

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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WATCHING.

I AM looking through the shadows
Of the world's long, weary night,
For the One they say is coming,
With robes of spotless white.

They tell me I am foolish
To watch the long night through;
But I cannot doubt the promise,
I know his word is true.

But the world laughs on, as ever,
In its gay and thoughtless way;
And cheats itself with pleasure,
While I'm waiting for the day.

I can face the scoffer's bitterness,
And bear the worldling's jeer,
For my heart keeps saying, joyfully,
"His coming draweth near!"

I feel I am not worthy
To be among the throng,
Who with the Lord forever
Sing the everlasting song!

I will hold my dear ones near me,
That the Lord may take us all,
From the woe that dark and terrible
Upon the world will fall.

Oh! the shadows deepen wearily,
And the world grows gray with crime!
But I know the Master cometh,
In his own appointed time.

Still I'm looking through the shadows
Of the world's long, weary night,
For the Lord is coming for his saints,
In robes of spotless white!

G. C. C.

Chicago, Jan. 10, 1867.

The Sermon.

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

PRINCIPLE AND PASSION;

OR

How to Establish the Heart.

BY ELD. E. GOODRICH.

DEAR FRIENDS: The subject to which your candid and prayerful attention is called this morning, is (as I gave you notice some two weeks since) Principle and Passion, or How to Establish the Heart.

The portion of Scripture selected as a text may be found in Heb. xiii, 9: "For it is a good thing that the heart be established with grace."

Whatever the remarks may be which follow, it is a

matter of congratulation that both the subject and the text are all that could be desired; for no more interesting subject or acceptable text could be chosen. There is, however, this embarrassing fact; the subject is so vast and wide spread in its application that neither one nor even a number of discourses, however well expressed, can do it justice. All that one may reasonably hope to accomplish in a single discourse is to excite thought, even if that be but poorly done.

It is not always an easy matter to make that selection of ideas, to use right figures and illustrations, and withal to clothe the entire subject with that brevity that is best calculated to secure both the attention and good of the hearer.

As one opens his Bible for the purpose of searching its sacred pages, as he looks around upon the religious world and beholds the wrangling and discord that exists, the first impression that he receives, is that of perplexity and disgust, and he is then strongly tempted to lay the Book aside and have nothing to do with it. He exclaims within himself, Oh! what confusion! In this, one is forcibly reminded of a railroad station or steamboat landing, at which places are congregated some twelve or twenty omnibus and hack-drivers, each one anxious and determined to advance his own particular interests, although it should be to the injury of all others.

One cries, "The Tremont House!" another, "This way to American Hotel!" and another, "Carried free to and from the Sherman House, the best in the city!" and so on to the end of the list, greatly to the annoyance of the inexperienced traveler.

Now I do not propose to tell you who is right or who is wrong, but present you a rule by which you can judge for yourself. If one of you had a load of lumber to be measured, it might serve an individual purpose for one to measure it for you and tell you how much there was, but it would be a hundred times better to explain to you the rule and say, *Measure it yourself*. There are many instances in which we should rely upon the experience and opinions of others, but there are many cases also in which we should obtain a judgment of our own and follow it.

The subjects of my discourse are, 1. A brief exposition of the text; 2. An exposition of the subject with a reference to the different kinds, causes, and consequences of action; and 3. An application of the text to the subject, together with those illustrations and practical remarks which the subject seems to demand. Although the text is complete in its construction and every part necessary to good sense, yet there are only four words that deserve notice. They are "good," "heart," "established," and "grace."

The term *good* signifies that which our feelings or our sentiments approve. It signifies that which is congenial to our feelings, that which is conducive to our happiness, or that which is right according to rule. Any thing that yields us pleasure or profit, or that which is right within itself, is a good thing. Whenever this word is applied to persons or things, it signifies the source of happiness or gain, but when it is applied to action, it implies right and truth. We say, a good house, a good farm, a good season, or the work is a good one, &c.

The word *heart* as here used by the apostle, does

not mean that fleshly organ located nearly in the center of the chest, the office of which is to receive and force the blood through the system, but it signifies the seat of our affections and sentiments. Thus we say, a good-hearted man, a broken-hearted person, one with a wicked heart, or I purposed in my heart.

By the word *established*, we understand settled, grounded, fixed in some immovable position; it signifies also to define and confirm, always in the same place and same rate or time, or in the same manner. Thus a farm that is surveyed and staked out, is established; a road that is laid out, worked and occupied is established; any claim either of possession or character, if it be properly defined and confirmed, is established. Whenever the word is applied to inanimate objects, it signifies at rest; as a stone lying upon the ground, but when it is used to denote objects in motion or action itself, it implies regulated, guided, perpetuated.

The word *grace* indicates favor, and always carries with it the idea of a gift bestowed. Grace is always in some form of power, either the power of enjoyment, the power of action, or the power of influence. A man of power is a man of grace. It may be proper to observe that the grace spoken of in the text more particularly denotes the power of God.

The doctrine of the text, therefore, is that it is a thing every way desirable and congenial to our feelings, conducive to our happiness, and right that all our affections and sentiments should center in the favor of God, and be controlled by it.

It may be added that the entire history of man may be regarded as one vast and desperate effort to establish the heart. In the efforts that men put forth to obtain this end, there is no lack of action or want of means, neither can it be said that men are ignorant of the fact, that it requires both action and means to accomplish ends; for whether we act from instinct, from blind impulse, or from the clear conviction of truth, we always labor under a sense that it is necessary to use means if we would obtain the object sought. But the great error has ever existed in our world, that much of action has been misapplied, and the means that have been used have had no lawful connection with the object sought. The great object of all human action and effort is unbroken and perpetual happiness; and as every cause must correspond in nature, quantity and duration with its result; and as this happiness for which men are seeking contains within itself all the elements of perfection and immortality, it follows, that no imperfect or temporary cause can produce this result. To obtain this, both the cause and action must be perfect. The only way to obtain perfect happiness is by obedience to perfect law.

This brings us to notice more particularly and positively those causes by which the heart of man may be established, together with those things that can not establish the heart.

There are but two kinds of action; the one a right, and the other a wrong action, or obedience and disobedience. These different kinds of action may be properly classified and represented under the heading, Principle and Passion.

Every action done is either in accordance with some principle, or is but the result of passion. By the term

principle we may understand all those firm powers, those fixed and unchangeable laws, upon which every truthful system rests, and by which every right action is known. As examples, we have philosophical, mathematical, chemical, social, moral, and religious principles.

By the word *passion* are signified all the desires, appetites and impulses of the natural man, by which he is prompted to seek his own interest and happiness, regardless of others. For examples, we have pride, anger, fear, covetousness, yea, every thing that comes in contact with divine order may be regarded as passion. The value of an action founded on principle, in comparison with one guided only by passion, may be understood by comparing the essential properties of principle with those of passion. It may be affirmed, that principles never lie, principles never change, principles are impartial, just and true to others, principles are immortal because they have the power of existence within themselves, principles do not admit of criticism, but are themselves embodiments of living truth and the highest standard of perfection and authority. All true and lasting greatness is that of principle and a firm adherence to right. Neither the value, beauty, or honor of an action depends upon the time consumed, the labor put forth, the amount expended in its accomplishment, but upon the principle that incited us to action.

If a man is a great mathematician, philosopher, or moralist, it is the knowledge of those sciences that makes him great. An action may be perfect and great that occupies but a moment of time and requires but the effort of a single thought or word. The poor widow who cast into the treasury of the Lord her "two mites," cast in more than all they who from their abundance gave much. The famishing soldier who gives but a cup of water to a more needy companion exercises more true benevolence and self-denial, than he who in affluence gives a fortune. The apostle Paul seems to have understood this matter well in the lesson that he gives us on charity. He says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The above is true because love is the ruling principle of the Christian religion, and any action wanting this would be an unprincipled one. What is said of good and virtuous action may be affirmed of sinful action; for the wrong does not consist in the amount of work, nor in the consequence which possibly may or may not follow, but in the amount of principle sacrificed. There may be more malice and envy in the shrugging of the shoulders, or in the deceitful insinuation, than in the act of murder or robbery. Many very good men have fallen into the error of supposing that God would judge men according to the amount of good or evil which they do while living; but this cannot be the case; men's actions and works live after them, and not unfrequently actions and works are right within themselves and work out much good, while the motive that prompted them is evil. A man may give for benevolent purposes, while the object is to aggrandize self by securing the honor of the world; or he may preach to others and be the means of saving them, while he himself is but a castaway. If a man can do a good work with a selfish motive, it seems but reasonable and charitable to conclude that a man may be a good man, and yet fail to benefit his fellows. The laws by which God will judge men are the principles of truth and mercy; and every one will be judged according to the moral powers entrusted to his care, according to the light that shines upon his pathway, and according to the purity of the motives by which he was governed.

Those who put to death our Saviour did not know that they were crucifying the Lord of life and glory, but they knew that they were conspiring against an innocent person, and for this they will be condemned.

All rights are ordained by Heaven, and as God is no respecter of persons, it makes, therefore, no difference whether the action of sin is directed against God, against his law, or against the rights of his creatures. He who with true benevolence and courtesy entertains an angel unawares is equally as worthy as though he knew his heavenly guest. The same may be said of every moral action, whether right or wrong.

There are some sins—sins of ignorance—for which allowance is made and for which repentance is granted; while there are others which, like mortal wounds, admit of no cure. The argument here, both in theory and in practical form, might be extended much further, but time will not permit.

(To be continued.)

Report from Bro. White.

(Continued from last week.)

OUR last report was from meetings held in this place, Dec. 22nd and 23d. Mrs. W. spoke to the people the following Tuesday and Friday evenings. The meetings lost none of their interest.

Sabbath and first-day, Dec. 29 and 30, were days of importance and interest to this church. In the morning we opened the meeting and spoke thirty minutes, taking as a sort of a text the universal salutation, "How do you do?" We stated that if sin and sickness had never entered our world, this brief interrogation would not have come into common use: that it showed that a condition of health was of the first importance, as this was the first inquiry when friend met with friend; and that people in health, generally, did not prize the great blessing until they lost it. We then referred to our own state of health; that the great reason of our affliction in this respect was because we had not the opportunity of learning in season what people might, and should now learn. Referring to our past course, we stated that we had been nearly right upon the questions of diet, air, and use of water; but what had gradually brought us from great strength to a condition preparatory to our last sickness, had been overwork, and of robbing ourselves of suitable rest and sleep; that editing, preaching, and at the same time traveling extensively about half of our time, and having almost the entire charge of a large business at the Office by means of correspondence, and, added to this, the care of the general financing for the cause, and the perplexities and trials of the front of the great battle for Present Truth; that these labors had, generally, severely taxed our physical and mental strength, for fifteen to eighteen hours out of the twenty-four. We had no periods of rest, not even on the Sabbath, as we had generally preached twice on that day when at home, and three times when from home.

We have robbed ourselves of suitable rest and sleep by riding upon the cars nights, and being held by those long evening church-meetings. For the first ten years of our editorial life, our editorials generally had been written in the night between the hours of eight and twelve. Our manner of labor was, when at home, to spend the day in the general business and labor of the Office, and the reading of proof-sheet; then write our editorials. The numerous small works we have written, were written in the night when we should have been asleep. When from home, our labor has been still worse, and our privations of rest still more murderous; as it was quite common for us to preach three times on the Sabbath, and the same on first-day; then, in a wearied condition, spend the time until midnight answering letters, preparing copy for the printer, which had been sent to us by mail, and in writing reports and articles for the paper. In one instance we spoke four times on first-day; commencing at nine o'clock in the morning, we transacted business for the Office with probably one hundred persons, selling books from a penny tract up to the donation of ten dollars, to the amount of three hundred dollars.

We appealed to the brethren to take warning from our mistakes, and their results, and in season seek to be right on all points. We expressed our gratitude to God for strength to once more speak to this dear people. We are happy to say, that we enjoy their fullest

sympathy, and while our mouth is opened anew to speak to them, their ears are opened to hear.

Mrs. W. then followed for an hour, addressing parents upon bringing up their children in reference to their happiness and health in this life, as being necessary to secure the life to come. She pointed out many defects in parental government, which made their children physical and spiritual dwarfs; and that while they should diligently teach them the ways of life and salvation, and lead them away from the spirit of the world, they should also give strict attention to their health and happiness; and that they should choose their associates and amusements for them, lest they choose for themselves, and run to speedy ruin; and that the perpetual monotony of work, work, work, and no diversion for their children, was a sad mistake.

In the afternoon, Mrs. W. addressed the young for one hour and a half, showing their duties to their parents and their God. She spoke of the fifth commandment, which is addressed to children, and referred to the Apostle's statement that it was the first with promise. Precious promise! "That thy days may be long upon the land which the Lord thy God giveth thee."

