

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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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in Italics.

THE WAITING ONES.

"Blessed are those servants, whom the Lord, when he cometh, shall find watching."

THERE are some among the blessed
Waiting, watching, every day,
Peering through the misty shadows,
To the clear and lighted way;
Listening in the dusky twilight;
Waiting even in the night,
'Mid the toil and heat of noonday
Bending forward to the light.

And they speak in eager whispers,
Can we see His chariot yet?
Will the Master come this evening?
Will the heavenly Friend forget?
So they stand, these earnest servants,
Waiting, watching, evermore
For the clouds to part asunder,
And reveal the open door.

There are dark-browed ones among them,
Looking through their eyes of night;
There are fair-haired little children,
Peering up with faces bright;
There are aged pilgrims, longing
For the Master's spoken word;
There are some in every country
Waiting, watching for the Lord.

But they take their daily duties,
And perform them as for Him;
And they read his loving message,
When their eyes are tired and dim.
They are living lives of blessing—
Lives of love—for his dear sake,
While they wait with eager longing
For the morn of joy to break.

He will come and will not tarry;
He will fold them to his breast;
He will make his watchers happy
In a calm and holy rest;
He will give them satisfaction
For their days of waiting here;
May we be among the watchers
When the Master shall appear!

—London Christian World.

THE BEAUTIES OF RELIGION.—In conversing with those who have an aversion to religion, we should begin by showing them that it is by no means contrary to reason; in the next place, that it is worthy of veneration, to inspire them with respect for it; and after this we should describe it as lovely, to make them wish it to be true; and then we may demonstrate it to them by irrefragable proofs that it is true; we may show them its antiquity and holiness, its majesty and sublimity, and finally show them it is amicable in that it holds out to us the true good.—Pascal.

A humble saint looks most like a citizen of Heaven.

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.

THE COUNSEL OF THE TRUE WITNESS.

BY ELD. C. O. TAYLOR.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. iii, 18.

The words of my text stand in connection with a very important testimony to the people of God. Its importance is seen, 1. In its addressing the last church. 2. In its being the last counsel. 3. In view of the importance the Holy Ghost has attached to it, in the following words: "The solemn testimony upon which the destiny of the church hangs."

I know of no scripture that the Spirit has attached more importance to. We form our estimate of the value of a thing by the price given. We get some estimate of the importance of this testimony by looking at the worth of the church. We form our estimate of the church by the price paid for it. As valuable as is the price, so valuable is the church, and of such value is this testimony, if the destiny of the church hangs on it. Such a portion of the word of God, on which hangs such great interest, should be well understood by the church, and should be obeyed in each and every department. We find in this testimony what the apostle Paul declares of all scripture, i. e., doctrine, reproof, correction, instruction.

The last solemn message of mercy had fallen on the ears of mortal man. It aroused a few. They stepped out on the message as far as they could see, and seeing more of the coming One than they did of the preparation, and knowing they had the truth, it had a tendency to exalt them; and they find themselves at last in their own estimation rich and increased with goods, and in need of nothing, when in fact a deplorable state of wretchedness and poverty then marked the progress of the church of Christ. It was not for the want of the truth that they were thus poor, &c.; it was a want of a realizing sense of its importance and value. They failed to sense the time in which they lived. They fell into the too common idea that if they professed faith in the coming of the Lord, and were with the people thus believing or professing, it was enough. But the faithful One did not leave them at ease, or to be deceived. Yet how easy on his part to have left them, so that they should have found themselves in the final end among the lost and ruined ones. Many a heart has felt, and tongue has confessed, the truthfulness of the True Witness, wretched, miserable, poor, blind, and naked. What a sad state! How deplorable to have just enough of the salvation of God in one's heart to be miserable; too much truth and light to give it up, and just enough to be wretched; boasting of light, yet blind; professing great righteousness, while naked, and slaves to appetite, passion, and lust; waiting for God to do what they should have done long before.

It is at this point of time, when lukewarmness sets

in like a flood, and is like to ruin all, that the language of my text has its application. I will notice the following points in the counsel: 1. I. 2. Counsel. 3. Thee. 4. Buy. 5. Me. 6. Gold.

