

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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THE ADVENT.

So likewise ye when ye shall see all these things know that it is near even at the door. Matt. xxiv, 33.

Jesus soon is coming, signs proclaim him near,
Earth is sighing, groaning, earthly tribes do fear,
Soon the shining chariot, parts the azure dome;
Lift your heads ye ransomed, your Deliverer comes.

Now the vivid lightnings, rend the gloomy sky,
Seas are tossed by tempest, waves run mountain high,
Hoary are the billows, seas and ocean roar,
Wild the tempest rages, but 'twill soon be o'er.

Gloomy cypress shadows, graves more mournful make,
Cheeks are wet with weeping, sad hearts often break,
Earth is filled with anguish, sickness sin and death,
Man with pain and suffering yieldeth up his breath.

Soon in shining glory, Christ the Lord will come,
And with joy triumphant, take his people home,
Then the whole creation will no longer groan,
But will shout with gladness, Christ the Lord has come.

L. D. SANTEE.

Mc Lean Co., Ill.

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.

DANGER OF UNBELIEF.

BY ELD. S. B. WHITNEY.

TEXT. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke xviii, 8.

OUR text stands connected with a parable of our Saviour containing a valuable lesson of instruction relative to the duty of prayer, and especially of perseverance in prayer. Yet in the text, our Lord intimates that in the "days of the coming of the Son of man" there will exist a great dearth of that important principle, faith, so necessary to the proper performance of this and every other duty; as "without faith it is impossible to please God;" and it is to this point that I wish to call your special attention at this time.

The language of the text is often quoted as applying to the unbelieving world and nominal professors of religion, and the evidences are so numerous and so strong that it needs no argument to prove to us its application to them; but it seems to me that our Lord had his mind also upon the "elect," mentioned in the parable, and that he designed to teach this class that they were not entirely out of danger in this direction, and to stir them up to greater diligence in making their "calling and election sure." In support of this supposition, allow me to direct your attention to a portion of the book of Hebrews.

In chapter i, 1, 2, we are informed that "God, who at sundry times and in divers manners spake in time past unto our fathers by the prophets, hath in these last days spoken unto us by his Son." In the remainder of the chapter is given a description of his character and appearance; and the superiority of his position and authority as compared with that of the angels is also shown; in view of which, the apostle remarks in chapter ii, 1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, (margin, run out as leaking vessels). Here, he not only urges a consideration of the superior agency by which God is speaking, but clearly intimates the danger of our carelessly losing the influence of what is spoken from our hearts.

In verses 3 and 4 may be seen how this is applicable to us, where, referring to what is being spoken, he says, "which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will." By this we are shown that by the "testimony of Jesus," which is the spirit of prophecy, God is as really and virtually speaking to us by his Son as to believers in any previous generation, and the exhortation to take the more earnest heed lest we let these things slip, is as forcible now as ever.

I will now endeavor to show that the danger of which the apostle apprises us, arises from an evil heart of unbelief. Continuing in this chapter the comparison between the Son of God and the angels, he finally tells us that it behooved our Lord to be made like unto his brethren, by partaking with them of flesh and blood and suffering through temptation, that he might be a merciful and faithful High Priest, and then adds in chapter iii, 1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;" and, after comparing Moses and Christ, one as a servant and the other a son, over their respective houses, he assures us in verse 6 that we are Christ's house, "if we hold fast the confidence and the rejoicing of the hope firm unto the end.

But, we inquire, what is the occasion for this exhortation? Let the apostle himself answer, in verses 7-15, omitting the parenthetical clause. "Wherefore, . . . take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation."

Here the apostle comes directly to the point, and in strong language instructs and warns us of the danger of unbelief and the deceitfulness of sin; and enforces his exhortation by alluding to the children of Israel, whose experience, he informs us in 1 Cor. x, was typical of ours and was written for our admonition.

But he does not stop here; for, after assuring us "that they could not enter in because of unbelief," verse 19, he continues in chapter iv, 1, "Let us therefore fear, lest a promise being left us of entering into

his rest, any of you should seem to come short of it." Again we inquire, what occasion for fear? and again will we let him answer: "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Verse 11. What can be more clear than this? and who, after carefully comparing the history of the children of Israel with our experience thus far, can for a moment doubt that this instruction was intended especially for us? And right here, let me say, brethren, that it is my honest conviction, that, while, in the direction of an increase of faith, the Lord is bringing to our aid the light upon the Health Reform, and calling upon us to step out fully upon it, and heed the counsel of the faithful and true Witness, in preparation for the solemn scenes connected with the close of the third angel's message, we have come to the Jordan in our experience, and it remains for us to say whether we will go up and possess the land, or fall after the same example of unbelief. And the example of the children of Israel, followed by their mournful doom, furnishes a most solemn admonition and warning against unfaithfulness, especially at this important point in our history, when there is not only especial danger of unbelief, but unbelief seems to be especially dangerous; being, of itself, almost a fatal error, or, at least, calculated in its tendency to lead us into fatal errors and irrecoverable apostasy.

And this idea may assist us in understanding the strong expression of the apostle in chapter vi, 4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Understanding this as referring to those who have had a deep experience in this truth, in connection with which the gifts of the Spirit are to be fully developed, and who, when they fell away, are left to go to such extremes in opposing the work and Spirit of God, it is no longer obscure or difficult; and who, in view of the remarkable examples already before us, can fail to perceive the correctness of this application? for in nearly, if not quite, every such instance, unbelief lies at the root of their apostasy.

But the apostle does not thus carefully point out to us our imminent danger and faithfully delineate the consequences of apostasy, without also opening before us a door of hope. Turning back to chapter iv, in verse 14, he again exhorts us in view of the existence of our great High Priest, to hold fast our profession, and encourages us to faithfulness by the following considerations; verses 14, 15: "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. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." In this perilous time, there is a source to which we may come without fear or hesitancy, where mercy for the past and grace for the future may both be obtained, and from Him who

"Knows what sore temptations mean
For he hath felt the same."

But the apostle further instructs us as to how we shall approach the mercy seat in order to be successful in our suit, in chapter x, 19-22: "Having therefore, brethren, boldness to enter into the holiest [Greek, plural, holy places] by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here we discover the importance of having the heart well established when we worship the Lord toward the sanctuary, hoping to have our cases favorably considered in the judgment now progressing there.

In perfect harmony with this, and showing the necessity of faith in still stronger terms, if possible, is the testimony of James, which we understand as applying to us, being addressed to the twelve tribes scattered abroad, yet whom he calls brethren, as a servant of our Lord Jesus Christ. In chapter i, 6, 7, he says, instructing those who ask of God, "but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

But Paul continues his exhortations to hold fast the profession of our faith without wavering in verse 23 and onward, and again in verses 26, 27, shows the certain destruction of those who willingly apostatize through unbelief or the deceitfulness of sin. "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." This is clear, when we consider, that, as we are having the last message of mercy, and our High Priest is doing his last mediatorial work for the world, those who willfully reject this work, after once having known it, must, of course, reject the last opportunity for the offering of a sacrifice for their sins, and nothing can remain but the certain and fearful doom of which the apostle speaks.

Yet, notwithstanding it is a "fearful thing to fall into the hands of the living God," he would again encourage us by having us "call to remembrance the former days," in which, after we were illuminated, we "endured a great fight of afflictions," intimating that this experience is to be repeated; and in view of the deliverance then wrought, exhorts us as follows: "Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience, that after having done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now (in respect to time), the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Verses 35-38.

From this we learn, that in this patient waiting time of the saints, though it be but a little while, we have especial need of faith by which to live; and as it always is the object of Satan to oppose the special work of God, his effort now is to bring us into bondage through unbelief, that we may ultimately be given over to hardness of heart and blindness of mind to be spued out of the mouth of the Lord. And having once lost our confidence, we become his easy prey and are soon thrown into despair, or led into presumptuous sins.

With this idea in our minds, we are prepared to understand and appreciate the language of the apostle in chapter xii, 1, 2: Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." The "great cloud of witnesses" of which he speaks, is the extended list of ancient worthies mentioned in the previous chapter, whose wonderful manifestations of the power of faith are recorded in connection with a definition of faith itself; and as faith is the burden of discourse, and it is upon this subject that these witnesses testify, the inference is logical and even necessary, that the sin which so easily besets us is unbelief. And this exhortation

is especially needed by us as a people at this time; for our present lukewarmness with its train of attending evils, our slowness to heed the counsel of the True Witness and zealously repent, are in a great measure attributable to this cause. But the Lord is graciously leading us away from these things; for by the light of the Health Reform, many of the weights are being discovered to us, and by laying them aside we are better prepared to receive and obey the present truth, by which we may be sanctified wholly.

Let us, then, dear hearers, receive the testimony of these witnesses, heed the exhortation of the apostle, come up fully to the work of the Lord, walk in all the light, seek meekness and righteousness, and get a deep and living experience in the things of God, that we may be able to run with patience the race before us, continually looking to Jesus, who having begun our faith will not leave the work incomplete, considering how much he has joyfully suffered for us and that he is still laboring in our behalf, "lest we be wearied and faint in our minds." And may we not forget the exhortation concerning the chastening of the Lord, but "lift up the hands that hang down and the feeble knees, and make straight paths for our feet," "looking diligently, lest any man fail of the grace of God."

And as we "are not come to the mount that might be touched," but unto the "Mount Zion," let us see that we refuse not "Him that speaketh from Heaven," whose voice will "shake not the earth only, but also heaven," and having the promise of a "kingdom which cannot be moved," "let us hold fast (margin) grace whereby we may serve God acceptably with reverence and godly fear," remembering that "our God is a consuming fire."

Dear brethren, when the Son of man cometh, shall he find faith on the earth? This is for you and me to answer, "though we know a remnant will be saved" and that a little company of faithful ones will be found ready to meet their Lord. Happy shall we be if found among the wise virgins, who shall have made their faith perfect by their works, unto whom it shall be said, "Well done, good and faithful servant." Amen.

A CURE FOR JEALOUSY.

"SPEAK not evil one of another brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge." James iv, 11.

To the truly humble, teachable, soul, the words of inspiration, when fully comprehended and set home to the heart by the Spirit of God, prove a savor of life and salvation. But the work of purification is not accomplished in an instant. As the Christian moves forward in the divine life, daily striving for victory, he is sensible, that at times, he receives especial assistance; and at such times, light breaks in upon his mind with unwonted power.

In the words quoted at the beginning of this article from the apostle James, there is a mine of wealth for jealous minds, yet unexplored by the evil-surmisers, and evil-speaker; for such are all those who encourage a spirit of jealousy. The man who surmises that a thing is true, and upon this evidence condemns his neighbor, is the one who makes himself a judge of the law; that is, assumes the place of God, thus placing himself in the same position with the Pope, who arrogates to himself divine authority.

It may to some appear to be a small thing to crucify his dearest and nearest friends, upon the cross of jealousy and mistrust; but every Christian, when he sees that an indulgence of this passion is a heinous sin, in fact, that the jealous person does assume the prerogative which belongs to God alone,—we say the Christian will hastily flee from so dangerous a position.

Another prominent consideration is this: the jealous person is the one above all others most unfit to judge, and yet of all he is most inclined to bludgeon and rashly take the judge's seat. Where the candid man would doubt, the jealous mind is already decided to condemn.

Certain it is, that no one should encourage jealousy

a moment. This is not watchfulness. No; sooner set wolves as shepherd dogs to guard the flock, than allow the gangrene of jealousy to infect the watchful and careful head.

