increased in numbers and wealth, and now the present condition of the cause requires a much larger and more comfortable house of worship. Here is a chance for them to use the other nine-tenths of their increase. With common prosperity this church, during the present year, could build a house of worship costing nine thousand dollars, without decreasing their property; yet a house costing five or six thousand would be sufficient to meet the wants of the church and community. It is a painful fact that some of our wealthy brethren build for themselves houses which cost three or four thousand dollars, but when the church of which they are members, all take hold to build a house for the great God, they build one so small, so coarse, and so cheap, as to cost only seven or eight hundred dollars. Is it not a disgrace for any church to build a house for God which costs less than the best private dwelling owned by any one of that church?

We were then followed by Mrs. W., who spoke more than one hour with freedom, upon the subject of health from a religious stand-point. The congregation were never more attentive, and prejudice melted away. Through wrong teaching and misunderstanding, some had become prejudiced and were ready to oppose almost anything that might be said on the subject. Their principal objections were on diet and dress; and, instead of receiving what had been written upon these subjects, they were disposed to take the position that there was not full harmony in Mrs. White's testimony, especially on dress; but, as she was present to speak for herself, she was able to show a perfect harmony in her testimonies, and the church seems to be thoroughly aroused and prepared to receive the whole truth.

In the afternoon Mrs. W. continued the subject of health with usual freedom, referring to instances in the Old Testament of what God required of his people in order that they might be healthful and holy, and his blessing for obedience, and his heavy curse for disobedience, and made a forcible application to the people of God at the present time. The congregation manifested still greater interest in each successive meeting.

On first-day we opened the meeting, and spoke twenty minutes upon the subject of health, especially upon dress and diet. We took the strong position that the wrongs in the present fashionable style of women's dress should not be attributed wholly to the pride and weakness of fallen human nature; for a style so uncomfortable, inconvenient, and unhealthful, must partake largely of the Satanic. See that girl of ten years passing in the street in a cold winter day; her dress may be right as to length, yet it is so distended with hoops that the limbs are completely chilled. She has on thin shoes and stockings to meet the eye of pride; common sense and religion say, Cover her limbs with warm, lined pants, or, call them what you please, put upon her feet comfortable boots, and let her be as warmly clad in every respect as her brother. She is the feeble of the two, and, being confined most of the time in doors, is less prepared to withstand the cold, but such a dress in the streets or in the school-room would be a matter of ridicule, simply because an addition of a suitable covering for the limbs and feet is added to it. We defy human wisdom to find a fault concerning it, for it is contrary to fashion and pride, which can be traced directly back to Satan.

See that professed Christian lady sweeping the filth of the streets with her long dress, or with it walking

in mud or snow. The lower part of her clothing is damp and wet, and, coming in contact with the sensitive ankles, chill back the life current from her limbs, impeding the circulation of the blood, causing her to take a violent cold which will result in consumption. Or, see her with the same dress ascending the stairs, holding a child with one hand and a light in the other, and at the same time endeavoring to hold up her long cumbersome dress. It is fashion that subjects her to all this inconvenience. With a suitable dress, she can go up and down stairs with ease, and her walks in the street would be invigorating and healthful. Let her dress then, be of convenient, modest length, reaching to the top of a ladies' gaiter boot, and let her feet and limbs be clad as warmly as her husband's, and let her be spared to bless her household with her cheerful and happy presence.

Our remarks were followed by Mrs. W., on the same subject, for about one hour and a half. In the afternoon she continued the same subject for about one hour.

During the meetings up to this date, Mrs. W. has taken the opportunity to explain and harmonize her testimonies on the dress question, showing the difference between the reform dress and the "American costume;" that while the first mentioned style of dress reaches to about the top of a ladies' boot, the "American costume" does not reach to the knee.

In feebleness we have come to this place, to hear our testimonies in the fear of God, to this dear people. Brethren, pray for us. More soon, Providence permitting.

JAMES WHITE.

Wright, Jan. 2, 1867.

Meetings in Greenbush and Holly.

On resting a few days, I found I was more worn by the labor and exposure in Gratiot than I had realized. I suffered considerably with my lungs and throat; but I found good rest, with opportunity for bathing, and right living, at the hospitable home of Bro. Richmond. On Sabbath, I spoke with difficulty, but felt some better on first-day. All seemed much pleased to hear the truth, and earnest to live it out. An aged sister, who was visiting in that neighborhood, who had long been in the service of God and passed through many afflictions, but had never heard on the present truth, gave an intelligent and very interesting testimony in favor of our position on the Health Reform. She also confessed the Sabbath.

Dec. 12, I took the cars and once more found my good home in Holly. Home! yes; what is home on earth but a temporary resting place? And where is home, if not where the weary pilgrim finds kindness and Christian sympathy? Praise to our Lord who fulfills his word to his servants. See Mark x, 29, 30.

Our meetings were interesting and I trust profitable in Holly. Some of the little company are early learning what it is to be persecuted for righteousness' sake; but they were firm in the faith. I tried to give a comforting message, and point to the promises of God and to the example of Jesus; who bore affliction and reproach with patience. Here the Lord heard prayer for the sick, and gave relief. The testimony on the Health Reform was well received.

Dec. 20, I came to Tuscola Co. The roads are becoming quite good, and as I think how they were while I was in Gratiot Co., I feel like earnestly requesting the Committee to make provision for labor in that County while the roads are passable. In the mean time I hope the brethren there will "walk in the light," that the Lord may comfort them continually.

J. H. WAGGONER,

Tuscola Center, Jan. 1, 1867.

Thou, God, seest me. Every secret of my heart is known to thee. Thou hearest my words, and record-est my actions. Thou art acquainted with every motive of my soul. Let me walk in thy fear; for the fear of God is the beginning of wisdom. A good understanding have all they that keep his commandments.

READER, what is your hope of Heaven?

Report from Iowa.

DECEMBER 17th, Bro. H. Nicola took us with his team from Pilot Grove to Iowa City; the 18th, we rode in a crowded stage over rough roads to Cedar Rapids, and from Cedar Rapids we came, the same day, to Marion, where we arrived late in the night, feeling much fatigued. We improved the next day in resting, and visiting with the brethren, and in doing business with the Conference Treasurer. The 20th, the brethren got us up a comfortable carriage, with which Bro. Hoff took us to Laporte City, a distance of forty-five miles.

Sabbath, the 22nd, we met with the church at Laporte City, spoke twice, and had quite a good social meeting. The 23d, we held a business meeting, in which we dwelt on the nature and true objects of church organization, showing that a mere formal organization, which does not recognize, protect, and enforce the principles of the message, is lifeless, and powerless; that there are sacred duties and principles made incumbent on the church by the Bible through organization that should not be overlooked, if we would see the church prosper; that organization says to us that we are our brother's keeper; that we should care for our brethren, sisters, and children, as well as labor for those who have no interest in the truth.

Accordingly a Bible Class and Sabbath School was organized, a weekly prayer-meeting established, and a committee of three were appointed to visit and labor faithfully with those who were on the back ground.

