

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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MY WORK.

LET me not die before I've done for thee,
O Lord, my work, whatever it may be
Call me not hence with mission unfulfilled;
Let me not leave my space of ground untilld.
Impress this truth upon me, that not one
Can do my portion that I leave undone;
For each one in thy vineyard hath a spot
To labor in for life, and weary not.
Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of thine
To gather worshipers unto thy shrine;
To be the means one human soul to save
From the dark terrors of a hopeless grave.
Yet most I want a spirit of content
To work where'er thou'lt wish my labor spent,
Whether at home, or in a stranger clime,
In days of joy, or sorrow's sterner time.
I want a spirit passive, to lie still,
And by thy power to do thy holy will.
O make me useful in this world of thine,
In ways according to thy will, not mine.
Let me not leave my space of ground untilld.
Call me not hence with mission unfulfilled.
Let me not die before I've done for thee,
My earthly work, whatever it may be.

A. K. CROSBY.

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.

A PRAYER-MEETING TALK.

BY ELD. E. GOODRICH.

At such a time as this, a prayer and conference meeting, it seems hardly proper that anything like an extended address or discourse should be given; for it is a meeting in which all the lovers of truth and our Saviour are expected to take part. One has a prayer, another a hymn; one gives a word of exhortation, while another gives his experience, telling how good the Lord has been to him; and thus all are edified, sinners are warned, the weak are encouraged and strengthened to take up the cross, while the strong are made to rejoice with joy unspeakable and full of glory.

And as I looked around upon the friends and brethren that have come in this morning, both to witness and enjoy this social feast, as some have and some have not embraced Jesus, the thought occurred that we all need reformation. Those who have never made a profession of religion, who have never put away their sins by confession, nor their iniquities by turning to the Lord, should begin now. There never can be a better time to make an open profession of faith in Christ and break away from the thralldom of sin than now. Who will improve it?

Those who have made a beginning, and have started in the good and right way, should renewedly consecrate themselves to God and seek to double their diligence that they may make their peace, their calling, and election sure. And those who are strong in the Lord and in the power of his might, who are veterans in the service of God, having passed through many a hard battle and been scarred and wounded by the enemy, these should gird on the armor more securely, that they may be ready for yet more severe fighting, and be victorious at last.

But in contemplating the general necessity of reformation, certain objections arise in the mind, of which, by your permission, I will briefly speak.

The reason why men do not receive and live out the truths of divine revelation as contained in the Scriptures, is, either they do not understand and believe them, or else, knowing them, they have not strength and courage to obey them. The first thought that seems to deserve notice in the order of remark is, it is always easier to see a truth than it is to obey that truth, on the principle that it costs less to plan than to execute. The mechanic of ordinary mind, who yet has neither ambition to labor nor means to spend, may, in a single hour, plan the erection of a house that would require years of patient toil and thousands of dollars to build. And in the same way one may praise virtue or benevolence without self-denial. And in the same manner we may speak of the drunkard who is easily convinced, and who will readily confess, that his course is wrong, yet there is deep-seated passion, and long years of habit, which it is almost like death itself to overcome; and as you talk to him, and as he confesses to you, he will say, "Oh! it is all very good to talk about the sin of intemperance, but you do not know my thirst."

And so it is with almost every sin, and lust that reigns in our carnal heart—like the cable that parted in mid-ocean and sank down into its miry bed—it is almost impossible to reach them, and if they are once grappled and brought to the surface amid the shoutings of our friends, ere we are aware, perhaps, they will slip from the grappling-hooks, and again sink down to where they were before. In this view of the matter, we readily and safely conclude that there are not so many hypocrites in the world as there are persons, who, although they know and preach the truth, are quite unable to practice what they preach.

Neither is this a matter of wonder; for when the cross, which is but a symbol of ignominy, and death appears to our view with all its agonies, it is but natural that we should shrink back, and seek some other and easier course of life.

And I feel this morning like weeping and mourning over the deep-seated iniquity of my own carnal heart, for almost daily I discover some hidden sin—some, as yet, unsubdued passion. In this, we learn the important lesson of our own weakness, and the need of divine grace. Paul could say that he had no confidence in the flesh, and we may all say the same thing. Many start out in the work of reformation, and apparently run well for a season; but they soon cease their efforts for the want of a sustaining power, and it must ever be so to those who seek reformation without God.

The second thought that comes in our way in considering this theme, is the semi-insane desire and purpose of almost every person to reform his neighbor, while he has little or no thought of his own needs in this direction. Like as it was in the days of our Saviour, men can much more readily discover the mote that is in their brother's eye, than see the beam that is in their own eye.

This is true both of individuals and classes. The sinner who is out of the church is ready to criticise, find fault with, and condemn, the wrongs of professors of religion; while if you attempt to demonstrate to him his own duties to God as a creature and constant dependent, he will reply by saying, "Oh! I don't profess religion!" as though that, the most contemptible of excuses, would exonerate him from just duties. As well might the boy who is lounging about the town (and yet who has been clothed, fed, and schooled by his father, and who expects when his father dies he will inherit his estate), say, when requested to work for his father, "Oh! I aint working for the old man."

And if we turn our attention to the church, the same thing, to a great extent, exists here; for, as a general rule, both shot and shell are poured unmercifully into the camp of sinners without, while those within pass unreprieved, especially if they are popular, and withal liberal in their support of the preacher. This is decidedly wrong. There are many hateful forms of selfishness, but none so vile as that which justifies wrong at home, while it bitterly condemns the same thing abroad. Now all true and genuine reformations should, and must of necessity, begin with the reformer, on the principle that no one can teach another what he himself does not know. And even if the theory be ever so perfect, if the example is wanting, the lesson is not half given. Parents frequently err in this matter; for, although they tell their children what to do, yet they do not show them what is right. Why, it is just as reasonable to suppose that a perfect work can be produced from an imperfect model, and a perfect scholar from an imperfect teacher, as to think that any great work of reformation can be accomplished by a man who has never reformed himself. And it is a fact that perhaps you have all observed, that every great and lasting revival of religion always begins with the church.

The third and last thought to which your attention is called, is the great lack of patience in our efforts at reformation whether for ourselves or others. And we frequently act as though we expected to accomplish in a single hour, or effort, the work of many days, or even years. In this I sometimes think men act as though they were riding upon the cars, and having obtained, as they suppose, a through ticket, they quietly seat themselves, and read and enjoy the news of the day. But this is not the way to reform; for in morals, as in agricultural life, there is a seed time and a harvest time; and thorough and ripe reformation being a continued and progressive work is necessarily a work of time. Who would ever think of curing old chronic diseases in a day, or by a single application of some remedy? One may as well expect this as to hope that in a single effort he may overcome those inveterate habits that have become a sort of second nature. Many who engage in the work of reformation, if they are measura-

bly defeated in their first attempt, or if they do not see an immediate harvest, are ready to abandon all. They say, "Oh! it is of no use trying to be anything, or to do anything, for I never can succeed." But this is not the way. It is just as much the duty of the ambassador of God and the truth to go forth scattering the precious seed both early and late, leaving the result with time and God, as it is for the subordinate to obey the orders of his superior. And if one plants while another waters, or sows while another reaps, it is just the same, for all will rejoice in the final harvest. Many a fond and praying mother, who has wept over and labored for her wayward boy, has gone down with sorrow to her grave without witnessing one sign of reform in her son; and yet, after many years, those prayers and tears and many exhortations are crowned with an abundant, joyous result. And as the once reckless sailor boy, but now thoroughly-reformed sea-captain returns to the scenes of his childhood, perhaps the first thing that he does is to visit the grave of his dear mother, and there, in the presence of God alone, beneath the evergreen tree, as his hand rests upon the mossy tombstone, kneels down and fervently thanks God for the early influences of a pious mother. And as you listen to his experience he will tell you that in all those years of darkness and sin, there was always, away down in his heart, a green and tender spot caused by the loving words of a truly Christian mother. Even when the storm came on and was at its height, so that the ocean was lashed into madness by the fury of the waves, he always was calmed by the consciousness that his mother was praying for him, and that her prayers would be heard.

But, brethren, I am taking up your time. If we would reform, our minds should be thoroughly informed, our hearts should be consecrated, and we should begin at once, and at home, and patiently continue to work till our Master bids us cease. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi, 6.

ANDERSONVILLE.

A VILLAGE of South Carolina, at the junction of the Tugaloo and Kiowee Rivers, which form the Savannah, one hundred and forty-five miles West North West of Columbia, is remarkable for having been selected by the rebels, as a place of confinement for prisoners captured by them, from the union armies, during the late war.

The prisoners' camp included about fifteen acres, and was surrounded by palisades, that is, large posts set in the ground, so closely and firmly, as to form a strong wall, some twelve feet in height. A brook ran through the encampment, upon which the prisoners depended for water: but as a rebel army was encamped upon the same stream a little above the prisoners' camp, the filth which accumulated in the stream caused the water to be nauseous and unwholesome to our men, who were below. In this enclosure, our men were huddled together, without shelter, with little or no food, and depending for drink upon the stream which cleansed the rebel camp. The ground was sandy; it was some fifty or sixty feet to water; spades were out of the question, for the rebels had barely sufficient for their own use; and how could our men dig fifty feet in the ground (with their tin cups) for water, sufficient to supply thirty thousand men?

Great as was the suffering for food, there was a louder cry for water: at length a rain storm of unusual power came on, and for three hours the heavens seem to have been opened, and torrents of rain descended. The ground was covered with water to the depth of six inches. An eye witness informs us, that he never saw such a storm of rain. And now, wonderful to relate, a spring of pure soft water sprang out of the ground, (near the middle of the camp,) which supplied the prisoners from that time forward with an abundance of excellent water: and it has been found by analysis to be as good and as pure as any that can be found: and this too, in a country where the water is generally hard.

A hogshead was procured from the rebels, and set

in the spring, and although the soldiers drew water constantly from it, for all purposes, yet they could not lower the water in the hogshead. At last accounts, the spring continued to flow as plentifully as ever.

So great was the demand for the water of this spring, that it became necessary to organize the men and cause them to march in order to the fountain, so as to prevent confusion; and often, as they fell into the ranks, those behind waited for hours their turn at the spring; yet the hogshead was always full, although such an army drew their supply from it. It is needless to add, that the soldiers considered this supply of pure water a special and miraculous interposition of Providence in their behalf.

JOS. CLARKE.

A SAFE POSITION.

Is it a safe position to reject any of God's word? I think not, as we shall find by a few examples that have been given.

Our first parents rejected the word of God, Gen. iii, 6. God had said, "Of the tree of the knowledge of good and evil, thou shalt not freely eat of it; for in the day thou eatest thereof thou shalt surely die." But we read that the woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

Hence, death, in all its horrid features, prevails throughout the land, visiting our home circles, snatching away our loved ones, cutting down its thousands, yea, millions in its course.

Since then, God's word has often been rejected when warnings from him by his chosen messengers have sounded in ample time for all to escape if they would; as in the case of the antediluvians when Noah, a man of God, was sent to preach to that wicked people. They thought his course perfectly inconsistent when arranging matters for the salvation of them that believed; but it was God's own order, and the only safe way was to obey; and such as did were saved.

So with the inhabitants of Sodom and Gomorrah. They rejected God's messengers, and met their awful doom.

So it will be with such as reject God's messengers in this our day. The doom of this world hastens greatly. God's messengers are going to and fro sounding the alarm. Here and there one catches the sound of the voice of the third angel, and stops to listen to the call. They find these are truths they cannot gainsay, and a good and honest heart cannot reject. They conclude to heed the warning, take the safe position on the word of God, and move in the light as it shines on their pathway. Their hearts are made to leap for joy as they approach the perfect day. They find the third angel's message as recorded in Rev. xiv, is the last message of mercy to the world. They find that now is the time to prepare to meet Jesus. There is a sacrifice to be made, an offering of their bodies to God; every weight and sin to be thrown off; a cleansing from the filthiness of the flesh and spirit; so perfecting holiness in the fear of God.

But many who heed not the warning are saying, How inconsistent these people are! They are refusing the comforts of life, denying themselves of this world's enjoyments. They are saying of them as many said in the days of Noah, How foolish. But what was the result? It was destruction to those who looked on unconcerned.

It was God's own arrangement then; it is God's own arrangement now. A company are to stand with him on Mount Zion, and they must be fitted for the occasion. Their Father's name written in their foreheads; in their mouth must be found no guile; they are to be without fault before the throne of God.

Now is the time to make ready. When this message ends, Jesus will come. Just as he ascended, so in like manner will he descend to receive his people. This people that are making ready will hail him with joy. Some of them have borne the heat and burden of the day. They have eaten the little book. It was sweet in the mouth, but bitter in the belly. They have borne reproach without the camp, and are determined to go through the gates into the city. The Spirit of

the living God moves them forward. That Spirit that raised up Jesus from the dead, dwells in them, and will quicken their mortal bodies.

Dear reader, have you taken the right position? If so, follow the light of God's word. If not, make up your mind at once; give God your heart, and make no reserve to please Satan.

I want you to go with us to Mount Zion. I want your company in the new earth, in the paradise of God. I want you to eat with us the fruit of life's fair tree. I have never seen your face; I want to see it when it shines with immortal beauty. I want to go with you to meet, and shake the friendly hand of Abraham, Isaac, Jacob, and all the holy ones. What a meeting there will be! Oh! glory, hallelujah! Our loved ones will be there. It will not be long before we shall meet them to live forever. Oh! that beautiful world! God has promised it; it will come.