The Christian whose diseased mind has been afflicted with the spirit of jealousy, and this fed by dyspeptic fires, finds in the practice of temperance and purity, much strength; and in the idea that by indulging his gloomy suspicions, he is assuming the divine prerogatives, he will have food for reflection and thought. The little debates, decisions and conclusions of the mind, silently made and carried on from day to day, are what decide our characters and destinies for time and eternity. And this is not the result of last year's labor, or the preceding, but our characters are the result of a life-long education and practice. Have we, then any time to lose? Shall we not exclude every sin?

JOS. CLARKE.

"WHAT SHALL WE SAY THEN?"

THESE were the words of the apostle Paul. He says, "Shall we continue in sin, that grace may abound?" and then returns the emphatic answer, "God forbid; how shall we, that are dead to sin, live any longer therein? The apostle, as does every true Christian, beheld the necessity of giving God his whole heart, and rendering to him cheerful obedience. He exhorts, he encourages, and also warns his brethren. Already has he learned that holiness of heart is required of every one who would become heir to that "inheritance which is incorruptible, undefiled, and that fadeth not away." The invitation is so extensive, the promises of God are also unbounded, and his love, oh! how great to us poor fallen creatures, and yet we act as if conferring a favor upon our heavenly Father when we confess him before men, or even acknowledge his greatness.

Dear reader, let us pause for a moment. Let us examine our hearts and see if we are not continuing in sin and still desiring that grace may abound. Is God the chief object of our affections? Do we do all we can and still consider ourselves unprofitable servants? Do we have that perfect love that casteth out all fear? Are we ready to make every needful sacrifice for the sake of eternal life? or have we idols with which we are unwilling to part, besetments which we are unwilling to overcome? Do we not conform to the world more than our blessed Saviour would have us? Oh! turn with me and take a retrospective view of Calvary. See what was transacted there 1800 years ago. See the guiltless Son of God, suffering, bleeding and dying, for guilty, rebellious man. Yes, for you and me the great debt was paid when Jesus the mighty conqueror came forth from the tomb, the provision for our redemption from the power of the grave. Yes, Jesus has led captivity captive and ascended into Heaven, where he now sits at the right hand of the Father. He intercedes methinks with increasing love as he views time drawing to a close. He beholds the millions that are virtually fighting against God, disregarding his law, counting the blood wherewith we are sealed an unboly thing, and doing despite to the Spirit of grace. Let us be careful lest we crucify to ourselves the Son of God afresh. Oh! can we be so unmindful of such love as the blessed Son of God has for us? Ah! methinks he groans in spirit still, when with one glance he sees how stately Satan marches over earth's broad domain; but only a little longer and his power will begin to wane, and Jesus shall have dominion from sea to sea, and from the rivers to the ends of the earth. Yes, only a little longer will mercy be offered to sinful man. A few years, or perhaps months, and the filthy must be filthy still, and the righteous will be righteous still. O fathers, is your example such as to lead your children to the fold of Christ? Mothers, are you going forth, sowing in tears? If so, you shall return rejoicing, bringing your sheaves with you. Sons and daughters, look to Christ. Follow his example, then shall you be found of him without spot and blameless, for Jesus has declared he will come again, and says, "My reward is with me, to give every man according as his work shall be."

CHARLOTTE WEBSTER.

North Star, Mich.

PRAYER.

How dark and dreary indeed would be this world, were it not for that consolation of the Christian—prayer. We have a real, tangible God to whom to offer up our petitions, one whom we can trust, one whom we know hears our cries feeble though they be. We have felt his presence and power in many ways. He testifies of his presence in answers of sweet peace to the waiting soul. Infidels and Spiritualists may talk in their bombastic style of our worshipping a God who has all the attributes of personality. We do not worship a nonentity. We believe in God. There are some things God has not seen fit to reveal to us. The secret things belong unto the Lord our God but those things that are revealed belong unto us, and to our children. Deut. xxix, 29. Prayer is one of the things revealed, and required of us. Even the heavens declare the glory of God; Ps. xix, 1; and shall not we praise him, and call upon him in prayer and thanksgiving?

I know that in all the varied conditions and events of life, there is a divine providence and watch-care over us. I would as soon believe that my life was all a vapor, a myth, a dream, as to believe there was not a God besides a God of nature. We can see his stately steppings in the inspirations of the prophets. The history of the world is foretold centuries before it transpires. Prophecies are fulfilling under our very eyes. The Bible has been proved to be from Heaven, written by the inspiration of God; and all the machinations of infidels, skeptics, geologists, and pretended revelations of spirits in the form of Modern Spiritualism combined, cannot overthrow it.

In the light of these facts we can worship God intelligently. We can come to him as a child comes to an earthly parent, knowing that he will not turn us away empty. When weighed down by the cares and perplexities of life, we can come to Jesus, and open our hearts to him; and he will hear us in answers of peace and consolation. Though all our earthly friends forsake us we can come to Jesus. He will be our friend. He has said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. xi, 28. But the way we come to him, is through prayer and faith as the Saviour of the world. He also says, "I will never leave thee nor forsake thee." Heb. xiii, 5. And he never will. Since the morning stars sang together, and all the sons of God shouted for joy, his promises have been faithfully fulfilled. I will never leave thee. Sublime promise! Is not that enough to instill into our hearts fresh courage? Oh! yes, Jesus will not leave us until we have forsaken him; and even then he calls after us saying. Return unto me.

I will pray unto him continually, when I rise up, and when I sit down. When I wake my thoughts shall be of him, when I sleep, my dreams shall be of him.

How sweet and refreshing to the mind is prayer! There is no balm so potent to soothe the troubled soul. It drives out the darkness of Satan, and lets in the sunlight of Heaven. It is through prayer we obtain the blessings God has in store for us. "Ask and ye shall receive." Jno. xvi, 24. "Knock and it shall be opened unto you." Matt. vii, 7. Such are the assurances of our divine Lord and Master. Oh! let us knock earnestly at the door of prayer and ask largely for the blessings we stand in need of. Jesus stands yet pleading in the heavenly sanctuary. It is not yet too late. Let us work while the day lasts; for soon the night cometh when no man can work. God's people must be a praying people. We must come up through great trials and tribulations, having our robes washed white in the blood of the Lamb. Then shall we be saved in his peaceful kingdom.

ALMOND D. FARRAR.

Green Lake Co., Wis.

The cloth of humility should always be worn on the back of Christianity.

He that showeth mercy when it may be best spared, will receive mercy when it shall most be needed.

The flames of piety toward God must be accompanied with the incense of charity toward man.

RESPONSIBILITY.

It is impossible to avoid responsibility, how much-soever we may desire it, while we are surrounded by human beings susceptible of impressions. We are responsible in the highest degree for our influence. I am not a believer in innate immortality, but if there is anything about us immortal it is our influence. It is strange how small an act may make a lasting impression. A Christian is a living epistle known and read of all men. Then as we appear careless or reverential, the world takes cognizance of us.

"How careful then ought we to live,
With what religious fear,
Who such a strict account must give,
For all our actions here."

Not only our appearance in meeting, but the way we go in and out of meeting, a word, a look, a gesture, all, all are telling for good or ill. I remember to have been very seriously affected by seeing a minister ascend the pulpit steps as if the weight of the cause of God rested heavily upon him, and his look was as solemn as the truths he was about to utter. Again I have seen others enter the sacred desk with a high look and a careless hasty step, and I felt at once, they were not of the number who "go forth weeping, bearing precious seed," and expecting in a little while to "return rejoicing, bringing their sheaves with them."

Adventists are watched with a microscopic eye. Small faults are made to look very large; and why? Because we profess to be looking for the coming of the Lord; and every community knows what a man or woman ought to be if ready for translation. Therefore we are expected to be better than others, and we ought to be.

It is no use for us to feel independent and think we have a right to live as we please. No one has any right to do wrong. God has a plan by which he can save just such poor fellow creatures as we are; and outside of this I don't know how he can save us.

Our leaders among the commandment-keepers are striving with all their hearts to come into this arrangement. Now the great question with us is, Shall we go with them? It surely ought not to be humiliating to submit to be led by those who are really in advance of us. It is more a mark of good sense than weakness. The Lord help us to choose the narrow way and walk in it.

MARY STRATTON.

AM I READY?

Am I ready for Jesus to come? If I am ready for that event I am ready for every thing else, ready to die, ready to live, ready to do my duty to my God and my brethren, to my fellow man at home and abroad, at church and in the world.

But what shall I gain by being ready? I shall gain a home in Heaven, a right to the tree of life, to eat of its holy fruit, and a right to pluck the leaves of that tree which are for the healing of the nations. Yes.

"I'll pluck the fruit and pluck the flowers,
And dwell in those celestial bowers,
And never, never die again
For Jesus evermore will reign."

To bathe in the waters of the river of life that flows from the throne of God; to enter through those pearly gates, and walk those golden streets.

If I am only ready, I'll meet those friends that have died in the full triumphs of living faith. I'll then make the acquaintance of Noah, Job, and Daniel, and live with the good and great of all ages, to hear from their lips the story of their pilgrimage.

And there I will see my Saviour that blessed Jesus that died for me that I might live and thus showed a way for me to get ready.

I must be ready. I must live in that heavenly kingdom. I must live with Jesus; and by the grace of God, I will be ready, that when Jesus comes I may lift up my voice and say with others, Lo this is our God, we have waited for him, and he will save us. This is the Lord we have waited for him we will be glad and rejoice in his salvation. Isaiah xxv, 9.

WM. H. STOWN.

Gridley, Ill.

SUNDAY IN POLITICS.

SINCE I first read the work entitled, "The Three Angels' Messages and the Two-horned Beast," I have watched with much interest the agitation of the Sabbath question in the United States. At first, I could not believe that our beloved country could be the one symbolized by the two-horned beast. But a close observation of transpiring events, soon convinced me that it was none other. And according to the present indications the Sabbath question is soon to become a political question.

Some time ago an article appeared in the Northwestern Christian Advocate calling upon the Legislature to protect the Christian Sabbath by law. The article wound up with the statement, that if they "were forced to make this a political question, they should meet it like Christian men."

Since that time, an editorial came out in the same paper, on "beer gardens, sacred concerts," &c., in which the author plead for a law to stop those things on the Sabbath. This was well enough; for the "sacred concert" which he described, would be disgraceful on any day of the week. But the student of prophecy will readily see a "sign of the times" in this.

I have before me a copy of the Missouri Republican (a purely political paper), in which there is an article headed, "Temperance and Radicalism," from which I make the following extracts to show that the Sabbath question is already a political question in New York: "Mr. Schutz resigned his position as president, and even as member of the committee (N. Y. Central), because a majority had passed a resolution to oppose the election of any temperance candidate, or Sunday fanatic." Again the author says, "Mr. Schutz has no objection to laws which force a peculiar observance of the Sabbath upon men of other religious views." After treating at some length on the intolerance and fanaticism of some of his political opponents, the author goes on: "Now comes the enforcement of their peculiar religious and social views all over the country. Temperance and a Boston-like observance of Sunday, has now become a plank, and a strong plank in the radical platform. They insist that the law shall interfere with a man's religious views."

The author in closing the article, says, "To enforce sobriety, and the strict observance of the Sabbath by law is impossible. It is oppression under the mask of culture; it is fanaticism in the dress of progress."

Some may think that because these extracts are from a paper of the most corrupt political party, that they have no force. But to me they are all the more significant, as it shows that the strongest party is going to take up on the Sunday side of the question, and will be enabled to act the part of the two-horned beast.

In view of these things, I feel that there is no time to lose. We should let go the world, and endeavor to cleanse ourselves from all filthiness of the flesh, so that when Jesus comes we shall be ready.