Not upon the land where all creation groans with the curse, but the promise reaches to the New Earth, and to a life, long as the ceaseless rounds of eternal ages, where all will be purity, health, and happiness.

On first-day morning we opened the meeting as usual, and spoke one hour from the words of the Apostle:

"Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But be that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i, 1-11.

We dwelt particularly upon the subject of temperance: showing the people,

1. That the apostle was addressing those who had just received the faith of the gospel, and not experienced Christians.

2. That they were to add grace unto grace, until they reached spiritual manhood, and a fitness for the kingdom of God.

3. That this was accomplished by doing the things mentioned.

4. That there was perfection in the order in which the things to be done were stated.

5. That to ascend in this course of action was the sure way to holiness, to be sure never to fall, and to secure an abundant entrance into the kingdom.

We stated that it was the first business of those who received the faith of the gospel to seek for holiness of life, before appearing to be very knowing. Hence, the Apostle says, "Add to your faith virtue; and to virtue, knowledge." It is impossible for an intemperate man to be patient; hence, he says, "add to temperance, patience." Here we dwelt upon the impatience of parents to children, husband to wife, and wife to husband, children to parents, and of neighbor to neighbor, as being the result of intemperance. Coming to the church of God, we stated that nine tenths of the church trials are the result of impatience, and gener-

ally arise from the conduct of nervous dyspeptics, who, in consequence of intemperance, have not only diseased bodies, but diseased imaginations, regarding their very best friends, those who would do all in their power to help them, as their enemies, seeking to oppress, slight, and injure them. We stated that the two following graces, namely, godliness and brotherly kindness, were simply two great principles of the ten commandments; godliness being taught by the first four commandments, which show us our duty to our Creator, and brotherly kindness, secured by the last six, which show us our duty to our neighbor or brother. No man can possess these two principles, and really keep the ten commandments, unless he possesses patience, which follows temperance.

Then, before a man can keep the holy law of God, he must overcome intemperance, and become truly patient. Of such it may be said, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

Charity, the last, and crowning grace, is then added. Scholars say this word, in most cases, should be translated, love. What a victory! Perfect love to God and man! "This is the love of God that we keep his commandments." Perfect love must commence here. It is the Christian's crowning grace here, and will be his crowning glory in the everlasting kingdom of God. With this the words of another apostle sweetly accord: "Faith, hope, and charity (or love), these three, but the greatest of these is charity." Why is love the greatest, or highest? Because faith, in the next life, will be lost in sight; hope will be lost in the enjoyment of that for which we here hope; but love, which must be perfected here among thorns, will continue and crown the glory of immortality.

We stated to the people that we stood in doubt concerning that sanctification which consisted only in flights of feeling, and left *doing* out of the question. Men have been blest when they have lived up to all the light they had. They were safe only in doing this. We are safe only in living up to all the light we have.

Mrs. W. then followed upon the same subject with great freedom. The congregation was very large, and never more attentive. One brother who has to travel the path of truth alone, as far as his family is concerned, (may God bless him!) said that he would give one of his fine horses to have had his wife present, to hear for herself.

Mrs. W. spoke the next Tuesday and Friday evenings.

Sabbath, Jan. 5th, we opened the meeting at the usual hour with a full congregation, and spoke one hour from the words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. x, 31, 22. Man was made for the glory of his Maker. He has fallen, but Christ has become his sacrifice and mediator, to raise him to a condition where he can again glorify God. It is the duty of those who are being thus elevated, to do all in their power for the glory of God. In the first of Genesis, we see man by the tree of life, the noblest, and the very glory of creation; and in the last chapter of the Bible, we again see him by the tree of life in the glory of redemption. When God led Adam and Eve to the tree of life, if they had seen upon this limb a leg of bacon, and here and there hanging quarters of beef, sides of pork, carcasses of sheep, strings of sausages, tripe, chickens, geese, and ducks; if they had seen lying at the trunk of the tree by the pure river of the water of life, clams, oysters, lobsters, eels, tobacco, snuff, tea, coffee, the saddle bags of the allopathic physician, sending forth their odors, and the little homeopathic case of sugar pellets saturated with the most deadly poisons, one of which is taken from beneath the rattle snake's tongue—alas! what amazement would have seized them! When God said to them, "of every tree of the garden thou mayest freely eat," what perplexity would there have been about these eatables of later use. These have been introduced to gratify appetite, and not for the glory of God. Those who would glorify God in their bodies and spirits which are his, and stand by the tree of life and enjoy its twelve kinds of

fruit, new thirteen times every year, will put these things aside.

No man ever drank whisky for the glory of God, but only to gratify his sordid appetite. Should he offer it to his horse he would snort at it; his cow would shake her horns at it. There are but three animals in the world that can be made to love it; man, the bear, and the swine. There is but one animal that can be made to love tobacco, and that is man. The hog cannot love it. In this respect man may look up to the swine as his superior. But the question is raised, "Is it right to keep swine and sell them to Gentiles?" We might inquire, Is it right for Sabbath-keepers to raise tobacco, hops, barley, and corn, out of which whiskey is manufactured? Some of our brethren have become rich in growing these things. These are rather nice questions, and should be handled carefully. We have seen those of antislavery principles so conscientious, and we would regard them highly for their antislavery conscientiousness, who would not wear cotton cloth, because the cotton was raised by slave labor, yet every morning they would read from a cotton Bible. Questions may also arise relative to believers keeping large dairies, where from twenty to one hundred cows must be milked on Sabbath morning; co-partnerships with unbelievers in mills, shops, and stores, where the mill is kept running, and the business of the shop and store is continued seven days in a week. We regard these last, beginning with dairy, as a violation of the fourth commandment, and the others, also, as really objectionable; yet we are not prepared to condemn the first. Why may not the economical farmer furnish a few swine for the market. They may be eaten by those who will have their flesh to eat, or their grease may be used to oil the car wheels which run upon our railroads. The farmer may take his corn and barley to market, to be used as articles of healthful food, or converted into whisky for the use of those who will have it. But what shall we say of these wide fields of tobacco and hops? We certainly have no apology for tobacco raising, and it is well known that nine hundred and ninety-nine one thousandths of the hops raised in our country are used in the grossest drunkenness. We would exhort those who would do all to the glory of God, to seek for that business for a livelihood which would never infringe upon the Sabbath, and which would be in harmony with their sentiments of reform. But what shall that godly woman do, whose unbelieving husband commands her to cook swine's flesh? So we might inquire what should she do, should he command her to bring him the bottle of whisky? We think that she should obey in both instances. Does not the Word say, "Cursed is he that putteth the bottle to his neighbor's lips?" It does, but this is a free act, and a similar curse would fall upon the woman should she, as a free act to please her husband, furnish her table with swine's flesh.

We also stated on this occasion that some brethren failed to glorify God on the usury question. Usury we understand to be pay for the use of money, whether it be lawful or unlawful interest. We took the position that it was wrong to take usury from a poor brother, while it was right to take it from the wealthy. To the law and to the testimony: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Ex. xxii, 25. If it be wrong to take usury of every one, why is the wrong in this case restricted to the poor man? This is evidence of itself that it is right to take interest in some cases. We gave an illustration which occurred in our own experience: A widow sold her property in the state of New York, for about fifteen hundred dollars, and with five hundred, purchased herself a home in Battle Creek, and let us have the remainder of her money at ten per cent. In using this money at the Office, it was worth to us forty per cent., as we could turn it into stock four times a year at a profit each time of ten per cent. This was sufficient, added to what she could earn, for her support. But we would not at that time suffer sin upon a rich brother to pay him usury. We invited a brother who was taxed for seventy thousand dollars, to let us have five hundred without interest.

He refused, saying, that his money was worth ten per cent. The next week he invested this very money, with nine hundred dollars besides, and lost the entire sum, interest and all. We also stated that we never took interest from a poor brother. We gave instances where we had furnished money without interest to purchase homes for four of our ministers, they having the first claim upon us, while at the same time we were paying ten per cent on the money thus invested.

There is perfect harmony in both Testaments on this subject. The teachings in the New Testament explain the declaration to the Jews in the Old. It is a grand mistake to get the two Testaments up as antagonistic. God is the same in all dispensations, and his justice and love toward his people are the same. Do unto others as you would have them do unto you, and love thy neighbor as thyself, is taught in the New Testament. To secure the same principles of love, were the righteous and just principles of the law of Moses given. However much we may have failed to do all to the glory of God on other points, we are guiltless in regard to oppressing the poor. Right here the subject rolled upon us with great power, as we appealed to money-letting brethren in the audience, who were increasing their property, taking interest of the poor, and some of them without an heir in the world. Do they believe the third message, that Jesus is coming in their day? A man will show all the faith he has by what he does. May God let the heaven of truth work, not only in the Wright church, but everywhere. Mrs. W. followed for thirty minutes, in tears expressing her gratitude for the liberty and strength which God had given us to declare his truth. In the afternoon she spoke one hour and three quarters with freedom.

On first-day morning we opened the meeting at the usual hour, designing to speak upon our own experience as connected with the cause of present truth, for about one hour, but was surprised to learn when we sat down, that we had been speaking two hours. This left no time for Mrs. W. to speak.

In the afternoon the church assembled by special request, and Mrs. W. read to them forty-seven pages containing testimonies for certain persons in the church. We may remain here three weeks longer, and may God give strength to still declare his truth.

JAMES WHITE.

Wright, Ottawa Co., Jan. 9, 1867.

Prayer.

PRAYER arms a man with the strength and protection of God. It is that which keeps bright and shining "the whole armor of God." If the heart is close to God, in ever so short a prayer, there is much said in a little. It is not necessary to quit one's employment. Draw thy mind into a certain silence and rest from the jangling and company of all things below God. One short word spoken to Him in a darted thought, eases the mind more than the largest discourses to the greatest or most friendly of men. When thou art ready to faint, a look to him will revive thee.

They who seek the throne of grace,
Find that throne in every place;
If we live a life of prayer,
God is present everywhere.

When our earthly comforts fail,
When the foes of life prevail,
'Tis the time for earnest prayer,
God is present everywhere.

LUTHER'S DIVINE.—Three things make a divine, prayer, meditation and temptation. Our whole life, as well as our heart, is due to God: they are neither of them too much for him. He gave them only that we might love and serve him. Let us, therefore, rob him of nothing.

BODILY INFIRMITIES.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made us long for release.—Dr. Watts.

The Commentary.

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

Treading Down the Holy City.

"And the holy city shall they tread under foot forty and two months." Rev. xi, 2.

THE language of this text is highly figurative. The treading under foot of the holy city signifies the oppression and persecution of those that are the children or citizens of that city. It is also evident that as this is a prophecy of the present dispensation, the city is not the Jerusalem of the former dispensation, but the Jerusalem of which Christians are children. "Jerusalem which is above is free, which is the mother of us all."

The children of the heavenly Jerusalem were to be persecuted. To use another and similar figure, they were to be ground under the iron heel of the Papacy for a long period of time. And as this was to be the ruling power among the nations, or Gentiles, it is said that the Gentiles shall tread the holy city under foot.

Forty-two months, reckoning thirty days to a month, are twelve hundred and sixty days. These days are to be taken as so many years, and thus we find it fulfilled. From the plucking up of the third horn, or the overthrow of the last power that stood opposed to, and hindered the exaltation of, the Pope of Rome, in A. D. 538, to the overthrow of that power in 1798, are just twelve hundred and sixty years. This is the period of the persecution of the church, during the reign of that beast that was to continue forty-two months. Rev. xiii, 5.

R. F. COTTRELL.

The True Meaning of Rom. v, 5.

"THE first time I ever knew the meaning of Rom. v, 5, 'Because the love of God is shed abroad in our hearts by the Holy Ghost,' it was conveyed to me under circumstances which I can never forget. I was called in the early part of my ministry to visit a poor creature dying with a fever. It was a hovel on a mountain side in the country of Wicklow. The door leading from the miserable chamber to the kitchen, was built up to prevent infection, and the only entrance was through a window about a foot and a half square, out of which the frame had been taken for this purpose. In the corner of that wretched apartment, on some straw, lay a young man of twenty-one years, dying, but in full possession of his faculties.

"A few moment's conversation convinced me that I was there not to *teach*, but to *learn*, in witnessing the triumph of a believer over sin, death, and hell. The young man was rejoicing in Christ, and as a passage of scripture which seemed appropriate to his state of mind, I opened to the fifth of Romans and began to read it, applying each successive sentence to the young man, as according to his experience, to which he gave a most cordial response. When I reached the fifth verse, I said, 'Now you feel this to be true; you have that blessed hope which maketh not ashamed, for you felt such love to God shed abroad in your heart, that it must be by the Spirit of God which is given you.'