The following resolutions were also adopted:

Resolved,—That we will endeavor to be punctual in attending our prayer, and Sabbath meetings.

Resolved,—That we will attend to the ordinances at our earliest opportunity, and after that, as often as once in twelve weeks, if circumstances will permit.

Resolved,—That we will try to pay our s. b. pledges at the end of each quarter, to carry out order and punctuality, and thereby make our duties lighter than they would be if we paid the whole once a year, and enable the church treasurer to report to the Conference secretary quarterly, agreeably to the plan in the blanks prepared for that purpose.

At this meeting, Bro. and sister Grettenburg confessed that they could see no light in the rebellion and in the course of its leaders; that the articles of Bro. Smith had cleared up their minds on the two-horned beast; that their confidence in Bro. and sister White was being established, and requested to be received into the church again: whereupon their acknowledgment was accepted, and they were unanimously received as members of the church.

We had a profitable time in visiting nearly all the brethren and sisters in Laporte City. If they will live up to what they know to be truth, watch unto prayer, press together, and attend to their private and public duties, they will not fail to grow in grace and see the work of the Lord prosper among them. The object of the enemy is to divert our minds from our present duties, that we may be found unprepared for the trials that are before us, and for the day of the Lord. To accomplish his object, he will prepare a thousand baits and snares to take God's children. He knows their temperaments and organizations, and he will assail them at their weak points, and where they are the least prepared to meet him. Our safety lies in girding on the whole armor, in examining our defects, and overcoming them. This is an individual work: and as we engage in it we shall have no time or room to pick at the faults of others, and to justify self, or to ferret out every new theory which may purport to be innocent and wonderful, but the object of which is to shake our confidence in the truth and work of God, and keep us from preparing for the day of God's fierce anger.

Bro. Huntington, Wednesday, the 26th, took us to his quiet and retired home in Waterloo. This was the coldest day we have had this winter, and we appreciated our buffalo coat and furs; we could almost challenge the cold prairie winds. We were glad to find Bro. and sister Huntington with us on all points of present truth, and trying to press their way on to the kingdom.

Sabbath and first-day, the 29th and 30th, we met with the few in Waterloo, and had good freedom in preaching on the proper observance of the Sabbath, trials, &c. The church here have been thrown into severe trials by the inconsistencies of some. We greatly fear that some have not taken the wisest course with regard to these trials, and, as a consequence, have failed to fully learn the lessons they should; but they can learn, if each will cultivate patience, seek for heavenly wisdom, and take hold of the individual work before God.

D. T. BOURDEAU.

Meetings in Illinois.

ACCORDING to appointment, I met with the church at Princeville, Nov. 30, and labored with them till Dec. 6, during which time I held ten interesting meetings, and gave seven discourses which seemed to rouse, encourage, and strengthen the brethren much. While we labored to show the responsibility that rests upon parents, with reference to their children, and the importance of so laboring through the week, that we may have life and energy left to engage in the worship of God on the Sabbath. We were glad to see that the word spoken took effect. Some confessed, with tears, their lack on these points, and good resolutions were made, which we hope will be practically carried out. The meeting was not as interesting as it would have been if we had had a more favorable time; it was cold, rainy, muddy and dark; still we had a fair attendance, and we trust that good has been done.

Dec. 6, we left for Gridley in company with Bro. Blanchard; rode through the mud fifteen miles to Chillicothe in a conveyance kindly furnished us by sister Robinson's husband. We hope the Lord will reward him for his kindness, and that he may be led to seek an interest in the atoning blood of Christ before it shall be too late.

We then took the cars for Peoria, and arrived there a little after 4 o'clock, P. M.; here we expected to stay till 9 o'clock, and then take the train that would land us in Gridley at 11 o'clock in the night. Owing to the freight train running off the track some four miles east of Peoria, we were detained till 10 o'clock, then had to change cars and walk past the wreck (there were fourteen loaded cars thrown off the track, some broken, others set on end, and some turned bottom side up); the train ran very slow, so we did not get into Gridley till after 8 o'clock the next morning. We concluded to go to Bro. Santee's, some three miles distant, but it being very dark, and the way partly covered with water, we concluded to put up for the night under a straw-stack that we came across. As soon as it began to get light, we resumed our journey.

Bucks Creek was between us and Bro. Santee's, and on account of the recent rain, was much higher than common, but there was no alternative; we must cross. So, taking off our boots and stockings, and making other necessary preparations, we commenced fording the stream which was about four rods wide. (Bro. B. and myself will long remember that December morning.) I believe it was the coldest water I ever put my feet into.

We crossed safely and arrived at Bro. Santee's, where we were kindly received. Our meeting commenced that evening, but in consequence of a severe rain storm, there were only one brother and sister and their children in attendance. Still Jesus fulfilled his promise contained in Matt. xviii, 20, to us. Praise his blessed name! Our meetings here were interesting, and all are firm in the truth, and desire to move with the body. We tried to show the necessity of being in earnest in the work of God, and of living out the great truths we profess to love. Bro. B. assisted in preaching the word, and showed clearly that God's people must come out and be separate from the world. Our ordinance meeting was truly cheering, like a refreshing shower to a thirsty and parched land. How many are the tokens of our heavenly Father's love.

The meetings closed on Monday evening, Dec. 10th, with a discourse from 1 Cor. vi, 19, 20, in which we tried to show the importance of caring for the temple of God (our bodies). The congregation paid good attention, and we trust that good has been done.

Dec. 11, I parted with Bro. B., he to go south and I north. Oh that the blessing of the Lord may go with him. On my way to Shabbona Grove, I stopped at Ottawa and visited the family of Bro. H. C. Stone. They and sister Moore are the only representatives of the present truth in that city. Oh! that the Lord may help them to realize the responsibility that rests upon them to lead consistent lives.

I preached to quite a number of friends in Bro. Stone's house, in the evening, from Num. xiv, 21. The prospects before us looked beautiful indeed. There were a number of first-day Adventists and one minister present. Here I learned that "we must keep the first day by faith," which I think is correct, for we cannot keep it by command or example of our Lord or his apostles, for they never gave the command nor set the example; hence, if we keep it at all, it must be "by faith" in the traditions of the fathers.

I then traveled from Ottawa to Shabbona Grove; tarried with the brethren there till the 17th on account of a severe snow storm. I preached but twice, then labored from house to house; found all the dear brethren and sisters holding on to the truth. Oh! that the Lord may help them to be faithful, and preserve them blameless unto his coming.

Dec. 19th, I arrived at home, and found my dear family well and glad to see me. How sweet the enjoyment of a happy home! Thank God, separations will soon be over among the righteous!

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Sabbath, the 22nd, I preached to my own dear brethren at Clyde, from Rom. xiii, 11; they all manifested a great desire to see the work of God revived in their midst. It cheered our hearts to see them have a mind to work. Our prayer is, that God may revive his work gloriously among them.