In hope of eternal life.

W. SUTLIFF.

Eau Clair Co., Wis.

A Point to be Put and Settled.

THERE is an evil patent before the eyes of every observing Christian which calls for strenuous action; but which is too easily acquiesced in as if it were inevitable. We mean the low standard of piety prevalent. By this, we do not mean that there is any unusual lack of generosity or of almsgiving, or that there is not quite a general interest in church matters and movements. But there is a manifest absence of earnest, personal devotion and spirituality. Nominal and real Christians in character are at so low and apparently equal a level, that the church and the world are pretty effectually mingled and confused. The picture of the wise and foolish virgins sleeping together, before being aroused by the bridegroom's midnight coming, is before our eyes in the existing state of the church. Here is the real cause that the existing ministry is not supported, that candidates are lacking, and that a portion of our population is relapsing into heathenism.—From the "Connecticut Churchman."

The Commentary.

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

A Query.

I noticed a comment in No. 19, present volume of Review, on Genesis iii, 8, by Patrick. I don't understand the text if his comment is correct. Let me suggest my view of it. "And they heard the voice of the Lord God walking in the garden in the cool of the day." Now I have understood it like this: And they heard the voice of the Lord God, as they were walking in the garden in the cool of the day; not Lord walking, nor voice walking, but Adam and Eve walking. How is this? Am I right or not?

T. M. STEWARD.

ANSWER. We have always understood the walking to apply to God. All the commentaries we have at hand so construe it. Of the construction of the Hebrew we cannot speak; but the Greek of the Septuagint has the participle, walking, in the genitive singular, agreeing with God, not in the nominative plural agreeing with Adam and Eve.—ED.

First Record of Sabbath Observance.

Gen. iv, 8, 4. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of the flock and the fat thereof.

"THERE is a pretty clear intimation in this text, that the Sabbath was the time, when, by mutual agreement, Cain and Abel brought their offerings to the Lord. In our version it reads, 'In process of time it came to pass.' In the margin the literal reading of the Hebrew is given, 'At the end of days.' The word rendered *end*, is from the root which signifies to cut off, so that the proper sense of the passage is that Cain and Abel brought their offerings at the *end*, or last day of an established cycle, when the numerical succession of days was cut off. As there was no other period of days established at that time, but the week of seven days, the last of which was the Sabbath; so we can come to no other fair conclusion than that they came together to perform this religious act on the day God had appointed and blest."

R. F. COTTRELL.

"He is Faithful that Promised."

"The days of thy mourning shall be ended." Isa. ix, 20.

Christ's people are a weeping band, though there be much in this lonely world to make them joyous and happy. When they think of sin, their own sins and the unblushing sins of a world in which their God is dishonored, need we wonder at their tears, that they should be called "mourners," and their pilgrimage-home a "valley of tears?"

Bereavement, and sickness, and poverty, and death, following the track of sin, add to their mourning experience; and with many of God's best beloved, one tear is scarce dried, when another is ready to flow.

Mourners rejoice. When the reaping time comes, the weeping time ends. When the white robe and the golden harp are bestowed, every remnant of sackcloth attire is removed. The moment the pilgrim whose forehead is furrowed with woe, bathes it in the crystal river of life, that moment the pangs of a lifetime of sorrow, are eternally forgotten.

Reader! if thou art one of these careworn ones, the days of thy mourning are numbered. A few more throbbings of this aching heart and then the angels shall proclaim that your sorrow, and sighing, and mourning are ended.

Seek now to mourn thy sins more than thy sorrows. Reserve thy bitterest tears for the forgetfulness of thy dear Lord. The saddest and sorest of all bereavements, is when the sins which have separated thee from him evoke the anguished cry, "Where is my God?"

Suspect a tale-bearer, and never trust him with a secret, who is fond of entertaining you with another's.

The wheat and the chaff may both grow together, but they shall not both lie together.

He that would be truly rich, ought to labor not so much to increase his wealth, as to diminish his desire of having; because he that appointeth no bounds to his desire is always poor and needy.

NOTES DURING A SERMON.

THE text was in Ps. xxxvii, 37. "Mark the perfect man, and behold the upright, for the end of that man is peace." Here the preacher stopped, as the verse following would rather militate against his sentiments expressed afterward. The next verse reads: "But the transgressors shall be destroyed together, the end of the wicked shall be cut off." He neglected telling us that in order to become perfect men in Christ Jesus, it is necessary for us, to try through divine grace, to keep a perfect law, but went on to relate to us what he had learned from observation and experience. Said he, "I have seen children die, and go to Heaven; I have seen young men die and go there to; and I have seen old men and old women die and go up to God!" If what he said is true, he certainly had been favored in this particular, above all other mortals, with the exception of the prophet Elisha; and as most of his hearers believe in the doctrine of immortalism, his evidence undoubtedly will go far to confirm them in that belief, although the Bible is wholly silent upon the subject. After saying that the "many mansions above, occupied a space larger than the world, or earth on which we dwell, he spoke of the resurrection of the righteous and the wicked as being simultaneous; and as both were immortal, one would be forever happy, and the other would dwell in endless misery. How that would agree with the verse following his text, he did not inform us.

He seemed quite elated with the idea that man is an immortal being, and of course could never die. Mother J., said he, is not here. Her spirit is in Heaven; but her body in which she dwelt is left behind to be committed to the dust.

I thought from his remarks which followed, that he knew that some S. D. Adventists were present, and that he was making quite an effort to enlighten them. Speaking of the resurrection of Lazarus, he dwelt largely upon the language of our Saviour in John xi, 25. "Whosoever liveth and believeth in me, shall never die." "Shall never die," he repeated. "Is not this language of our Saviour sufficient? Was not Lazarus really alive, while his body lay in the grave? His immortal spirit, or Lazarus himself, was in Heaven, and was called away from the society of angels to re-animate his sleeping dust."

Where the man obtained such information we know not; as we cannot find any such testimony in either profane or sacred history. Our Lord says, with regard to the resurrection of the dead, or those who are asleep in the grave, "I would not have you ignorant, brethren," 1 Thess. iv, 13, and we understand the order of the first resurrection to be this: At the second advent of Christ, those who have lived on the earth, and believed in him, although dead like Lazarus, yet shall they live. John xi, 26. Or according to 1 Thess. iv, 13, "Those who are asleep in Jesus will God bring with him," i. e. bring them up from the grave, and confer upon them the glorious prize of immortality. Then those who are alive and remain at the coming of Christ shall be changed in a moment, in the twinkling of an eye, and be caught up together with the resurrected dead to meet their Lord in the air. 1 Thess. iv, 13, 18.

Now if this harmonizes with John xi, 26, then we need not remain in ignorance with regard to the true meaning of our Saviour, when he said, "He that liveth and believeth in me shall never die." The conversation between Jesus, Mary and Martha, was about the resurrection of the dead, and he conveyed to them and to those who have and keep his testimony, Rev. xvi, 12, the idea that the Christian in his grave would rise again to immortal life. And Christians living, looking, and waiting for his coming, are not to be subject to either temporal or eternal death, "shall never die," but be translated as Elijah was, and live and reign with their Lord forever. In Jeremiah xxiii, we read: "Hearken not unto the words of the prophets that prophesy unto you. They make you vain. They speak a vision of their own heart, and not out of the mouth of the Lord. Behold I am against them that prophesy false dreams, saith the Lord, and do tell

them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."

WM. S. FOOTE.

Pendleton, O.

REPORT FROM BRO. STEWARD.

My last report closed as I commenced my lectures, in the little village of Maiden Rock. This little town is situated on the eastern bank of Lake Pepin among the bluffs. The inhabitants are nearly all eastern people, and I found it a very interesting place to labor. The opening seemed good at first; but soon the going became bad, and the Methodist preachers warned their members to stay away; and other causes operating against us, there was not as large an attendance as I had anticipated, and wished for. But, as I was informed, our congregations were more than an average, of meetings held there before. They had just closed a protracted meeting of some length and the people were worn out. But I continued to labor there with some freedom, preaching evenings and visiting, and writing days, for some six weeks, preaching in all some forty times. The interest seemed to increase to the close; and I felt loth to leave them.

When I had presented the claims of the Sabbath, I took an expression of the congregation, and about twenty-five rose up to express their convictions that the seventh day is the Sabbath in this age; and before I left, seven or eight had commenced to keep it. I found here a few lonely, but faithful souls, who had borne the opposition of all other classes, with Christian courage and fortitude. They were greatly strengthened and blessed, and as I closed my meetings first-day April 28, the Lord blessed with his Spirit, and we felt refreshed. After the forenoon service, we repaired to the water, and five willing souls were buried with Christ by baptism into his death, and rose to walk in newness of life. The blessing of the great Shepherd attended the ordinance. May the Lord help others to follow in the same humble path. They are somewhat scattered, but I hope they will not forget the assembling of themselves together, as the manner of some is; but exhort one another, and so much the more as they see the day approaching. There are still others interested, that I hope may yet see the truth, and obey it. I labored in that region nearly four months, preached about ninety times; beside traveling about six hundred miles, and found a good many warm friends to the cause, and I hope they may make up their minds to go through, with the remnant, to Mount Zion.

Before I left I visited the friends in Prescott, and found the work still going on. I think there will be others still who will see the necessity of leaving the world, and taking a stand with God's people. May the Lord lead them out. I think this is a promising field of labor. I expect to return there soon. I rode two hundred and fifty miles on the noted Mississippi river by steam-boat for the first time. The scenery on either side of the river is superlatively grand. Oh! how vast the wisdom and the power of Him who designed and performed such wonders. Soon! very soon! the boasting infidel will be compelled to acknowledge that power divine.

Arrived at home to find my friends anxious to see me. The Lord is good. Now my duty is to prepare for our State Conference, hoping the Lord will meet us and give us a refreshing from his presence. I would say to those I have left in the North, I remember you with pleasure and interest, and pray the God of peace to sanctify you wholly; that your whole soul and spirit and body may be preserved blameless unto the appearing of Jesus. Let us prepare for his coming. I am satisfied this work is of the Lord and that he will carry it through. Amen.

T. M. STEWARD.

Elkhorn Grove, Ill., May 28, 1867.

They can have no just grounds for fear, whose confidence is in God.

Life is only to be desired by those to whom death would be no gain.

A WORK COMPLETED.

THROUGH the mercy and kindness of God, I have been enabled to finish my labor on Danish publications for the present. The Lord has given strength and time and means to execute this work, for which I desire to praise him who is the first cause and giver of every blessing. May these publications be a small offering, a widow's mite, cast into the treasury of God by his people. We are strangers in this country, and the more so having come from a foreign land; but the Lord is no respecter of persons. He has in mercy called after us, and is willing to save us. May our prayers and pleadings be regarded in his holy place, through the merits and intercession of our dear Redeemer. May the blessing of God so attend our feeble efforts, that these silent messengers may fill a humble place in gathering in souls and preparing a people for the soon coming of Jesus. May the angels of God go with them, as they are scattered abroad, and bring light and life to many a poor soul that sits in darkness.

I also desire to extend my sincere thanks to the brethren and sisters, who have so liberally donated to this work. May the Lord reward you, and we meet before his throne when the captivity of Zion shall be turned, and God's people return with everlasting joy.

I have applied myself principally to this work for five months. My brain is worn and I need rest. I am now returning home and intend to rest a while from labor of the mind. I intend in the future to spend my time mostly in the Danish or Norwegian branch of the cause. I shall endeavor to go out as soon as my health allows, and in the direction and manner that the Lord may lead. Pray for me, brethren, that God may bless and add his strength to our perfect weakness.