Reader, will you go? Take the safe position.

"Lord, how secure and blessed are they
Who feel the joys of pardoned sin;
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within."

E. MACOMBER.

Ashaway, R. I., March, 15, 1867.

The Freewill Baptist Opinion of the Law and Gospel.

THE following lines which so fitly set forth the object of the law and gospel are copied from "The Myrtle," a paper published at Dover, N. H., by the Freewill Baptist Printing Establishment, under date of Dec. 6, 1862.

"THE LAW AND GOSPEL."

"The law makes known to us our sin. Rom. iii,
The gospel reveals a remedy for it. John i.
The law declares our bondage. Rom. vii.
The gospel shows us our redemption. Col. i.
The law is the word of wrath. Rom. iv.
The gospel is the word of grace. Acts xx, 32.
The law is the sentence of despair. Deut. xxvii.
The gospel is the communication of comfort. Luke ii,
The law is the word of tribulation. Rom. vii.
The gospel is the tidings of peace. Eph. vi.
The law says, Thou shalt be damned.
The gospel says, Thou mayest be saved.
The law says, Thou art a sinner.
The gospel says, Thy sins are forgiven thee.
The law asks, Where is thy righteousness?
The gospel answers, Christ is thy righteousness.
The law says, Thou art doomed to death and hell.
The gospel replies, There is no condemnation of any kind, or from any quarter, to them which are in Christ Jesus."

W. H. BLAISDELL.

North Leeds, Me., April 8, 1867.

The Average Life of the Dissolute.

An eminent physician, whose experience and practice has been very extensive, has said that "the average life of the dissolute does not exceed four years!" The remark startled us when we first met with it; and it has often occurred to us when gazing upon a large company of fine, healthy young men, and we have thought, is it possible for a life of dissipation, in so short a period, to bring all these to the grave? And knowing for a certainty that it would, which of them all, we asked, could be tempted to enter upon it? Which of them all would take his first glass of wine; enter upon his first debauch; take his first night steeped in sin? And yet, alas! there are hundreds and thousands in every stage—some in their first year, some in their second, some in their third, and some just taking their last look at this beautiful world, through sunken, glassy eyes, with curses on their lips and hell in their hearts. From such a frightful and early termination of the wonderful and beautiful being which God has given them, we would save all. Not one that comes to the end of the dissolute, comes there intentionally; comes there in the least suspicious, in the first or often in the second year of his downward course, of his exposedness to danger. How shall we reach, how prevent them! What can we say but "Touch not the FIRST GLASS! Death is there!—The first is father to the second; the second to the third. So thousands have found it. May you never. O, beware, beware!"—Sel.

THE FLIGHT OF TIME.

THE days, the days, how swift they fly!
How fast the months and years go by!
And bear us surely on;
And we shall soon be gathered home,
No more on these dark shores to roam,
When all our work is done.

How soon our sorrows and our joys,
That are at best but idle toys,
All vanish and decay.
Of these our life on earth's made up;
The sweet and bitter in one cup,
Is mixed from day to day.

Yet weep not then; for every blow
That we experience here below,
Is for our profit given.
Old father Time with quickened pace
Will bring us soon to see God's face,
Around his throne in Heaven.

Then bravely let us trials meet,
No wish the moments were more fleet,
So swiftly speeding past.
And bravely in the power we'll trust
Of God, the merciful and just,
To meet in Heaven at last.

The happy hours we here have spent,
Are sweet drops with the bitter sent,
To teach us God is kind,
To let us know 'tis but in love,
He chastens us, that from above,
We all may mercy find.

And let us understand and know
That all is vanity below,
Except to do God's will.
If we but mark our lives with good,
In lowly meekness as we should,
His word he will fulfill.

Then with the Saviour we will rest,
And live forever with the blest,
In glory bright and free,
Where Satan and the work he's done,
And sin and death no more shall come,
Throughout eternity.

ALMEDA MARTIN.

HONESTY.

I HAVE frequently thought that if there was any one thing in preference to another that added to the influence of a Christian, that thing was strict honesty. To be honest with ourselves, our God and our fellow men, is essentially requisite to salvation. To do this we need to examine ourselves in the light of God's word and inquire, Lord what wilt thou have me to do? and having learned our duty the response of our hearts should be, Lord I will do whatsoever thou requirest. This would strictly be taking an honest course with ourselves. We have duties which we owe to God because he is our Creator, and as the ruler of the universe he has a right to claim our service. God gave his only begotten son to die, that we through his death and sufferings might have eternal life; and shall not we in return, render him the homage of our hearts? This would be but reasonable and right. God has also other claims upon us. He claims a portion of our substance to advance his cause, and shall we withhold that which rightly belongs to him? God forbid! He speaks of a people who have robbed him by withholding tithes and offerings, and adds that they are cursed with a curse. The Lord requires his people to bring all their tithes into the storehouse. Should we not therefore come right up to the tithing system, put our property down at its full value, and thereby render to God the things that are God's, as well as to Cesar the things that are Cesar's? This is not all. The Lord requires offerings as well as tithes. These also should be liberally brought into the storehouse in order to obtain the blessing which he proposes to bestow upon his children. Here let me ask, Can a person withhold any of these things and be strictly honest with God? I leave the reader to judge.

Again we may be dishonest with our neighbor, by withholding that which rightly belongs to him. It is said "A false balance is an abomination to the Lord, but a just weight is his delight. Prov. xi. 1. Paul says, Recompense no man evil for evil. Provide things honest in the sight of all men. Rom. xii. 17. We are not only required to provide things honest, but to do it in the sight of all men, so that others seeing our good works may be led to glorify our Father in Heaven. Men of the world who are honest in their deal, punctual and true to their word, and so arrange their affairs that they can always meet their engagements at the appointed time, are those who command

the greatest respect. But on the contrary those who are slack in their dealings, buy goods with no probability of paying, make promises and scarcely ever fulfill them, are those who have but a little if any influence. Just so it is with the Christian. The slack course of many has been a living reproach to the cause. Some are poor and plead this as an excuse, but this is no reason why they should not be honest. Poverty is often caused by bad management. They rush presumptuously into things and before they are aware of the consequences, find themselves involved in difficulties from which they are unable to extricate themselves. This trouble might be avoided to a great extent by a little humility on the part of such. If they would counsel with their brethren of experience, that the lack of one might be supplied by the sufficiency of the other, they would save themselves much mortification, and the cause much reproach. Those who fill responsible positions in the church should especially be men of honesty. This principle was carried out in the days of the apostles. At the time when the disciples were multiplied and the widows were neglected in the daily ministrations, it was thought best to select seven men to take the oversight of that matter, and these were to be men of honest report and full of the Holy Ghost and wisdom. Acts vi. 3. The same principle is taught in Paul's epistle to Tim., in speaking of the qualification of the bishop. "A bishop then must be blameless;" and he says, "Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the Devil." In speaking of the deacons he adds, "And let these also first be proved; then let them use the office of a deacon being found blameless." Oh! what a mighty influence the church would have if all its members lived strictly honest and blameless lives. The cause would then move forward, and sinners, instead of living upon the faults of professed Christians, would fall in love with the holy principles of religion, and many be gathered into the fold of truth. In conclusion let me say with Paul, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. iv. 8.

RUFUS BAKER.

Mackford, Wis.

THE WORTH OF A DOLLAR.

[Bro. SMITH: The following incident I copy from an old tract. If you think it worth publishing, please do so.

Yours, &c.,

ALMON BISBEE.]

About the year 1797, deacon M. was traveling from a town on the eastern border of Vermont to another on the western side of the same State. Passing over the mountainous part of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness. The sound of distant thunder was heard, and a heavy shower of rain was to be seen approaching.

The traveler was then in a forest. No place of shelter appeared, and he hastened on until he arrived at a small cottage on the extreme border of the woods. The rain just then began to pour down in torrents. He sprang from his horse, pulled off his saddle, and without ceremony darted into the house.

Surprised to see no family but a single female with an infant, he began to apologize for his sudden appearance—hoped she would not be alarmed, but permit him to tarry till the rain abated.

The woman bade him welcome. He seated himself, and, as usual with him, began to question her in regard to her spiritual welfare. She confessed to be very ignorant of the Bible and of the way of salvation, but manifested an earnest desire to become acquainted with them.

He earnestly besought her to read her Bible daily, and to give heed to it as to a light shining in a dark place. She with tears in her eyes confessed she had no Bible. They had never been able to buy one.

"Could you read one if you had it?" "Yes, sir, and would be glad to do so."

"Poor woman," said he, "I heartily pity you—farewell."

He took his saddle, went to his horse, and was preparing to pursue his journey. But he reflected: "This woman is in perishing need of a Bible. Oh! that I had one to give her. But I have not. As for money to buy one, I have none to spare. I have no more than will be absolutely necessary for my journey home. I must go. But if I leave this woman without the means to procure the word of God, she may, perhaps, perish for lack of knowledge. 'What shall I do?' A voice whispered, 'He that hath pity on the poor, lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days.'"

His heart responded, "I will trust the Lord." He

took a dollar from his purse, went back and desired the woman to take it, and as soon as possible to get a Bible. She promised to do so, saying she knew where she could obtain one. He again took his leave, and set off. As there were then few taverns on the road, he asked for lodging at the private house against which he found himself when night overtook him. He had but a small amount of change with him, but as a journey of two or more days was before him, he purposed to make his supper on a cold morsel which he happened to have with him. But when the family came around the table to take their evening meal, the master of the house very urgently invited the stranger to join with them—not only so, but crave God's blessing on their meal.

He now began to feel himself among friends, and at liberty to talk freely on divine things. The family appeared gratified on listening to his discourse till a late hour. It was a season of refreshing to their thirsty souls.

In the morning, the deacon was urged to stay to breakfast, but declined, urging the distance he had to go, and requested to set off early. His benefactor would take no compensation, and he departed giving him many thanks.

He traveled on till late in the morning, when, finding no public house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend Christ, and him crucified to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast, and the oats for his horse; but she would receive nothing.

Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called, and always offering to pay his expenses, but no one would receive his money. What, thought he, does this mean? I was never treated in this manner before. The dollar given to the destitute woman recurred to his mind, and conscience replied, "I have been well paid." It is indeed safe to lend to the Lord.

About one year and a half after this, a stranger called at the house of deacon M. for some refreshment. In the course of the conversation, he said that he lived on the other side of the mountains near Connecticut river. The deacon inquired for some gentlemen there with whom he was acquainted, and was pleased to find that the stranger knew them well. He then asked if the people in that vicinity paid much attention to religion. He replied, "Not much; but in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance was a poor woman who lived in a very retired place. At the time of her baptism, she related that some time before, a stranger was driven into her house by a storm, and talked to her so seriously that she began while listening to his discourse, to feel concerned about her soul. The man, she said, was much affected when he found that she had no Bible, and after he had left the house to go on his journey, he returned and gave her a dollar to buy one, and charged her to get it soon, and read diligently. She did so, and it had been the means of bringing her from darkness into light—from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not, but she believed that the Lord had sent him. Her neighbors were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of the importance of attending to their Bibles, and were finally awakened to a deep concern for the salvation of their souls. As many as thirty or forty are already converted and rejoicing in God their Saviour."

The deacon, who had listened to this artless relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer, but with hands and eyes upraised to heaven he exclaimed, "My God, thou hast paid me again."

MAKING OTHERS HAPPY.—Have you made one happy heart to-day? How calmly you seek your pillow! how sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun ray into the gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs uttered, yet how many of these sighs are caused by our own thoughtlessness; how many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude. How many husbands, by one little word, make a whole day of sad hours and unkind thoughts. How many wives, by reprimand, estrangement and embittering loving hearts. How many brothers and sisters meet but to vex each other, making wounds that no human power can heal. Ah! if each one worked upon this maxim day by day—"Strive to make some heart happy!"—jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth.

The Commentary.

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

Isaiah vi, 10.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert, and be healed.

THE orientals, in some cases, deprive the criminal of the light of day, by sealing up his eyes. A son of the Great Mogul was actually suffering this punishment when Sir Thomas Roe visited the court of Delhi. The hapless youth was cast into prison, and deprived of the light by some adhesive plaster put upon his eyes, for the space of three years; after which the seal was taken away, that he might with freedom enjoy the light; but he was still detained in prison. Other princes have been treated in a different manner, to prevent them from conspiring against the reigning monarch, or meddling with affairs of state: they have been compelled to swallow opium and other stupefying drugs, to weaken or benumb their faculties, and render them unfit for business. Influenced by such absurd and cruel policy, Shah Abbas, the celebrated Persian monarch, who died in 1629, ordered a certain quantity of opium to be given every day to his grandson, who was to be his successor, to stupefy him, and prevent him from disturbing his government. Such are probably the circumstances alluded to by the prophet: "They have not known nor understood; for he hath shut their eyes that they cannot see; and their hearts that they cannot understand." Isa. xlv, 18. The verb rendered in our version, *to shut*, signifies "to overlay," "to cover over the surface;" thus, the king of Israel prepared three thousand talents of gold, and seven thousand talents of refined silver, to overlay the walls of the temple. 1 Chron. xxix, 4. But it generally signifies to *overspread*, or daub over, as with mortar or plaster, of which Parkhurst quotes a number of examples; a sense which entirely corresponds with the manner in which the eyes of a criminal are sealed up in some parts of the East. The practice of sealing up the eyes, and stupefying a criminal with drugs, seems to have been contemplated by the same prophet in another passage of his book: "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."—*Watson.*

Anathema.