"Ah, sir," said he, 'that is not the meaning of the text at all.'

"What, said I, 'not the meaning?' and I looked at the verse again, never having thought that any other could be attached to it; 'what meaning then do you give to it?'

"Ah, sir," he replied, 'it would be a poor hope I should have, if it was derived from any love I feel to God. When I think of what he has done for me, and how I ought to love him, I feel so cold and dead compared to what my love ought to be, that I would be in despair, instead of having a hope that maketh not ashamed, if my love to him was to be the ground of my hope. No, sir; it is God's love to us poor sinners that the Holy Ghost sheds abroad in our hearts, and it is that gives us the hope that maketh not ashamed. Read on, sir, and you will see.'

"I read on, and the three next verses convinced me at once that he was right.

"That poor youth had, not many months before, been brought to the knowledge of the gospel through the means of my lecturing in the cottages in that distant district of the parish. Too poor, too much engaged in labor to go to school, he had learned from a young companion to read in the evenings when his work was over, that he might read that book which had revealed a Saviour to his soul. He had read, and had been taught by him who can teach not as man teacheth.

"His name was never printed in this world before, but as certainly as it is recorded here, so surely in 'the Lamb's book of life' is written the name of Charles Armstrong."—*R. J. M'Ghee.*

The Ministration of Angels.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i, 14.

On this verse Albert Barnes remarks:

"In this doctrine there is nothing absurd. It is no more impossible that angels should be employed to aid man, than that one man should aid another: certainly not as impossible as that the Son of God should come down not to be ministered unto, but to minister." Angelic ministration "constitutes the beauty of the moral arrangements on earth." "Is there any impropriety in supposing that they do now what the Bible says they ever have done?" They attend the heirs of salvation, they wait on their steps; they sustain them in trial.

"And is there care in Heaven? And is there love, In heavenly spirits to these creatures base, That may compassion of their evils move? There is:—else much more wretched were the case Of men than beasts; but oh! the exceeding grace, Of highest God, that loves his creatures so, And all his works of mercy does embrace, That blessed angels he sends forth for us. How oft do they their silver bowers leave, To come to succor us who succor want! How do they with golden pinions cleave The yielding skies, like flying pursuivants, Against foul foes to aid us militant; For us they fight, they watch and duly ward, And their bright squadrons round about us plant; And all for love and nothing for reward. Oh! why should heavenly God to men have such regard!"—*Com. on Heb. chap. i.*

Adding a Cubit to One's Stature, Matt. vi, 27.

A CORRESPONDENT of the *Congregationalist* makes the following remarks on Matt. vi, 27: "The passage is doubtless incorrectly translated. The word [*helikia*] which is rendered 'stature' means also 'age.' John ix, 21; 'He is of age, ask him;' and again in the 23d verse. Heb. xi, 11; 'When she was past age.' Men, though not commonly anxious to increase their stature—especially by twenty inches—are anxious to lengthen out their life. And our Saviour's question simply means, 'Which of you, by indulging anxiety, can add even a span to his life.'"

We may add that the passage referred to, is translated in the "*Diaglott*" as follows: "Besides which of you, by being anxious can prolong his LIFE one moment?"

Matthew xvi, 18.

THY name is Peter, the fragment of a rock—"and" has sometimes the force of "but") upon *this*, THE ROCK which thou hast confessed, I will build my Church.—*Godkin.*

The rock was Christ—whom Peter confessed; the church was built not on what Peter was, but on what he confessed.—*Augustine.*

DEATH.—He that is well prepared for the great journey, cannot enter on it too soon for himself, though his friends will weep over his departure.—*Cowper.*

A GREAT EVENT.—The conversion of a sinner to God is an event never to be forgotten. It is an era in eternity; it is registered in Heaven.—*Robert Hall.*

What Can We Do for Jesus.

WE sometimes hear people saying, "What can I do for Jesus?" as though they were placed here upon this earth, to fold their hands in idleness; or that they were to engage them only in those things which should be for their pleasure and comfort, regardless of the welfare and good of mankind; thinking that they have nothing to do in the drama of life as light-bearers, or as meek and humble followers of the blessed Saviour, that men might take knowledge of them and turn and glorify God. I sometimes think if we were sensible of what the Lord of glory has done for us, such expressions would never escape our lips.

After we had fallen, as a race, and lost our first estate by sin, he pitied and loved us, and prepared a way of escape from death for us. He established and set forth a perfect plan of salvation, that through faith and by obedience we might be restored to the favor of God, and at last have eternal life. He left his Father's kingdom, where he was highly exalted and honored, laying aside the glory that was his, condescending to take upon himself the form of fallen man and bear our iniquities upon the tree, offering his life as a ransom, and pouring out his blood for the washing away of sin. And all this for sinful and rebellious man.

As we recount the trials and sufferings of our blessed Saviour while here upon this earth; the many mighty miracles which he wrought in attestation of his benevolent character; his going about doing good, preaching the gospel of the kingdom unto the poor and needy, healing the sick, making the lame whole, giving eyes to the blind, unstopping the ears of the deaf, restoring the dead to life again, confirming the sayings of the prophets by his acts; his love unmeasured; his mercies unnumbered; his kindness untold, and all because he loved us, who can say, that they can do nothing for him? A thousand lives, like the lives we have here upon this earth, could not repay the debt of gratitude and love we owe to him.

As we look upon the Lord's extensive vineyard, with the few laborers therein toiling on through the dust and heat, spending their lives in gathering the jewels of the Lord, how can we say, we can do nothing for him?

The sands in the hour-glass of time are almost run out. The earth has been rolling round for nearly six thousand years, but now the day of the Lord is at hand. The harvest of the earth is fast ripening, preparing for the day of destruction, when the unmingled wrath of God shall be poured out, and the fury of his power manifested in the mighty whirlwind that shall sweep over the earth, and engulf all the wicked in the vortex of destruction. There are many honest souls walking in the ways of death who would delight themselves in the Lord, and walk in his commandments if they were but instructed in the truth. False theology must be exposed, and the gospel in its purity set before the people. All have, or may have, an influence on the side of the Lord; and in order that it may tell, our lives must first be right. Some may do little, others more, and many can do much. Let us, therefore, as God hath given, glorify him in doing good in proportion as he hath given. All ye that have lost your first love, ye backsliders, ye cold and formal professors, ye that are discouraged under trials and temptations, lift up your heads and rejoice; be encouraged; start anew in the way of eternal life; be strong in the Lord and in the power of his might, like trees planted by the riverside that do flourish. And ye that regard your flocks, your cattle and horses, houses and lands, before the Lord your God, tear down your idols and worship the Lord God, lest he turn and speedily cut you off and leave no remembrance of you in the earth. Yes, we can do something for him if it be nothing more than to give a glass of water to one of his disciples, or to speak a word of encouragement to the discouraged, despondent ones. We may help fill up his suffering while on earth with patience and meekness, that we may be with them that glorify him when he comes to be admired by his people.

WM. BUCKLAND.

Battle Creek, Mich.

Report from Bro. Ingraham.

As the friends of the cause would like to know my whereabouts, I submit a few lines for the Review.

I have moved my family into Minnesota, where I am permanently located for the present. It has consumed some little time to change my location and prepare for the cold weather, and driving winds of a Minnesota winter.

I have labored most of my time since my arrival in the state, in preaching the word. I met in Quarterly Meeting with the churches at Greenwood Prairie, Oronoco, Deerfield, Bass Lake, and Brush Creek.

Our meeting at Greenwood Prairie was one of encouragement. The church was prompt in paying up their s. n. fund, and also in engaging in the services of the meeting. All were encouraged.

Oronoco meeting was quite good, but not so interesting as the first. Here we passed by the ordinances in consequence of the funeral of sister Harlow. This church has been distracted in the past by trials, and some have become very slack in paying their s. n. funds, and have run behind a whole year. We hope this church will come up, and with renewed vigor take hold of the work.

Deerfield meeting was not so well attended as on some other occasions. A large number of this church have moved away, some to Cleveland and some to Mantorville.

Bass Lake meeting was well attended. This church was organized in part last fall when I was there. I found all striving to walk in the light. Bro. Kunselman, formerly from Michigan, was appointed elder. If this church moves on in harmony, others will soon join them. Two of late have received the Sabbath. I am now at Brush Creek. Last fall I gave a few lectures here and the result was good. Some decided at once to obey the commandments; others soon after. Nine or ten have commenced to keep the Sabbath. As soon as the Seventh-day Baptists heard some had come out on the commandments, in our absence two of their preachers came into the place, not to lead people into the great truths of the third angel's message, but to stop the work where it was, and keep the people from embracing the kindred truths that cluster around the present truth. The first thing was to im-bitter the minds of honest souls against the visions. One of them leaving Experience and Views, but admitted he had never read the visions at all. Solomon has expressed his opinion in relation to those that judge a matter before they understand it.

Our meetings here are interesting, and the people begin to see that God requires them to advance and keep pace with present truth. When an interest is awakened and not followed up, how easy it is for some one to cause the honest soul to halt, by presenting a lower standard of truth; but the work in which we are engaged is of God, and will move on. Calls are coming for help from every quarter.

I have a circuit of two hundred miles to travel, in attending Quarterly Meetings, and this by private conveyance, crossing unsettled prairies, meeting howling winds that sweep over miles of land without anything to stop their force, sleeping in houses where the wind finds you in your sleeping hours, leaving you to awake to find your beard frosted in the morning.

Whoever preaches the truth in new fields in Minnesota, will find a great amount of hard labor to perform. Brethren pray for me.

WM. S. INGRAHAM.

Brush Creek, Minn.

Report from Bro. Whitney.

My last report left me at Bro. Kinne's in Kirkville. Had a sweet season with the little church there, Sabbath Nov. 17th; and on first-day and evening spoke twice in a school-house near Bro. K.'s, and held a business meeting with the church. The weather and roads being very bad, none came from Verona except Bro. Parmalee who assisted much by his prayers and testimonies. Tuesday and Wednesday evenings I spoke in the meeting-house to large audiences, considering the circumstances. I came to Verona the 22nd. Sabbath

morning a number of the brethren came from Kirkville. The meeting through the day was not as free as some I have enjoyed, but in the prayer-meeting at Bro. Satterlee's in the evening, the cloud removed a little and a sweet blessing from the Lord rested down upon us. The husband of sister Hoag from K. expressed his determination, for the first time publicly, to live differently, and with tears he acknowledged his sinful condition and requested the prayers of God's people. We had but one public meeting on first-day and in the afternoon attended to the business of the church.

While visiting the Glass Factory near Bro. Satterlee's I providentially became acquainted with a Bro. Gregory who formerly belonged to the church in Avon Wis., but had under temptation given up the Sabbath and attendance to christian duties. I labored with him as best I could, and when I left him he expressed a strong desire and determination to get back to the truth and church. May the Lord enable him so to do.

The 28th I came to Brookfield, where I found a pilgrim's home at Bro. Abbey's, as usual. I remained with this church over two Sabbaths, and visited the brethren in Winfield during the interval. I found the church here in darkness and bondage on account of outside influences; but the Lord seemed to give discernment and help to rise above them, and freedom was the result. One was baptized and received into the church.

I started for home Dec. 10th, calling at Mansville and Adam's Center. Sabbath the 15th, I was with the church at home, and had a profitable season. The 22nd and 23rd, attended the monthly meeting at Bangor, which was pleasant and profitable, though not a large gathering.

As I look over my labor for the last quarter, I deeply regret my unfaithfulness, while I remember with gratitude the tokens of favor I have received from the Lord. My mind is deeply impressed with the idea that we have come to the Jordan of our experience, and that Satan is doing all he can to hinder our progress. May the Lord help us to labor for the rest that remains.

I am now at home preparing to leave whenever I get my appointments.

S. B. WHITNEY.

Grass River, Dec. 30, 1866.

Meetings in Maine.

I LEFT home, Dec. 12, to fulfill my appointment. Met in the evening with Bro. Canright at Norridge-wood. Assisted in organizing a church. The 13th, went to Albion. Stopped one night with my brother. Found him interested in the present truth. Oh, that there were more messengers to carry the truth to the people who sit in darkness! From thence to China, Deer Hill, the 14th. Enjoyed a very pleasant interview with Bro. Hammon and his family. Our union was sweet as we bowed around his family altar. I learned that there were eight Sabbath-keepers in this place, but in rather a discouraged condition. Sabbath, met for worship. The weather was extremely cold, consequently the house was in a like condition, and I fear some of the hearts of the brethren also. First-day, held a meeting of profit, I hope. Preached twice. Prayer-meeting in the evening, very interesting.