I have spent nearly three months in Battle Creek, and can truly say that this has been a profitable season to me. As regards the church here, I want to say a word to Sabbath-keepers abroad.

Some of you form too exalted an opinion of our brethren here, and think that whatsoever comes from Battle Creek, or from Bro. and sister White, must necessarily be right, because it comes from said sources. You are in danger of bestowing that honor and those affections, which belong to God, upon fallible mortal beings. Jesus alone is our leader, and the captain of our salvation. There is but one head of the church and that is Christ. If he gives gifts in the church, or bestows of his Holy Spirit more abundantly upon any one, or has endowed any one naturally with more ability, all the honor for these things belongs to God. May God help us to speak and to live for his glory, and to worship and adore him only, to whom all honor and glory belongs.

On the other hand many have too low an estimation of our brethren here, and do not consider the responsibilities and burdens that rest upon them. Others come here and make a short acquaintance, and go away dissatisfied, because they do not find things so as to just suit their ideas. Allow me to give my candid opinion on this subject. As a foreigner I have much suspicion against religious operations among Americans, and I think not wholly without good reasons. I am not easily allured by shows or pretensions, for I have been cheated so long and seen so much of it that I want good evidence after this; yet I have come to the conclusion that God has a people in this place. That he is bestowing upon them special favors and blessings in order to prepare them for the important place and great responsibilities which they have in this work. That they are trying to humble themselves and to get into a place and condition where the Lord can consistently bless them. That they desire and very much need our sincere prayers and co-operation in this work. That those who by their means or contributions assist the publishing department truly work for the Lord. That the Health Institute is managed in the most conscientious and discreet way, and will prove a blessing to the cause of God. That the great God of Heaven is pleased with the efforts made by our people in these directions, and will abundantly reward every sacrifice made from a true motive.

This church is large, containing more than a hundred and thirty members, therefore it could not be so

surprising if every one should not be fully consecrated in the work. It is also far more difficult to escape the allurements and fashions of the world living in a city like this. Yet I can say as we have met from week to week, the Spirit of the Lord has truly been with us, and I have not attended one meeting without benefit. Union, love, and meekness have prevailed. During the Conference the Lord moved especially upon his people to lead them in the way of humility, and I believe that these meetings will be of lasting good.

I also desire to express my thanks to my brethren here for all their kindness shown to me. I have truly found a pilgrim's home, and enjoyed the blessing of God in associating for a time with those who love Jesus and wait for his appearing.

Forgive, dear brethren of the Battle Creek church, what you have beheld amiss in me, and may the God of Heaven lead us all till we gain the victory and sing the high praises of God and the Lamb in the kingdom for ever.

JOHN MATTESON.

Battle Creek, June 6, 1867.

BRIEF REPORT OF MONTHLY MEETING.

WE met according to appointment, with the church in Topsham, Sabbath evening, April 25. Our hearts were cheered as we met from different places and mingled our voices in prayer for the outpouring of the Spirit of the Lord at our monthly gathering. The Lord blessed and gave us a sweet interview the first evening. On Sabbath, meeting dull. Some of the hearers sleepy, and the speaker had rather a hard time, but got through alive. In the evening we began to inquire into the cause. We learned that there had not been enough secret prayer, and the spirit of the world had crept in. As we began to get down into the valley of humiliation, and confess some, on Sunday morning, our hearts began to warm up with the love of God. Our prayer meeting was interesting. The preaching through the day we trust was profitable. One old lady, 71 years old, who lately received the truth in the love of it, frankly confessed that the Advent people were her people, and with them she was determined to travel the whole length of the road. Eight more arose and acknowledged the truth.

There is a deep conviction on the minds of many in Topsham and Brunswick, that the last and third angel's message is true. There was good seed sown in the time of the tent meeting, that if looked after and cultivated, will spring up and bear much fruit. The churches in this region need a faithful laborer with them at least half the time. They are well posted on the truth, but need more of the power of God to draw in others.

I intended to stop with them the following Sabbath and first-day, but took cold and have been unable to labor much since. May the Lord give success to the truth, and bring out his people.

CHAS. STRATTON.

Cornville, Me., April 8.

REVERENCE THE LAW.

SINAI was enveloped in raging, tempestuous fire. A cloud of blackness hovered over it; and the sound of a trumpet and the voice of Jehovah were so terrible that the people "entreated that the word should not be spoken to them any more." Every beast which touched the mountain was instantly killed; and the sight of the glory of God was so terrible as to cause Moses to fear and quake exceedingly.

And why such a display of Omnipotent glory? That to man might be given the great law of the universe, traced by the finger of God upon tables of stone. That law, for over twelve hundred and sixty years past, has been trampled under foot by the "little horn," and the remnant church is now called upon to restore it. "Bind up the testimony, seal the law among my disciples."

We trust by the grace of our God that we are that remnant church: We should, therefore, in no case make light of that law which we profess to love so well, but give it the high and holy reverence it deserves.

ADOLPHUS SMITH.

Ottawa Co., Mich.

MONTHLY MEETING IN ALLEGAN CO., MICH.

THIS meeting was held with the church in Allegan, and was the largest gathering of any one of the kind we have ever witnessed in this place. After the morning prayer meeting, followed by a discourse from Bro. P. Strong, some brief remarks were made relative to our good meetings, and adopted resolutions in our General Conference just closed at Battle Creek. Especially the preamble and resolution offered by Bro. J. N. Andrews in which the whole congregation of believers so unanimously united with Bro. White in confession of our sins. See Advent Review, Vol. xxix, No. 24, pp. 282, 284.

The following resolution was then presented:

"Resolved, that we are in union with, and heartily desire to participate in, the sentiments embraced in the preamble and resolution adopted at our late General Conference relative to our recent seasons of fasting and prayer, and afterward failing to give God the glory for what he had done for us."

On the adoption of the resolution we all engaged in solemn prayer, and humbly besought the Lord's forgiveness, and pardoning mercy.

Our next County Monthly Meeting will be held in Pine Creek, Otsego.

I thank the Lord for the good spirit of union and harmony which was manifest not only in all our meetings for worship, but in all our business meetings at the General Conference just closed. If the good resolutions which were so unanimously adopted be carried out in the spirit of them by us as a people, then may we not hope, "if we follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

JOSEPH BATES.

Monterey, June 3, 1867.

MONTHLY MEETING IN MAINE.

OUR Monthly Meeting was held in Canaan, according to appointment, May 11 and 12. The meeting was one of interest. Good union prevailed. There was not a jar or discordant note throughout the meeting. The preaching was good, and the faith of the church increased. The commandment keepers in this place are becoming more rooted and grounded in the truth, and I think will soon come into organization. Some of them need more perseverance and zeal in the good work. All are holding on, that have moved out to keep all God's commandments; and others are under conviction, who with some help will come along.

The Sabbath School children of Canaan and Clinton gave us an exhibition of what they had learned of that blessed book, the Bible. It was interesting to hear some of the little ones lisp forth the word of God. Oh! that Jesus may take them in his arms and bear them along to his heavenly kingdom.

Truth is advancing, and the interest is increasing in this region of country. Though in the midst of opposition, the word of God holds its position, and men may as well run themselves against a block of marble as to run against God's commandments; for David says, "The law of the Lord is perfect converting the soul. The testimony of the Lord is sure, making wise the simple." And he adds that "all his commandments are sure;" that they "stand fast forever and ever, and are done in truth and uprightness."

CHAS. STRATTON.

Cornville, Me.

VACATION.—When Theodore Parker was on his way to the ship which bore him off on the voyage from which he never returned, he said to a friend, in the bitterness of his regret, "If I had bought a saddle horse twelve years ago, or taken real repose in the summer time, I should not have come to this now." Many later instances, in other walks of life, of the same final crash of strength and earthly hope, have reminded us of the folly of incessant work. It is only too true, as the old proverb declares, "There is rest enough in the grave," and those will soon be sharing it who decline play, and scorn recreation.

A sermon in four words on the vanity of earthly possessions—"Shrouds have no pockets."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 11, 1867.

URIAH SMITH, EDITOR.

CLOSE OF THE VOLUME.

THE duties that pertain to the close of another volume of the paper have once again devolved upon us, and occupied our attention the past week. We look back over the past volume, turn its leaves, make a faithful index of its important and varied testimony, put it to press which soon does its part in multiplying its thousands of copies—and another volume is done. Thus the six months' periods of our earthly pilgrimage are being rapidly numbered off. This lapse of time has an element of sadness as well as joy—sadness that while the flight of time is so rapid, our progress in spiritual things is so slow, but joy that the morning of deliverance so rapidly hastens and the days of our mourning will so soon be ended.

In amount, the testimony of the Review the past volume, has been nearly one half greater than that of any previous volume; yet we do not think this increase of amount has led to any deterioration in quality. Of one thing we are certain: its columns have borne forth to the scattered flock much that is of vast importance to us as probationers in these last days: many solemn warnings, many stirring appeals and exhortations; much good advice, counsel, instruction, comfort and encouragement. May its influence not cease with the publication of this its last issue, but continue to be felt through broader tracts of land, and through the remaining years of time. Indeed we know that whatever is written in accordance with the truth, with an eye single to God's glory, mingled well with the graces of humility kindness and love, consecrated to the purpose of saving souls, and sanctified by prayer, never will lose its influence, never. So long as it is where an intelligent, eye may fall upon it, God's Spirit is there to attend it; and it will make its impress upon minds, and in ever-increasing circles its influence will be felt, like the ripples from a pebble dropped into the bosom of the lake. Take courage, then, ye who have toiled with your pens for the good of your fellow-beings. Much and glorious fruit of your labors is apparent even in this life; but eternity alone can show the full result. For what has been wrong in the Review we ask the forbearance of the brethren and the forgiveness of God: that which has been right and good, we commend to your memory and his blessing.

Our correspondents have well done. When the enlargement was commenced, although from our knowledge of the many whose whole interest is in the cause of truth, we could not really have any misgivings in regard to a sufficient supply of communications from their pens to meet the increased demand of the paper, yet it was a matter of experiment. But the result has equaled our fondest expectations. Never has there been a greater supply of matter in proportion to the demand, than during the last volume. And we have on hand, even now, communications which it is our purpose to insert at the first opportunity, which have already been waiting the greater part of the volume. Such correspondents will please have patience. The coming additional enlargement will enable us to be more prompt in the insertion of articles. To all who have so liberally aided in this direction, we cheerfully grant what they have so richly merited, our warmest thanks.

A large audience return most grateful acknowledgments to the writers of the Sermons. This has become to many of our readers, especially the scattered and lonely ones, and to all, so far as we have learned, an essential feature of the paper. We think we can safely count on the willingness of the preachers to still sustain it, after such ample evidence of its appreciation. We therefore venture to promise a continuation of this department another year.

A number of subscriptions expire with this volume.

We should be sorry to part company with any of our readers. We believe we have truths which are essential to your eternal good. With an enlarged paper we shall endeavor to set these things still more clearly and forcibly before the minds of the people. With the utmost confidence we say to all, "Come with us and we will do thee good." We therefore cordially ask a continuance of your company. But if any decide otherwise, of course they have a right to choose, in this respect, their own course; and it only remains for us to bid such a sad though affectionate adieu.

From the close of this volume we turn to the next. May its tone be still higher, its testimony more clear and powerful, its columns more full of life and interest, richer with the blessing of the Lord, and more what a paper should be, which is the organ and exponent of the present truth of these last days. We have hope and confidence that some advance in these respects will be made; and so far as our feeble efforts go, they shall be directed to that end.