Dec. 26, I left home to attend my appointments in Wis. Met with the brethren at Little Prairie the 29th; the weather was extremely cold, and consequently there was not as large an attendance as there otherwise would have been; still, there was one load from Oakland, two from Johnstown Center, and a number of scattered brethren, attended the meeting. I think I never was in a place where the people gave better attention than they do here. I held ten meetings, during which I preached seven times. I sincerely trust that the word spoken has taken effect, and God grant that these dear brethren and sisters may be enabled to "gird on the whole armor of God," that they may be enabled to stand amid the perils of the last days.

R. F. ANDREWS.

Little Prairie, Wis., Jan, 2, 1867.

Encouragement to Ministers and Their Wives.

As I have realized, in a faint measure, the great sacrifice these servants of God make in order to feed the flock, and lift the warning voice to the transgressor, I have felt a longing desire to be able to speak a word of encouragement and thankfulness to them.

Dear Brethren, be assured that you occupy a warm place in the affections of your brethren and sisters, and when you go forth to breast the cold storms and the bleak winter winds, and to meet the frowns and scoffs of a wicked world, remember that in a little while this cold and dreary earth will be lit up by the sunlight of God's glory; the scoffer will forever have perished, and you, if faithful, will have received "glory, honor, immortality, and eternal life." What could you ask more? Yet there is much more in store for the faithful servant of God.

When you are tired, cold, and hungry, and your lot is cast among strangers, where your food will not be the most healthy; perhaps, your accommodations poor and inconvenient, and your spirits sink with discouragement, and your hearts ache for home comforts, remember, at that very moment, perhaps, faithful brethren and sisters are pleading your particular cases before the Father, that your very name is upon their lips, that voices, both at the family altar and in the prayer-meeting, are beseeching the Giver of all good to give you strength of body and mind, to en-

courage your heart, and make you an effectual laborer in his vineyard. Yet a little while, and the dark clouds will all vanish; you will be safely housed in those mansions above, with the privilege of eating the fruit of "Life's fair Tree." Then these little trying scenes will scarcely be remembered; for the joy of that land will know no alloy.

When you stand up in your weakness to warn your fellow-men of the coming danger; when you see the eyes of hundreds upon you, many watching for the purpose of finding fault, others to criticise your language, remember where your strength lies. In that assembly surely there is some honest soul who will hear the word of life; and if you can be the means of turning one sinner from the error of his way, you will have saved a soul, covered a multitude of sins, and won a star which will shine forever in your crown of rejoicing. Then I would say, Labor, faithful one. Many will rise up and call you blessed. The people of God will bless you as you go from place to place giving them meat in due season. There are so many encouragements and blessings for the messengers of the cross, that time and words fail, and I can only say, Endure to the end. Soon "He that is to come will come and will not tarry," and you will receive the rich reward which He will bring with Him.

Now, my dear sisters, what must I, what can I say to cheer your lonely hearts? I know it is but natural that you should feel cast down, and almost forsaken at times, and I do not wonder that you almost murmur sometimes, and think your lot truly a hard one. How often, as I sit by the fire of the long winter evenings, while the drifting snow fast covers our time-worn earth, and the wind shrieks and howls fiercely around our dwelling, does my mind wander off to your lonely hearthstones. There, in my imagination, I behold you with your little ones gathered around you, and you trying to soothe and comfort them, while your own heart is aching with a burden they know not of. The one heavy thought presses upon your mind, oh, where is my poor husband! What is his condition this cold night! As I behold you thus, gladly do I drop the sympathetic tear; but let me tell you, my dear sister, even in this lonely situation you are highly blessed. Your case may even be worse than I have pictured, wasting sickness may take hold of your dear children, and even death itself may enter your dwelling; yet you are a highly blessed woman. But you will say, oh! you know nothing of the real trials we undergo in giving up the companionship of our dear husbands, and bearing the hardships which must necessarily come upon us. It is true, perhaps, in a certain sense; yet I ought to know something of these trials; for, long since, death came to my fireside and snatched from my side the one to whom I had fondly looked for support and protection, and I am now left to battle with life's ills alone. My dear sisters, you should rejoice that you have the privilege of making so noble a sacrifice for the cause of God. You must remember that the church is daily lifting the voice of supplication in your behalf. Your kind husbands never forget you in their secret devotions. I know that the heart of every Christian is filled with gratitude when they hear the words of life, and they feel thankful that you are so noble that you will give up your husbands to go from place to place, bringing that instruction and encouragement which we all so much need. If your brethren and sisters so kindly remember you, think you that you will be forgotten by the great God? I tell you nay. The angel of the Lord encamps round about you, if you put your trust in him. When your faithful companions are rewarded, if you have nobly borne your part, he will in no wise leave you out, but you will share in their crown of rejoicing.

As you look into the happy faces of your little children, feel that to your hands is committed their salvation. O let neither friend or foe keep you from being faithful to your charge. While your husbands labor for the salvation of others, strive with equal earnestness to bring your little ones up in the fear of the Lord. Teach them, by precept and example, to obey God and keep his commandments. Then, when your companions receive their bright, and starry crowns, your own may not be a starless one.

JEMIMA E. FRENCH.

Princeville, Ill., Dec. 23, 1866.

News and Miscellany.

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

—Advices from Madrid say, that the Queen of Spain has been warned against placing implicit confidence in her army, for a rumor is current that disaffection prevails to a very large extent among all ranks of the Spanish soldiery, and that many officers of the highest rank are suspected of insurrectionary tendencies. The possibility of her Majesty abdicating, is again whispered about.

—It is proposed by some of the Paris journals, that the Pope shall abandon a considerable portion of his temporal possessions; indeed, that he shall only retain the Vatican, with the adjacent gardens and a portion of the city on that bank of the Tiber. If His Holiness can be brought to consent to this arrangement, the Roman Catholic Powers are to subscribe together to provide him with the revenues which will suffice for the maintenance of his dignity as becomes the heads of the Roman Catholic Church, and for the support of a Pontifical guard.

—Preliminary steps have been taken in Congress toward the impeachment of Andrew Johnson. A resolution has passed the House, and gone to the Judiciary Committee for evidence.

—The bill granting the right of suffrage to the colored citizens of the District of Columbia, has been passed over the President's veto.

—Information comes from North Carolina that a new crusade against the freedmen in that state has been inaugurated. All manner of charges are brought against them, and whipping and selling them into slavery is quite general; one planter near Wilmington having boasted that he has purchased hands enough to restock his plantation. By an existing State law, a man convicted of crime and punished at the whipping-post, is forever disfranchised; and it is hoped that by this means they will be able in the future to thwart any action of Congress giving suffrage to the freedmen. The turnpike roads of Western North Carolina are thronged with emigrants, both white and black, fleeing to find new homes, and escape vindictive cruelty and oppression.

—The Eastern question begins to look again more ominous. Candia is not conquered, but, according to the latest dispatch from Athens, the Turks have been defeated by the insurgents with heavy loss. An intervention of the European Powers in the affairs of the Greek subjects of Turkey, is again spoken of. Austria is charged by a semi-official paper of Berlin with an intention of invading Turkey—a charge which, we need hardly say, deserves no credit. Austria will for many years to come, think more of preventing than of attempting invasions.—*Det. Trib.*

—The (London) *Times* expresses new fears of the cattle plague, which has re-appeared in three shires of England, and is increasing in Eastern Europe. It will now have occasion to repeat its advice as to "stamping out"—not the Fenians, but the cattle.