Anathema, that is, a curse, a ban, signifies properly something set apart, separated, devoted.

It is understood principally to denote the absolute, irrevocable, and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society: or the devoting of any man, animal, city or thing to be exterminated, destroyed, consumed, and as it were annihilated. Lev. xxvii. Thus Jericho, Josh. vi, 17-21, and Achan were accursed. Josh. vii.

Another kind of anathema, very peculiarly expressed, occurs, 1 Cor. xvi, 22, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." This last word is made up of two Syriac words, signifying, "The Lord cometh," that is, the Lord will surely come, and will execute this curse, by condemning those who love him not. At the same time, the opposite is also implied, that is, the Lord cometh also to reward those who love him.—*Bible Dictionary.*

Notes on Genesis.

CHAPTER IV, verse 15. And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

ADAM and Eve had very many more children than are mentioned in this brief narrative; principally intended to record a few important particulars, and to trace the history, from the beginning to the time of

Moses. And if, as is generally thought, Abel was murdered but a short time before the birth of Seth; the human race might be exceedingly increased in the space of 130 years.—*Scott.*

Patrick mentions a couple in England, from whom sprung, in the course of 80 years, 367 children. *Dodd* says, if Adam and Eve were married A. M. 19, they might easily have had eight children, in the 25th year; in the fiftieth year there might proceed from them, in a direct line, 64 persons; in the 74th, there would be 572; in the 98th, 4,096; in the 122d, 32,768. If we add the other children descended from Cain and Abel, their children and their children's children, we should have in 128 years, 421,164 men, without reckoning the women, or any under the age of seventeen. But Dr. A. Clarke thinks the accuracy of this calculation may be disputed, and adds: If, at the age of 130, Adam had 130 children, which is quite possible, and each of these a child at 65 years of age, and one in each successive year, the whole in the 130th year of the world would amount to 1,219 persons; a number sufficient to found several villages, as extensive as Cain's city.—*Jenks.*

CHAPTER V, verse 5. And all the days that Adam lived were nine hundred and thirty years: and he died.

'*Josephus* well observes, The patriarchs being men much beloved of God, and newly made by him, with a strong constitution, and excellent temper of body, and using better diet, the vigor of the earth serving at the first for the production of better fruits: all these things, joined with their temperance, constant exercise and labor, a sweet temper of air, their knowledge in the nature of herbs and plants, &c., might well contribute very much to as long a life as is here mentioned; for the sooner peopling of the world, and more certain propagation of religion and knowledge, arts and sciences. Herein Moses hath the testimony of all the Greeks and Barbarians also, who have wrote about ancient affairs; Manetho, who wrote the Egyptian history, Berossus, who wrote the Chaldean; Mochus, Hestæus, &c., who wrote the Phenician; with a great number of Greek writers whom he mentions: who all say men anciently lived a thousand years. None indeed came up to that full sum, but some so near it, that they, who were not exactly acquainted with the sacred story, might well speak in that manner.' *Patrick* 'The Bramins have a tradition that human life once lasted a thousand years.' *Burder*. Many would attribute the shortness of life since the flood to 'a change in the hygrometric character of the circumfused atmosphere;' others to a change in the quantity of oxygen contained in the atmosphere, and its corruption by the mephitic exhalations of decayed animal and vegetable substances, since these were destroyed by the flood.—*Jenks.*

Verse 24. And Enoch walked with God; and he was not; for God took him.

God took him. 'The Kalmuoks,' says *Von Strahlenberg*, 'worship the idol Xacamuni, who, they say, was only a sovereign prince of India 4000 years ago: but, on account of his unparalleled sanctity, God had taken him up to Heaven alive.'—*Burder.*

Blossoming Thoughts.

THE sunlight makes the violet blossom. No surgeon's instrument can make flowers blossom, and no hammer can drive them forth. But the sweet, persuading sun can call them out. A seed is planted. The sun looks, and kisses the place again, and a green plant appears above the ground! It looks once more, and kisses the place once more, and a beautiful white blossom unfolds itself!

And thus it is with the soul. No logic can pry out these devout aspirations. No philosophy can drive them forth. But let God's sweet persuading soul rest upon ours a while, and they come up and blossom. The soul is the garden of the Lord.—*H. W. Beecher.*

Men often escape lightly from the first imprudence, and suffer terribly from its repetition, for folly repeated becomes sin, and sin is always punished. There is no variableness in the government of God.

REPORT FROM BRO. WHITE.

WE left home to fill our appointment at Monterey, April 18, and at one P. M. stopped at our old hotel; viz. by the roadside in an oak grove, and fed our team, and partook of our simple, healthful fare. We then drove to Bro. Hilliard's in Otsego, and tarried for the night. And, oh, how sweet was sleep. We slept more that night, than in a week, one year since. We heard the clock strike two, and then slept till five. One year since we usually heard the clock strike twenty-four times in each twenty-four hours. Then nights seemed to be weeks, while now they often pass too soon. None but those who have suffered as we have, can understand fully the terrible effects of going six months with not more than an hour's imperfect sleep in a night.

Bro. and Sr. Hilliard were among the first to embrace the message in Northern New York. They have seven children all subjects of hope. How beautiful the sight. Nine bowing at the altar of prayer, is one more than were rescued in Noah's ark. May they all live for God, and share eternal life. Here we saw Bro. and Sr. Leighton. This family have long been afflicted. Sr. L. is, and has been a great sufferer, yet is patient in tribulation, and joyful in hope. Several brethren have moved to Otsego, and they now think of immediately building a brick house of worship, about thirty by forty-four. Other churches will doubtless assist these few faithful brethren in their noble enterprise.

In the morning of the 19th, we drove to Allegan, and called on Bro. Foster where we were kindly entertained. The little church in this place is seeing better days. Several brethren have moved to this thriving village. Among them is Bro. and Sr. Burnham, and Bro. Isaac C. Snow and family. Bro. B. presented us a cane used by the rebel who shot Gen. Lyon, but the cane has been in loyal hands long enough to be thoroughly loyal, as it was brought from rebellion when Bro. and Sr. Burnham fled from Missouri in a row-boat, in which they lived, we think about a week before they reached free soil. May they make as good an escape from the bondage of this mortal state, and safely arrive in the land of eternal freedom from sin and Satan!

We formed a happy acquaintance with Bro. W. Littlejohn, only son of Judge Littlejohn of Allegan. His conversion is truly wonderful. Providence has seemed to overrule his partial blindness to his good. Though his outer vision be dim, he sees more, and enjoys more, of the clear light of Heaven in the truth, than many whose sight is perfect. This dear brother is one of the active working kind of Christians. May God bless him and keep him until that glad day when with immortal sight he shall view the glories of the earth made new.

Here in Allegan we also met our very dear friends, Bro. and Sr. Jones, who conducted us to their house where we spent three nights. In all the numerous visits to this place we have ever stopped with them. They have both been patients at a health institute; and when we first saw Bro. Jones, he was bleeding at the lungs, and our friends had also given us up to die. He was then a Methodist. Perhaps the feebleness of us both was the means of a strong union being formed between us. Here we must relate a circumstance of great interest to us and Bro. and Sr. Jones.

The first time we met was on the cars in the depot at Rochester, N. Y., in the spring of 1855. They occupied the seat behind us. Sr. Jones held in her arms her eldest son, then an infant, and Mrs. W. held our infant Willie, about the same age. We freely spoke of poor health. We decided in our own mind that our friend would not live one year, and he had us buried in imagination in six months. The train sped on, and we chatted sympathizingly, and Mrs. Jones, and Mrs. White enjoyed a good visit. When the train reached Suspension Bridge, we all shook hands and bid each other good bye. Of course we were invited to the new home of our friends should we ever visit Allegan county. And now came the rush for good seats on the next train which was to pass over the long, weary, dreary route through Canada West to

Detroit. We succeeded well. And what was our astonishment to find our friends seated behind us. And now we conversed with greater interest than before. We showed them the new Hymn Book, by which they soon found that we were a Seventh-day Adventist minister. They had lived among the Age-to-come Adventists of Victor N. Y., and were disgusted with everything bearing the Advent name. But said Bro. Jones to his wife, as he has since told us, "That man is a Christian, if he is an Adventist."

When we reached the station at Windsor, C. W., we bid each other an affectionate farewell, and now the rush for the boat, and omnibus, and hotel. And as we passed up the stairs, we looked back and saw our friends pressing close to us. They had not noticed us till that very moment.

Heavy rains had broken the M. C. Rail-road, so that none had passed over it for forty-eight hours. And we were told that there were more than a thousand persons in Detroit bound west who could not go on that train. Soon a boisterous Vermonter entered the sitting-room and called about twenty-five of his company around him, and assuming the position of chairman, got a unanimous vote of his party en route for Kansas, that the train should not leave the depot unless every one of them got a seat.

It was sixth-day and we had an appointment at Jackson the seventh day, and we felt that we must go. So as soon as breakfast was over we went to the depot. Here stood a long train of closed cars, and more than five hundred waiting for seats an hour before the time. Soon a man appeared with a bunch of keys in hand, and the crowd rushed after him. We trod close to his heels, and found a good seat. Our new Methodist friends were anxious to get to their home, and made the same effort to reach the train. Before we left the hotel we again said farewell with moistened eyes, expecting to meet no more on earth. But to our utter surprise we found them again in the seat behind ours. Bro. Jones, in caring for a female friend put in his charge, in looking for her trunk, lost his breakfast, so we invited him to share what remained in our traveling basket. He thanked us, and we talked of our providential meeting, and of the Advent faith; but were soon broken off by the conductor's hoarse voice as he cried, Jackson!

The good bye was said with mutual feelings of tenderness, and away went the train and we went to the hospitable home of Bro. D. R. Palmer.

All that spring and summer we struggled with disease, and in the autumn left the care of settling business and moving to Michigan to others, and alone came to Battle Creek, where we found rest and help from God.

The next winter Bro. M. E. Cornell lectured in Otsego, Allegan, and finally in Monterey. He returned to Battle Creek, and while relating that forty had come out in Monterey, said, "Do you remember coming in the cars with?"—Yes! yes! we exclaimed and are they Sabbath-keepers? Bro. C. continued—"a man and woman from Rochester, N. Y., and of your providential meetings and partings? They are real good Sabbath-keepers." We wept for joy. Bro. Jones now says that the only thing that helped him to climb over his prejudice and get out to hear Bro. Cornell, was the hope that the Advent preacher in town was the sickly man he saw on the cars, whom he wished to see again and hear. Bro. Cornell referred to us in two successive lectures, and his statements agreed with ours on the cars; so brother Jones came out again and again until he became established. Twelve years in June we met them in the tent at Monterey, and with them wept again and rejoiced. And all the trials of those twelve years have only made our bond of union stronger.

On the Sabbath forenoon we spoke half an hour, and Mrs. W. an hour and a half. In the afternoon we spoke three-fourths of an hour, and Mrs. W. an hour and a half. The brethren from Allegan, and some from Otsego were present. It was a blessed Sabbath. We never had a better one in Monterey. On first-day forenoon we spoke an hour with freedom and Mrs. W. filled her hour and a half. Our subject was, Five things which the Health Reform takes from us which

many suppose of great value, but which we can spare to profit.

1. It takes from us tobacco, tea and coffee, which are expensive, hurtful, and one of them extremely filthy. We stated our convictions that tobacco was more injurious to health than alcoholic drinks. That while there were three creatures that could be made to love spirits; viz., man, the bear, and the swine, but one loves tobacco, and that is man. Bro. Buck suggested that the tobacco worm lived on the green plant; but that loathsome worm could not be induced to touch it when dried in the condition in which man rolls it as a sweet morsel beneath his tongue. He also stated that you might deceive the swine and get him to drink but once, while men would get drunk every day.

2. Health reform takes from us flesh as food, which is not necessary to sustain life and strength. And while it is not healthful, it contains no more nutrition in three pounds which cost fifty cents, than there is in one pound of corn meal, which costs two cents.

3. It takes from us bolted flour, and gives us bran and all, which is sweeter and contains more nutrition pound for pound.

4. It takes from us the third meal, which almost every one says they need to work on. But it is a fact that most laboring men labor on two meals, and sleep on the third. This they are better off without.

5. It is said that it takes modesty from our mothers, sisters, and daughters, in giving them the short dress. We appealed to the congregation, and called on them to show a single fault in the short dress practically illustrated by Mrs. W. and many others in the assembly. We affirmed that it was the only modest dress, properly covering the female form, worn by women. Hoops often disgrace the wearer. Long skirts have to be held up, frequently are on our public thoroughfares held up a foot higher than the short dress. A lady with the reformed dress may go up and down stairs, get into omnibuses, cars, and stages without the least care or anxiety concerning her dress. Not only many of the sisters in Monterey are adopting the dress, but others, among them the school-teacher. When our people have the moral courage to do right in this respect they will see others following their example, and then will popular prejudice against that which is healthful, convenient, and modest cease to exist with rational men and women.