We have every incentive to earnest and continued efforts in the cause of God. Almost every day brings out with startling clearness some additional sign of the approaching end. God is working as never before in the fulfillment of his word among the nations of the earth; we believe he is about to work for his people. Two things delay the great consummation; The world has not yet quite filled up its cup of iniquity, and the people of God are not yet ready. But it seems sometimes that the world is doing its part faster than we are accomplishing ours. When shall we rise and quit ourselves like a people worthy of the great truths we profess?

RETURN FROM CONFERENCE.

As we returned from the Conference, after parting with so many dear friends, we often exclaimed, What a blessed meeting!

The heavy rains had made the roads exceedingly bad, yet we drove fifty two miles, and reached Bro Howe's at midnight. We literally broke down twice, and at dark came to a broken down bridge, with guards at each end of poles, giving unmistakable evidence that the bridge was considered unsafe, and was condemned. We could not ford the stream, but on examination decided to risk the team. We walked across, and saw that it did not tremble; then the team walked slowly and safely over.

It was now dark, and there were eighteen miles of as bad road before us as we ever rode over. We moved cautiously along, but were suddenly stopped twice by running against stumps. Our son, Edson, then went on before, bearing a piece of white paper, to ascertain where we could drive in safety.

At one in the morning we retired with the expectation of remaining over sixth and seventh-day, and slept sweetly, all excepting Mrs. W., who had been suffering with an ulcered tooth. At sunrise she awoke us, and said she must go to Lyons or Ionia that morning and have the tooth extracted and return, a distance of nearly twelve miles, unless we could all go on our journey and call at Ionia and have the painful task performed.

At six in the morning we were on our way, and at eight relief came by the absence of the tooth. How much our unfortunate teeth cost in pain. How valuable are our natural teeth. How important that the best of care should be taken of them. We reached Bro. Maynard's just before the Sabbath, and found rest.

But now it was our turn to suffer with teeth ache. We had not had a tooth drawn for twelve years for the reason that the extracting of the last one resulted in a fever, and the dentist said it was not safe to draw them. The upper teeth have nearly all crumbled down to the roots, leaving quite a full set of stubs and one-half of a front tooth with which to eat. This has been the most discouraging feature in our case. While they were tolerably quiet we saw no better way than to let them remain so. But now there was no rest for us day nor night.

Seeing our wretched condition as to teeth with which to speak, and masticate our food, several brethren and sisters urged us to get a new set. And here we grate-

fully acknowledge the receipt of \$25 from the following persons toward the new set: J. N. Andrews \$10, U. Smith \$10, sister M. J. Cornell \$5.

May 29, in agony we rode to Greenville and were introduced to Eld Platt, Baptist minister, who, by reason of ill health left the ministry, and has fallen back upon his former profession as dentist. He took out one tooth, and gave us one day to rest. The thirtieth he took out four which were all hard cases. To-morrow we appoint to meet him at Bro. Merrill's and part with the remaining six, when we will finish this report. We are much better than we could expect to be after traveling two hundred miles, preaching three times, attending three business meetings and having five teeth extracted, in two weeks.

May 31. We have just returned from Greenville with the loss of the remaining six upper teeth. We feel as well as could be expected after the loss of blood and painful operation. We have encouragement of a new set in three weeks. During this lonesome period in which we shall not be able to preach or converse, we shall be happy to hear from friends everywhere.

Address us at Greenville, Motcain Co., Mich.

JAMES WHITE.

IN IOWA AGAIN.

We arrived in this place yesterday, in good spirits, having spent over two weeks in Battle Creek, during which we enjoyed a continual feast and recreation in attending the General Conference, the meetings of the Publishing Association, and Health Reform Institute, and meeting the dear brethren and sisters of the Battle Creek church, to whom we would hereby express heart-felt gratitude for their kind hospitality, and for the pains they have taken to make us happy and comfortable while among them.

In common with others, I would give it as my conviction that our General Conference was the best ever held by our people. Sweet union and brotherly love characterized its business sessions and religious meetings. Especially was I interested with the resolution on humiliation in view of our self-exaltation over what God had done for us. God is a jealous God, and will not give his glory to the proud and lofty; but will look upon and use to his glory him who is of a meek and contrite spirit, and who trembles at his word. I have greatly desired humility as one of the greatest of graces, and shall not be satisfied until I exemplify it fully. I enjoyed much of the blessing of the Lord in connection with the passing of the above resolution, and firmly believe that as we as a people carry it out in our lives, we shall realize more of the blessing, power, and salvation of God than we have ever yet witnessed.

I was interested in the permanent establishment and prosperity of the Health Reform Institute; but saw the necessity of greatly enlarging our buildings to better accommodate the patients and physicians, and more fully illustrate and recommend the merits of the Health Reform. It is evident that our present accommodations and privileges at the Institute are not commensurate with the demands and magnitude of the Health Reform; though we have reason for encouragement and gratitude in the fact that thus far our efforts have proved a success, as appears from the improvement and restoration of a goodly number of invalids, and from the fair returns that the Institute is prepared to make to shareholders.

The directors are now moving out in the enterprise of erecting a large building to meet the wants of the Institute, on their confidence in the benevolence of our people. Shall we come up nobly in this enterprise, as we have in the enlargement of the Review, as well as in other branches of the work? We shall if we believe that the Health Reform is a part of the message and that if it is hindered in its work, the message will be retarded in its progress. There are thousands all through the land who need the benefits of our Institution, and who will go into the grave if they do not learn how to live healthfully. Shall we open our hearts and purses to give them a chance to live? Let none be deterred from this work by the idea that the

Lord is near. This is the great reason why we should take hold of this enterprise in good earnest. The shorter our time to work, the greater should be our efforts; and the greater the means and agencies used to accomplish the work before us, the sooner will it be completed, and the more faith will we show in the shortness of time and the immediate coming of Christ. And let us remember that God has entrusted a part of this work to us, and that he will not do what he has promised, unless we do what we can on our part.

We shall long remember the sweet interviews we enjoyed with Bro. and sister White while at Battle Creek. They live in our affections, and have our feeble prayers and Christian sympathies. May the Lord raise them up speedily, and still make them humble instruments of good to his cause and people.

We had intended to attend the Illinois Conference, at the suggestion of others; but about twenty minutes before reaching Chicago it seemed to us and Bro. Loughborough that duty demanded that we should come directly to Iowa, to be on the ground and prepare the way for the Conference. And here we are in our field of labor again, feeling that thus far the Lord has led; and he will have all the praise. I feel stronger than I felt a year ago, yet I realize that without the Lord I can do nothing. I still ask an interest in the prayers of those who have the cause at heart, and the special co-operation of the brethren and sisters in Iowa, that the Lord may work for us the coming year in strengthening the things that remain, and in preaching in new fields as the way may open.

D. T. BOURDEAU.

Washington, Iowa, May 30, 1867.

QUARTERLY MEETINGS IN N. Y.

SINCE my last report I have visited the Foster family at Whitehall, mentioned by Bro. Whitney in his report of the past quarter, and found them all keeping the Sabbath and striving to live the Christian life. The family consists of eight persons—the parents, an aged maiden lady, and five children, between the ages of nine and eighteen, I believe, all trying to love God and keep his commandments. The children desire baptism; but the weather was extremely rainy, so that we had but one meeting at the school-house, and that in the evening, and all the water was very roily, and the baptism was postponed to the next quarter, when, I hope, a Sabbath will be spent with them. I hope these children will continue to seek the Lord, and seek him with all the heart, so that they may be fully prepared to follow Christ in baptism.

The meetings at Middle Grove, Brookfield, and Verona, were interesting and solemn, and there was manifested a general desire to arise and make a new consecration of all to the will and service of the Lord. Some I fear, are not awake. Let them arouse, and arouse now! It is high time to awake! Brethren, be steadfast and unwearied in the work of preparation for the latter rain and for the great work that lies before us.

We were happy to meet with Bro. and sister Canright and Bro. Edson, at Verona, returning from the General Conference at Battle Creek. Bro. Canright's testimony was good and encouraging, and I trust it was appreciated and will be of practical use to the cause.

Within the past five months I have visited each Quarterly Meeting in the N. Y. and Pa. State Conference, except one. In each of these meetings, except the first, it has been proposed to the churches to enter into a covenant to seek the Lord with all the heart and with all the soul, after the example of Israel in the days of Asa, king of Judah. (2 Chron. xv, 12) and the proposal has been generally accepted by the brethren and sisters; and the Lord has specially blessed his people in making this resolve, this solemn vow to the Most High and to each other. Let us remember this covenant daily, to seek the Divine grace and to perform the covenant. Those who are faithful will not lose their reward. Those who open the door will have the Saviour for their guest. May God help in this work! A few have not taken upon them this cove-

nant. After setting forth the reasons why we should do so, I would not urge the matter, lest they should do it to please me, and thus fail of the approval of God. To such I would say, If your reason for declining is the want of feeling the necessity of thus seeking the Lord, or a want of willingness to engage in the work with all the heart, and engage in it at once, you are certainly not enjoying acceptance with God, and will not, until you arouse from your lukewarmness and engage with all your heart in the work of zealous reformation. May God help you to buy the gold, the white raiment, and the eye-salve!

The work of God is about to move onward. Let us all arise and go with it. Who will come up to the help of the Lord? and who will be so unwise and unfortunate as to be cast off? Let all consecrate themselves to the work.

R. F. COTTRELL.

REPORT FROM BRO. INGRAHAM.

OUR Quarterly Meetings at Greenwood Prairie and Oronoco have closed with good effect. At the first mentioned place we had a hard rain storm which prevented our meeting on Sunday. The church are still well united and are pressing onward. Our meeting the 18th and 19th at Oronoco was one of great interest. It was the best Quarterly Meeting I ever attended in that place. Some that had been on the back ground, confessed their coldness and made a good start for the kingdom. It was a melting, heart-uniting time, and some said it was the best Quarterly Meeting they ever attended. This church, so badly rent by church trials and little difficulties in the past, is rising above them. We shall long remember this meeting.

WM. S. INGRAHAM.

IS GOD THEIR FATHER?

UNIVERSALISTS often argue that God will not punish the wicked so severely as we say he will. They say that the Bible represents God as dealing as tenderly with his children as earthly parents do with theirs; that no parent, however wicked their children might be, would be so hard as to destroy them entirely. So they say it is with God. He will bear with all his erring children, and only chastize them enough for their good.

By the term, his children, they mean all the human race. Now we agree with them that God will indeed thus deal with all his children. But are the wicked his children? Is he their father? What saith the Scriptures? Hear Jesus: "They (the Pharisees) answered him, We be Abraham's seed, and were never in bondage to any man, how sayest thou ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. I speak that which I have seen with my Father, and ye do that which ye have seen with your father. Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the Devil, and the lusts of your father ye will do." John viii, 33, 34, 38, 41-44.

Here is a class of individuals who claimed to be children of God, though they were wicked men. But what did Jesus say to their claim? Did he admit that God was their father? Not exactly. He told them that the Devil was their father. He gave them a test by which we may know who are the children of God. If God were your father, ye would love me. Then those who do not love Jesus are not the children of God. The righteous only are his children. The Devil is the father of all the rest. This cuts off the Universalist argument about the tender compassion of a father. It does not apply to the wicked, for God is not their father.

D. M. CANRIGHT.

Rochester, N. Y.

Many are called, but few are chosen.

LOSING THE POWER OF THOUGHT.

THE Toledo Blade, a secular newspaper, in an article on the degeneracy of the times, speaks to this effect: "There is at the present day such a tendency to the pursuits of pleasure among the upper classes in our cities, that they are fast losing the power of thought."