—At the pew-renting in Beecher's church, the best pew was secured by H. B. Chaffin, the dry-goods prince, for an aggregate annual rent of \$670. The total receipts for pew letting will be over \$50,000.

Cholera at the Isthmus. LATE advices say Cholera had broken out among the U. S. troops detained at Nicaragua, en route for California.

"Earthquakes in Divers Places." Ten or eleven distinct shocks of earthquakes were recently experienced at Sorel, C. E., occupying a period of 30 or 40 seconds altogether.

Frequent earthquake shocks in Sacramento and other points along the Pacific coast, remind the inhabitants that many things are passing away.

Paris, 5th. Despatches received this morning announce the occurrence of a terrible earthquake in Algeria. Many villages were destroyed and a large number of lives lost.

Church Lotteries.

[BRO. SMITH: The following article is from the *Portage Co. Democrat* of Ravenna, Ohio. It is not written by a fault-finding infidel, to deride the church, but by a professor of religion and church-member. It speaks of a common evil, and is calculated for any latitude: J. H. WAGGONER.]

MR. EDITOR.—I read lately, in a New York paper, the following sentence;—"The word lottery has become distasteful to refined ears, because it is associ-

ated with gaming and dishonesty, with immorality and ruin." And the same paper adds;—"In Mexico, Spain, and Italy, where lotteries are permitted, treachery, debauchery, theft, and every kind of villainy, are practiced in connection with them, and their whole history has been one of immorality and abomination."

Such being the complexion, and history of lotteries, England, and many, if not most of the States of our American Republic, have prohibited them, under the penalty of fines, more or less heavy. Massachusetts, Rhode Island, and New Jersey, forbid them under a pain of two thousand dollars for each offence. And Ohio forbids them, under a pain of a money penalty; and takes particular pains to exclude every form, and description of them, however disguised under softer names, such as raffles, &c. And Ohio expects her citizens to regard her laws, and uphold and honor them, and not tread them contemptuously in the dust. This she expects of every true-hearted citizen; and she says that if he do not so do, he is worthy only of a fine or the States' Prison. And having so said, what does she expect of churches? She would feel awkward in putting a church into the States' Prison, or imposing upon it a fine. But is that any reason why a church should tread on the civil laws? Because a church can possibly violate a State Statute unchallenged, should she therefore do it?

The church has the credit, deserved or undeserved, of having furnished a prominent part of those reforming influences which brought about the enactment of civil laws against lotteries. Suppose the credit is deserved; as I think it is, what now? Shall she be among the first to assault these prohibitory laws or to undermine them, or to tear them down and to set up lotteries again? Shall she go to work to poison public sentiment with the old love of lotteries, and to encourage this sorceress of universal iniquity to open up once more her seething cauldrons of dissipation in the bosom of Christian communities around? And yet she so does, when she opens lottery schemes, under whatever soft names, in her fairs, got up for good and benevolent purposes. She so does, when she flings her saintly banners to the breeze, inscribed with the names of all tempting things to be disposed of by lot. And yet she holds on to her old name as the church, the house of the Lord among men.

I have no inclination to revile. But I would simply ask, in all truth and solemnness, Are these things so? Report says they are. I heard not long since, of a cow, that at a church fair in this village, brought the large sum of four hundred dollars. How so? Why by tickets sold for her. By lot. She would have brought this enormous sum in no other way. Also, as I understand, at a still later fair, a large variety of fine articles were disposed of in a similar manner. They were sold by lottery. Some were the property of the church, by gift, and others were sold by them on commission. They brought large prices. The money obtained for them was for a good purpose. The lucky ones who got the articles got them for a small price; much less than their real value. Ah, me! What is all this, but what our plain, blunt English calls *gambling*? Disguise it as we may, God writes it as gambling. And the world writes it as gambling. The world knows what gambling is, for itself gambles. It is familiar with its face, and when it sees it in the bosom of the church, though disguised with a pious hood, it knows it. It is its old friend *gambling*. And it will require more than all the rains of this one passing generation to wash the smut of it off from the church's face.

Trampling thus the Statutes of the State under her feet, and pioneering schemes of money making by the aid of lot and chance, it might be well for the church to do, as Daniel Webster, in his speech against Hayne, said that sailors did, after having been many days driven by fierce winds, under a cloudy sky; viz: *take an observation and see where she is*. Has she drifted into the seas of Mexico, Spain, or Italy? Or, where is she? Let some skilled mariner tell us.

But, says an apologist, this is for a good cause, and more money is obtained in this way than without it; and the price of the tickets is small, and willingly given, &c., &c. To which we answer; that there is a vast difference between Pagan ethics, and Christian ethics. Pagan ethics hold, that the end justifies the means. But Christian ethics hold no such thing. Pagan ethics permit a man to steal a pig, provided he will offer it to the idol. But Christian ethics would permit no such operation. It would debar the stolen pig from the altar. And if the church is for turning back her shadow, on the dial-plate of morals, so far as to throw herself within the precincts of Pagan ethics, it is high time indeed, that she took her observation to see for herself, where she is.

A worthy citizen, in speaking with me of the matter, owned, that if it had been an open affair anywhere else, in the street or the like, he would have had nothing to do with it. "But you know," said he, "it was

for a good cause." Well, my friend, one step further; knock down the next man you meet, in daylight or dark, and rob him of his money, and hand it over to the church. *It is in a good cause*; the end will justify the means! The church will have so much gained, that would otherwise be lost to her.

Besides, if the church may set up lotteries, then why not an individual? Why not any other association of individuals? And then, lo! and behold, a brood of lotteries; as in the good old times, when there were no statutes against them; and as in the choice lands of Mexico, Spain, and Italy, where vice is the rule and virtue the exception, and where churches are not expected to have a morality higher than that which prevails around them, and may gather money into their coffers in any way that seems the most productive, or successful. If the key-note of church-life, now-a-days, is only money, or money above morals, then, in truth, have we fallen upon evil times. If the church says, "Money I want, and money I will have, let the civil statutes be as they may, and let what will become of public morals;"—then the shadow of the dark ages, without a question, is beginning to come back upon us. And in the darkness of those ages, the church, we fear, will be much like the passenger in one of the wrecked California steamers, a few years since, who, in the frenzy of his avarice, filled his pockets with his shining treasure, jumped over into the sea, and sank.—J. G. H.

The Great Star Shower.

THE GLORIOUS SIGHT IN SWITZERLAND—TERRIFIC "RAIN OF FIRE" IN ASIA AND AFRICA.

A LETTER from Switzerland, in *The Springfield Republican*, contains an interesting account of a night expedition up the Alps in order to witness the November Star Shower from its lofty summits.

THE STAR SHOWER AMONG THE ALPS.

"About one o'clock in the morning the signal news was heard and we soon gathered around our sentinel on the rocky ledge which commanded a view of the whole heavens.