The youth of that church, as is the case almost everywhere, are crazed with the spirit of the world. We were pained to learn that under the name of a concert, which passed for innocent amusement, a sort of a young theater had been held, in which the world and Sabbath-keepers joined, some with blackened faces. If these things are right, then all our past teachings and experience are wrong. Mrs. W. appealed to the church old and young to stand aloof from such things, and we both entered our protest against them. Rather go to a full grown theater; for there you will see the evil undressed of a profession of innocent, religious sport. We do not argue for a grave, sad, cast-down monotony. This is good for neither health nor growth of grace. It is even the individual's privilege to be cheerful in hope, making the best of this world, and all of the next.

We called on Bro. Day who has been cast down and afflicted. The meetings and interviews have done him much good. As we parted we said to him: Look up be strong. He replied, "I will." God bless him.

We returned to Bro. Hilliard's and tarried for the night, and the next day returned home in a snow and rain storm, stopping by the roadside for refreshments. To-morrow, providence permitting, we leave for Windsor and Greenville, where our friends will please address us till further notice be given.

JAMES WHITE.

Never be afraid of doing little because you cannot do much. Take the first duty that comes before you, and put your heart into it, and it will lead to a second. Try to put a spirit into old ways before you chalk out new ones. Never let your conscience be troubled by the claim of duties that do not belong to you. *Miss Sewell.*

Gold is the only idol that is worshiped in all lands without a temple, and by all sects without hypocrisy.

IS IT SO?

An eastern friend writes: "We are all aiming at the same thing." Is it so? It is undoubtedly so in part; but I would divide the religionists of the day into two classes, who are something like two men, who, with fire arms, are aiming at a mark. One has a gun in first rate order, well charged, and calculated to do good execution; the other has a gun, which may appear as well, but is entirely empty, and consequently every exertion of his to hit the mark will prove abortive.

My friend means, that all have a desire to exchange this world of sorrow for one of joy at death. This is as most persons would have it; but as it is not the Lord's way, and as many of us, at the present time, think that the Lord's way is altogether the best, i. e. that eternal life or immortality will be conferred upon the Christian at the coming of Christ, therefore we do not agree, and in this matter are not "aiming at the same thing." If our religion consists mainly in a desire to get to Heaven, we are worshiping the idol self, and not the "God who made the heavens, the earth, and seas, and all things therein." The greatest object which the true Christian has in view, is to love and obey God. The love of God in sending Jesus into the world, fallen, and ruined by sin, to rescue us from impending destruction, will lead the Christian to destroy all his idols, and worship (not self, but) Him "who is a Spirit, in spirit and in truth!" I have heard some ask, "How in the midst of so many diverse opinions, or, religious creeds, can we decide which is the right way?" Such persons are referred to the "testimony of Jesus," "My doctrine is not mine, but his that sent me; if any man will do his will, he shall know of the doctrine." John vii, 17. Is it not the will of God that we keep his commandments? Although all may be aiming at the attainment of eternal happiness in another state of existence, yet in the preparation for it, there is a disagreement worthy of our consideration. There is but one way which is marked out in the word of God, and a mistake here will prove fatal. If with the light we have, our walk and conversation is not in strict conformity to the "testimony of Jesus," all our efforts to obtain eternal life, will be of no avail. How often the people are told, "We are to walk by faith alone." In Isa. ii, 20, it is said, "faith without works is dead, being alone." The true convert from sin to holiness, will just as surely inquire "Lord what wilt thou have me to do," as did the apostle Paul. He will dig for the truth, as for hid treasure, and having found it, will follow its teachings. He is not a Christian because he does good deeds, but he does them because he is a Christian. He will "fear God and keep his commandments," because he loves him supremely, who first loved us. He possesses a martyr's spirit; and neither "death, life, angels, principalities, powers, things present, nor things to come, height, depth, or any other creature, can separate him from the love of God," or keep him from walking according to his law. The professed church, at the present time, numbers its antinomians by the thousand, and the number is increasing rapidly, and wherever the doctrine of the Second Advent of Jesus is proclaimed, and the preparation necessary for that event, the great mass of religionists of every name, reject the law of the Lord; and although many are convinced that we have the truth, they fall back upon their old creeds, and follow those, who "teach for doctrine the commandments of men." The spirit of God leaves them, and their religion becomes one of dry forms and ceremonies; the love of the world, its fashions and follies predominate, and unless a miracle of mercy shall interpose to save them, they are forever lost.

If we are not aiming aright, in the preparation for meeting our Saviour at his coming, shall we have any share in his kingdom? If we would be saved from sin and from the wrath to come, we must aim at, and labor for, that "holiness, without which, no man shall see the Lord." It is those who keep the commandments of God, who have "a right to the tree of life."

W. S. FOOTE.

Boys Using Tobacco.

A SENSIBLE writer says a good sharp thing, and a true one, too, for boys who use tobacco. It has utterly spoiled and utterly ruined thousands of boys. It tends to softening and weakening of the bones, and it greatly injures the brain, the spinal marrow and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would particularly warn boys who want to be anything in the world to shun tobacco as a most baneful poison. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach and nerves.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 30, 1867.

URIAH SMITH, EDITOR.

MEETING IN BATTLE CREEK.

SABBATH, April 27, was a good day for the church here. Eighty testimonies in about an hour were borne at our Sabbath forenoon meeting. The principal object before all minds seemed to be the great impending day and the necessary and immediate work of preparation for its eternal issues. It was a most encouraging season. In the afternoon, to a congregation so large as to scarcely be able to find comfortable seats in the house, Bro. Andrews spoke on the text, "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The more than folly of such a bargain was vividly portrayed. It was shown, 1. That a man to gain the world must barter away his soul; but 2. After he has done this, he is not sure of gaining the world. All he seeks after, may elude his grasp, and he obtain no object of his desire, even in this life; but 3. Even if he does gain all the world, he has then got only three things, summed up by the apostle as follows: "The lust of the flesh, the lust of the eye, and the pride of life." This is absolutely all the world has to give. 4. When this is all gone, for the world and the lust thereof pass away, and the sinner discovers the woful cheat of which he has been the victim, then he finds that he has nothing to give in exchange for his soul; he has nothing with which to buy it back, or secure a title to eternal life. All is lost.

The way to save our life also consists, as set forth by the Saviour, of three things. 1. To deny self. 2. To take up our cross. And 3. To follow him. The first step, self-denial, is the carrying out of the great doctrine of temperance, now engaging our attention as a people, in all its bearings in every department of life. To take up our cross is not simply to bear our testimony in meeting though it includes this, but it has reference to our whole Christian life, exhibiting and sustaining in all our relations, the character of the true Christian. To follow the Saviour, is to ever keep him in view, watch carefully for his footsteps, consider how he would act, were he here in our circumstances, and act accordingly, and to place our feet, as near as we can determine, in the very place where he would place his, if he were traveling the same path. Pursuing this course, we maintain a character exactly the opposite of that sustained by the world, as exhibited in the lust of the flesh, the lust of the eye, and the pride of life; and pursuing this course to the end, the promise is sure of endless life and eternal glory at the last.

None who listened to the discourse, professors or not, could fail to get new impressions of the infinite folly of seeking the world at the fearful price at which alone it can be obtained, and on the other hand, the wisdom of renouncing this evil world, in favor of the life which is to come.

Those already in the way, felt quickened to fresh zeal, and new exertions in the heavenly journey; and those who have not yet started, we trust will be induced to make no longer delay.

SABBATH REFORM.

THE following article by Eld. A. H. Lewis, Seventh-day Baptist, was written for the N. Y. Independent. The Editor of that paper rejected it, saying, "We cannot afford space for the discussion which your article proposes and invites." We copy from The Sabbath Recorder, of April 18, 1867. The crisis of which Bro. L. speaks, we think, is nearer than he intimates.

To the Editor of the Independent:

Your correspondent, Rev. John P. Gulliver, in the

Independent of March 28th, says, "Nothing is settled which is not settled right." It is a great truth. We have proven it sadly in our late national struggle—perhaps I should rather say, are proving it true in our unfinished struggle. Despite this experience, we are in danger of making the same error in our efforts at Sabbath Reform. This question is becoming every day more prominent. Men see how we are running into no-Sabbathism, and are startled. They tremble, as the barriers which they have deemed impregnable go down before free thinking, skepticism, and growing immorality. They say, "It is because the Sabbath is desecrated; we must build it up—must sustain it." The civil arm is therefore sought to sustain the Sunday. This is seeking to do the right thing in the wrong way. Sunday is *not* the Sabbath! I weigh my words carefully; I speak soberly. Every careful reader of the Bible knows that Mr. Bushnell is right when he says that Baptists, with little scruple, "accept the Lord's day, even against a specific command of the Decalogue, and let the ancient Sabbath go, when it is only by the faintest, most equivocal, or evanescent indications, they can make out a shadow of authority for the change." (Christian Nurture, page 157.) Every careful student of Church History knows, that the Sunday was never deemed a Sabbath, by virtue of the fourth commandment, until the time of the Puritans. It came into the Church, (in common with Wednesday and Friday,) as a weekly festival. The first authentic reference to its observance is found in the writings of Justin Martyr, about the middle of the second century. The earliest and main reasons given for its observance were vague and fanciful, not even claiming to be scriptural. Its first character as a rest-day came from the civil enactment of Constantine the Great, A. D. 321. This law recognized it only as the "venerable day of the sun," a heathen festival. The law was made while Constantine was yet a heathen.

Puritanism rejected the dogma of Church authority, and, with higher desires after holiness, recognized the validity of God's law. But it was still weak on this question. It claimed the right to apply the law to a day not named in the law. Little effort was made to prove this position. It was rather assumed.

The trial of Puritanism in America has fully developed this weakness. With everything in its favor, the "Puritan Sabbath" has steadily lost ground. Its unwarranted rigidity could not give real strength. To-day we see society going to pieces on this question and seek to save it by binding the raft together with the cords of legal enactment. It will not do. The structure is inherently weak, because wrong. Any temporary success which may be gained will not be a settlement of the question.

So far as these efforts promote the cause of temperance and good order, I heartily endorse them. But the success must be short-lived. It seems to be not so much the cause of temperance, as of the so-called Sabbath, which the law seeks to honor. If the Excise Law can not be enforced on all days, I grant it is better to enforce it on one day in each week. But let it be done under no false pretense. God has made only one day the Sabbath. "The seventh-day is the Sabbath of the Lord thy God." God has never left the Christian church without those who have obeyed this law in full. There is a chain of Sabbath-keepers from the time of Christ to the present hour. He will not leave his day unvindicated in the future. All the efforts of the present will only drive us nearer the real point at issue. As the compromises, and opposition, and calumny of the early days of the "anti-slavery reform" drove us steadily toward the bloody settlement from which we are emerging, so all efforts to legalize and uphold the Sunday, will drive us nearer to the true Sabbath. Years may pass before the masses will heed the question. The crisis may seem to be distant, but it will come. The American church must choose—no-lawism, no-Sabbathism, Churchism, Ritualism, and Infidelity, or the truth that law is supreme, and that God's Sabbath given as our great moral safeguard and hope, is binding, through all time, on all peoples.

QUITE A SAVING.

[THE following article we clip from the April number of the Health Reformer, as we wish such of our readers as have not yet become subscribers to that journal, to know what a "Saving" the Health Reform is.—Ed.]

"The Health Reform is quite a saving," I heard a friend remarking the other day. Oh yes, thought I, indeed it is, if rightly lived out. It saves an amount of bad feelings that we otherwise would experience, and many a hasty dispatch after the village doctor; and our stomachs it saves from the pills, powders and potions that he would administer. It saves us from the foolish idea that Nature's Laws can be transgressed at pleasure, and we suffer no penalty. It saves wearisome labor in preparing delicacies for our tables that are absolutely hurtful. It saves mothers getting the extra meal that their families are better off without. It saves our kitchens and cookshops from the odors of flesh pots. It saves us from thinking as the fatted swine comes in from the street, or wallows forth from the pen, that God has embodied in such a creature for us, superior strength and sustenance. It saves us from the sickening sensations of tobacco and tobacco smoke. It saves us from stimulants of every kind. It saves our time and money. It saves us sound bodies, pure hearts, and clean consciences. Indeed! what could save us more?

The nodding wheat and tasselled corn, the luxuriant vegetable, the fruitful bough and rambling vine, make for our tables, earth's most bountiful and best provision; upon these will we ask the blessing of Heaven. The limpid brook, the bubbling spring, the sparkling fountain, from these we may drink. Water! water! shall quench our thirst and cool our brows! Friends! and all ye people! the Health Reform is a saving. God speed the Health Reform!

L. E. O.

ARE YOU READY TO BE BLESSED?

ARE you waiting for the Lord to bless you with the outpouring of his Spirit? Are you all ready and waiting for the latter rain? Why, then, are you not blessed? Is the Lord slack concerning his promise? does he withhold the blessing, when you are ready for it? No; he is more willing to bless you than you are to be blessed. You are not waiting for the Lord; he is waiting for you; as soon as you are ready to be blessed, he will pour the blessing upon you. He is blessing you all you can bear, till you seek him more earnestly in the way of well-doing. When an individual is ready to enjoy the smiles of Heaven, he has them; and when the church is prepared for the refreshing, it will come. Then let us not deceive ourselves by thinking that we are waiting for the Lord, while the truth is, he is waiting for us. It is the blessed Jesus that is waiting—he it is that stands at the door and knocks. If we will open the door, he will not fail to come in and sup with us. Who will open the door—who will be exceedingly blessed of the Lord? He is ready. Are you? "Be zealous and repent."