This is a very grave charge, coming, as it does, from such authority as the condemned will hardly think of disputing; moreover, it is ominous as an index of the corruption of the times.

Losing the power of thought! what a misfortune! prelude to the direst calamities! This love of pleasure is spreading and increasing, and the power of thought is gradually being lost. Thus it is with our nation, and thus it was with Greece before she fell; and Rome, too, in her decline, became intoxicated with pleasure.

Let our nation become a nation of pleasure-seekers, and how soon will Christianity give way to heathenism, and anarchy and disorder prevail. Not long, and we shall behold all the evils attendant upon ignorance and depravity. How long does it take destructive wars, famines, and pestilence, to desolate the fairest country?

But chiefly does pleasure-seeking unfit the mind for the investigation of religious truth; and present truth, connected as it is with prophecy and history, calls for clearness of mind, in order that it may be appreciated and understood, and lovers of pleasure will probably never relish it.

JOS. CLARKE.

CHRIST THE SUBSTANCE OF IT.

THE whole Bible might be labeled, "The Word of Christ," it is so full of him; in all parts of it you find a word from him, or a word about him; take him away from it, and it would be a book without a meaning. It has been well said—"What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasp only the raiment—that would the Bible be if the Babe of Bethlehem and the great truths that clothed his life and death should slip out of it." But there is no possibility of putting Christ out of the Bible, for he is its very substance.

In ancient times a celebrated artist made a most wonderful shield, and worked his own name into it, so that it could not be removed without destroying the shield. It is just so with the Bible and Christ. As long as the Bible stands, his name must be above every name in it. His name shall endure forever.

One of the kings of Egypt employed a renowned architect to build an important light-house, and desired to have the royal name sculptured on the front; but the architect thought that the king, who only supplied the money, ought not to have all the credit; he secretly carved his own name in the lasting granite, and then covering it with imitative plaster, he formed the king's there; so in the course of time the plaster wore away, and the king's name was gone, but the architect's name appeared in characters that could not be effaced!

Thus, notwithstanding the schemes of ungodly men, it will be with the name of Christ; it will still remain in the Bible to be as the light and glory of the sacred page; and thus the Bible will be to all generations what the star was to the wise men of the East, a light to guide mankind to the Saviour. You may still take up the Bible and say:

This volume of my Father's grace
Doth all my griefs assuage;
Here I behold my Saviour's face
Almost on every page.

SORROW.—Sorrow sobers us, and makes the mind genial. And in sorrow we love and trust our friends more tenderly, and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollection. Suffering! Let no man dread it too much, because it is good for him, and it will help to make him labor for immortality. It is not in the bright, happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances. And it is in sorrow—the night of the soul—that we see farthest, and know ourselves to be natives of infinity, and sons and daughters of the Most High.

The Review and Herald.

Battle Creek, Mich., Third-day, June 11, 1867.

WE learn from the World's Crisis that Prof. C. F. Hudson, author of "Debt and Grace," and other works in defense of the truth of eternal life only through Christ, died of consumption in Haddenfield, N. J., May 27, 1867.

FOR some cause, we have lately lost considerable sums of money sent to us through the mail.

Our attention has been called repeatedly to this fact within a few months past.

If all Post masters, clerks and mail agents were perfectly honest, it would be comparatively safe to send even large amounts through the mail; but in view of the painful fact that even these officials will sometimes steal, we would advise our friends not to send by mail in currency, more than \$5.00 or at most \$10.00.

For large amounts, a Draft, or Post Office money order should be procured. As Battle Creek Post Office is now a money order office, it will be very convenient and safe to send money here through this agency.

J. M. A.

CORRECTION. The \$10.40 credited in No. 24 to Gen. Conf. by C. G. and J. Langdon, should have been credited to the same by John Langdon and Margarette Langdon \$5.20 each.

J. M. A.

Review, Vol. xix.

As we are out of "History of the Sabbath" in paper covers, we offer as a substitute Vol. xix of Review with paper cover, at 75 cts., postage paid.

The History of the Sabbath is complete in this volume, commencing with the first No. and running through the entire Vol. We regard this as a very cheap and excellent substitute. The reading matter aside from *Hist. of Sab.*, is worth the price named.

J. M. A.

The Youth's Instructor.

In regard to the request of the General Conference, and resolution of the Publishing Association, to issue the Instructor as soon as practicable every alternate week, we would say that it is the opinion of the Trustees of the Association that it is not practicable in view of all existing circumstances to commence the Semi-Monthly issue of the Instructor till the beginning of next volume.

We therefore say to all of our youthful readers, be patient during the remainder of the present volume, and we will then not only give you your paper every two weeks, but will endeavor to have it so improved in style and matter that you will be well paid for your patience.

Meantime let all arrearages be paid up, and advance payment made on the next volume at the rate of 50 cts. a year.

Those who choose to pay 75 cts or \$1.00 a year, so that the poor may be provided for, will of course improve their privilege.

J. M. A.

New Question Book on Prophecy of Daniel, &c.

We have now just issued a question book on the Prophecy of Daniel, Sanctuary and Twenty-three hundred days, designed for the use of Sabbath Schools and Bible Classes. This book is arranged in convenient lessons, similar to our question book on the History of the Sabbath.

We feel like recommending these question books to our brethren everywhere. They are invaluable helps to pass away profitably the Sabbath hours.

Every family should have a liberal supply, so that each member can have ample opportunity for study. The price of the book just issued is 5 cts. Postage 2 cts. The Postage will be no more on four than on one, when sent in one wrapper.

J. M. A.

ADVANCE PAY.

We deem it proper to give notice that it is our purpose to adhere more strictly, hereafter, to our published terms for the Review and Instructor; viz.: *Payment in advance.*

The Office loses a great deal every year by allowing subscriptions to run behind. And now that the Review is about to be enlarged again, and the Instructor to be published semi monthly, the loss would be still greater, if the reform were not adopted.

While, therefore, we deem it expedient to insist upon payment in advance as the rule, we wish it to be distinctly understood that we shall be most willing to make all proper exceptions.

The worthy poor who love our papers, and prize their regular visits must not be deprived of them.

There are doubtless some who should have the papers free, and others at half price. We have, already, a good number of these on our lists. Then, no doubt, there may be some among our paying subscribers, who may not be able to make the payments always in advance.

To all of each of these classes, we therefore say, that we will gladly continue your papers as long as your wishes and circumstances may require, on the simple condition that you inform us as often as once in six months that you still love the truths advocated in them, and desire their continuance. We also say to all of our churches: See to it that the poor among you are provided for.

Now, after having made ample provision for such as should be excepted from the general rule, we say to all who have not paid for the next Vol., to forward the pay immediately, or report according to the foregoing provision. Vol. 29 closes with the present number. All of our present subscribers who have paid to the commencement of Vol. 29, will receive the first number of Vol. 30, after which we shall deem it proper to cut off all who are not paid in advance.

Now, friends, look immediately to your pastors, to see how your credit stands; and be prompt in renewing your subscriptions, that you may not lose a single number.

J. M. A.

Appointments.

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

The next Monthly Meeting of the churches of Anamosa, Fairview, Marion, and Lisbon, Iowa, will be held at Fairview June 15 and 16, 1867.

N. B. MORTON.

PROVIDENCE permitting, we will meet with the churches in the Eastern District in Mich., as follows: Oakland Oak, Co., Sabbath and first-day, June 14, 15.

Memphis,	June	22, 23,
Lapeer,	"	29, 30,
Holly,	July	6, 7,
Millford,	"	9, 10,

Notice to the other churches in the district will be issued in season.

JOSEPH BATES.

Monterey June, 1867.

PROVIDENCE permitting, I will preach at Avon, Wis., Sabbath and first-day, June 22 and 23, at half past ten and two each day. I hope to see all that love the present truth.

I wish also to say to scattered ones at Tafton and Brodville, in Grant Co., that I expect to visit them soon.

Also to Bro. Ingalls, of Trempeleau, in Trempeleau Co., Wis., I am making arrangements to go there to give a course of lectures as soon as I can.

I also intend to visit Victory, Wis., as soon as I can. I hope none will become impatient.

I. SANBORN.

PROVIDENCE permitting, I will hold meetings with the brethren in Caledonia, Sabbath and first-day, June 15 and 16.

And at Duplain, June 22 and 23, and shall remain in that vicinity as long as duty calls, and the way opens.

Meetings at the above places will commence at the regular hour of appointments.

PHILIP STRONG.

PROVIDENCE permitting, I will meet with the church in Greenbush, at the house of Bro. Richmond, June 20, 5 o'clock P. M.

Ithaca,	June	22,
Alma,	"	29,

J. BYINGTON.

Business Department.

Not Slothful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

C. PRANGE AND BROTHER: The \$250 were received and credit given—Please notice the change on the pastor of your Review. Bro. Loughborough's book on Hygiene is not ready.

L. WALSORTH: Where is your paper now sent?

MARIA CARTWRIGHT: Don't know where you can obtain a Hymn Book.

J. W. McMILLAN: We send regularly H. Brackin's paper. We had his name H. Brockin on our list.

RECEIPTS.

For Review and Herald.

\$1.00 each. S W Hickok 3-4, A Z Pond 30-8, Stephen Lane 31-1, W O Brine 31-1, S Sargent 3-1, John Pool 31-1.

\$2.00 each. J P Saunde 32-1, J L Prescott 31-1, L Ward 30-13.

\$3.00 each. J Monsehunt 32-1, Sarah G Taggart 30-15, J F Couey 31-18, C H Chaffee 32-1, Peter Phillips 33-1, M C Tremly 32-1, R Godmark 32-1, James Sawyer 31-1, G W Pierce 31-1, S N Wright 31-16, J Riston 32-1, Mary Fairbanks 33-1, N T Cobb 30-13, H S Guilford 31-18, C S Lynell 32-3, Mrs A N Curtiss 32-1, J Messersmith 33-14, Wm S Lane 32-1, N Sargent 32-1, N W Emery 32-1, L S Wetherwax 32-1, W W Guilford.

Miscellaneous. L Van Horn \$1.50, 31-1, S Travis 1.25, 30-1, A H Huntley 2.50, 30-21, W Woodruff 1.50 31-1, M Dennis 3.38, 32-6, O H Pratt 5.00, 32-13, J R Lewis 5.00, 28-1, R R Moon 4.00, 32-1, A Chase 1.50, 31-1, Louisa Mann 88c, 33-7, A E Tallman 2.88, 31-3, C Stebbins 5.25, 32-4, A D Rust 80c, 30-4, Sarah Osgood 1.50 25-1, D D Haines 1.50, 31-1, J Eton 1.50, 31-1, R G Cowles 25c, 29-1, L Harlow 1.50, 31-1, John McMillan 2.50 (at the rate of \$5.00 a year), 31-6, M B Ferree 1.50, 31-1, J Lanson 5.00, 32-13, C W Lindsay 4.00, 32-1, J C Gregory 3.11, 31-1, T B Dewing 4.15, 32-8.

To Make up Advanced Credits

For Vol. 29 at the rate of \$2.50 a year, and from the commencement of Vol. 30 at the rate of \$3.00 a year.

A L Woodruff 50c, A Woodruff 50c, P M Cole 50c, C H Chaffee 50c, H H Page 50c, Isaac Knight 50c, John Oaks 50c, J S Rogers 55c, F Gould 50c, S B Gowell \$1.42, F Morrow 25c, N W Emery 25c, L S Wetherwax 25c.

Donations to Publishing Association.

M C Tremly 2.00, E J Connet 2.25, A D Rust 5.00, J Messersmith 3.00.

Cash Received on Account.