Meeting in the evening of the 18th, composed of Sabbath-keepers, First-day Adventists, F. W. Baptists, and Spiritualists; but the Lord gave us some victory. Evening of the 19th, meeting very solemn. Sabbath evening, a meeting of very deep interest. One brother preached us quite a sermon, giving us some evidence that he had a gift to labor more publicly. An old lady in her seventieth year arose and requested an interest in our prayers. Sabbath morning, met in a school-house. Organized a Bible Class and Sabbath School of twenty-two members. In the afternoon, talked on the present duty of the church, with good effect. Evening meeting at Bro. Hammon's. Organized Systematic Benevolence to the amount of \$48.00. As the First-day Adventists had a meeting on first-day, by previous appointment, we thought best to meet with them. But a rain storm prevented many from getting together. We listened attentively to the speaker, as he took his text in 2 Pet. i, 12. One thing of which he was not negligent to put us in remembrance was, that the old covenant of ten commandments could only pardon sins in the past, but the new covenant could pardon sins in the past, and save us from sin in the future. But

before he sat down, he told us that present truth was repentance and faith in our Lord Jesus Christ. I felt like praying, Lord give him present truth, and help him to preach it. We left the Sabbath-keepers steadfast, unmovable, abounding in the work of the Lord.

CHAS. STRATTON.

China, Me., Dec. 24, 1866.

What Wilt Thou Have Me to Do?

THIS is the inquiry of every true heart. Especially does this question arise when convictions that we are not in the path of duty press upon the mind. Saul was thus deeply convicted when the Lord Jesus, whom he was persecuting, appeared to him in the way as he was going to Damascus. The way of duty was pointed out to him; and he proved, by his self-sacrificing life, that he was sincere in asking the question, and willing to do whatever the Lord should bid him.

We may inquire what the Lord would have us do, and still not be willing to follow his instructions. We may get a fancy that if the Lord required us to do some great thing, we would willingly do it, while some of the clearest duties of the Christian life are neglected. Naaman the Syrian, when he went to the prophet Elisha to be cured of his leprosy, would willingly have done "some great thing," had the prophet required it, but the simple, easy, requirement to wash seven times in the Jordan, fell so much short of his exalted ideas and expectations, that he rebelled in his spirit, and would have gone away in a rage, had not his servant been more reasonable than he, and persuaded him into compliance with the simple prescription of the prophet.

So it is with individuals who think they are anxiously inquiring the way of duty. They have their minds upon some great thing, perhaps the ministry, and if they could ascertain that the Lord called them to that, they would willingly engage in it; while they overlook, in a great measure, the humble, every-day, duties of every Christian without exception. Such are mistaken in regard to themselves. They should first reduce the teachings of Christianity to faithful practice, and thus prove the efficacy of our religion in reforming and purifying them, so that all can see its converting and ennobling effects, then if the Lord has further duties for them to do, the calling will be obvious to themselves and others.

When we are at a loss to know what great things the Lord would have us do, we can still busy ourselves with the little things which we know is the duty of every one who has named the name of Christ. If we are unable to tell what particular duties devolve upon us, we can still strive to draw near to God by prayer and a devoted life to all those duties which all must do, or fail of the kingdom of God. And in the way of humble obedience and constant communion with God the way will open and the path of duty will, more and more clearly, develop itself. Let us all do this by the help of God.

R. F. COTTRELL.

Take My Hand.

In the dead of night I am frequently awakened by a little hand stealing out from the crib by my side, with the pleading cry, "Please take my hand, papa!"

Instantly the little boy's hand is grasped, his fears vanish, and soothed by the consciousness of his father's presence, he falls into sweet sleep again.

We commend this lesson of simple, filial faith and trust, to the anxious, sorrowing ones, that are found in almost every household. Stretch forth your hand, stricken mourner, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your weary pathway—and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once, night may still enfold you in its embrace, but its terrors will be dissipated, its gloom and sadness flee away, and in the simple grasp of the Father's hand, sweet peace will be given, and you will rest securely, knowing that the "morning cometh."—*Congregationalist*.

The desire for happiness is natural; the desire for holiness supernatural.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 22, 1867.

URIAH SMITH, EDITOR.

The New Translation.

A correspondent writes: "Will you please answer the following questions through Review, and oblige me and some others: Do you consider the new translation of the Bible by the Bible Union an improvement over the common translation? In it you will find Rev. xx, 4, translated as follows: 'And I saw thrones and they sat upon them, and judgment was given to them, and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and whoever did not worship the beast neither his image, and did not receive the mark upon the forehead or upon their hand; and they lived and reigned with Christ a thousand years.'"

ANSWER: In some instances, confined chiefly to the use of different words, we think the common translation might be improved. But what we regard as the great fault of all the translations we have seen, is an attempt to vary from the common translation wherever possible; for by so doing translators have more than counterbalanced their improvements, by the numerous instances in which they have failed to come up to the excellence which the common translation possesses. As a whole, for strength and smoothness of language, sublimity of conception, and general fidelity to the original, we do not consider that the common version has ever been equaled; nor do we believe it ever will be.

The Right Spirit.

We love to receive communications from those who feel from the heart to accord to us the full liberty in disposing of them that is expressed in the following. We believe it to be just the right spirit, making their transactions with the Office pleasant, both for themselves and the editor. A correspondent writes:

"Bro. SMITH: Let me thank you for your help and patience in preparing and blinding my scattering thoughts; and when I send you articles that are too rambling for publication, please cast them out, or tell me to keep them at home. It will all be right with me.

"Please excuse penmanship. Perhaps my hand will be steadier when I get well over tea."

With the penmanship of this note, we had no fault to find. But even if it had been faulty to such a degree as to render an appeal to our guessing powers necessary, we are prepared to exercise the largest amount of patience and forbearance toward those who give evidence that they are making commendable efforts in the good work of reform.

The Health Institute.

THERE can be no reasonable doubt that our people have moved in the order of Providence in undertaking the enterprise of establishing this Institution. Success thus far has attended the effort beyond, perhaps, the expectation of the most sanguine. But the work is not yet completed. It needs to be pushed forward with unabated zeal and energy. The stock is not all taken up by any means. Those who wish to dispose of their means in a way to do much good, are requested to take shares; not merely for the purpose of a fair compensation for the use of their money, by way of dividends, but to benefit and save men, soul and body, and provide for themselves "bags which wax not old, a treasure in the heavens."

Who that is in comfortable circumstances cannot afford to have, at least, one share in this Institution? To those who have their thousands, that in a little while will be as worthless as the mire of the streets, I would say, Now is a good time and opportunity to invest it to advantage; now it will do vast, almost incalculable good; soon it will be worthless.

Venture out, brother, in a cause that is so evidently under the guiding and controlling hand of God.

R. F. COTTRELL.

Should Believers Marry Unbelievers?

It would be entirely unnecessary to tell the truly virtuous that they should not choose to associate with the most vicious and abandoned. They would have no disposition to do so. Those who voluntarily choose to associate with the low and degraded, are certainly, to say the least, tending downward to the lowest level.

There is as marked a difference between the Christian and the unbeliever, as there is between the upper and lower classes of unbelievers. All our voluntary associations with them should be for the express purpose of recommending to them the faith of the gospel, to induce them to believe and obey. Faith and unbelief are opposites. There is no more concord between them than there is between virtue and vice.

If all who profess the faith of the gospel were fully imbued with its spirit, no one would need to be cautioned against marrying an unbeliever. They would feel no inclination to do so. Those whose supreme love is fixed on God will not choose to set their highest earthly affection upon an enemy of God. If we really love God, we shall love what he loves. If we choose to love what he hates, we cannot love him with undivided affection. To make a marriage happy there must be congeniality. And I think Lorenzo Dow was right when he said that "a happy marriage is the greatest blessing this side of Heaven, next to the love of God shed abroad in the heart; and an unhappy marriage the greatest curse this side of hell, next to the horrors of a guilty conscience."

The relation of husband and wife is the most powerful for good or evil that can be. A truly believing and pious companion is the greatest help in the Christian life possible. If this is so, a companion the reverse of this, is the greatest possible hindrance. Who is so strong as to desire the greatest possible hindrance to his salvation? Let such a one marry an unbeliever, or equally bad, if not worse, a false professor of religion, or, rather, a zealous professor of a spurious or counterfeit religion.

Those who at their conversion find themselves bound in such a relation, may hope for divine grace suited to their condition; but those who are free from such shackles when converted, ought certainly to know that they imperil their own salvation, if they connect themselves thus intimately with one who still possesses the carnal mind, which is enmity against God, is not subject to his law, nor can be. One who undertakes to serve two masters whose requirements are directly opposed to each other, does not act wisely. The experiment of voluntarily going into temptation is a hazardous one. Yet some imagine they have strength to resist temptation and get safely out of it, when they have not power of resistance sufficient to keep out of it. If they would carefully examine themselves on this point, they might discover the fallacy of their position, and know that such logic is deceptive.

God specially warned his ancient people against intermarrying with the surrounding nations. He told them that such marriages would be a snare to them, seducing them from their allegiance to himself. Ex. xxxiv, 12-16; Dent. vii, 3, 4; 1 Kings xi, 1-4. And it was no better for them to marry idolaters, who would lead them to the worship of their false gods, than to marry infidels, who profess no faith in any God. So it is now. To marry one who makes no profession of religion at all, is no more objectionable than to choose one who is bound up in a religious profession at variance with the truth. One that has no God and no Sabbath is a no more powerful opponent of God and his Sabbath than one that has a false god and false Sabbath to oppose to the true. The former seems the more hopeful case of the two. False religion is ever the most violent opponent of the true.

In the New Testament, we find an apostle giving the largest liberty in respect to the choice of a companion in marriage, with this restriction: "Only in the Lord." 1 Cor. vii, 39. Again he says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement

hath the temple of God with idols," &c. 2 Cor. vi, 14-16. This is the true state of the question. If any one can harmonize things so totally inharmonious, then may they hope for an agreeable union between a believer and an unbeliever. Those who disregard this apostolic representation of the case, venture upon a dangerous experiment, and one that has generally proved disastrous, and often ruinous.

This writing is not to add grief and affliction to such as have already involved themselves in this terrible difficulty. May God forgive and save them. But my object is to warn others against a step that is sure to bring trouble, and, more probably than otherwise, eternal ruin. Those who choose to set an idolatrous affection on one that is not of God, but of the world, undertake a task which this very act proves they have not the adequate power to perform. Nothing but deep repentance, and the obtaining of the pardoning love of God, and help from his grace, can enable them to overcome. "A prudent man foreseeth the evil and hideth himself; but the simple pass on, and are punished."

R. F. COTTRELL.

Shall I Backslide?

In this land of Bibles and gospel privileges, a majority of those who come to years of maturity, sometime during their lives, make a profession of faith in Christ, and endeavor to serve God and gain immortality. But again, a large majority of these always backslide, give up their profession, and become wicked again. To prove this, you have only to think of the revivals which have occurred in your own neighborhood, and what the result has been. Some continued in the faith only a few weeks, some months, and some even years, and then gave up. Doubtless many of them were once truly Christians, and earnestly desired to hold out to the end. But they have fallen.

Now, here is a young man or young woman, or even one of riper years, just starting to be a Christian. To such an one, it becomes an all-important inquiry, Shall I backslide? Will the day come when I shall again be a wicked person, without God and without hope in the world?

Well, my brother or sister, thousands have also started with just as good a determination as you now have, and yet the most of them have backslidden. You do not wish, nor intend to do so. Neither did they. Then, you see, this question, "Shall I backslide?" to you is an important one. Yes, you certainly will if you do as they did. There was a cause for their backsliding. What was it? *Neglect of duty*; small ones at first, till then larger ones, till they fell entirely. Now, from my own experience of several years, and from what I have observed in others, I think that I can give you a few simple rules, which, if practiced, will always keep you from backsliding. Do you wish to know what they are? Will you live them out when you do know? If in your heart you feel that you are not going to do it, you may be sure that your Christian race is not a long one; you are soon to fall.

1. Establish, and never neglect, daily, secret prayer. Without this, you never can live a Christian. With it, you will never fail. It has a restraining influence which nothing else can have. If during the day we sin or yield to any temptation, we cannot go into the presence of God alone without confessing that sin to him, and resolving not to commit it again. If we are tempted to sin during the day, the thought that we are in a few hours to go alone before God in secret will restrain us. Secret prayer is the strong fortress of the Christian. If you neglect this one day, you have reason to fear that you are backsliding.

2. Always maintain family prayer. Neglect this, and you live in continual condemnation. When maintained, it restrains you from sin. You cannot pray before your family when they know that you are not right. Hence you will be careful before them in your walk. When you let the family altar go down, you have reason to be alarmed at yourself, for you are backsliding.