R. F. COTTRELL.

AN APOLOGY.

As I found letters at home to which the writers may have looked for answers, I wish to make a brief statement.

I labored far beyond my strength while in Northern Michigan, but supposed, as usual, that I should soon recover when I ceased to work. But, on the contrary, I continued to run down after I left Oakland until I was entirely prostrated.

I have not written so much as a letter since my return home, and am not able to do the necessary writing preparatory to Conference. For the present I am stopping at the most pleasant place the worn pilgrim can find: the Western Health Reform Institute.

It has been a great fault with me in past years to work beyond my power of endurance; and I am trying to correct this with other errors of living, but the

force of habit is strong, and often rules the judgment. My present condition is rather discouraging, but during the past year by the blessing of God and some conformity to the laws of life, I have been enabled to do at least three times as much as I ever expected to do in one year; so I hope by carefulness and obedience to be able to do something in the good work of present truth.

No one has stronger temptations to err by overworking, than the minister who may have appointments to fill after a failure of health, or be led by the necessities of a church to work on in an exhausted condition. I hope I may yet learn what is duty in such cases.

J. H. WAGGONER.

Battle Creek, April 28, 1867.

WAITING AT THE WRONG DEPOT.

OF late I have met with several Adventists who are preaching a definite time for the Lord to come, saying, that it will be this year. They say that all the servants of God must be ready and waiting when he comes, in the depot, satchel in hand, ready to go. All who do not believe definite time they say, are not ready. I have heard them illustrate it sometimes thus: A train is expected to pass a depot at a certain hour, and all passengers expecting to go must be on the platform, satchel in hand, and waiting; so they say it is with them. The Lord is coming this year and they are all ready to go. All who do not believe this definite time they fear are not waiting, and hence will be lost. We think, however that they are not correct who are looking for the Lord to come when there is still so great a work for the church to do in order to be prepared for that event. They are neglecting this work and we fear that they will be found wanting when the Lord does come. Now I think they are making a mistake similar to one which I once made. I was going to Ohio to attend a State Conference. I stopped at Jackson over Thursday night intending to take the cars for Toledo, Friday morning, at five o'clock. It was my last chance to go before the Sabbath. Thinking that I knew all about the trains I made little inquiry. Friday morning long before time and before others were up, I was at the depot, satchel in hand, anxiously waiting for the cars. I often looked at my watch and counted the minutes till the train was due. At length the time was nearly up, but to my surprise I saw no indication of the train, nor any one preparing for it. The depot was not open nor any one stirring. At length the thought struck me that this might not be the right depot; so I found a man and asked him if the cars left this depot for Toledo? He said, "No, sir, that depot is on the other side of the city, nearly a mile from here." Now I was in trouble. The time was almost expired and I was a mile from the cars. My waiting had been in vain because I had not waited in the right place. I had to make quick work in order to reach the train before it left. Thus I fear it is with our time-setting Adventists. They are waiting as was I, at the wrong depot. I fear that some of these our friends will not find out their mistake soon enough to reach the right depot in time to take the train.

D. M. CANRIGHT.

BE OF GOOD CHEER.

THESE are words of encouragement spoken by our compassionate Redeemer; and to every soldier in the Christian warfare, they must be peculiarly comforting and precious, especially, when surrounded with trials and temptations. We may thus regard them,

1. Because they were uttered just prior to his betrayal and apprehension. They are a part of his farewell address to his dear disciples, or were spoken in his last interview of this kind with them, previous to his ignominious death upon the cross.

In the book of John, chapters xiv-xvi, are recorded many words of comfort and consolation spoken to them on this occasion. In the most tender and affectionate manner he commences his address to them. He had eaten the last supper with them, taught them

who would betray him, and told Peter that he would thrice deny him, when he says: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also."

How well adapted are the closing words of this interview, to inspire love to him, and zeal and fortitude in his service. Let us read them and reflect upon them. And may they beget within us that tranquillity of mind, that holy boldness, firm trust, and Christian perseverance to do his will, that they should. "These things," says he, "I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world."

2. The exhortation, "Be of good cheer," is the more precious from the consideration, that One thus exhorts, who well knew the manifold temptations, trials, and dark discouragements, that every child of God would have to encounter on his journey to Mount Zion. Well-meaning and good people often fail to render that comfort and consolation to the afflicted and bereft, that they fain would, because they know not how to sympathize with them. They are strangers to their grief and sorrow. But here, we recognize the voice of the good Shepherd. He speaks, who had overcome the world, and who knows well what temptations mean, "for we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv, 15. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

People sometimes have not the sympathy for others that they should have. We naturally love sympathizing spirits, but we do not always find them. Again, we may find those who sympathize with us and feel our woes, but they have not the power to relieve our wants. But here is a friend, the blessed Saviour, in whom are blended both sympathy for all his followers and power to redress their wants. In laying down his life for us, he has manifested the strongest possible love toward us. And the apostle says of him, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii, 25.

"In the world ye shall have tribulation." Observe, that he has not told us that our pathway would be decked with flowers of pleasure, or that we should be borne away to the mansions of rest on the tide of public opinion, as the bubble floats on the surface of the water. No; far from this. We must suffer with him, if we would reign with him.

"I have overcome the world." Dear reader, it is for you and me now to overcome as he has; and to such he holds out the cheering and soul-inspiring promise "I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. Are you poor? Are you tempted? Are you sad and sorrowing, and scoffed at? Remember that all this, yea, and much more grief, mental anguish, and bodily suffering, than we can conceive of, was the Master's lot; and he well knows how to pity and sustain us; and he will soon appoint each faithful, humble, follower of his, a place in the everlasting kingdom. There we shall meet all the loved and dear saints. The grave will give up its dead, and we shall embrace our friends again, to part no more. Then "be of good cheer." Yes, Christian,

"Cheer up, cheer up, the day breaks o'er thee,
Bright as the summer's noon-tide ray,
The star-gemmed crowns and realms of glory
Invite thy happy soul away.
Away, away, leave all for glory,
Thy name is graven on the throne,
Thy home is in that world of glory
Where thy Redeemer reigns alone."

A. S. HUTCHINS.

Wolcott, Vt., April 9, 1867.

Pray without ceasing.

QUARTERLY MEETINGS IN N. Y.

THE meeting for the second Sabbath in April, was held at Adams' Center, Jeff. Co. I had the privilege of attending this meeting, and of uniting again with Bro. Fuller in the work. The Lord blessed his people assembled there, and they engaged in the work of giving themselves anew to his service, to seek him with all the heart and serve him with all their power. We had a very deeply interesting social meeting on first-day morning, in which nearly all took part. Their testimonies followed each other in quick succession, and were expressive of deep and solemn feeling, and a determination to know God and to serve him perfectly with all the heart. May God still help them in the work of overcoming! May none slacken their efforts till the victory is gained, and the harvest of the earth is fully ripened. Then may we be gathered up to meet our descending Lord.

I am now separated from Bro. Fuller with whom I have taken sweet counsel for the last three months. May God still bless his labors, and also go with me to the work.

R. F. COTTRELL.

THE WORK IN MAINE.

SINCE my last report, I have been attending Monthly Meetings and laboring with the different churches in Maine. Our Meetings are interesting. Every week some new ones are brought into the truth. In Clinton and Canaan there have been Sabbath meetings and Sabbath Schools established within a few months, and s. s. in Clinton. Bro. Barnes has been laboring with good success in both places. Our prospects in Maine are good, if we can only have enough of the help of the Lord.

Our brethren and sisters are becoming more spiritual as the truth works down out of their heads into their hearts. Many professors of religion, if their heads were taken off, their religion would be gone, and they lost. We want to be certain that we are united to Christ, the living vine; then when Christ who is our life shall appear we shall also appear with him in glory.

Our dear Bro. Goodrich has returned home and has taken hold with us to labor systematically, and I trust effectually, in the cause. I am satisfied that there are others in Maine that must take hold of this work. My prayer is that God may thrust them into his vineyard. The fields are all white ready for the harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

My heart is often made glad to know that the Lord will have the wheat gathered in. If one will not help, another will, and the field will be reaped, and the Lord of the harvest will reward the faithful laborers as they come bringing their sheaves with them. Thank God! They that sow in tears shall reap in joy!

The Judgment is here. The Master soon will be here and say, Well done, good and faithful servants, enter into the joy of thy Lord. The New Jerusalem's gates will open, and the righteous nation will enter in. Bless the Lord!

CHAS. STRATTON.

Cornville, Me., April 18, 1867.

REPORT FROM BRO. BYINGTON.

SINCE I last wrote I have visited churches as follows: Sabbath, March 9 and 10, I had four meetings and the ordinances with the church in Hillsdale. Their number has been reduced by removals by letter, and the disorderly walk of some; but others are striving to overcome.

Sabbath, 16 and 17, I was with the church at Ransom Center. We had also four meetings with them, and the Lord's supper. This church has faithful members, and if they avoid the spirit of emigration I think it will not be long before they will have erected a house of prayer.

From April 13 to the 16th, I was with the church at St. Charles. We had, including social, seven meetings, also the ordinances. We trust our labor was not

in vain. We rode nine miles on horseback from this place to Chesaning, as the stage did not run. As we were crossing a large slough, our horse fell with us and well nigh covered us with mud and water. It made us think of Pilgrim's slough of despond, but with him we came out on the right side.

The evenings of the 16th and 17th, we had three meetings with the church in Chessaning. This church were in a discouraged condition. Some were favoring secret societies. We warned them not to put on the enemy's armor to do the Lord's work.

Sabbath the 20th and the 21st, we had four meetings with the church in Bunkerhill. One of them was held at the house of Bro. Briggs, where he had invited his neighbors in the evening of the Sabbath. Here we found our dear sister Christian, from Williamsburgh, near N. Y., waiting the coming of her family from that place. The church here are but few; but they have a mind to work. JOHN BYINGTON.

MONTHLY MEETING AT CANAAN.

DEAR BRETHREN AND SISTERS, IN MAINE: According to appointment from Bro. Stratton in another column of this paper, Sabbath, May 11, is your next Monthly Meeting in Canaan. As you well know, it is important that these meetings be kept up. By the blessing of God, they have been a great benefit to the cause in Maine the past six months. We have all acknowledged and appreciated this. Greater harmony, union, strength, and zeal, have been produced among us than before. We have all enjoyed many precious seasons at these meetings. We know that God has blessed our efforts in sustaining them. Many souls have been converted, and many brought to the knowledge of the truth by them. We still need their influence in Maine. Now it is for you to say whether they shall be sustained or not. Let no brother or sister think that they have no interest in it. Every one has an interest in them, and if they have the proper zeal for the truth they will feel it. If one can stay at home others can. When we begin to make excuses about not going, we had better ask ourselves if it is not that we lack interest in the cause of God, if we have not more zeal in our affairs than in the cause of God,—more interest in our farms than for our souls, more interest to save time and money than we have to save souls who are perishing. Time is short, and we can afford to spend some of it in the service of God besides the Sabbath day. Satan will fix up many plausible excuses for you but be careful how you heed them. God required ancient Israel to come up to Jerusalem once a year and spend several days each time. He promised to take care of their farms, their houses, and cattle, while they were gone. That same God will take care of your affairs while you go to worship him. Brethren, think of these things, and act as will please God. We do hope that there will be a large gathering at this Monthly Meeting. I hope to be with you at your next one. I am still trying to serve God and love the truth. May the Lord bless you all. Amen.

D. M. CANRIGHT.

A SUNDAY LAW.

To show that the tendency of the times is fast demanding a restrictive Sunday law, I copy the following for the Review from sermons lately delivered by eminent men of the popular pulpit:—

"The Sabbath, therefore, must be maintained as a public institute in the integrity of its sacredness, and its first safeguard is the protection of the laws. Although the constitutionality of the Sabbath is no longer an open question, yet the extent to which fresh legislation may be carried is, and has been, a matter of contest. No doubt the genius of our system would dictate extreme caution in the way of positive enforcement of Sabbath duties. Yet, since the whole presumption of law and precedent is in favor of the Sabbath as an existing religious institute, there would seem to be no reason why a defensive legislation may not be most stringent and peremptory, saving the liberty of the individual conscience by not exacting a personal worship; but saving, too, the purity of the public conscience by forbidding the open desecration of the public worshipping day. The community owes to itself, as an act of self-preservation, such conservative legislation as this."—*Alexander H. Vinton, D. D.*

An article prefixed to this discourse states that it was addressed to one of the largest and most substantial religious audiences ever assembled—the church, which is one of the most commodious in America, being filled to its utmost capacity.

E. O. Haven, President of the University of Michigan, says:—

"Politically, it may be asked, should the observance of the Sabbath be required by civil law?

"This opens up for investigation the general subject, the proper object of civil law. The profoundest Christian statesmen and moralists are coming clearly to see that in moral teaching the church should lead and the state follow. The object of the state is, not to require religion or morality by force, but to protect life, liberty, and property. If the state enacts a law for the observance of the Sabbath, it is to secure the political good of the people. This law is not designed to reach a religious result, but a benefit that shall be enjoyed by all, whether religious or not.