Jos Clarke \$10.00.

Books Sent By Mail.

William Hunt 25c, M Dennis \$1.12, L B Kneeland 1.15, Polly Keyes 2.00, R R Moon (California) 7.30, O B Thompson 15c, W Cheever 12c, Mrs G W Pierce 25c, E J Connet 2.75, A Chase 25c, S N Wright 1.12, Louisa Mann 1.12, Mrs J Walker 7.00, Martha Van Dorn 1.12, A E Tallman 1.12, D M Stiles 1.12, A D Rust 10c, D D Haines 1.50, C S Lynell 1.00, R G Cowles 1.75, Jennie Sprague 1.00, Geo R Kewer 20c, Mrs T Butler 50c, L Lathrop 3 c, Samuel Mountford 4.12, J Messersmith 1.50, Miss S J McCormick 25c, Wm S Lane 25c, A C Bourdeau 1.00.

Books sent by Express.

Elder M E Cornell, East Saginaw, Mich., \$48.27, Mark H Irish Toronto, C. W., \$3.00.

For the Health-Reform Institute.

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

E P Osgood \$25.00, B M Osgood 25.00, Miles D Cross 25.00, L S Wetherwax 25.00.

On Shares in the H. R. Institute.

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

E P Osgood \$25.00, B M Osgood 5.00, C W Lindsay 21.00.

Michigan Conference Fund.

Church at Ransom Center \$25.00.

For Danish Tract.

Wm S Lane 62c, Sister Starr 50c.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 8.

PARIS, June 6—Evening.—An attempt upon the life of the Czar of Russia was made to-day. While he was returning from the grand review in the Champ de Mars, given in his honor, by Napoleon, the emperor of the French, who also accompanied him, a shot was fired at the carriage by some person in the crowd. Neither of the Emperors was injured, but the incident created great excitement and confusion for a time, which was, however, quiered when it was found that the intended assassin had failed. He has not yet been arrested, but cannot long escape.

LONDON, June 6—Evening.—Lord Naas, Chief Secretary for Ireland, announced in the House of Commons to-night that the sentences of all convicted Fenians had been commuted.

Advices from the Continent report a rising against the authority of the Porte in both Bulgaria and Servia.

—Russia is reported to be concentrating troops in her southern and western provinces—probably with reference to the settlement of the Eastern question.

ATHENS, June 6—Information from Crete confirms the previous reports that the Turks are everywhere badly defeated, and the Cretan insurgents uniformly successful.

An approximate estimate of the grand total of the Methodist centenary fund, contributed in 1866, gives the sum of \$3,166,906.84.

—A fresh coolness has sprung up between France and Prussia. Count Bismarck has discovered that a treaty offensive and defensive has recently been concluded between France and Sweden, and then a new fortified camp has been formed at Nancy, a point nearer the Prussian boundary than Chalons.

—London has ten Mormon congregations, 93 elders, 54 priests and 1,030 members. Liverpool is, however, the headquarters of Mormonism in England.

—A great number of priests and monks in Sicily have not only adopted the new law for civil marriages, but have availed themselves of its advantages. At Syracuse, a priest named Rizza has married a nun, and among the monks who have become husbands, is a Jesuit, Perrez de Verra.

—The authorities at Havana hesitate to finally condemn the American bark seized some months ago for alleged infraction of the custom regulations, evidently feeling that the government of the United States would seek reparation.—South American items are that President Prado will soon declare himself dictator of Peru, as revolution is rife all over the republic; and Peru and Chili mistrust the United States and will refuse the offer of mediation with Spain. Mosquera has given up his intended movement against Panama. Three American and two British vessels arrived there May 4, and had an attack occurred, and the transit route been interfered with, the United States forces would immediately have seized and occupied the town.

—In Louisville, Kentucky, a young lady of piety, refinement and culture, was refused permission to unite with the Baptist church of that city, in accordance with the advice of the pastor, solely because she had been a teacher in a freedmen's school. They evidently need missionaries in Louisville.

—Paris, June 4—Evening.—It is understood that as the result of a meeting between the emperor Napoleon and the Czar, they have agreed upon a plan for settling the Cretan difficulty, which will be proposed to the other great powers, and it is hoped, adopted by them and urged upon the Sultan with their united influence.

—Latest advices from Mexico indicate that Maximilian will certainly be shot or be hanged by order of President Juarez.

—A terrible plague is raging in the island of Mauritius, formerly known as the Isle of France, an island in the Indian Ocean eastward from Madagascar. The number of deaths up to the 13th of April was estimated at 13,564. The disease is an epidemic fever.

—In England and Wales there are nearly a million of paupers. The number of parishes supporting them is 14,886.

—The work on the fortifications at Luxemburg has ceased, but rumor says the Prussians are about reproducing them at some point on the river Moselle, commanding the Rhine country.

—Dr W. W. Hebard, who lectured upon the effects of alcohol on the human system, at Boston, on Sunday night, said he thought the time would come when legislation would restrain the sale of opium, tobacco and pork, as well as liquor.

—The population of London is over 3,000,000.

—A convention, to consider the proposition to so amend the Constitution of the United States that it shall recognize "God the moral governor of the universe," as the source of all rightful authority among men, and his will revealed in the Holy Scriptures, as the supreme rule in civil affairs," was held in the Fourteenth street Presbyterian church (Dr. McElory's), on Thursday evening, May 16. The call, was signed by a number of theological professors and distinguished clergymen.

—A religious fancy party was the last novelty in New York. All present assumed Scriptural characters or those of pious celebrities, and the exercises opened with prayer. Queer times, these.

Hard Times in Germany.—A communication from Mannheim, in the *Europe*, of Frankfort, Germany, says: "The price of corn continues high, and the situation is considered as very unsatisfactory both by the Baden population and by our neighbors the Palatinate. The increase of our ordinary war budget is estimated at from two and a half to three millions of florins per annum (the increase in the wealth of the whole country was between eleven and twelve millions in 1866, according to official statistics); moreover, the interminable agitations connected with religious subjects do not leave any hopes, as yet, of a durable peace at home."

The Impeachment Question.—The house Judiciary Committee adjourned June 4, to the 26th, when they will meet to be ready for a July session of Congress, with their report. The final vote on impeaching the

President stood four in favor and five against. A resolution of censure declaring the President to have been guilty of acts which merit the condemnation of the people, passed, seven to two.

Sunday Law.—The following items on the Sunday law question we find in the last Sabbath Recorder:

Boston is exercised on the Sunday Law question. A large number of barbers petitioned the Legislature for a law to close barbers' shops on Sunday, and the House passed an act complying with their request, but the Senate rejected it. Possibly the matter may be reconsidered. There is no law compelling the barbers to work on Sunday, but their desire for moral edification or out-doors recreation on that day is not strong enough to overcome the determination to get their fair share of Sunday custom. Each barber petitions that his neighbor may be made to shut up shop—that is the amount of it.

James Gopsill, the Republican Mayor elect of Jersey City, in response to a serenade, on Friday evening, declared that he would use all the power of his office "to protect, preserve and defend the sanctity of the Christian Sabbath, and circumscribe the fearful vice of rum selling."

The perils of Sunday labor in Baltimore have just been illustrated. Frank Smith, having no regard for the "Christian Sabbath," undertook to paint a barber's pole on Sunday. He did not finish, and had to pay \$5 and cost for what he had done—more than he would make by the job.

One of our exchanges says that another attempt will soon be made to stop the Boston horse cars from running on Sunday.

Anecdote of Rowland Hill.—The popularity which Rowland Hill, during a long series of years, enjoyed as a preacher, was partly owing to his eccentricities. He once commenced a sermon, by shouting "Matches, matches, matches! You wonder," he continued, in a loud voice, "at my text; but this morning, while I was engaged in my study, the Devil whispered me, Ah Rowland, your zeal is indeed noble, and how indefatigably you labor for the salvation of souls! At that very moment a man passed under my window crying 'Matches!' very lustily, and conscience said to me, Rowland, Rowland! you never labored to save souls with half the zeal that man does to sell matches."

Cholera in New York.—Two cases of cholera are reported in Roosevelt street, New York.

Causes for Divorce.—The following clipped from a Chicago paper, is a startling comment upon the state of these times. How utterly hollow and heartless must society be, governed by such motives! Men by misfortune become so reduced in circumstances that they cannot support their wives in all their former extravagance and luxury, and the latter, so wedded to fashion that they cannot brook such deprivations, seek a separation from those those to whom they have pledged their affections, instead of standing by their side when of all times they ought most to do it, in their afflictions. Do not such persons come into the catalogue of those whom Paul speaks of in the last days, as "without natural affection?"

"Chicago is a good place to live in in some respects, but something—is it the air or water, or both, or lack of either in a state of purity?—makes it a terrible place for matrimonial infelicities. In no other city in the country are so many divorces granted and sought, and a correspondent gives the following as some of the reasons presented by ladies for separation from their lords:—

"One of our leading city clergymen, in his pulpit this morning, in commenting upon this alarming matrimonial demoralization, related a case that came under his own observation. During the past week, a lady, hitherto regarded as highly respectable, came to him and wished to consult him, as her pastor, in relation to getting a divorce from her husband. The clergyman, greatly astonished, asked for what cause she sought a divorce. She replied that her husband, when she married him, was quite wealthy, but had lately become so reduced in circumstances as to be unable to supply her with the luxuries to which she had been accustomed, and this was the whole ground for seeking a divorce. The clergyman dismissed her with a sharp admonition. Another lady, a few days since, went to a lawyer and sought his advice as to the quickest way of getting a divorce from her husband. When asked for a cause, she replied that her husband was so cross she could not tolerate him. She acknowledged that he never showed any signs of violence toward her, and that he supplied her with every necessity. Another quite well known lady, some time since, sought by letter the protection of a well known banker, because her husband was unable to gratify her fashionable tastes."

Though charity may make your purse lighter one day, yet it will make it heavier another.

LAY UP YOUR TREASURES IN HEAVEN.

TUNE—"Old folks at home."

FAR down upon time's rapid river,
Our frail bark we see;
Onward, still onward drifting ever,
Nearer eternity.
Round the eternal shore there's breakers—
E'en now we hear
The murmur of their distant thunders,
And we know the shore must be near.

CHORUS.

Soon the world with all its pleasures,
Will have passed away;
Oh then in Heaven lay up your treasures
Where they will never decay.

More narrow is the channel growing—
On every hand.
The waves are hidden reefs o'erflowing,
And dangerous shoals of quicksand.
The heav'n's above with dark and threat'ning
Clouds are o'er-cast—
Over the waters gloom is settling—
A storm is gathering fast.

CHORUS.

A moment now the sky is bright'ning,
As night draws near;
But soon we'll see the vivid lightning—
Soon will the storm be here.
Although the tempest overtake us,
To the Lord we'll cling;
For he has promised ne'er to leave us;
Our bark to port he will bring.

CHORUS.

Then the world with all its pleasures,
Will have passed away;
But we'll possess the heavenly treasures,
Treasures which never decay.

H. M. KILGORE.

Maine.

FORBEARANCE.

"DEARLY beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Rom. xii, 19, 20.

Of all the trials encountered by the Christian pilgrim, none are more difficult to bear than abuse and wrongful treatment from our fellow men; especially those that owe us gratitude for good deeds we have rendered them.

In tribulation of this kind, the believer has a good opportunity for presenting his faith, sustained by the convincing evidence of works. He professes unlimited confidence in every word of divine revelation. That holy word declares that the man of God should be so well furnished in the grace called forbearance as not only to keep himself innocent from the chastisement of those who have done him evil, but even more; no word, thought, or design of evil toward them will find a place in his mind; and yet more noble; if occasion presents itself, his hand opens wide in deeds of goodness to enemies and slanderers.