The clouds by that time had become numerous and thick, but would, now and then, separate in a most tantalizing manner, and reveal for a moment the glorious scene beyond. Meteor succeeded meteor with such rapidity that the account kept was almost worthless, so much did the different accounts vary. Many strikingly large and brilliant meteors were observed, but their course could not be followed far by reason of the many clouds. Long trains of luminous matter marked the course taken by many, and these trains often remained long after the meteor itself had disappeared. They were, in fact, often more brilliant than the meteor, and sometimes seemed to have more than a single head, as if two or more had blended together.

Many of these trains must have been, though their length could not be seen by reason of the clouds, at least twenty degrees long. The meteors which we were fortunate enough to see seemed all to come from the constellation Leo. I have no doubt that, had the night been clear, we should have seen thousands. As it was, before the clouds had entirely covered the sky, we saw enough to know that the grandest exhibition of the kind that could be imagined was there transpiring, thus adding another proof of the accuracy of astronomical predictions."

THE METEORIC SHOWER IN ASIA.

Beirut, Syria, Nov. 23, 1866.

"For the benefit of your scientific readers, and more especially for an old friend, Prof. Newton of Yale College. I will give a brief account of the meteoric shower of Nov. 11th and 14th: Prof. Newton's announcement in the public journals was duly noted, and, in order to draw the attention of the people of Syria to the subject, one of the American missionaries in our city wrote an article in Arabic for the weekly Arabic newspaper, requesting the public to watch during the nights of the 13th and 14th for a grand display of falling stars. The notice was read with astonishment by some and with ridicule by others. Have they prophets in America who know when the stars will fall? Who told them? One old sheikh, a famous Arabic scholar, declared he should not believe it until he saw it. The thing was incredible. It was a piece of Western assumption to think that they knew more than we Easterners do.

On the morning of the 11th [Sunday] at a little after midnight, some young men in Beirut, who were out of doors, saw what they described as a rain of fire, the stars seeming to have got loose and running about the sky in disorder. Soon after, a terrific thunder-storm set in, and for two hours there was an almost uninterrupted crash of thunder and glare of sheet-lightning.

On the morning of the 14th, at 4 o'clock, I was awakened from sleep by one of the Protestant young men shouting, "*the stars are all coming down!*" I arose immediately, and spent the rest of the night with some friends, guests in my house, walking upon the house-top. The sight was indescribably grand and beautiful. A slight mist obstructed the view toward the south, but over Lebanon and the sea, the sky was clear and the meteors were pouring down like a rain of fire. Some were small, and others were large, and almost every one left a long train of fire behind it, so that the effect was beautiful in the extreme. One immense green meteor came down over Lebanon, nearly as large, to appearance, as the moon, and burst with a loud noise, leaving a green pillar of light in the train. Many of them roared through the air, and exploded before reaching the earth.

While looking toward Lebanon the whole sky became suddenly illumined as if by the light of noon-day, and turning around we saw an immense column of light to the northwest over the sea, being evidently the train left by some enormous meteor which had fallen into the sea. It was in vain to count them, and the display continued until the dawn, when their light was obscured by the king of day. The young man who aroused me from sleep said that a half hour previous, or at half past three, the sight was terrific, and he ran into the house for fear of being overwhelmed with fire. It was, he said, a continuous fire rain of large and small stars for more than half an hour, when he remembered my request and ran to give me word. The alarm was first given by a native watchman in the Preparatory Department of the Syrian Protestant College, who had heard of the expected display, and was on the lookout. I have just received the Arabic newspaper of this week's issue, and find in it the following news about the meteors, which, for your benefit, I will translate:

"BEIRUT DOMESTIC INTELLIGENCE.—There has preceded this a notice in No. 431 of our journal, of the falling meteors on the 12th and 13th of November. There happened a marvelous thing of the kind on the night of the 13th and morning of the 14th of the said month. Many of the people of Beirut, on that night, from the ninth hour of the night until the eleventh hour thereof, (or 2½ to 4½ o'clock A. M.,) saw the meteoric stars scattered through the heavens flying from every side, and they saw thousands of these meteors mixed in commotion and confusion, and compared their extent in the heavens to the spreading out of locusts in the sky. We have news from Damascus that these same events were seen there. They compared them to mighty armies joined in a fierce strife from the four quarters of the sky, and the arrows of fire great and small dashed to and fro between them and falling to the earth, smote one another to the east and west and north and south. From the multitude of meteors of different sizes, it was impossible for one observing them to tell how many fell in a minute."

THE SHOWER OFF THE COAST OF AFRICA.

The *London Times*, by the last mail, brings a brief notice of the meteoric phenomenon as observed on the morning of November 14th, from the steamship Tanjore, in the Eastern Mediterranean, off the coast of Tripoli, on her way to Alexandria. "The whole heavens were illuminated by thousands of meteors, shooting in a southeasterly direction."

THE METEORIC SHOWER IN TURKEY.

A correspondent of the *N. Y. Tribune*, writing from Constantinople, alludes to a most beautiful display of meteors observed there on the morning of November 13th and 14th. On the first morning he noticed about 4,000 per hour, the actual number, of course, being much larger. On the 14th, the sky was obscured with clouds, until nearly sunrise; but the display of meteors, between two and three o'clock, was undoubtedly some 10,000 an hour. On both occasions they were of all sizes and colors. Many of them lit up the heavens like a flash of lightning; and in several instances they left trails of light behind them from 5° to 20° in length, which remained some five minutes. Not a few persons were alarmed at this rare and startling phenomenon, believing that the stars were falling from heaven. A great fire occurred in the midst of the display, on one night, and the writer surmises that it might have been originated by a falling meteor.

The grand shower of 1863, in this country, it may be remembered, was preceded by a display in Europe, of great beauty, the year before; a chance, therefore, seems to exist, that we may yet have an opportunity of witnessing this sublime species of celestial pyrotechnics during the fall of 1867.

Our previous expectations of grander displays over the Eastern Continent are confirmed; and the great "rain of fire" of 1866 in Asia must have been nearly if not fully equal in splendor to that of 1833 in America. God is giving the whole world the signs of the Lord's coming.

WILLIAM B. HERRON.

Boston, Mass.

Conference Department.

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

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

From Bro. Rodman.

BRETHREN OF THE REVIEW: I send a few more subscribers for our paper, which I believe to be the best paper in the world. I do not hesitate to recommend it, and persuade people to take it, believing it will do all good. And now it is enlarged and improved as a family paper, none, at least of those that wish to obey God, ought to be without it. God bless its Editor, filling his mind with good thoughts, giving him heavenly wisdom and skill to faithfully perform his part, and the Lord bless all that assist in this important department of the good cause.

Oh for laborers of the right stamp, in addition to those we already have, to go forth into the wide harvest field. I expect them. Brethren, the Lord has set his hand to this work of the third angel's message. Humble diligence and faith on our part, will bring help in due time. Brethren, no fainting, no halting, now; but press on in the work, ye toiling ones. The enemy is working upon every side, as we might expect. But look up. The Lord open our eyes that we may see the hosts of God; for more are they that be with us, than they that be with them.