3. Do your duty in the prayer-meeting. Neglect this, and you are condemned. You neglect it once, then again, till before you will own it to yourself,

you are backslidden. In neglecting these small duties, is the way persons backslide. My brother, or sister, how is it with you in these things? Are you going to make sure work for Heaven? Well, you are not doing it if neglecting any one of these duties. You are in the way in which men backslide. Beware, before it is too late.

D. M. CANRIGHT.

Hartland, Me.

Report from Bro. Loughborough.

My last report closed with the meeting at Burlington, Sabbath and first-day, Oct. 20 and 21. On Friday, the 26th, I went to Lapeer, where I remained over two Sabbaths, and held in all thirteen meetings. I found the church in a very low state. There were some trials among them of long standing. We had several meetings, to make inquiries into the state of things, and do whatever we saw was necessary to be done. We succeeded in these meetings in learning some of the causes of the trials, and commenced as well as we could to seek a remedy, but did not feel fully satisfied with the result of the effort, and decided, before leaving them, to wait for further developments, and visit them again, believing that it would do no good to hasten matters to a terminus before the proper time. The meetings gave new courage to some, and we enjoyed some freedom in speaking the truth.

Nov. 5, I returned home. Spent Sabbath and first-day, the 10th and 11th, at the Monthly Meeting in Newton. Had four good, free meetings. There was a good representation of brethren and sisters from Burlington, Convis, and Newton. We had a profitable time in waiting before the Lord, although it was very bad weather.

Sabbath, Nov. 16, I was at home, sick with a cold. Friday, Nov. 23, I went to West Windsor. Had quite a severe time in getting to my appointment. I took the cars to Lansing, expecting to meet some of the brethren; but, owing to a misunderstanding on my own part, forgetting that I was to notify them how I was coming, I found no one at the cars to meet me. So I hired a young man to carry me in a carriage eleven miles, to Bro. Carman's. We were six hours going this distance, on account of the roads being so muddy. They were literally awful; the worst roads I ever saw in any State.

Sabbath and first-day, we had three meetings, in which we had some freedom in speaking the truth to those assembled. Owing to the bad traveling, but few came together; but those who did come were interested, and the meetings were of some encouragement to my own heart.

From Nov. 27 to Dec. 10, I spent in council with Bro. Andrews and others at Battle Creek, on important matters relative to the Health Institute and the cause generally.

Wednesday, Dec. 12, Bro. Styles came after me to go to Indiana, to visit a brother there who was in despair. The Lord gave victory to the afflicted one. We had four interesting meetings in North Liberty, and on first-day evening I spoke to the little company in South Bend, and the next day returned to Battle Creek, to make preparations for my trip in the northern part of this State.

To the brethren who have invited me to visit them this winter, and are writing to inquire why I do not come, I will say, that I am getting around as fast as I can, and am trying to do the work as thoroughly as possible as I go along.

J. N. LOUGHBOROUGH.

Oakland, Mich., Jan. 1867.

Meetings in Tuscola Co., Mich.

ACCORDING to appointment, I met with the church at Tuscola, Dec. 22. Our meetings commenced Sabbath evening and continued till Tuesday night, during which time I endeavored to present such practical truths as were calculated to encourage and strengthen the children of God. On Sabbath and first-day some were present from Vassar and Watrousville. The effect of this meeting was good; the brethren and sis-

ters renewed their covenant to walk in all the truth; a good interest was awakened on the Health Reform, and Systematic Benevolence adopted, over \$90.00 being pledged, which I trust will be increased as they have time for consideration.

As I was a stranger both to the brethren and to the locality, it became an anxiety with me to know how to lay out my work to the best advantage. On careful deliberation I concluded to pass to the extreme northeast to Centerville, for the second Sabbath, 29th. Sending my appointments forward, I had a meeting at Vassar, Wednesday night, the 26th. Good attendance and good interest. Thursday night, at Watrousville; this was also a good meeting. Here a messenger came requesting me to return to Tuscola to preach a funeral sermon on the Sabbath. As Bro. Byington had once been called from an appointment in Centerville in the same manner, I considered it duty to go up there on sixth-day and see the brethren and make arrangements for meetings. This proved to be the prudent course, so far as meetings there were concerned, as there could have been no definite appointment given had I not gone. The Universalist House, where the meetings were held, was to be occupied Sunday, both day and evening, but the minister gave me the time Sunday night, and the owner of the house extended the favor as far in the week as we wished. I immediately returned to Watrousville; this was, I think, the coldest day of the season. I suffered much from the exposure. Being rather feeble when I went to that County, I had calculated my appointments so that I need not be long exposed in traveling. But such events cannot be calculated for. The Lord gave freedom on the occasion of the funeral, and I trust the truth was honored and the cause benefited; but from the effects of this trip I am still severely suffering. I regretted to find some discouragements resting on the minds of the brethren at Centerville, which I hope they will rise above, and press together with all the remnant toward the everlasting prize. Being almost unfit for public labor, myself, tended also to prevent the awakening of that lively interest in the meetings which I would have been pleased to see. I continued till Wednesday night, and went to Watrousville Thursday, Jan. 3.

I had made arrangements for a general meeting at Watrousville, Jan. 5 and 6, which was well attended, and was decidedly successful in every respect. I had good freedom in speaking the truth, and think I enjoyed it as highly as others did hearing it. The social meeting on Sabbath afternoon was spirited, and the feeling seemed to be deep and substantial. The interest increased to the close. Brethren and sisters came from Tuscola before the Sabbath, and remained till Sunday afternoon. Such a course, where it is practicable, always insures a good meeting. Here we made arrangements for regular monthly meetings of the churches of this county, which I trust will be of great benefit to the cause.

But the labor of this meeting was all I could possibly endure. On Monday morning I could scarcely converse; my throat was inflamed, lung painful, and voice almost entirely gone. By resting and carefulness, I was enabled to give them a brief sermon on Tuesday evening, which closed my labors in Watrousville. Their memory will long be with me.

Some of the friends advised me to take up all further appointments, and get rest. While I appreciated their kindness, and felt much the need of it, I did not think circumstances would fully justify it. However, I changed my course somewhat. As the ordinances had never been observed in Tuscola, I went there and had a meeting for that purpose Thursday evening, Jan. 10th. This time I chose rather than wait till after the meetings at Vassar, as I was anxious to close up as early as possible for my own health, and also to get to Holly in time to see Bro. Loughborough there. This was a pleasant and profitable meeting for the church in Tuscola, all joining heartily in these exercises so well calculated to bring us nearer to a meek and suffering Saviour. Three united with the church.

Next day I returned to Vassar and had a profitable meeting at a private house. Sabbath morning, with a large attendance from Tuscola and Watrousville, we

convened at the old Court room, where I preached to them in considerable pain, but in freedom of spirit, after which, as usual, we had a short social meeting. Expecting the friends from other places would leave, I chose to have the evening meeting at a private house, where I could talk to the church alone. But others seemed interested also; the house was densely filled, and, for the time, I lost sight of earthly afflictions while speaking of the "blessed hope," of the Lord's coming, and the certainty of God's promises. After the congregation was dismissed, the church being invited to remain, three were received into the church, and it being yet early, arrangements were hastily made to attend the ordinances of the Lord's house. This was another good season. A number from Watrousville remained at this meeting, and we rejoiced together before our God for the power and consolations of the present truth.

With this I closed my labors in Tuscola County, not deeming it advisable to have any meeting on Sunday, the 13th, and the decision was heartily endorsed by the brethren and sisters. To those meetings I look back with a pleasure only alloyed by the thought that I could not do in Gratiot Co. what I did in Tuscola Co. I went there an entire stranger; I left as parting with the members of a closely united family. When I consider the number that had never made any profession of religion, many of them opposed to the Bible and to all religious truth, when Bro. Van Horn and Canright first went there, who are now devoted, praying people, growing up into Christ through obedience to all the truth, I feel to praise God for the work he has done in Tuscola County. Many are bearing trials with fortitude and patience; and though, while there, trials were pressing sorely to my own heart, I felt to sympathize with the tempted ones there, and often we all together lost sight of "these light afflictions," as we viewed by faith the "far more exceeding and eternal weight of glory." Though I may never see them again in this state of trial, I expect to meet them with joy where that glory is revealed.

Monday, the 14th, I went to Holly, well pleased to meet and enjoy a visit with Bro. Loughborough. I would have been pleased to prolong my visit, but as my throat was very sore, and I coughed so much as to lose my rest at night, I thought it necessary to finish my journey as speedily as possible. I arrived in Battle Creek the 16th to go home and attend to the wants of my family, expecting to resume public labor as soon as the condition of my throat will admit.

J. H. WAGGONER.

Battle Creek, Jan. 17, 1867.

Meetings at Hartland, Me.

ACCORDING to appointment I came to this place Dec. 27th. It was with feelings of doubt and fear that I came, as I had been here twice last summer, and was unable to accomplish anything. Nearly all were opposed to organization, and would do nothing on s. s. The consequence was, that their meetings ran down and most of them became much discouraged. Seeing how they were prospering in other places where they were organized, they began to think better of it here. I never knew a place where they were in greater need of organization than here, as every thing was at loose ends and the cause suffering much reproach.

Arriving at the school-house on the appointed evening, I found, as it was somewhat stormy, no congregation, no light, and no fire. At length we raised a company of six and had a meeting. The next evening we had a few more, and in a few evenings, we had a house full and a good interest which lasted to the end. Bro. Blaisdell joined me after one week and helped me through. We pointed out to the brethren and sisters the inconsistencies of their past course and the great necessity of a speedy reform in many things, if they would have the cause prosper here. There were a few who did not need this, but most of them did. On New Year's day we met and talked these things over, and solemnly promised to make a new start and live much better the coming year. From that time they began to take hold more in earnest. Both brethren and sisters laid aside their work and

came out to meeting, both day and night, Sabbath and week-days. One thing pleased me much: I could appoint a meeting at any hour, early or late, forenoon, afternoon or evening, and the very minute would find nearly every one in his place ready to begin. This is right. We had many solemn, interesting, prayer and social meetings. Nearly all got into a place where they could work for God, and he for them. They needed much trimming up and reforming, and they seemed to take earnestly hold of it.

We staid over two Sabbaths, preached fifteen discourses, and had twelve social, and two business meetings. Four made a good start to serve God. We organized a Sabbath School and Bible Class of fifty members, raised \$28.00 for a Sabbath-School Library, organized s. s. to amount to \$148.72, and organized a church of nineteen members. There are twelve more who did not come into the organization. I have confidence in those who were thus organized that they have the root of the matter in them and will work for God. Bro. Chas. Gifford was chosen elder, Bro. John A. Davis deacon, and Bro. Alfred O. Burrill clerk. I obtained four subscribers for the Review, one for the Instructor, one for the Reformer, and sold several dollars' worth of books.

Truly the Lord helped us here. We were all encouraged to work on till Jesus comes. I have a high opinion of the excellence and worth of many in this place, and hope that the cause of God will now prosper among them.

From my experience in the past I conclude that much more, in proportion to the time and labor spent, can be accomplished by staying two weeks with a church, than there can by staying only one week. It generally takes one week to get things well under way. Leave them there, and they soon settle back where they were before. Another week will tell greatly in confirming the work already begun. At least this is my experience in visiting churches. Well, the Lord is still at work for us here in Maine, and better days have now come, for which we all feel thankful to God.

D. M. CANRIGHT.

Hartland, Jan. 7, 1867.

The Civil Power to Enforce Sunday-keeping.

A FEW days ago I picked up a copy of the Milwaukee Daily Sentinel, in which I read the account of a gathering of the great men of all denominations, styled, "The Christian Union Convention."

As many as three essays on the Sabbath question were read. A long resolution was adopted, in which an appeal was made to the civil officers to enforce the observance of the Christian Sabbath. It was also stated that the change of the Sabbath from the seventh to the first day of the week was clearly shown by apostolic example, and that it was a fit memorial of the resurrection of Christ.

The public mind seems to be ripe for the agitation of this question, and all movements seem to point toward an appeal to the civil arm to enforce the observance of Sunday.

Let the crisis come. I long to stand in my lot. Although I feel unworthy, and often fear that my name is not written in the Lamb's book of life, yet I am striving to overcome; and the language of my heart is, Come, Lord Jesus, come quickly.

I came to this place about two months ago. I have talked some with the people in regard to our faith. They seem to talk as though they would like to hear something concerning this sect.

I have not seen a copy of the Review for three weeks. I long for its weekly visits again.

W. SUTLIFF.

Eau Claire Co., Wis., Dec. 30, 1866.

Mottoes.