Such conduct will be recorded upon the book of God's remembrance as evidence that this noble, magnanimous believer really acknowledges his Creator as that being who executes vengeance upon the wicked: a testimony proving that he admits the justice of God's wrathful threatenings against evil doers, and also his entire ability to fulfil them. But to take their case in our own hands, thinking to show by our own individual might the ability we possess to revenge an abuse, like acts of devotion performed with similar motives,—the desire to proclaim self-greatness, brings its own recompense in the empty voice of fickle, man-made praise or censure. Christians earnestly pray for the speedy overthrow of oppression and wrong; but when these come upon themselves; and their fellow men heap abuse and slander upon them; they should beware lest they contradict their petitions by fretful chafing and impatience. Every moment of patient waiting and resignation to the will of the great Avenger of saints hastens the day of downfall upon their oppressors.

F. W. MORSE.

Steele Co., Minn.

NO WRONG SIDE.

SOMETIMES, we see a yoke of oxen, or a span of horses, that can be approached with safety only on the near side; go around on the off side, and approach them, and you soon feel the weight of their heels, accelerated by such a motion, as you cannot dodge. So it is sometimes with many men. If you can keep the right side of them, all right; if you get on the wrong side, no matter how innocently, it is all over with you; you are doomed.

Now I like to see a man good natured all over. Some such we happen to know; and it does one's soul good just to think of them; always smiling, always polite, no off side, no disposition to kick.

JOS. CLARK.

The Health Reform.

WHILE noticing the indifference which is sometimes manifested on this important subject, I have been reminded of Naaman the Syrian, when he went to the prophet Elisha to be healed of his leprosy. The prophet commanded him to "wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean." Whereupon Naaman turned away in a rage. His servant came near and said, "My father, if the prophet had bid thee do some great thing wouldst thou not have done it?" And so it is with regard to the Health Reform. If by doing some great thing we would become fit for translation, how zealously would we go about the work; perhaps, sell all our possessions that we might obtain the blessing. But this daily self-denial, this constant struggle with our perverted appetites is so crossing, and therefore we wait and linger, and perhaps say in our hearts "Jesus is so merciful, why cannot he take me, bad habits and all?"

Dear friends, has Jesus borne any burden for us? Did he wander upon this sin-cursed earth "without where to lay his head," "despised and rejected of man," "a man of sorrows, and acquainted with grief?" Did he agonize in the garden for us when his sweat was as it were great drops of blood, falling down to the ground? Did he bear the heavy cross, endure the crown of thorns, the scourging, the bitter mockings, the cruel death? Has he gone to prepare mansions for us, and is he soon coming to take us home? And now what does he require of us? Simply to prepare for his coming; simply to give up that which makes us sick and miserable, unthankful and unholy, and to live in such a way that we may become pure and sound in body and mind; so that morning and evening we can look to our heavenly Father with grateful hearts and thank him for life. Oh let us humble ourselves in view of our criminal ingratitude; let us pray earnestly for more of the spirit of our cross-bearing, self-denying pattern.

Brethren and sisters, this glorious work is ours. Jesus is not going to prepare us for his coming; he'll assist us, stand by us, open the way for us, wonderfully he'll open the way for us if we put our trust in him, but yet, the work is ours, and the victory, too, is ours. Thanks be unto God who giveth us the victory through the Lord Jesus Christ. Satan has come down in great power, knowing that his time is short. He is not only powerful, but artful and sly. Yet I believe that it is our privilege to get so near to the Lord that Satan can have no power over us. Even here, I believe, we may breathe the air of Heaven, and have daily communion with God and holy angels. We may, to a great extent, rise above bodily weakness and infirmity. 'Tis the Health Reform which will enable us to do this. It tends largely to spirituality, quickens our perceptions, helps us to discern between good and evil. This is all that can save God's people now. Without it our prayers and watchfulness will avail but little. By its aid and the grace of God, we can and shall overcome. O may our daily prayer be, God speed the Health Reform.

S. S. B.

Holly, Mich.

Pride is a sinner's torment; but humility is a saint's ornament.

A Subscriber's Acknowledgments.

I WOULD make my acknowledgments to all the contributors and writers for the Review, who from time to time have spoken words of encouragement to the brethren and sisters scattered here and there. Those who enjoy the benefit of society and church organization, cannot perhaps well realize how essential and how beneficial those stirring appeals are to the comparatively lonely ones. I hope they will continue to exercise their ability in this respect, and so much the more

as the end approaches, and troubles thicken around us. Shall we not need each other's support and encouragement to stimulate each other to holiness of life and conversation, that by the help of God we may be enabled to endure those peculiar trials that an ungodly world and an apostate church will not be slow to heap upon all the truly faithful? Some of these for the last few days I have had to endure. Let us pray for each other, daily, that we may have patience and meekness, and a rich supply of that spirit that was exhibited by our Lord when he had to endure such unexampled contradiction and opposition from sinners. One thing is, and should be, to us an encouragement. If we suffer with him we shall be glorified with him; and if we are faithful, and continue to manifest the proper disposition when we are under trial, we shall soon find deliverance.

Henry Co., Ohio.

ALONZO H. ENNES.

Conference Department.

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

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

From Bro. Baker.

BRO. SMITH: It has been something over a year since I became a Sabbath-keeper. I became convinced that the seventh day was the Sabbath of the Lord, while in the army, and in front of the enemy at Petersburg, Va., while reading the Bible. I think I can truly say I love God's law; but I am almost discouraged sometimes, myself and wife being the only Sabbath-keepers in this part of the country, and having no preaching but the Review, which is an ever-welcome messenger. But I fear we shall not be able to continue its visits long; for I have suffered so this winter, from the effects of calomel, taken while in the army, that I have not earned bread enough for my family, and starvation stares us in the face. Even while I write, we have not bread for our supper, and where the next is to be had, we know not. I am a mechanic by trade, but work of that kind is out of the question at this season of the year. But I have no hope in that direction; for I was thrown out of work last summer because I would not work on the Sabbath. Therefore I cannot pay for the Review. It seems too much to ask for it free; but we feel that we should be robbing our own souls to try to live without it.

But if poverty were all the trouble, I should be comparatively happy. The Word says, "He that believeth and is baptized shall be saved." This is a duty I have not had opportunity to attend to; and here I am in the woods unable to get out. I believe the period of probation is about to close, and what shall I do? Will not God send a Philip this way, that I may be baptized and live? I know I am unworthy, but where else shall I go? I have been trying to serve the Lord from the time I was eight years old, but have never been satisfied.

Yours in hope of the soon coming of the Lord.

J. BAKER.

Neilsville, Clark Co., Wis.

NOTE. Undoubtedly the doctors of the army slaughtered and disabled more than the bullets of the enemy. Thank God for the light by which we may be delivered from the heathenish practice of drug medication, though but few will accept it. We will send the Review to Bro. B. free.—Ed.

BRO. N. GRANT of Ohio, writes: I am glad to say there are a few here trying to keep the commandments of God and practice truth as fast as they learn it. I some times feel almost discouraged by seeing so few interested in the cause of God; but when I hear from brethren and sisters in different places who are trying to make their way to Mount Zion alone, it makes me thankful that there are enough believers here to meet together and claim the promise. I kept the Sabbath alone here about two years. My prayer to God was, that he would send his servants here and raise up a people that would keep the truth of the Lord.

There are some forty or fifty I should think in the vicinity of Bellville and Fredericktown, keeping the commandments; and I thank God that two of my own children are in the little flock that have started to brave the perils and persecutions of the last days, for Mount Zion. I believe that God through his servants has sown the good seed here. I trust that some has fallen on good ground, and will bring forth fruit to the glory of God. I still feel by the assisting grace of God like trying to fight the good fight, and when the warfare is ended, wear the crown.

SISTER P. A. HOLLY writes from Whiteside Co., Ill.:

I think it is a duty we owe to our scattered and lonely brethren and sisters to speak to each other through the columns of the Review. Many we may never see in this dark vale of sorrow, but perhaps we may encourage them by writing a few lines for our paper. I feel that in this respect I have been very deficient. Many times the cares of this life have hurried me day by day so I could not see a spare hour for meditation and writing; but now I think we have found a remedy for all of this in the Health Reform. I trust and hope this Reform will in many families lighten many cares, remove many troubles, and make the home circle more attractive with cheerful faces and more amiable dispositions. We cannot expect mild and pleasant dispositions of those whose habits are mostly marked with intemperance. Years ago the King of Heaven was expected to come and redeem his jewels from this sin-cursed earth and take them to that bright and holy land of love. No one was prepared then to go to that beautiful clime. The light that now shines upon our pathway reveals to us that the gold was not then refined. When we remember that we must be without fault, pure and holy, we see we have much yet to overcome before we are ready for the glorious advent of the King of kings and Lord of lords. We can look back on our past life and see where we have gained some victories over our evil besetments. This should cheer us and give us courage to still strive on. Many of us have sorrows and afflictions here. Our family circle has a link severed now and then from the chain. Some loved one is taken under the dominion of the enemy. But let the precious thought cheer our aching heart that they shall come again from the land of the enemy to their own border. If it is through the furnace of affliction we are to be purified and made white, we should be willing to endure.

Obituary Notices.

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

DIED, in Bloomfield, Waushara Co., Wis., May 20, 1867, from inflammation of the lungs, Adah Zillah, only daughter of Bro. and sister H. Mikkelsen, aged 2 years and 13 days. She suffered much for twelve days, until death made an end of her sufferings. Soon the last trump shall call her from the dusty bed. May those who loved her here, prepare to meet her with joy when Jesus comes.

JOHN MATTESON.

DIED, in Fremont, Mich., March 20, 1867, of spinal meningitis, our darling son Reuben R. Guilford, aged 7 years and 8 months. We miss him much, yet we have hope of meeting again.

W. W. & L. M. GUILFORD.

FELL asleep in Jesus, in Winfield, Montcalm Co., Mich., April 24, 1867, after a short illness of about two weeks, our dear sister Flora Ellen Rust, aged 17 years, 6 months and 19 days.

Sister Ellen embraced the truth about three and a half years ago, and was baptized by Elder Frisbie. She had been very backward and cold this past winter, but seemed to be warned of her approaching sickness, and sought the Lord with all her heart. He was found of her, and she became very happy even upon her dying bed, declaring that her peace was like a river. Her faith was perfectly triumphant, and we know, if faithful, we shall meet her in the resurrection morn, when she will come up with a glorious and incorruptible body. This is a very heavy blow to us all, and especially to her aged, widowed mother, who had only about four months previously consigned her youngest son to the dusty tomb; but the blessed hope is ours in both cases. A feeling and appropriate sermon on the occasion by Eld. N. B. Selleck, Methodist minister, from Rev. xiv, 13.

Death has been here and borne away

A sister from our side,

Just in the morning of her days,

Younger than we she died.

Not long ago she filled her place

Around our social board,

But now she's run her mortal race

And waits her coming Lord.

E. G. RUST.

DIED, at New Haven, Minn., May 1, 1867, Isabel Campbell, daughter of Cornelius and S. Campbell, aged two years and twenty-three days. Little Isabel only two days before her death sung "My home is not below." Her sweet voice is now lost in death; but when the Master calls she will spring to life again no more to die. Remarks by the writer.

WM. S. INGRAHAM.

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.

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.
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8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00; 12 oz. In pamphlet form, 75c., 10 oz.
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49. PERSONALITY OF GOD. A popular error disproved.

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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.

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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.

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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.

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