Some are coming into the truth here. I labor in hope. The brethren this way look with interest for Bro. Andrews. I would say a word to them that they may not be disappointed. Get down in spirit; for it is those who are of humble heart and contrite spirit that God designs to bless. Then pray the Lord to bless Bro. Andrews, and those that may accompany him, with the fullness of his blessing, and crown the truth with success, opening the way before them, leading them on in this work, that good may be done in the name of the holy child Jesus.

Green Hill, R. I.

P. C. RODMAN.

From Bro. Wm. Cottrell.

BRO. SMITH: Some time since, I received an invitation from a non-professor of Bowersville, Ohio, to deliver a few discourses in the new school-house which was being built in that place. The meeting was to take place when the house was completed. The time was fixed upon when it was thought the house would be ready. The appointment was announced, and the day came, some four weeks ago, but as the house was not completed, the person who had invited me to speak arranged with the trustees of the M. E. church in the place for their house. At the time of the appointment, a good congregation came together. Their resident preacher was present. I spoke to him of the arrangement. He asked me how many discourses I proposed to deliver. I told him three. He wished to know what topics I proposed to discuss. I replied, first, the perpetuity of God's law, second, the Sabbath of the fourth commandment, and third, the foundation of Sunday-keeping. He said that he had no objections to the first, but the two last he should object to. I went on and delivered my first lecture at 11 A. M. The preacher expressed his entire satisfaction. For the other two lectures, the P. M. meeting-house was opened. I spoke at 2½ P. M., and in the evening, to large congregations.

The Campbellite church in the place rang their bell at every one of my appointments, but all to no effect. The people would come to hear the truth, and the Lord gave strength for the occasion, for which I praise his holy name. I believe that some good was done. We pray that the good seed may bring forth fruit to the glory of God. Pray for us, that we may live out all the great truths that pertain to this time.

We think this would be a good place for a meeting with the Ohio tent, the coming season.

WM. COTTRELL.

From Sister Hale.

BRO. SMITH: For the first time I write a few lines for the Review. It cheers my heart to read the testimonies from the brethren and sisters abroad, and I feel like telling them the joys of my heart, and what God in his infinite goodness and mercy has done for me and mine. Fifteen months since I was a backslider, far from God, with no interest in religion. I thought the door of mercy forever closed against me; that I had sinned away the day of grace, and was hardened through the deceitfulness of sin. I was in a sad condition. I would often think over my lost condition, and say, What shall I do? It is no use to pray, God will not hear me. I have broken so many vows, he will have no confidence in me.

I would think if I could find some good Christians that seemed to be living for God, I would go to them

and get instruction, get them to intercede for me at the throne of grace. I looked about me and said to myself, Where shall I find one? Echo answered, Where? Professed ministers of God would call at our house and talk upon all other subjects but the right one, manifesting no interest in our salvation. I despaired. Satan says, You have been deceived. There are no true disciples of Christ. Every one is for himself. And I believed it fully.

One year ago last August, Bro. Andrews and Cornell commenced tent meetings here. I was so prejudiced against Adventists I would not go to hear them. I thought they were very bad people. At last, out of curiosity, I went to hear, and the more I heard, the more it sounded like truth. I began to study the Bible, and found it corresponded with their teaching. After a time I became interested. God called after me again. I felt it to be the last call I ever should have. I began to fear and tremble. I began to yield and call to God for mercy. I felt as though these messengers were true disciples of Christ. I believed it with all my heart, and when they prayed, I felt as though God would answer. It has proved so. I called on God to forgive my sins, and, thanks be to his holy name, I trust he did; and this day I am rejoicing in his love. And my companion who had no interest before in religion, has given his heart to God, and with me is trying to keep all the commandments and to have the faith of Jesus. Here we have erected the family altar, and morning and evening our united voices ascend to the Father of mercies in thanksgiving and praise to his adorable name for what he has done for us, and the people in this place. He has blessed us abundantly within the past few months. We have seen those starting who have been convinced for a long time of the truth, taking up their cross and trying to serve God. Oh! it is blessed.

Bro. Canright has labored faithfully with us, trying to get us into working order. We think his labors have been blessed among us. The interest in our prayer-meetings has steadily increased both in numbers and zeal. Many honest hearts are trying to serve their Lord and Master. And, by the grace of God, we mean to be faithful, that when Christ comes, there will be a goodly number here who will say, "Lo! this is our God we have waited for him, and he will save us."

Somerset Co., Me.

E. A. HALE.

Letter from an Aged Pilgrim.

Sister A. Vickery writes from Oswego Co., N. Y.: I have often thought I would like to write a few words for the Review, but have felt myself incapable of saying anything to edify any one. But if others who feel as I do should keep silent, how we should miss the heart-cheering and soul-reviving communications that come weekly in our paper. It does me good to hear the dear brethren and sisters give in their testimony on the Lord's side, and make known their determinations to live out the truths of the third angel's message. I too am trying to keep the commandments of God and the faith of Jesus. - I feel that my days will soon be numbered, as I am now in my 73d year, and I want my last days to be my best. But I know that I have a great work to do. It is an every day work. We want our faith, and our love to the Saviour, increased every day. I love the Review, and should esteem it a great privilege if I could oftener meet with those of like precious faith, having seen none for nearly three years previous to the last N. Y. Conference.

But what a happy meeting will that be when all the saints get home where there will be no sin nor sorrow; where we can all sing praises and give glory to God together! What a glorious meeting it will be for all the saints to sit down at the marriage supper of the Lamb! Shall I be there? Oh, that we may all obtain the necessary preparation. It is thirteen years last September since I commenced keeping the Sabbath of the Lord. I had been a member of the Presbyterian church forty-six years; but after receiving present truth I was excommunicated. I feel unworthy of a name and place with the Advent people; but my heart is with them, and my desire is to go through with them to the kingdom.

From Sister Penniman.

BRO. SMITH: I have just finished reading the last Review, and have been so profited by its contents that I wish to thank the dear brethren and sisters next to God, for their contributions. I am glad of the enlargement of the paper, but wish it might yet be doubled. My opportunities for meeting with the church are very few, and the Review is often my only meeting, so that I take great interest in reading the cheering testimonies which come from distant ones in favor of those precious truths revealed in God's word, and I wonder that more do not confess Christ in this way.

I have been much edified to-day in reading Bro. Loughborough's sermon, and most of all things do I desire to be a dweller in the kingdom of God, and not only so, but feel a great burden for those around me. It is my daily, earnest prayer, that God would espe-

cially bless the messengers of the truth, and raise up more laborers to proclaim the last message of mercy and warning to a perishing world, and I am striving also to have my life an example in favor of the truth, and do all in my power to spread the same among my friends.

I feel grateful for the Health Reform, and while I conform my life to its teachings, and strive to glorify God in all I do, I feel that sweet peace that "flows like a river."

I often think of the dear brethren and sisters whose names I see in the Review, but whose faces I have never seen, and feel my heart knit with theirs in the bonds of Christian love and sympathy.

Surely we are united in the great and blessed work of overcoming, and preparing for the coming of Jesus, and for translation into his glorious kingdom.