MOTTOES are very numerous. Nearly all States, societies, and periodicals, have their mottoes. This is all right, provided the party which claims it, lives in accordance with its sentiment; for the motto should be the index of the aims and character of those who have chosen it.

But the mottoes which so particularly attracted my attention, a few evenings since, and have been a subject of pleasant contemplation, were those over the various departments of our enlarged Review. Surely better ones could not have been chosen. It seemed to me that No. 1, Vol. xxix, was the best one I had ever read. I was feeling somewhat sad, but, after feasting awhile on its contents, I retired with a grateful heart to thank the Lord for the Review. Its first motto has been worn too long, perhaps, to need comment, except it be for that very fact. Its mission is still the same. We are still in the "waiting time," and have need of patience. "The commandments of God and the faith of Jesus." Here are they who are striving to keep them all. Here is the religious Journal which has for sixteen years proclaimed them. Over the sermon is "Preach the Word." By this means the scattered ones have the word preached to them unmixed with the popular theology and traditions of men which they are sure to hear among the popular churches. Thank the Lord for the sermon! The motto over the Commentary is truly beautiful and expressive. Over the News and Miscellaneous is, "Can ye not discern the Signs of the Times?" How suitable! How strange that any can read the news of the day and not discern that it is now as it was in the days of Noah! But then, we read, that they knew not till the flood came and took them all away. "Exhorting one another, and so much the more as ye see the day approaching." There are many who cannot personally obey this injunction of the apostle. Here, then, is a channel open whereby the lonely ones may derive comfort and instruction from the exhortations of their brethren and sisters, and, in turn, exhort them. Over obituary notices are the consoling words, "Blessed are the dead which die in the Lord from henceforth." Oh! yes; well did the prophet "tremble within himself that he might rest in the day of trouble." Then let us not grieve for our dear friends who rest in hope, as we would have done at any other period of time. They escape much which the living must endure. "They rest from their labors." Only a little while and we, if faithful, will meet them where there will be no more death.

Next, the Publication Department with its motto, "Buy the truth and sell it not." Precious truth! We love it! We rejoice in it! Every portion is to us "meat in due season." Then let us not hide it under a bushel while our dear friends and neighbors are perishing in total ignorance of its existence. Let us buy it, not to keep it shut up in our library, or on our spare-room table, but to study thoroughly ourselves, and then scatter like bread upon the waters praying that it may bring forth fruit to the glory of God. Over the Appointments is, "And as ye go, preach, saying, The kingdom of Heaven is at hand." This was Jesus' commission to his disciples, but now, how much more emphatically is it "near at hand?" Never before did I realize that the harvest is great and the laborers are few, as at the present time. It seems that the minds of the people are being prepared for investigation. Even here, in New Haven, the people are stirred up, and some honest souls, as I trust, who have been profane and irreligious, are seeking the Lord; but they know not that he has gone within the Most Holy place where is seen the "ark of his testament." Oh! that some messenger laden with light and truth, might come this way. But alas! the laborers are few. Well may our earnest cries ascend to the Lord of the harvest, to send forth more laborers into his vineyard. Meanwhile, it is the duty of all to let their light shine. It is my earnest prayer, that I may not by a careless, and inconsistent course, reproach the cause of truth.

Next, the Business Department, with its appropriate motto, "Not slothful in business." Methinks if the laborers at the Office were "slothful in business," the Review would not be what it now is. Speed on your heavenly mission, O messenger of light and truth! Find your way to many homes which are ignorant of the light which thou bearest! May all who are blessed and cheered by your weekly visits, heed your faithful admonitions, and, at last, be presented faultless before the throne of God.

S. E. LINDSLEY.

New Haven, Dec. 23, 1866.

THOUGHTS AND DEEDS.

THE scales of justice hang between
The deed unjust and the end unseen;
And a sparrow's fall in the one is weighed
By God's own hand in the other laid.

—Selected.

And not only deeds, but our every thought
Must to the unerring scale be brought;
And the impure motive or word unkind,
Upon life's record we all shall find.
But he who numbereth every hair,
Who lovingly lists to the faintest prayer
Of those who believe in the offering made,
Hath over our wrongs Christ's obedience laid.
Then we who seek meekness, in Jesus may hide;
We'll not be found wanting while there we abide;
For mercy and love shall then justice outweigh,
And we be found faultless who henceforth obey.

M. M. OSGOOD.

Battle Creek, Mich.

A LIGHT BURDEN.—"My burden is light." A light burden, indeed, which carries him that bears it. I have looked through all nature for a semblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed born by the creature, and yet support her flight toward heaven.—St. Bernard.

PRAYER.—It is not the length, but strength of prayer that is required; not the labor of the lip, but the avail of the heart that prevails with God. "Let thy words be few," as Solomon says, but full, and to the purpose.—Spencer.

News and Miscellany.

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

A great financial crash is predicted by the merchants of the country, on account of Secretary McCulloch's policy of contracting or rather destroying the currency.

—A Jacksonville, Oregon, telegram says a terrific earthquake was felt at Fort Klawath on the 8th inst. The sky was darkened with ashes and the air filled with sulphurous vapors, which came from the direction of Klawath marsh. Klawath lake had fallen about six feet, and Crooked creek was entirely dried up.

—There are two countries in which legalized slavery still exists, Spain and Brazil.

—Some Prussian officers will be shortly sent to America to acquaint themselves with the latest improvements in the Naval Department of the United States.

—The Cable dispatch, stating that the Greek population in several more of the Mediterranean islands has risen against the Turkish rule, is of great importance. If, as we were again assured a few days ago, France and England will not interfere in behalf of the Turks, the latter will soon find themselves in difficulties. Intense excitement pervades all the Christian provinces, and the prospects of a cordial co-operation of all the Christian tribes were never better than at present.

—A report says that an insurrection is on the point of breaking out in Bosnia.

—The saddest episode of the Candian insurrection, was the blowing up of the Monastery of Arkadi with its heroic Christian garrison and several thousand besieging Turks. These heroes will secure a place beside those of Thermopylae, who more than two thousand years ago fell in the defense of the same cause. The event is, moreover, one which is likely to have important consequences. The recent letters of Garibaldi and Victor Hugo show how profound an interest is felt in the issue of the struggle by the European Liberals. The waves of popular indignation are beating with renewed force against the decayed Ottoman Porte, and almost daily dispatches by the Cable report the steady approach of the fatal hour of collapse.

Vienna, Jan. 12.—The journals to-day contained official announcements that the Sublime Porte has called 150,000 men into the service to quell the Greek insurrection.

London, Jan. 13.—The *Globe's* editorial says that the Eastern question has become so pressing that it demands the immediate attention of the European powers. The *Globe* thinks a general conference of the leading powers will be proposed on the subject.

Great Britain.—The Lords of Admiralty are busily engaged in the preparation of estimates for the large increase of the naval arm of the service, which has lately been ordered.

The Largest Army Ever Yet Raised.

Items from the Census Reports. In 1700, the entire population of the Anglo-American colonies was 262,000; in 1750, it was 1,000,000; in 1775, 2,389,300. In 1790, the population of the United States alone, was 3,929,827; and in 1860, 31,443,321. Anticipated population in 1900, 107,000,000.

The unimproved lands of the United States, in 1860, amounted to 244,101,818 acres; improved lands 163,110,720 acres; cash value of the whole estimated at \$6,645,045,007.

Estimated product of our manufactures in 1860, \$4,000,000,000.

Commercial railroads in the United States, 35,935 miles, costing \$1,432,649,000.

City railroads, 402 miles, costing \$14,862,840.

Slack-water canals and branches, 118, of which 68 cost \$147,393,997.

Real and personal property estimated at \$19,089,156,289.

Educational institutions reported, 113,006; teachers, 148,742; students, 5,417,880. Collegiate institutions, 445; students, 54,969. Churches, 54,000.

Newspapers, 4,051; circulation, 928,000,000 copies. Revolutionary army, from 1775 to 1783, 231,791; vessels, 4.

In 1812, regulars, 32,360, volunteers, 6,000, militia, 30,000; navy, 8 frigates and 170 gunboats. In 1815, 276 vessels, with 1,636 guns.

In March, 1865, we had 684 vessels of war, with 4,477 guns, many of them of large calibre, and the aggregate number of men raised for the Union armies was 2,688,000. If the Confederate forces be added, the grand total would be reached of 4,000,000 of men at arms—the largest force ever yet raised in any country or age of the world.

Convocation of a General Council at Rome.

THE report which has long been floating in the newspapers concerning the convocation of all the Roman Catholic bishops of the world, to meet at Rome in the course of the year 1867, has at length been confirmed. We have before us the Pontifical letter of invitation, bearing date of December 8th, and signed by the Cardinal Prefect of the Sacred Congregation of the Council of Trent. "If the power of the Almighty," says the invitation, "shall avert the imminent tempest which now threatens the Papal Government, the Pope has resolved to hold, in the month of June, 1867, two semi-public Consistories. After these Consistories, the Pope, 'by the aid of God and the Virgin mother of God,' will inscribe several persons, whose names are mentioned by a solemn decree in the catalogue of saints." To invite the bishop to be present on this occasion is the ostensible object of the Papal circular.

It must at once strike every reader of this curious document that the real object of the episcopal meeting is not at all mentioned in the call. The ceremony of the canonization of new saints is nothing but a pretext. The real object is to obtain from the assembled bishops representing the whole Church a solemn declaration concerning the temporal power, which is now on the eve of total and, it is universally expected, permanent abolition. The Pope is bound by an oath to defend the temporal power, or, as it is called in church style, the Patrimony of St. Peter, and he is known to be unflinching in his opposition to all schemes of annexation. His desire, and that of his advisers, is, in the first place, to have the opposition of the Church to the abolition of the temporal power strengthened by the voice of the whole episcopate of the Church. On the other hand, even the Pope and the most sanguine leaders of the Church party do not conceal from themselves the probability that for the present they will be unable to save the temporal power, and that thus the external relations of the Church will have to be re-arranged on an entirely new basis. In such a momentous transition it is natural that the Pope wishes to learn the opinions of the bishops.—*Methodist.*

Europe in 1867.

In the annals of the Old World the year which closed yesterday, will in many respects count as the most memorable since 1815. The crisis which had for so many years been drawing near, arrived. The social fabric, which the Machiavellian statesmen of 1815 so laboriously reared, no longer threatens ruin, but has fairly begun to collapse, and the study of the European statesmen is not now how to prevent reconstruction, but how to secure a controlling influence over it. Some years ago it might be considered doubtful whether Europe was actually in a process of transformation; now every one is inquiring what the issue of this grand process will be.

Whatever people may think of the justice of the nationality principle which would reconstruct Europe on the basis of the political separation and independence of every nationality, it will be admitted by all that the principle actually is the great motive power which sets the whole of the European world in commotion. The disturbed condition of Europe in 1866, chiefly arose from the efforts made for effecting national re-organization, as in Germany, Italy, Austria, or for achieving national independence, as in Ireland and Turkey. The cession of Venetia has removed one of the most dangerous causes of national discontent, but the realization of Italian aspirations has at the same time given a powerful impulse to other nations. During the last days of the year, the political horizon again became clouded, foreboding a future tempest. The election of the first North German Parliament by direct and universal suffrage, can have no other meaning than the readiness of the Prussian Government to continue the alliance which it has tacitly concluded with the Liberal party of Germany for carrying through the National Union Movement, despite all opposing influences. The Slavi of Croatia and the neighboring provinces of Austria and Turkey, have recently assumed an attitude which indicates the imminence of a conflict. All Turkey is pervaded by an excitement which cannot last much longer without bringing on explosion. The Fenians and the Poles carry their national hatred over into the new year, and the reported reconciliation of the Hungarians with the Austrians, rests on the frail basis of Austrian promises. Thus we meet, in all quarters of the Old World, with the prospect of new and great conflicts.

Europe has many statesmen, who, from different motives, have come to look upon the success of the nationality principle as inevitable; but no one has as yet found the key for a peaceable settlement of the intricate question, and Europe enters the new year with millions of people eager to seize the first opportunity for breaking the yoke which binds them to a foreign prince. A peaceable solution not being probable, the success of the Prussian army has caused France, England, Austria, and many other powers, to increase their armies and their taxes.—*N. Y. Tribune, Jan. 4, 1867.*

Modern Telegraphing.

The World Girdled by Telegraph—The East India Telegraph Company.