Such a law is proper and should be enforced."—*The Pillars of Truth, p. 94.*

John Todd, D. D., has lately written a book to Sunday School Teachers, one whole chapter of which is devoted to setting forth the immediate duty of the State to enact a restrictive Sunday law.

B. S. BARNES.

News and Miscellany.

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

The Luxemburg Question.

THE European news is warlike. What we get by the cable is meager, frequently very stupid, and seldom very trustworthy; but it points in a blind way toward an outbreak somewhat earlier than had been expected. Last summer it was generally agreed that this was to be a year of peace; not because the causes of war had been put out of the way, nor because the treaty of Prague was a final settlement, but for a number of less conclusive reasons. Napoleon had set his heart on a quiet summer for his great Exposition at Paris. Bismarck, having driven Austria out of Germany by arms, was inclined to pursue the work of consolidating the German States by diplomacy, and by the same means to strengthen the alliances of Prussia, as well as by a period of rest to recruit the resources which extraordinary efforts had strained. If these two men agreed on peace, there was nobody bold enough to challenge their determination, or strong enough to dispute it with a prospect of success.

For many weeks, therefore, the rumblings on the Continent passed without exciting great alarm. It is quite recently that the Bourse and the Exchange have felt something akin to a panic, the two nearest causes of which were the publication of the secret treaties between Prussia and the South German States, and the sudden emergence of the Luxemburg business. This latter, like the Schleswig-Holstein, question may become another instance to prove on how small a pivot the affairs of Europe will sometimes appear to turn. What the negotiations said to have taken place in regard to Luxemburg may be, we do not fully know—much less do we know how far either Prussia or France may be disposed to go in asserting their respective views. What is known may be briefly stated. The importance of the duchy as a piece of territory is not very great. Its whole population is less than one-fourth that of the city of New York, and its area in square miles not more than a seventh of Massachusetts. But this little plot of ground lies on the frontier of France, in a position of great strategic importance, and contains one of the strongest fortresses of Europe—the strongest after Gibraltar, said Carnot. It belongs since 1814 to Holland, but has a German-speaking population, and a political connection with the German Confederation, and its fortress has been occupied by troops of the Federal army. The German Confederation having gone to pieces, Luxemburg is occupied by Prussian troops, and is at present wholly in the military control of that power. Pending the final determination of the relations between Holland and the new Confederation, negotiations have sprung up for the cession of Luxemburg to France. Whether the King of Holland proposed, or the Emperor of France solicited, this cession, is not known; but it is stated in the news which came by the last steamer, that Holland has agreed (undoubtedly under no slight pressure from Berlin) that Luxemburg shall not be ceded without the consent of Prussia—a consent very certain not to be given, except for a consideration, and not likely to be given for any consideration. The statement of this pledge may or may not be true. Meanwhile, negotiations with respect to the cession, commenced with Prussia and France, and Count Bismarck had notified the Emperor that the consent of Germany was necessary to the sale of a fortress completed by the German Confederation, and that the bargain must be ratified by the powers which guaranteed the treaty of 1839, by which the disposition of the Luxemburg territory was settled.

Thus stood matters when we received by the cable, a week ago and more, the startling intelligence that Count Bismarck had addressed an energetic note to the Tuilleries demanding of the Emperor his reasons for arming, and declaring that Prussia would hold France

responsible for consequences if she did not cease immediately her warlike preparations. Accompanying this dispatch was another, stating that Rastadt, a fortified town of Baden near the right bank of the Rhine, had been suddenly re-inforced by two Prussian regiments, and that orders had been sent from Berlin to Wurtemberg and Baden for the transportation of cavalry horses. The well-known boldness of Count Bismarck gave a color of probability even to this statement, and it was not generally discredited until ten days had elapsed without bringing any intelligence to confirm it. Of course, if it were known in Europe that such a dispatch had been sent, the uneasiness would have increased to a panic, and the journals would have been filled, if not with intelligence, at least with rumors and with comment, some of which might before this have found their way to this side. The fact that nothing came tended to show that the original statement was an invention or an exaggeration. On Friday of last week, however, came a dispatch asserting that Napoleon is strengthening his forces on the frontier, and making other warlike preparations, and that the French reserve of 1868 will be called out on the 1st of this coming May. Prussia, on the contrary, is represented as making less active preparations. On Saturday came a repetition of the original statement that Bismarck had sent to Napoleon a demand for explanation; but the sources of information are not indicated. Out of this jumble of inconsistent and fragmentary information, it is impossible to form a positive opinion, or to base upon it more than a conjecture of the probability of the earlier approach of that struggle for supremacy which cannot be for many years postponed, and of that convulsive effort at re-organization to which the European States are irresistibly impelled.—*N. Y. Independent.*

Items.

—At a recent trial at Fort Hamilton, in New York harbor, a shot weighing 1,080 pounds was fired from a 20 inch gun to a distance of four miles.

—The "Gentile" Sunday School at Salt Lake City is still flourishing, and has 125 children from all religious denominations, even Mormons. The saints are moving to establish opposition schools.

—Sixteen murders have been committed in Jackson Co., Ind., in the past two weeks, most of them shockingly cold-blooded and premeditated. The number of rapes, robberies, arsons, and other crimes are too numerous to mention.

—Bees are destroying thousands of the fruit and grape buds in New Albany, Ind., by stinging and killing them. Fruit growers say that the depredation of these busy insects are so formidable as to endanger the entire peach and grain crop.

—Accounts from Rio Janeiro state that between the 7th and 14th of March, 143 deaths from cholera occurred in a little town of Rio Grand do Sul, the population of which is about 3,600.

—A telegram received here April 23, by Atlantic cable, has the following significant paragraphs: "Peace is despaired of.—There is a tendency to a panic.—Prussia is quietly arming."

Our New Territory—Description of the Russian-American Possessions.

As there will naturally be felt a desire on the part of the public to know something of the extent and value of the possessions which our Government has been treating with Russia for, we subjoin the following description of them, taken from the revised edition of Lippincott's Gazetteer of the World, published in 1866:

Russian America, according to the treaties of the United States and Great Britain, in 1824-5, comprehends all the American coast of the Pacific and the adjacent islands north of the parallel of fifty degrees forty minutes north latitude, and the whole of the main land west of the meridian of one hundred and forty-one degrees west longitude, which passes through Mount St. Elias. It is bounded north by the Arctic ocean, east by British America, south by the Pacific, and west by the Pacific and Arctic oceans and Behring's Straits, which separates it from the Russian possessions in Asia, the distance across from Cape Prince of Wales to East Cape being only thirty-six miles. With the exception of the narrow strip extending in a south east direction along the coast nearly 400 miles, and the remarkable peninsula of Alaska, it forms a tolerably compact mass, with an average length and breadth of about 600 miles each. Its greatest length north and south, from the southern extremity of Alaska to Point Barrow, is about 1,100 miles; greatest breadth measured on the Arctic Circle, which passes through Cape Prince of Wales, is about 800 miles; the

longest line that can be drawn across the country is from Cape Prince of Wales to its southern extremity, latitude fifty-four degrees forty minutes, a distance of about 1,600 miles. Estimated area, 394,000 square miles. The part of the mainland south of Mount St. Elias consists of a narrow belt, which is continued along a mountain ridge parallel to the coast, and has nowhere a greater width than about thirty-three miles. The interior of the country is very little known; but from several expeditions, it appears that throughout its west part it is elevated and uneven, while the part extending along the Arctic Ocean is invariably flat, with the exception of a small portion lying between 141 degrees and 152 degrees west longitude. The coasts of the mainland and the islands have almost all been carefully explored. The north coast was discovered in the course of the present century. . . .

The climate of Russian America is not so cold as either the east parts of the same continent, or the east part of the continent of Asia, under the same latitude. It is, however, far too rigorous to admit of agricultural operations; and the whole value of the territory is derived from the products of its fisheries or of the chase. The latter have been placed under the rigid monopoly by the Russian government, which has conferred the sole privilege of trafficking in them on the Russian American Company. This has led to remonstrances on the part both of the United States and Great Britain which have been so far successful that a lease has been granted to the Hudson Bay Company, granting them the exclusive possession of the mainland of Russian America, from fifty degrees forty minutes north, to Cape Spencer, in latitude fifty-eight degrees thirteen minutes north, and the exclusive privilege of supplying the Russians with agricultural produce and provisions.

The principal settlement is New Archangel, a small town with 1,000 inhabitants on the island of Sitka, the largest of the group George III., which is called Baranoy by the Russians, and was named George III. by Vancouver. It is the seat of the Governor of all the establishments of Russian America, and has fortifications, magazines, and a Governor's residence, all built of wood. The ordinary squadron stationed on its coasts consists of two frigates and two corvettes. The Russian-American Company, incorporated 1799, for fishing and hunting fur-bearing animals, whose chief establishments are here, have fifty ships of all sizes engaged in the collection and conveyance of peltry. Besides these possessions, Russia had formerly a small colony, called Bodega, in California, north of San Francisco. It now belongs to the United States. Its port is small, but was once important for the Russian fur trade.

The population of Russian America is estimated at 61,000, of whom perhaps 6,000 are Russians, Creoles, Kodiaks and Aleuts. The remainder, above 50,000 in number, enjoy a greater or less degree of independence, and consist almost entirely of Esquimaux.

Louis Napoleon.

THIERS, the French historian, one of the men who rose with the revolution of 1830, who was Minister of Louis Philippe, and who "defended society" in 1848 against the Socialist doctrines of Proudhon, is now one of the most conspicuous leaders of the opposition to the Empire, and has just made an elaborate speech which is worthy to have been spoken by the Minister of Charles X. It is a curious illustration of the antiquated political policy of Europe, for it is a plea for the dismemberment of other nations. It assumes that prosperity consists in the misfortunes of others; and that a truly great France is incompatible with a united Italy and a confederated Germany. The Emperor is blamed for not having foreseen the result of the war, and for being outwitted by Bismarck. Thiers's speech is a long wail over the lost balance of power—a balance secured by the treaties of Vienna, which were made solely in the interests of kings and dukes, and with regal disregard of the people. Thiers, of course, is much too learned a scholar not to fortify his position with history: but history will be interpreted very differently by other scholars and statesmen. He ended his speech by the sharp sneer that there was no fault left for the Imperial Government to commit.

This assault of Thiers is strong not in itself but in its opportunity. It is no discredit to the Empire that it has not interfered to prevent the unity of Italy and Germany, but it is very mortifying that Europe has been reconstructed, and the treaties of Vienna destroyed without the increase of territory and with a loss of prestige to France. A united Italy and a confederated Germany do not threaten the legitimate policy of France; but it is a wound to French "glory" that France has not equally advanced with those Powers. The skill of Thiers is shown in choosing the moment for his attack, and although his explanation of the fact is unsatisfactory, the fact still remains and stings.

Emile de Girardin has shown his superiority to Thiers as a political tactician by fastening upon the simple fact and relentlessly exposing it. He boldly declares that the Empire is a failure, and that when it

talks of conceding liberties it confesses that liberties have been withheld. As for the Emperor he says that he has broken his oath, and distinctly insinuates that he overthrew the Republic when it was not in peril. This is the substance of an editorial article which has interested France quite as much as the speech of Thiers; and nothing more forcibly illustrates the truth of Girardin's assertions and the nervousness of the Government than the fact that he was tried and fined for the publication. That is a sign of real weakness in the Empire. Were the Emperor conscious of a sure hold upon the nation he would have willingly allowed the publication as an evidence of his security. But if the editor had been sure of that hold, he would not have written the article.

If the effort which Louis Napoleon is making toward a league of France with Holland and Switzerland to withstand the increasing power of Germany should fail, the Empire would be in danger. The French might be content to be ruled by the cleverest man in Europe, but they will hardly remain loyal to him when they distinctly see a cleverer. Bismarck is a dreadful rival. His game is so imposing and swift and brilliant, that Louis Napoleon is as much dazzled as the rest of Europe. It will require all his energy and skill to hold his throne against the singular political combinations which are now plainly arising in Europe, and in which the United States unofficially and involuntarily, but none the less powerfully plays so important a part.—*Harper's Weekly*.

Affairs in Europe.

EUROPE is in that extremely critical condition that war in one part of the Continent would probably involve the whole Continent. It is in fact one vast powder magazine; apply the torch to any part of it and the flame would at once communicate to the entire building. Prussia and France would not fight single-handed for Luxembourg, nor Russia and Turkey engage in a national duel over the possession of the Bosphorus.

All that saved a Continental war last summer was the lightning speed with which Bismarck and his needles forced Austria into compliance with the demands of Prussia. While the sleepy Powers were waking up and buckling on their armor, the German war was begun and finished. The greatest of living diplomats had in a few days accomplished his objects most effectually and staid the ravages of war. The Count was of Macbeth's opinion that "if it were done when 'tis done, then 'twere well it were done quickly," and the result has justified the wisdom of his policy. But it is hardly possible that the thunderbolt of war could now fall upon Central Europe without hitting Eastern Europe, and even crossing the channel and striking gouty old John Bull in his workshop.

The great Powers are none of them willing to begin the fight. Turkey protests that she is the most liberal Government in the world, the very "bird of freedom," but that Russia is an old bear that tore Poland in fragments, and that the English lion should unpaw Ireland before making a fuss about Crete or Serbia. Prussia is even bolder of speech than the siok man of the East, and tells Napoleon in plain Dutch that he must let Luxembourg entirely alone. The other Powers are less demonstrative, but evidently keep up "a terrible thinking." They act very much as if "spoiling for a fight," but each is waiting to take the other at a disadvantage. It is possible that the storm may blow over and leave the sky clear and peaceful, but the strong probability is, that the thunder of cannon and the rain of blood will precede the final calm.