Thank God, we are permitted to get a glimpse by faith of that rich inheritance, and now and then a foretaste of the joys of that heavenly country. Oh let us count it all joy if we suffer want and sorrow here, knowing that beyond there is fullness of immortal joys.

"Oh! what are all my sufferings here,
If, Lord, thou count me meet,
With that enraptured host to appear,
And worship at thy feet."

ARLINA R. PENNIMAN.

Trumbull Co., Ohio.

Bro. S. Myers writes from Decatur, Nebraska: We are still looking for the time to come when some of God's servants will be able to come here and preach the last message of warning and mercy to this people. I am more than ever satisfied that such preaching would be heeded by many. The churches here do not command the respect of the people. Some members may be respected, but others are not worthy of respect. The truth preached, and enforced by example, would surely have its effect.

Sister M. Nicola writes from Pilot Grove, Iowa: I have been encouraged while reading the Review, to lean upon the many promises to the faithful. This passage of scripture comes to my mind: "He that overcometh shall inherit all things." This encourages me to press on. I feel very unworthy, but mean to strive with all my heart to overcome. We are trying to live out the Health Reform, believing it to be part of the present truth. We think it necessary to have healthy bodies and sound minds, in order to glorify God as we are commanded to do, in our bodies and spirits which are his. The Health Reform has done much for us. Our youngest child has been afflicted with scrofula from his birth. It would break out in large angry-looking sores. At the age of three years his body was almost entirely covered. He did not walk any for four months. The neighbors said that if he got well it would be a miracle. By a proper course, bathing, and a plain diet, consisting of graham and vegetables, without any butter or grease of any kind, he is now, at the age of four, enjoying good health, has no sores, and bids fair to be a healthy child. I feel thankful to God for the light on this subject. I believe that God is leading this people, and I want to live out the whole truth, and set such an example before my children as becometh a Christian mother.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.
Rev. xiv, 13.

Sister Sarah Jane Magley was born in Cayuga Co., N. Y., March 30, 1815, and died in Tuscola, Mich., Dec. 27, 1866.

Sister Magley first made a profession of religion in February last, when Bro. Van Horn and Canright held meetings in Tuscola village, since which time she has lived an exemplary Christian life, enjoying the confidence of her brethren and sisters. Her death was very sudden. On Tuesday evening she was present, the last meeting I held in Tuscola, enjoying ordinary health, and was struck with palsy about 2 o'clock of that night; she lingered until 10 o'clock Thursday morning. She never spoke after the shock. She leaves eight children, mostly grown up, two of them being united with her in the blessed hope. It is the earnest prayer of many that the sorrowing ones may turn to the Saviour, and prepare to meet their mother in joy when Jesus appears.

I took up part of my appointments in Centerville to attend the funeral, on Sabbath, the 29th. Our modest house of worship was closely filled with attentive listeners, to whom I presented some of the reasons of "the blessed hope;" and although we felt bereaved, ours was not a hopeless sorrow; we felt to thank our God, the God of grace, who comforts us in our affliction.

J. H. WAGGONER.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a twelve-page religious family paper, issued weekly by the S. D. A. Publishing Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz. Paper, 50c., weight, 10 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, Reviewed. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question, Answered. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes, B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 10c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A Compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILLIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 5c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German, 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. SUNDAY-KEEPING. The reasons for it examined and refuted.
50. PERSONALITY OF GOD. A popular error disproved.
51. THE LAW of God, the Ten Commandments by John Wesley.
52. APPEAL to Men of Reason on Immortality.
53. THOUGHTS for the Candid on the Nature of Man.
54. STATE OF THE DEAD, Brief Thoughts. Author unknown.
55. TIME LOST; or Old and New Style Explained.

Two-Cent Tracts.

56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Extracts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. MILTON, on the State of the Dead.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c by mail, postpaid.

Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind; and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to Eld. James White, Battle Creek, Mich. All business pertaining to the Western Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 15, 1867.

We have several articles in type, which we are obliged to leave out of this No. for want of room.

Bro. Loughborough furnishes No. 2 of Fulfillments of the Visions. It is somewhat lengthy, but will be read with interest by all. There are more of such facts which should be more generally known.

In the article, "Encouragement for Ministers and their Wives," the self-sacrificing, devoted servants of God will find words of consolation. And the church should read it, to be better able to stay up their hands, and sympathize with them in their sacrifices and labors.

The article on "Church Lotteries," sent in by Bro. Waggoner, is the best of anything we have ever seen on that subject. Don't fail to read it. In the light of such facts, is it a difficult matter for the thoughtful observer to tell where the popular church is, and whither she is drifting?

The Reformer.

THE January number of the Reformer is out, and will be mailed in a few days. A good number. The following is the table of contents:

GENERAL ARTICLES. Health. No. 5.—My Experience.—Health Reform. No. 2.—Charms of Good Health.—Patent Medicines.—Is it a Sign of Health.—A Short stay at the Institute.—A Few Suggestions.—Fever and Ague.—What Medicine Does.—What a Friend Says.—A Child's Inheritance.

EDITORIAL. The New Year. ENTERTAINING PARAGRAPHS. Children's Feet.—Why we should wear Beards.—Fashion.—How to Make Cripples.—Bad Spelling.—Dieting.—Memory Affected by Disease.

POETRY. Pure Water.—Reformer's Plea for the "Marthas."

QUESTIONS AND ANSWERS. Is Lead Pipe Injurious.—Treatment of the Itch.—Treatment of Boils.—How to cure Colic.—Sore Eyes.

ITEMS FOR THE MONTH. Back Numbers of the Reformer.—Question Department.—A Word to Contributors.—The Mattson Syringe.—Trall's Hydropathic Encyclopedia.—Jenkins' Vest Pocket Lexicon.—Premiums for Subscribers.—Advertisements.

New Weapons of War.

ALL nations are taxing their ingenuity and energies to the utmost to provide the most formidable and destructive weapons of war. What is the object of all this? Is it that they may soon beat them into ploughshares and into pruning-hooks? and learn war no more? Is it not rather a preparation for the battle of the great day of God Almighty? From an article in the Scientific American, of Jan. 5, 1867, credited to the "Leipsic Illustrated," we gather the following facts:

"The Emperor of France not wishing to remain behind other nations in the possession of an effective fire arm, has adopted the invention of M. Chassepot. This gun resembles the original Prussian needle gun over which it possesses certain improvements. The Prussians seeing that all nations are making rapid progress in the perfection of their arms, do not want to be behind them; and Mr. Dreyse, the inventor of their needle gun is at work day and night, inventing and testing more powerful and destructive implements of war. He is also experimenting on a new breech-loading needle cannon, in which two barrels are arranged side by side, which can be managed so rapidly that eight shots are fired in a minute.

Notice.

I wish to say to those who have subscribed for the work on Physiology and Hygiene, that I am making some headway with it, but have not succeeded as rapidly as I expected, having my attention called to other matters which could not be deferred. I am now devoting all my leisure time, out of meetings, to the book, and hope soon to have it ready for the printers.