THE successful laying of the Atlantic Cable, and the still more marvelous success of picking up the lost one of 1865, have put our country as far out West as San Francisco into almost instantaneous communication, not only with all the principal cities and prominent marts of Europe, but also with those of Southern Asia, as far into the East as Calcutta. One thing, and one only, is to be deprecated in regard to the Atlantic telegraph, and that is, that both its termini are on foreign soil, and on the soil of the very power with which international rivalries may at any time produce dangerous complications. Should such complication unfortunately occur, then this ocean telegraph in the hands of the British Government, and completely beyond our control, would at once become one of the greatest sources, not only of annoyance, but even of danger, to this country. This was early foreseen, and in the reply of one of our former Presidents to the first congratulatory dispatch to the Queen of England (1858,) the wish was expressed that the termini of the cable, together with its connecting lines and station-houses, should be declared neutral forever.

No answer was ever made to this expression of a mere wish. But other competing lines more to the south will shortly be built, and will remove the danger spoken of.

The most important projected plan, and promising, perhaps, greater results for the welfare and material prosperity of the United States, is the Russo-American telegraph, rapidly pushed forward on this continent by Mr. P. McD. Collins, toward Bhering Strait, and the Emperor Alexander II., through Siberia toward the East, and the line proposed to be built and to connect with the former by the East India Telegraph Company, from Pekin, the capital city of China, along the Chinese coast to Canton, and north and eastward to Irkutsk and Khabarovsk, and the mouth of the Amoor river, which latter two connecting lines are proposed to be built by the Russian Government.

The British Government, always anxious to maintain their power in the East, intend and have, we believe, entered into preliminary arrangements to extend their line of telegraph from Calcutta east to Hong Kong, and thus when all these several lines shall have been completed—and we can assure our readers that they will be completed in less than half the time it took the Atlantic Cable to get into working order—then the United States may justly lay claim to the proud position of being the commercial centre of the habitable globe, for from New York to Europe, from San Fran-

cisco to Asia, will radiate the entire commerce of the world.

When the late Thomas H. Benton was still a young lawyer and local politician at St. Louis, he edited a small sheet called the *St. Louis Inquirer*. This was in 1819-20. In a series of articles in that journal, neither ocean steamers, railroads nor telegraphs being then in use, he advocated most strenuously the speedy construction of a national wagon-road through to the Rocky Mountains, and, with a proper treaty with Spain, through California to some point on the Pacific suitable for a great harbor. He fortified his proposal with irrefutable arguments. His sagacious and discerning mind called attention to the fact that every country which, throughout all history, succeeded in obtaining a fair share of the trade with the bee-hives of people in the East, grew prosperous and wealthy. He referred to the Phœnicians and Egyptians in ancient times, the Portuguese, the Dutch, the Hanseatic League and the English more recently. And he hoped that by opening communication for convenient travel from the Mississippi to the Pacific, the People of the United States might share in a like result.

"Old Bullion's" far-seeing ideas are now about to be realized, and that in a manner which not even he, at the time of his death, could have had courage enough to hope. The telegraph to San Francisco was completed long since, and already reaches far up north, through Oregon into Washington Territory and the British possessions. The National Wagon Road proposed by him 46 years ago, is being rapidly pushed forward, supported by the bounty of our Government, but it is to be of iron, and "swift propelling steam" the motive power. San Francisco, "the most suitable place on the coast for a harbor," seems selected by nature herself for the great destiny that awaits it. Communication across the Pacific to Shanghai, connecting there by coast steamers with all the most important commercial cities down to Hong Kong, Macao and Canton, is provided for also by the bounty of our Government, which has come to the succor of private enterprise in this great national undertaking. Thus all the preliminary steps to secure to us a fair share of the immense and highly lucrative trade of the Eastern Continent have been completed. One thing remains yet to be done. We must have telegraphic communication directly from here, and not over England and Europe, with all the trade centers of Eastern Asia. Then, and then only, will our whole system of inter-continental commerce be truly American and wholly independent.

This the East India Telegraph Company, a thoroughly responsible corporation, propose to do. Enough has been published regarding the Russo-American Telegraph, now constructing and fast nearing its completion, and the reading public is so well informed of the general nature and character of the work, that, for the present, we need say no more about it. But the projected East India Telegraph is less known, yet it is not only equally important with the Collins Russian line, but, we take it, immeasurably more so. While the Collins line gives us independent communication with Europe, through Siberia and European Russia, the East India Telegraph brings us daily and hourly into the very heart of the Chinese Empire, and to the very doors of British India. A few statistical references will show the nature and scope of the enterprise.

In the first place, it is proper to mention that by the exertions of our Minister at Pekin, Hon. Anson Burlingame, supported by the representatives of the other Powers having treaties of commerce and friendship with China, this Company was granted, by the Chinese Government, the right to lay cables connecting the seaport cities from Canton to Shanghai, and to construct an inland line from the latter place, by way of Nankin, to Pekin. The Russian Government, by treaty, has secured the privilege of building two lines from Pekin—one to the Amoor, the other to Irkutsk. The fact that along the coast the telegraph will be submerged, is security against its destruction by land pirates or rebels. Canton, the starting point, has a population of 1,000,000 souls, and is the great commercial metropolis of the Chinese Empire. Macao, the next station, is also a very important trading post. Hong Kong, the third, has a population of 200,000; Amoy, the fourth, of 250,000; and Foochow, the fifth, of 1,200,000; Ningpo, the sixth station, has 300,000 souls, and Shanghai, the next, has nearly 2,000,000. From thence the telegraph connects with Nankin (400,000) and Pekin, 2,000,000 of inhabitants. From this place the connection will be completed with the Russo-American Telegraph. The entire length of cables will be 835 miles, that of the land line, 605; total, 1,440. From Pekin to the Collins telegraph the distance to be spanned by the wire is 850 miles. We believe we have said enough to convince the reader of the pre-eminent importance of this work for the future commercial greatness of America.

That it will be shortly completed we do not doubt, for active, energetic, responsible and able men are in the management. The Company was chartered by the Legislature of New York in 1864. The capital is \$5,000,000, in shares of \$100.00 each, which are rapidly taken.—*N. Y. Times.*

THE JUDGMENT HOUR.

And is the Judgment Hour fast closing,
Which seals the saint an heir of bliss?
Arise, my soul, why thus reposing?
Or lukewarm in a time like this,
When signs, that thicken fast, betoken
We soon shall hear the bridegroom's voice?
And will it be to us then spoken,
Ye are the people of my choice?

Ye are the purchase of my merit?
Ye are the tried and tested few?
Henceforth ye shall with me inherit
The mansions I've prepared for you?
Ye have left all, my word to follow,
And faced the scoffer's cruel frown?
Forsook the world with all its folly,
Come and receive the conqueror's crown?

O Holy Spirit, come with power,
Cleanse all our hearts, and help us pray;
Oh! for a pentecostal shower!
That we may better know the way.
That we may claim the precious promise,
I will be with thee to the end,
All that ye need to cheer and solace
The Father in my name will send.

O blessed Lord, we plead no merit,
We come to thee by faith alone;
'Tis thus in thee that we inherit
A right to come before the throne
And claim in thee our sins forgiven,
O Saviour, plead for us we pray;
And may we find the grace that's given
Sufficient for each trying day.

Henceforth to thee be all the glory,
Since thou hast died our hearts to win;
O let us tell the pleasing story,
How thou didst save lost man from sin.
All praise to thee forevermore,
That thou hast died, and rose again:
O let us worship and adore
The Lamb which once for us was slain.

M. WILCOX.

Tuscola Co., Mich.

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. Miller.

BRO. SMITH: It is but recently that I commenced investigating the great truths so vividly brought out in the light of the third angel's message. I am still trying to learn as fast as I can, hoping that I may be in some way useful in the vineyard of the Lord. One of the great leading truths of this message, the Sabbath, is not entirely new to me, I having been brought up a Seventh-day Baptist; but it was not until I viewed it in connection with other great and important truths which are being brought out under this message, that I saw it in all its beauty.

It is now some four months since I came to this place, since which time I have been trying to live out the truth as it has been made plain to me. From the first, I cast my lot with the little company of Seventh-day Adventist brethren at this place, and have endeavored to work with them in trying to hold up the present truth before the people of this vicinity.

Although our company is small, it is composed of living, working members, not one of whom feels that he is free from responsibility. Love and harmony prevail in our little band, and we feel assured that the Lord is blessing us, and that our influence is being felt in this community.

Recently the Spirit of the Lord has been somewhat manifested among the youth who meet with us, and it is hoped that good results will follow. We have to get along with Review preaching most of the time; for we cannot have the heart to urge Bro. Rodman to stay with us, when the great work of proclaiming the message so urgently demands him to be up and doing in other neighborhoods. Our prayers follow him, and every time he comes home, he brings the assurance that our heavenly Father hears and answers.

Brethren and sisters, east and west, wherever you may be, pray for us that our labors may not be in vain.

J. S. MILLER.

R. I., Jan. 7, 1867.

If you forget God when you are young, God may forget you when you are old.

From Bro. Ernst.

BRO. SMITH: I am still trying by the grace of God to be an overcomer. I love the Saviour because he first loved me, and gave himself a ransom for me. My prayer is, that his love may be shed abroad in my heart to such an extent that I may be able to bring body and mind into subjection, and withstand all the darts of the enemy. I love present truth. It grows more precious to me every day. It helps me to bear up under the trials and difficulties arising from our fallen natures.

I love to dwell on the thought of the soon coming of the Saviour. May I, with all the people of God, be prepared for that day. Jesus, the insulted, despised, and slain Lamb of God, is soon coming. What a thought! Yes, he is soon coming "without sin unto salvation" unto those that watch and pray, keep the commandments, abide in his love, and long for his appearing. How the thought cheers my drooping spirits, and encourages me to go on. Soon we shall reap if we faint not. Yes, soon we shall receive an inheritance incorruptible, and that fadeth not away. If faithful unto the grace already given, we shall soon have met the last enemy, fought the last battle, and be able to sing the song of Moses and the Lamb, and enter the gates of the New Jerusalem. Let us lay hold on the promises of God, and stand steadfast, unmovable, always abounding in the work of the Lord, that the fruits may be unto holiness, and the end everlasting life.

In hope of truth.
Branch Co., Mich.

WALTER I. ERNST.

Sister S. Haff writes from Macomb Co., Mich.: It is about five years since I left the Baptist church, of which I had been a member for fifty years, and united with the Adventists. And I feel to praise the Lord that he convinced me of the truth, as I fully believe. I am at present filled with the love of Christ, hoping that he soon will come and gather his dear children to himself. I feel a great desire that I may live a righteous, godly life, and draw near to my Saviour, who has done so much for me, and be ready to meet him when he comes. Brethren and sisters, let us strive to come up to the help of the Lord against the mighty. He has not placed us here to be idle; but we should work in his vineyard, and let our light shine to the world.

Sister Rencher, of Cook Co., Ill., writes: I have received four numbers of the Review, which I feel very much interested in. I am all alone here: for there are none others in this place of like belief. I wish that some one could come this way to preach the third angel's message. There is a large field in this section. I have never heard a sermon preached on Adventism, or the Sabbath question; but ever since I was old enough to read and understand, I have believed that the seventh day was the day to keep. God being my helper, I am determined to strive to overcome the world, the flesh, and Satan, and at last be found with the remnant of God's children in that world which shall be without end. I desire an interest in all your prayers, that I may be ready to meet Christ at his coming.

Sister Olive S. Knight writes from Windham Co., Vt.: Allow me to say that I appreciate the Review very highly, and love the principles of truth and purity which it advocates, and am trying to profit by its instructions. I have been trying to serve the Lord about seventeen years, and was a member of the Methodist church until one year ago last spring. Being convinced that the seventh day was the Sabbath of the Lord, I was enabled by the abounding grace of God, to tear my soul away from the strong ties which bound it to dear brethren and sisters in Christ, and step out, as it were, alone, upon the naked word of God. I did miss outward consolation; and sometimes felt lonely and desolate; but, glory be to God! his grace was sufficient for me; and the experience proved profitable to me in many respects. And now I have the privilege of meeting with the little church in this place on the Sabbath, to unite with them in trying to worship God, which I esteem a great privilege.

The church here is steadily increasing in numbers, and also in spirituality. It seems to be like a city set on a hill, whose light cannot be hid; and although scoffers mock at its simplicity, yet the pure in heart are being drawn toward it.

BRO. A. M. Antisdale writes from Cattaraugus Co., N. Y.: I am a more ardent lover of present truth than I have ever been before. Although much of the time the hand of disease is heavily upon me, it does not so prostrate me that I cannot read the word of God and understand that it is our privilege to believe the promises and be saved. I have many seasons of rejoicing, even in the midst of my tribulations. I praise the Lord that his Holy Spirit ever led me to take him for my portion, and for his ruling hand in my afflictions,

which are working out for me what I should have failed to seek for had I always been prospered, that is, a far more exceeding weight of glory. Having received the paper so long free, how can I ask it any longer without paying for it? But I have not the means. Much that I know of the truth as taught by our people, the paper has taught me, so that I am not only in debt for the cost of the paper, but for the real substantial instruction it has imparted to me and my family. I sincerely thank the Association for their forbearance toward me. I pray God for the prosperity of the cause which the paper defends, and I will try to get others to subscribe for it.