The failure of the Czar in the Crimean war was not felt by any of the parties to be a finality. Russia is continually increasing in strength and enterprise, while Turkey is becoming more and more feeble all the time, and what is more, the Western Powers are less concerned in the integrity of the Ottoman Empire now than then. England alone has any special aversion to Russian aggrandizement. Her Majesty's Indian possessions are not far removed from the southern boundary of Russia, and the latter is gravitating toward British India. The English Government is, judging from the tone of the British press, more apprehensive for "the balance of power" in Asia than in Europe, and that for the very good reason that John Bull has a very profitable investment on that continent, and wishes to retain a monopoly. So far as Europe is concerned, he has no special interest in Continental affairs. All he asks is to be let alone in his island retreat. Once he aspired to the crown of France, and still later he went into partnership with his "Dutch Uncle," but now he is "I by myself, I." Italy may disturb the national balances, France may shatter the Holy Alliance, and Prussia may suddenly become a first-rate, instead of a fourth-rate, Power, indeed the whole fabric of European polity may be torn into shreds, and the British Government will sit calmly by and not raise a finger to stay the progress of events; but when the Czar has his eye on the rich-

es of the East, and threatens, however remotely, to dispute the supremacy of India, it begins to shake off its lethargy. Those who predict that England will not take part in the pending struggle forget that Russian supremacy in the Bosphorus would endanger that of England in Southwestern Asia; but such is the fact, and for that reason England cannot, in the event of an Eastern war, remain a listless spectator.

In a time like this there are never wanting those who predict the final result; but frequently events take a widely different turn and bring up at a stopping place not thought of by the seers. In this instance let the war drum of that continent once marshal the hosts of Europe, and no human calculations can at all divine the result. It is, however, highly probable that Turkey would be dismembered. Russia will never rest until the Black Sea and the Bosphorus are secured without restriction. Constantinople is likely to become a Russian city. The Turkish territory in which the Greeks predominate would probably be given to the kingdom of Greece, with which Russia would establish a close and strong alliance. All these things are, of course, conjectural, but the evident tendency of events is in that direction.—*Chicago Journal*.

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 Sister Saunders.

DEAR BRETHREN AND SISTERS: I have often thought, when reading the cheering testimonies in the Review, that I would tell you some of my experience. It has been two years since I decided to go with the remnant to Mount Zion. I love the holy Sabbath, and am glad to be numbered with the people that are trying to keep it according to the commandment, though I have always observed the seventh day, having in different places belonged to three Seventh-day Baptist churches.

"In holy duties let the day
In holy pleasures pass away.
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end."

I love the Health Reform. It has done much for me as an individual; and I believe it is just what this people need to fit them for translation. May we obey the truth in all its points, knowing that we are not our own, but that we have been bought with a price, even the precious blood of Christ.

We are truly living in the last days, even in the sifting time when those that are not rooted and grounded in the truth will be led astray through the temptations that are thickening around us. "Wherefore let him that thinketh he standeth take heed lest he fall." Oh! I long to be free from sin and sorrow. Hasten, welcome day, when the trump shall sound which will awake the righteous dead. Then shall we meet our loved ones whom cruel death has torn from our embrace. I hope to be there having been sanctified through obeying the truth.

I feel that the work is rising, the church is giving heed to the straight testimony, and is trying to get out of the lukewarm state we have been in so long. We have just enjoyed one of the best Quarterly Meetings we have ever had here. Bro. Cottrell and Fuller were with us, filled with the fruits of the Spirit, and as Bro. C. spoke to us Sabbath morning from the text found in Rom. xiii, 11-14, which is a sermon of itself, it was meat in due season. Professing, as we do, to believe that we are living in the last days, when the last message of mercy is being proclaimed, is it not high time that we all awake and buckle on the whole armor? for truly the dark night of sin and sorrow is far spent, and I do rejoice that the day is at hand. Yes, that glad morn will soon come when hope will be changed to glad fruition, when the Just One shall come to take his redeemed ones home.

Bro. Fuller, in the afternoon, spoke to us of the covenant which the children of Israel entered into, found in 2 Chron. xv, 12, 13. The church have been coming up for a few weeks past, and it seemed that they were ready to enter heartily into the covenant to seek the Lord with all the heart. I trust that while the most of the church solemnly covenanted together, they will make sure work of it for the judgment; for our individual cases must soon pass in review before the great Judge of all the earth; and now is our time to secure Jesus as our advocate by giving him the whole heart, and showing our love to God by keeping all his commandments, and walking in the ordinances of the Lord's house blameless.

Two were added to the church and as a large company met to attend to the ordinances, we felt to rejoice that our blessed Saviour left us the example of humility of which he says, "If ye know these things, happy

are ye if ye do them." The sweet Spirit of God rested upon us while we remembered him who was a man of sorrows, acquainted with grief; who was rich but for our sakes became poor, and died the ignominious death of the cross, that we might be saved through his atoning blood. He said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." And in order that we do not eat and drink unworthily, we must by faith discern the Lord's body. Let us remember Jesus' words, "Except ye eat of the Son of man and drink his blood, ye have no life in you."

First-day morning at nine o'clock we met for prayer and conference. For two hours and a half the time was well improved. While the melting Spirit of God rested down, our hearts were made tender and with many tears the brethren and sisters confessed their heart-wanderings; and as we expressed a determination to return, the Lord met us a long way off. How good the Lord is! Oh, that men would praise him for his wonderful works to the children of men! All seemed ready to still seek the Lord. We truly had a refreshing season and felt it was the very gate of Heaven to our waiting souls.

We were led to rejoice in the rock of our salvation, and to praise God to see the youth making new resolves to be on the Lord's side. May the dear youth all through our ranks see to it that they have a daily experience that will tell to their spiritual advancement in the cause of truth. Is not eternal life worth more than the pleasures of this transitory world? Are we not willing to wear the yoke of Christ and hear the cross, that by the assistance of God, we may overcome all the besetments of life and finally have right to the tree of life.

R. O. SAUNDERS.

Jeff. Co., N. Y., April, 18, 1867.

From Bro. Mangan.

BRO. SMITH: Permit me to inform the brethren and sisters through the Review that I still love the truth. I was converted to the Advent doctrine from Catholicism about nine years ago, and have been persecuted much by my friends and others. All my relatives are Catholics. But the Lord has delivered me out of many trials. I have always found him a present help in time of trouble, a refuge in the storm. He has promised never to leave nor forsake his people. I appreciate his mercy in showing me the truth, and the absurdities of my former belief.

I would simply add that I have made some sacrifice for the truth, and shall not give it up now. I am not discouraged. I never felt more determined to press on in the narrow way than I do at present. I feel the deep necessity of getting into a right position before the Lord. We are engaged in a great warfare, and we must overcome or be overcome; we must conquer or be conquered. Evil angels are on our track, and the Devil is trying his ingenuity and stratagem to destroy us. Is it not time that we have on the whole armor? Is it not time that we realize the dangers which thicken around us, and the shortness of time? Oh how essential that we improve these golden moments that are passing. Perhaps we shall soon be weighed in the balance and found wanting.

We see the impropriety and utter presumption of being found on the enemy's ground. Many times have I been caught in hidden snares consequent on my own neglect and stupidity. I have learned, brethren and sisters, from sad experience. Now I will sharpen up and start anew for the kingdom. I shall turn my face as a flint Zionward and press on notwithstanding trials may press upon me, the wicked persecute, and the dragon and his evil hosts be arrayed against me. Though the way be rugged and thorny, still I will persevere. Jesus is our great Captain and King. He will lead us through to the promised land. He is more than all that can be against us. I have no apprehension. If we do all on our part, the Lord will do his. Your unworthy brother.

PATRICK H. MANGAN.

Green Lake Co., Wis., April 15, 1867.

SISTER L. S. HOPKINS writes: I feel thankful to God for the light of present truth, for the gifts in the church, and the Health Reform. I am striving to keep pace with the remnant people of God. I live ten miles from any of like faith, but feel to thank God that it is as well with me as it is. I have to bear persecution, but have found God to be a present help in time of need.

BRO. R. TOWN writes from Franklin Co., N. Y.: I have been a believer in the Advent doctrine since 1842, and was one of the disappointed ones in '44. I moved to Locke, Ingham county, Mich., four years ago last fall where I was taken sick, besides having my foot cut with an ax. In my afflictions I was visited by the good Samaritans, who left me the History of the Sabbath, and many other books treating on our glorious

hope of immortality through Christ alone. Those books were just what I needed, and after a few weeks' study, I saw the light on the Sabbath, the ending of the 2300 days, and the sanctuary, &c., and no sooner did I see the light than I resolved to walk in it. On account of my health, I left Locke in six months after my wife and I began to keep the Sabbath of the Lord, and I returned to N. Y. Where I now live there are no Sabbath-keepers. For a time I have been deprived of the Review and Instructor, but wish to take them again.

SISTER F. T. BROOKS writes from Berrien Co., Mich.: Although unworthy to identify myself with those that hold the truth of God, still I wish to be counted as one that keeps all the commandments; for of a surety if one is binding on us, all must be. Although I never have had the privilege of hearing a discourse on the Sabbath question, still I read the papers and think there is sufficient proof that the law of God is binding on us; and I am trying to be numbered with those that are willing to be despised in this world for the sake of the Redeemer who purchased our redemption through his own precious blood. Experience and the study of the Advent faith have brought me to the present truth. I have had but little assistance in this direction, except through the Review and Herald. There are not many about here that hold to the present truths of the Bible. Hence I have no place to attend meeting except at the popular churches which are clothed with pride and gaiety, having a form of godliness, but no sincerity.

This world is a wilderness; and the enemies are on every side that would allure us from the path of righteousness; but let us be steadfast, look ahead a little while longer, then the conflict will end, and this cheerless home will be exchanged for the paradise of God. Oh, let us live for God! Let us sacrifice all that would keep us from his love, and be willing to keep all his commandments to the end.

SISTER M. A. MERRICK writes from Sibley Co., Minn.: I have been much encouraged by the many letters and testimonies through the Review. I think we have great reason to highly value our paper; for where can we find anything like it? And how much better it is to sit down and read a plain, scriptural sermon, than to sit and listen to the popular preaching of the day. Then when we feel lonely and cast down, we here find words of encouragement and comfort. I have been too cold and half-hearted in the work; and I ask remembrance in the prayers of the church, that I may overcome all my faults and be able to stand in the coming conflict, and enter in through the gates into the city.

SISTER S. A. BARTLETT writes from Iowa: For the first time I speak to the brethren and sisters through the Review. I am a firm believer in present truth. I have been keeping the Sabbath almost two years, and still bless God that I ever was brought to see the true light. I mean by the grace of God to be an overcomer in all things. I have given up tea and coffee entirely. I think so much of the Review. I would not do without it, if it was five dollars a year. The sermon in No. 17, was meat in due season to me.

Doing All to God's Glory.

As it was in the days Noe so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark and the flood came and destroyed them all. Luke xvii, 26, 27.

This text may be supposed to have reference to the entire ignorance of the world in regard to the coming of the Lord. Paul says that the righteous will not be in darkness concerning these things. 1 Thess. v, 4. They have the promise of bread and water even to the last end of this mortal state. Therefore Christ evidently refers to the excess the people would go to in these things, in the last days.

From the light we have received through the Health Reform, we can clearly see how people are going to excess in eating and drinking. The world at large will not receive the light on this subject, but will continue eating and drinking to excess, making gods as it were of their appetites, until Christ comes to destroy them from the earth.

The other part of the text, in reference to marriage, seems to be fulfilling in the same manner, namely, through excess and idolatry of the institution. A few days since, the people began to gather into this village from all directions till they filled a large meeting house to overflowing. Why was all this? Why, a fine lady was to be married in great style to a gentleman from N. Y. city. And great style it was. A Rochester paper says it cost several thousand dollars.

I cannot attempt a description; but there is one thing worthy of note: The bride's dress was so long she had to have a colored servant boy to carry the trail; and he, finding more than he could manage going up the steps into the house, her husband had to lend a helping hand; and the two managed to give it what would have been called an immodest elevation, before modesty was sacrificed to fashion.

We have the instruction that whether we eat or whether we drink, we should do all to the glory of God. To do this, we must eat those things and at such times as will make us healthy in body, and give us intelligent minds; and if any have a desire to marry, let them first consider whether it will be to the glory of God; and let us do all with this end in view.

Monroe Co., N. Y.

Z. NICOLA.

Thoughts on Tobacco.