Be patient with me. I must try to be hygienic myself, while writing, or I might write faster. But I do not esteem it duty to put the work of two days into one, as I have sometimes done in the past.

J. N. LOUGHBOROUGH.

Oakland, Mich., Jan. 7, 1867.

Labor in Maine.

In accordance with the counsel of my preaching brethren, Canright, Stratton, and Blaisdell, I have been visiting the churches at Topsham and Portland.

I had a very pleasant visit at Bro. Howland's in Topsham. He is a veteran in the cause of present truth. Good union prevails among the members of the church there. The meetings were solemn and interesting. Social meetings were refreshing. There is a good prospect of some more taking up the cross and going with the remnant people of God.

At Portland, last Sabbath and first-day. The church has been weakened by removals and deaths.

Bro. Parker having fallen asleep, and Bro. Lunt and another member of the church having moved away, they have been left in rather a weak state. They seem in good union, but rather low in spirit. There are some interested in looking at the Sabbath question. I trust in due time they will take up the cross. They need a faithful laborer among them. I pray the Lord of the harvest to raise up more laborers, men of godliness and faith, to work in the vineyard, gathering in the ripening harvest.

L. L. HOWARD.

Portland, Me., Jan. 1, 1867.

Report of Meetings.

SINCE my last report, I have been holding some meetings with the church at Avon, but as the weather has been very cold and rough, the congregations have been small; yet the churches have been blessed, while some have been convicted of their sins.

Our Quarterly Meeting at Johnstown was good and refreshing, although we did not, on account of the bad going, meet so many from other places as we had expected.

I am now at Avon and shall continue my labors for some time, as the Lord may direct. Those who have expected me in other places will try to exercise patience, and I will try and come as soon as God opens the way.

ISAAC SANBORN.

Sectarianism.

I HATE dividing principles and practices, and, whatever others are, I am for peace and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it for the closing up of the bleeding wounds of differences that are among true Christians.—Matthew Henry.

Appointments.

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

THE Lord willing, I will spend Sabbath and first-day, Feb. 2 and 3, at Monterey, Mich., and Sabbath, Feb. 9, at Battle Creek.

J. N. LOUGHBOROUGH.

PROVIDENCE permitting, there will be a general meeting of the Sabbath-keepers in Southern Maine at Portland, Feb. 16 and 17, 1867. Meeting will begin Sabbath evening at 6 o'clock, and Sabbath morning at 9 o'clock, to continue over first-day. This will be an important meeting for the friends in this section; so all are earnestly invited to attend, and to come on Friday, if possible, to stop through the meeting. Brethren, sisters, lay by your work and give a few days to the Lord. The friends at Berwick, Topsham, &c., are all expected to attend. Let no little excuse keep you away. I expect to attend this meeting, with others, perhaps.

D. M. CANRIGHT.

THE next Quarterly Meeting for the church at Mauston, Wis., will be held on Sabbath and first-day, Jan. 19 and 20. A general invitation is given to all. We desire to see every brother and sister present. But those who cannot attend, will please report them-

selves by letter. Let every one come prepared to settle up their Systematic dues, that we may commence the year 1867 with a clean record, and see if our spiritual growth for the year to come will not be according to our promptness and zeal in the performance of every duty. Can not Bro. Steward attend this meeting?

WM. RUSSELL.

THE next Quarterly Meeting for Lamoille Co., will be held at Wolcott, Jan. 26 and 27. We would extend an invitation to the brethren and sisters from other towns to meet with us. We also very much desire to have Eld. A. C. Bourdeau meet with us on this occasion.

A. S. HUTCHINS.

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

Genoa, Mich.,	Jan. 19 and 20.
Millford, "	" 22 " 23.
Tyrone, "	" 26 " 27.
Locke, "	" 29 " 30.

Windsor, Monthly Meeting, at the Potter school-house, February 2 and 3.

JOHN BYINGTON.

Monthly Meeting at Portland.

AFTER due consideration, the churches at Portland and Topsham have concluded to hold a Monthly Meeting, the first to be held with the Portland church, commencing Friday evening, Jan. 25, and continuing over Sabbath and first-day. The brethren and sisters, at Falmouth, Woodstock, and North Berwick, are invited to join with them. Two of our preaching brethren will be with them, if the Lord wills.

By request of the brethren. L. L. HOWARD.

Business Department.

Not Slothful in Business. Rom. xii. 11.

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. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. J W Stratton 29-20, M S Willson 30-1, Margaret Simmons 31-1, Celesta Starr 29-20, Jesse Gay 30-1, James Berry 30-1, G M Putnam 29-20, Sarah Luce 31-1, B Carver 30-1, Amanda Nichols 30-5, Olive McKean 29-12, P Lightner 29-20, L Phillips 30-16, F R Earl 30-1, A Thurlow 30-1.

\$1.25 each. Maria M Rencher 30-1, Asa Hayes 30-1, M M Woodward 30-1, C L Haskins 31-1, H Jenny 30-1, Amy Ridgeway 30-1, John M Wince 30-1, Wm Sickles 31-1, P G Lord 30-1.

\$2.00 each. Mary Higley 29-1, Mary Aderton 30-1, N Hall 29-2, S E Merrill 30-14, A H Clymer 33-20, S Sumner 29-1.

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Miscellaneous. D Curtis \$3.00, 28-14, J H Parker \$1.75, 30-9, Sarah Straw \$3.25, 31-1, Geo McDowell \$4.00, 30-14, J McDaniels \$5.00, 29-10, W B Pringle 25c, 29-5, P Phillips 50c, 31-1, P H Moffet 50c, 29-1, P Shell \$1.50, 30-4, V Powers \$3.00, 31-4, Wm Potter \$3.00, 30-21, L Harlow \$1.50, 30-1, L Haynes \$5.00, 32-8, M Bounds \$2.00, 30-1, G M Foster \$3.00, 31-1, J M Foster \$1.50, 31-1, Lucy A Foster \$1.50, 29-1, H Phillips 50c, 30-18, N Thompson \$1.00, 30-1, Mrs C Allen 50c, 29-18, E Smith \$3.50, 30-1, Mary Palm-iter \$3.50, 31-1, C H Tabbs \$3.00, 30-14, Wm White \$4.50, 31-16.

Subscriptions at the Rate of \$3.00 per year.

Ira Abbey \$6.00, 34-13, N Keyser \$3.00, 31-23, I Brink \$3.00, 31-1, L Y Heller \$3.00, 31-8.

Donations to Enlarge the Review.

Ira Abbey \$20.00.

Books Sent By Mail.

T L Bane 70c, Geo Palmer \$1.00, W Sutliff \$1.25, Lucy H Winslow 50c, S O Winslow \$3.00, A E Studman 88c, James F Covey 75c, Amy Ridgway 12c, Jos Berndranger 87c, Geo E Mott \$1.00, A J Emans 40c, Susannah Hoff \$1.90, Mary Brown 18c, Nathan Blood \$1.50.

Cash Received on Account.

C L Palmer \$4.00, J W Raymond \$10.00.

On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

H S Guilford \$25.00, J. Chase \$25.00.