BRO. KUNSELMAN writes from Blue Earth Co., Minn.: We feel much encouraged to go on in the good way. We are trying to live out the Health Reform, which is a great blessing to us. We desire to live up to all the light as fast as we receive it, that we may be able to keep pace with the message, and go with God's chosen people to the kingdom.

We see omens of good in the cause everywhere. We feel to thank God for the glad news that Bro. Ingraham has moved to this State. I dare say his labors are highly appreciated by all true-hearted Sabbath-keepers; and we hope and trust that the time may not be far distant when Minnesota will have one or two more strong men, who will pursue a strait-forward course, and cry aloud and cause Israel to see her sins. We have reason to believe that Minnesota is a very good field of labor. There seems to be an ear to hear wherever we go, and we are glad to hear that there are here and there, through this part of the country, some who are trying to exert a saving influence. May the Lord speed on the well-begun work, and send more laborers into his vineyard.

A PIOUS WISH.—When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.—Henry.

SAFETY IN DUTY.—If we are in the path of duty, and if our help and our hope are in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—Newton.

Obituary Notices.

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

DIED, at his residence in Scottsville, Monroe Co., N. Y., Dec. 21st, 1866, William Peabody, aged 75 years, 9 months and 20 days.

His death was the result of lingering consumption, under which he had suffered for several years. He was confined to his house but a few days, and suffered little pain, except for a few hours shortly before his death. He fell asleep quietly and without pain. He leaves a wife and a large family to mourn their loss. He will also be mourned by many brethren in this State who knew his worth as a man and a Christian.

Father Peabody possessed great energy of character, and strict uprightness in his business transactions. He was a prudent and successful business man. By his own exertions he accumulated a large property; and, while he was careful to make due provision for those dear to him, he was also ever ready to relieve those in distress, and to aid in the advancement of the cause of God.

He was for many years a professor of religion, and it is believed that he labored diligently to secure a part in the heavenly kingdom. When the Advent faith began to be preached in this region, he was one of the first to embrace it, and for nearly a quarter of a century he has been publicly identified with this despised but glorious doctrine. He observed the Bible Sabbath for the last thirteen years of his life. During this period it has been my lot to be quite intimately acquainted with him, and I bear cheerful testimony to his piety and moral worth. He valued the public preaching of the word, and hardly less did he delight in the privileges of social worship. His memory of the Scriptures was certainly remarkable.

For some time before his death he was much interested in the Health Reform, and he bore a decided testimony to the benefit which he derived from living in accordance with its principles. He had an earnest desire that others should be benefited by those truths which he loved; and in his death made liberal provision to aid the Publishing Association and the Health Institute. His last testimony in behalf of the religion of Christ, which he bore in this city about two weeks before his death, was weighty and impressive. He rests from his labors, and, as we trust, sleeps in Jesus. May his wife and children meet him in the kingdom of God.
J. N. ANDREWS.

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 J. hn 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, 25c., 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 months 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. 40c., 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. 5c., 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, \$2.10. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rulers, 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. 22, 1867.

Some important statistical items relative to our country, will be found in the article headed, "The Largest army ever yet raised." A nation which in less than a hundred years has developed strength enough to raise the largest force ever yet put into the field by any nation in any age of the world, must surely occupy an important place in prophecy as well as in the world's history.

To Correspondents.

THE following appropriate advice to correspondents is too good to be confined to the circulation of any one paper. We clip it from the Earnest Christian, adapt it to the Review, and earnestly recommend that it be acted upon by all who contribute to our columns:

"Before you write for the Review, get your soul baptized. In a battle, it is not the mere weight of a ball, but the rapidity of its motion, that does the execution; so, in the war of the Lord, it is not simply the truth uttered, but the unction, the hidden power attending it that makes it mighty for good. We do not want mere literary productions of a religious character, however polished, for our columns; we want articles full of holy fire. Unless you have it in you, no amount of forcing will bring it out. Give us the pith, the point, the power, and we can easily make such literary corrections as are needed."

Testimony to the Church, No. 11.

THIS work will be ready in a few days. Address Eld. James White, Battle Creek, Mich. We print 2,000 copies which are free to all on the receipt of postage. Those who choose to pay, can send ten cents a copy and postage, which is two cents a single copy, or by the quantity two cents for four ounces. And those who choose can send more than the above price to enable us to offer this Testimony without requiring a price.

"SUBJECTS.—The Reformed Dress, as modest, convenient and healthful, for women; harmonizing all that the writer has before written relative to its length.—My position on Hoops the same as I have stated in all my Testimonies.—Address to Ministers, and to people."

Testimony No. 12, may be expected soon; but the matter for No. 11, is regarded of such importance at this time that it is thought not best to wait till the matter now designed for No. 12 can be prepared.

Every brother and sister interested in the interests of the cause should have a copy at once.

JAMES WHITE.

Note from the Secretary.

BRO. SMITH: While enjoying a short "leave of absence" from the Office, I have not been unmindful of the good work in progress at Battle Creek, nor forgetful of my co-laborers there.

Our paper, the Review, I hail as a very welcome messenger. It seems each week like a bundle of letters from home. And I trust it makes glad the hearts of all its subscribers, and sincerely hope that ere long it will find a welcome to the homes and hearts of many more.

Let every brother and sister do their whole duty in trying to extend the circulation of the Review, and I have no doubt the result will be glorious. Try it. All are invited to take one or more of the premiums offered in Nos. 2 and 5. Who will be the first to send us the fifty new subscribers, and take the complete set of bound Reviews? We want the three thousand new subscribers made up soon.

J. M. A.

Somerset, N. Y.

Our Paper.

I CANNOT withhold an expression of gratification at the appearance of the enlarged Review. The introduction of a News Department must be of increasing interest and importance in the present and prospective state

of the world, and its relation to our faith on the fulfillment of prophecy. But with a mechanic's view I could not help exclaiming, "What an increase of labor and expense, with an increase of only one-fourth in price." Well, I am glad that all seem well pleased with its appearance and matter. The "Mothers Prayer," in No. 3, I consider a gem. Success to the important work.

I have for some time thought, while the church are invited to pray the Lord of the harvest to raise up laborers, and consecration is urged upon all, it would be well to pray that some more of the printing talent of the country may be sanctified to the cause of present truth. Why should the burden, and toil, and responsibility of this department fall upon so few? I had serious thoughts on this subject last fall, when I heard of the failing of Bro. Amadon's health by over-labor and business care. Did any other printers think of it?

J. H. WAGGONER.

Meeting in Stowe, Vt.

LAST Sabbath we enjoyed a most refreshing season with the brethren and sisters in Stowe. As we spoke to them on the Health Reform, candidly and carefully giving the reasons why we believe God is calling out his people on the principles of reform, and the great blessings which will attend walking in the light, the Holy Spirit seemed to carry conviction to every heart, that this is a portion of present truth.

Every one gave a sweet testimony, expressive of their strong conviction that the time has fully come for every one of us to earnestly feel after, and lay hold of, the great pillars of truth on the question of Health Reform.

There is a "balm in Gilead." Spiritually we may be healed, if we will heed the counsel of the faithful and true Witness. Rev. iii, 18-21. Physically we shall be healed, by complying with the laws of health.

The Author of our being demands of us that we should eat and drink, labor and rest, and, in short, "do all" to his glory. 1 Cor. x, 31; Luke xxi, 34.

A. S. HUTCHINS.

Sutton, Vt., Jan. 3, 1867.

Appointments.

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

QUARTERLY Meetings in Minn. as follows:

Pleasant Grove,	Feb. 9 and 10.
Greenwood Prairie,	" 16 " 17.
Oronoco,	" 23 " 24.
Cherry Grove,	March 2 " 3.
Deerfield,	" 9 " 10.
Bass Lake,	" 16 " 17.
Brush Creek,	" 23 " 24.

Providence permitting, I will endeavor to attend the above appointments.

STEPHEN PIERCE, For Committee.

THE Lord willing, I shall hold meetings in this state as follows:

Marion,	Feb. 9 and 10.
Palestine,	" 16 " 17.
Knoxville,	" 23 " 24.
Osceola,	March 2 " 3.

and longer, if the cause demands it. As I return from the southern part of the State, I shall mould my labors by the wants of the cause, and notify the churches of my plans by letters, and shall be happy to hear from the churches at different points.

Will not the brethren at Osceola, who belong to the Sandyville church, make an application to that church for letters of commendation, that we may not be hindered in case it should be duty to organize. Of course if an organization should not be effected, those who get letters of commendation, would still belong to the Sandyville church.

D. T. BOURDEAU.

THE Lord willing, the next Quarterly Meeting for the brethren at Sand Prairie, Tafton, Kickapoo, and Brodsville, will be held at Sand Prairie, Wis., Sabbath and first-day, Feb. 2 and 3.

For Monroe and McConnell's Grove, at Monroe, Wis., Sabbath and first-day, Feb. 9 and 10.

For Crane's Grove, Rockton and Avon, Sabbath and first-day, Feb. 16 and 17, where Bro. Sanborn may appoint. (Will Bro. S. please give notice of the place of meeting through the Review).

For Clyde and Elkhorn Grove, at Clyde, Ill., Sabbath and first-day, Feb. 23 and 24.

All the above meetings to commence Sabbath evening at 6½ o'clock. Prayer-meeting Sabbath morning at 9 o'clock. Come to the above meetings, dear brethren and sisters, praying that the Lord may meet with us, and calculating to do your duty. Bro. Sanborn is expected at the Clyde meeting.

R. F. ANDREWS.

PROVIDENCE permitting, I will attend the Quarterly Meeting at West Enosburgh, Vt., Sabbath and first-day, Jan. 19 and 20, 1867, and will hold meetings in Vermont and Canada, as follows:

Sutton, C. E., at the residence of Bro. C. Smith, Jan. 26 and 27.

Compton, at Bro. J. Hool's, Feb. 2 and 3. Irasburgh, Vt., Feb. 9, 10. Sutton, Vt., Feb. 16. North Troy, at the house of Bro. Stanhope, Wednesday evening, Feb. 20. East Richford, Feb. 23 and 24. Berkshire, Wednesday evening, Feb. 27.

Brethren and sisters, come to these meetings prepared to work for the Lord.

A. C. BOURDEAU.

PROVIDENCE permitting, the next Monthly Meeting of the churches at Hartland, Canaan, Norridgewock, &c., will be held at Cornville, Me., Feb. 9 and 10, 1867. All who can, we expect to attend.

D. M. CANNIGHT.

THE next Monthly Meeting of the churches in Tuscola county, will be held at Vassar on the first Sabbath in February, 1867.

J. H. W.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

Sarah A. Proctor: You will find your remittance for Review receipted in Review No. 4, present Vol.

John Starr: We have been ending the Instructor regularly to Frank F. Tilton, Allegan, Mich. You will find the credit for Celesta Starr in last number of Review.

J. E. Farrar: D'Aubign's History of the Reformation comes in sets. We cannot supply odd volumes.

C. A. Hawes: We are out of Hymn Books. We shall have no more to sell until we can print a new edition.

D. Stroud 2nd: The letter you refer to has not been received. We credit you with the amount it contained.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. E. F. Pooler 30-1, L. F. Barnes 30-1, C. B. French 27-1, Mary Gordon 30-1, S. W. Gordon 30-1, Wm W. Gordon 30-1, S. M. Strickland 28-1, J. E. Farrar 29-16, J. Marvin 29-20, A. G. Cates 30-1, Wm. Thornton 29-20, A. B. Brant 29-20, Joseph Nichols 29-1.

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Miscellaneous. O. B. Jones 50c, 31-1, Dr. H. T. Hawley 50c, 31-1, Sarah Axtel \$3.00, 29-21, M. C. Holiday \$1.50, 31-19, M. S. Kellogg \$2.75, 30-2, J. E. Potter \$3.00, 29-20, Melvin Gibbs \$3.00, 31-4, Wm. Van Gleson 55c, 30-11, P. D. Nye 25c, 30-7, O. Bates 63c, 29-1, S. A. Snyder \$1.50, 30-4, T. H. Moffet \$1.00, 30-14, L. G. Tracy \$2.75, 31-1, R. H. Shellhous \$1.50, 31-6, Lucia Fogg \$3.00, 31-1, Anna Grimes \$3.00, 30-1, E. P. Below 50c, 30-1, A. T. Gifford \$5.00, 31-3, W. A. Towle \$3.50, 31-1, Sophie Matthews \$5.00, 31-1.

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For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

James Dixon \$25.00.