To smoke or not to smoke,—that is the question. Does it become a reasonable creature, like man, to take a filthy weed from the earth, twist it up in the shape of a cigar, set fire to one end of it, and stick the other end between the teeth, and then draw the smoke into the mouth and emit it again to pollute the air or suffocate some by-stander, who has no love for tobacco-smoke in his own mouth, much less from the mouth or nose of a stranger. Our country-readers are happily exempt from the evils which attend this practice. They have an abundance of free and wholesome air, and can breathe it uninfected with tobacco-smoke. But let the reader look at some full-grown men, with their hats on one side of their head, each of them in possession of his reason, standing on the public street, and obliging all passers by to take a puff of their smoke into their nostrils, and some ashes into their eyes, together with the little pure air that a city street can furnish. Suppose they should throw their tobacco into somebody's well, or dump a cartload of cigar-stumps into a reservoir by which some cities are supplied with water, what a general burst of indignation would there be! But have I not as good a right to pure air, as others have to pure water? Do we not continually hear of proceedings in the courts to oblige men to remove their pig-pens and slaughter-houses and chemical works when they pollute the surrounding atmosphere, and affect the people in the neighborhood? Why should not sauce for the goose be sauce for the gander?

E. ENGLIS.

The Bible Decides the Question.

BRO. E. KINCAID writes from Butler Co., Iowa: My heart has just been made to rejoice to hear a sister give in her testimony on the side of present truth. She has been a very determined enemy of the truth, and held it in derision, saying that however much she was talked to, she should never leave her church. But she now says she has been studying her Bible, and cannot find anything to uphold Sunday-keeping; and she prefers to go with the few who have the truth, rather than with the many who are living in error. May God bless her and give her more light. Her husband is almost persuaded to take hold of the truth with her. I have lived in this place seven years, but have found no one to give me a word of sympathy and encouragement in reference to my views, till within the past three weeks. I feel encouraged to still hope on.

Obituary Notices.

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

[The following obituary, probably in consequence of some inaccuracy of the mail, has been delayed several weeks.—ED.]

DIED, at Oleott, N. Y., Feb. 13, after a lingering illness, our little Edna Maria, aged six months and a half.

There she is sleeping now free from all pain, The little form never'll be restless again. Those little garments dear she'll want no more; Lay aside tenderly, each one she wore.

Then there's the empty crib, take out of sight; Keep me from murmur'ing, Lord, it is not right. If others pity me, God surely must; E'en while he deals the blows in him I'll trust.

If God looks down and sees so small a thing As when the sparrow falls with bleeding wing, Oh, can I not believe he'll care for me, And that my precious dead I yet shall see?

C. W. & E. O. LINDSAY.

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.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
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49. PERSONALITY OF GOD. A popular error disproved.
50. THE LAW of God, the Ten Commandments by John Wesley.
51. APPEAL to Men of Reason on Immortality.
52. THOUGHTS for the Candid on the Nature of Man.
53. STATE OF THE DEAD, Brief Thoughts. Author unknown.
54. TIME LOST; or Old and New Style Explained.

Two-Cent Tracts.

55. SUNDAY-KEEPING. The reasons for it examined and refuted.
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. JUDSON'S LETTER ON DRESS: An appeal to the female members of the Christian churches of the United States.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

The Review and Herald.

Battle Creek, Mich., Third-day, April 30, 1867.

Those coming to Conference will find at the Review Office a committee of arrangements to assign them homes during the meetings.

We notice a series of articles in the World's Crisis designed to prove that we are now living under the seventh of the seven last plagues! One of our preachers suggests that those articles constitute their own refutation; for when we reach the seventh plague, it will need no argument to show that we are under it.

SABBATH REFORM. The movement in favor of the true Sabbath has reached such a magnitude, and the arguments by which it is supported have been reduced to such perspicuity, that the representatives of the popular religious views of the day, are starting back in alarm, and apparently endeavoring to repress as much as in their power, the agitation upon the subject. A correspondent of the Watchman and Reflector lately called out in that paper an article in defense of Sunday-keeping. An able refutation of this, as we see by the Sabbath Recorder, was at once sent to the Reflector by Eld. N. V. Hull, Seventh-day Baptist, but was rejected without note or comment; and we give in another column, an article in favor of the Sabbath, rejected by the Independent, which rejection is defended, more it seems to us by a mere excuse, than by good reason.

The Review to the Poor.

A SISTER writes: "As no one has spoken against enlarging the Review, I would like to inquire if it would not be taking it out of the reach of the poor, who find it as much as they can do to pay for it at the present price?"

We answer, No; because it is the express intention of the publishers, publicly avowed in connection with the enlargement of the paper, and increase of price, that the worthy poor should still have it free, by their reporting themselves to the Office, and stating their condition and wishes, once a volume. It is expected that those who cannot pay full price, will pay what they can. And when those who have the paper free, meet such a change in their circumstances, that they can pay, they will of course esteem it a privilege to do so. Many have already done so. This is right. We would also again remind the brethren of the commendable plan upon which some of the churches are acting, that is, let each church ascertain who of its members are entitled to the Review free, and see that they have it, the church paying the expense. A church can look after its own poor more understandingly than persons at a distance. On the plans and terms here proposed, none need go without the paper, whatever their circumstances may be.

The Health Reform Institute.

The necessary preliminary steps toward the formation of this Association have all been taken, so that the work can be completed at the time of the coming Conference. Friday, May 17, will be devoted to this enterprise, comprising the adoption of By-laws, the election of a board of Directors for the ensuing year, and such other business as it may be necessary to transact. Meeting to commence at 9 o'clock A. M. It is hoped that a good representation of the stock holders will be present to legislate in behalf of the further progress of this important branch of the work.

Please Write Again.

SOME person made inquiries concerning the facts stated in an article of mine in the Youth's Instructor, headed, An Item of History. Being from home at the time, my family forwarded the letter, and it was lost.

R. F. COTTRELL.

Ridgeway, N. Y.

What Kind of a People are They?

In Rev. xiv, 1, John saw a certain people, 144,000 in number, standing on the sea of glass, having the harps of God in their hands. As this company seem to be especially favored of the Lord, in being exalted to such a heavenly position, we inquire, What kind of a people were they, on earth, before obtaining such heavenly preferment?

We answer, In this world they were known as

Seventh-day Adventists, or in the scoffer's tongue, as Jews, fanatics, crazy-heads, vision-lovers, &c., &c. In reality they were the "remnant" people of God; they kept the commandments of God without any flinching; they observed with religious reverence the Sabbath as given to Adam in Eden—the seventh day; they believed in the blessed hope of Jesus' soon coming; they held to the perpetuity of the gifts in the gospel church down to the very end of time,—and, the spirit of prophecy was with them; they believed that man by nature was mortal, and that it was simply a lie of the Devil, that there was something in his nature as imperishable as that of God's; they believed, as all the prophets, and patriarchs, and apostles, with Christ their elder brother at their head, as they all taught, that all the wicked would certainly be destroyed; they had a great longing for the "old paths," and so they held, as set forth in the beginning, that man should live of the fruits and products of the ground, consequently they discarded flesh-eating, and sought by abstinence and temperance to cleanse themselves from all filthiness of the flesh and spirit; they were poor, they were persecuted, they were despised; the world did not think them fit to live, but God loved them, delivered them,—and they were saved.

Reader, do you want to be of that number?

G. W. A.

Appointments.

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

General Conference.

WITH a growing assurance that we understand our position on the prophetic chart; that the third angel's message is the leading truth for this time; and that the warning should immediately be heralded more fully through the land, as the evidences of the shortness of time, and the Lord's soon coming are accumulating on every side, the General Conference Committee call the fifth annual session of the General Conference of Seventh-day Adventists, to take into consideration the interests of the cause, and devise such means as may be in our power for its further and speedy advancement.

The meeting will convene in Battle Creek Mich., Tuesday, May 14, commencing at 9 o'clock, A. M. It is very desirable that every section of the field should be represented, by delegate, if possible, if not, by letter. The cause is one; and it is the province of the General Conference to consult for the best interest of the whole; hence it will be necessary to know, as far as possible, the situation and wants of all. Delegates should be chosen in season by the different State Committees, and duly provided with credentials. In those localities where there is no State Conference yet organized, brethren can represent themselves by delegate, or letter, at their discretion.

Delegates will please be particular to act on the resolution passed at the General Conference of May 16, 1866, which reads as follows:

"Resolved, That the delegates from each State Conference should be prepared to furnish to the General Conference the statistics of their respective Conferences; and it is hereby requested of the Secretaries of the several Conferences that they furnish the delegates of their own Conferences, such statistics, specifying the number of ministers and licentiates, the number of churches, the number of the membership, and the total amount of their s. b. funds, &c."

PROPOSED CHANGE OF THE CONSTITUTION. It is proposed to change Art. IX of the Constitution by striking out the proviso contained therein, and changing the words "two-thirds vote," to "three-fourths vote." The Article now reads as follows:

"Art. IX. This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting: *Provided*, That any proposed amendment shall be communicated to the Executive Committee, and notice thereof given by them in their call for the meeting of the Conference."

If amended as proposed, it will read as follows:

"Art. IX. This Constitution may be altered or amended by a three-fourths vote of the delegates present at any meeting."

The reason for this proposed change is this: As brethren are consulting together in General Conference, it frequently happens that matters come up involving a change of the Constitution, upon which it would be expedient to take immediate action; but the change in the Constitution not having been announced with the call for the meeting, no action can be taken till the following year.

For the Committee.

U. SMITH, Secretary.

Michigan State Conference.

THE Michigan State Conference of S. D. Adventists will hold its seventh annual session at Battle Creek,

Mich., Wednesday, May 15, 1867, at 9 o'clock, A. M. Let there be a faithful representation by delegates or letters from all the churches. Churches who wish to join the Conference should also make their wishes known at this meeting. Let all delegates and ministers come prepared to make the various reports to the Conference that the Constitution requires.

By order of the Committee,

I. D. VAN HORN, Secretary.

Meeting of the S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its seventh annual session at Battle Creek, Mich., Thursday, May 16, 1867, at 9 o'clock, A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

PROPOSED CHANGE IN THE CONSTITUTION. It is proposed to change Section 1, of Art. XII, which now reads: "These by-laws may be amended, repealed, or added to, at any meeting of this Association, provided the notice of such change, repeal or amendment, shall be given with the notice of the meeting," by striking out all after the word Association, and inserting in their place, the words, "by a three-fourths vote of the members present;" so that as amended, it shall read, "These by-laws may be amended, repealed, or added to, at any meeting of this Association, by a three-fourths vote of the members present."

By order of the Trustees.

J. M. ALDRICH, Secretary.

THE Lord willing, the next Monthly Meeting in Maine will be held in Canaan, May 11 and 12. Hope that we shall have a full report of all the churches in Maine. Come, brethren and sisters, filled with the Spirit of God.

CHAS. STRATTON.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

S. N. HASKELL. The Instructor has been mailed to Emma Osborne. HENRY GOLDIN. Read business notes in last Review, (No. 20.)

WHO IS IT? We have received an order for Books from Duplain Mich., without name.

AUSTIN HAMILTON. We thank you for informing us that you have changed your residence, but as we have not the pleasure of your acquaintance, neither know your former address, we cannot change your papers until you enlighten us upon that important particular.

M. J. STEWARD. The package was received: We have not yet disposed of it.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. J Warren 32-20, M M Reeves 30-21, M D Birmingham 30-18, O Bebes 30-18, P Hainer 30-18.

\$2.00 each. Mrs F B Smith 31-22, Mrs S H Bonfoey 31-5.

\$2.50 each. P Busha 30-17, A Avery 30-18, Mrs A Clark 31-1, Mrs M B Bronson 30-20.

\$3.00 each. H S Pierce 30-4, N T Furman 32-1, C K Farnsworth 31-20.

Miscellaneous. J H Snowden \$2.00 31-18, Job Spetcher 50c 30-1, A Worster 275 30-22, Dr J Worthington 4.00 30-13, L Gerould 3.60 32-1, H B Hayward 3.90 32-1, M H Brown 4.00 31-9, J Fargo 6.00 34-1, D Stiles 50c 29-21, E B Monroe 67c 30-13, M J House 75c in full, H G Buxton 3.60 32-1.

To Make up Advanced Credits

For Vol. 29 at the rate of \$1.50 a year, and from the commencement of Vol. 30 at the rate of \$3.00 a year.

Wm Kelly \$1.00, Mrs T D Varney 1.00, M J Steward 50c.

Donations to Publishing Association.

Angelia J Edmonds (s. n.) \$2.00, S W Rhodes 200.00.

Cash Received on Account.

Jos Clarke \$10.00.

Books Sent By Mail.

R R Goggeshall 13c, Frank E Jones 15c, Mrs D S Crandall 75c, Mrs Sarah Green 1.00, E J Connet 1.00, Mrs A Clark 50c, J Hansen 13c, Mary A McGilroy 5c, J Williams 50c, T A Hulet 10c, M A Hayward 12c, L W Guiss 3c, J H Graham 10c, C M Nichols Jr 3.00, C A Sturges 92c, Mrs M B Bronson 13c.

Michigan Conference Fund,

A B Castle \$6.00, Church at Eureka and Fairplains 50.00.

For the Western Health-Reform Institute.

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

J Fargo \$100.00, A H Clymer 25.00, Mary S Rasmussen 650.00, Anna K Rasmussen 625.00, C K Farnsworth 50.00, S W Rhodes 75.00, Jane Seaman 25.00, Conrad Walter 25.00.

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

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

Leonard Ross 25.00, J B Lamson 50.00, J Fargo 100.00, A H Clymer 25.00, Mary S Rasmussen 650.00, Anna K Rasmussen 625.00, S W Rhodes 75.00, Jane Seaman 25.00, D H Gould 25.00.

For Danish Tract.

Church at Rice, Minn., 35.30.