1. The origin of a message has much to do with its being obeyed with dispatch. When it comes from the King, President, or those in authority, we tremble at its word, and obey its voice. This being the case, we should give earnest heed to this counsel; for the I in my text is no other than the Alpha and the Omega, the first and the last. I have the keys of hell and death. I, is the one who walks in the midst of the candlesticks, and the seven candlesticks are the seven churches. I, is the one who knows thy works. I, is the one who loves. I, is the one who rebukes and chastens. I, is the one in whose hands are all authority and power, both in Heaven and in earth. I am he that liveth and was dead; and behold, I am alive forevermore. I am the root and offspring of David, and the bright and morning star. I am he that testifieth, Surely I come quickly.

Should we not give earnest heed to the voice of such an one? Should we not obey with dispatch a command coming from such authority?

2. Counsel. I am favorably impressed with this word. It is not the language of wrath; it is clothed with mercy, soft mercy. It conveys to the mind, love. Yet we fail to see how the faithful One can see anything lovely in the characters described in verse 17. Mark the expression: I entreat, I advise, or exhort, warn, &c.; all of which shows bowels of compassion, and that the persons thus addressed are the people of God, although they are not what they should be. They have made themselves miserable, have placed themselves where this counsel finds them. Yet Jesus' matchless, boundless love, reaches out after them. He even stoops, as it were, down to give them this timely word of entreaty.

"In Jesus compassion reigns alone."

or,

"Blessed Jesus! wouldst thou know him?
Oh! how he loves."

Jesus has ever been true to his people and church. He comes to the last stage of the church, in her warfare with the powers of darkness, and gives her this kind and faithful counsel. Church of Christ, turn not a deaf ear to it. Let it not fall powerless on thy heart.

3. Thee. It is a trait in fallen nature to give to others that which would do ourselves much good, and more so when it is crossing to nature, or when designed by the Author of all good for the special benefit of the one addressed. This counsel is to thee. Brother, give it not to thy brethren who walk with thee to the house of worship. Give it not to thy sisters who assemble in the house of prayer. Give it not to those who go with thee to the mercy-seat, who talk of the coming One, and the coming glory. Take it to thyself. It belongs to thee. Thou art the one. Thou art the man. Do not look at another one in the wide universe but thyself. I counsel thee! When you shall thus feel that the faithful and true Witness is talking to you, you will be more apt to give heed, and your soul will receive great good.

4. Buy. To buy is to acquire the right or title to anything, by paying a consideration, or an equivalent.

We call your attention to two points under this head: First. Acquiring. This implies labor. Labor implies exertion, or toilsome work, the exerting of one's powers of body or mind, or both. To toil, to be burdened. Something must be done on the part of the one who buys. He cannot fold his arms in lazy look and obtain the thing desired. It will not come to him. He must put forth exertion for it. Second. He must pay a consideration, or equivalent. Something is to be given in exchange, and it is supposed to be equal to the thing received. What you receive is gold—gold tried in the fire. Something better than the dust just from the mine. It has gone through the melting process, and has been purified. It has proved itself genuine, having passed through the refining process. This makes it of great value, and you must pay an equivalent. Fasten your mind's eye on the glittering dust for a moment. How it sparkles! How rich! Of what immense value! It swells to great worth as you gaze upon it. You look about for an equivalent. You have but little of this world's goods. You turn your eye within, and see nothing but poverty there. The heart faints. You can never reach the prize; can never buy the gold. But listen, my brother. You are dealing with One who is just, holy, and true. One who is not a hard master, reaping where he does not sow, gathering where he does not strew. He requires only what thou hast to give. At a certain time he spoke in great praise of one who only gave two mites, not for its great value, but because it was all she had; it was even all her living.

Something must be given in exchange. We will name some things that you are to give. Your idols. That would come under the name of appetite. You must eat and drink to the glory of God. You must renounce all that would be included in the various passions, or the works of the flesh. Gal. v, 19-21. You will have to give your body a living sacrifice to God your Maker. You will have to give your time, talent, strength, reputation, name, and affections. In a word, it will cost all you are worth or possess, to buy this gold. Then in return for your sins you get gold. For your idols, that in the end would be your ruin, you get gold. The good Master takes nothing of value from you. He only asks what is an injury to you, and for it offers gold. He will take your wretchedness, misery, poverty, blindness, &c., and in return will give you gold, white raiment, and eye-salve. Don't fail to make the exchange, and buy.

5. Me. We call your attention to the one from whom you are to buy. I counsel you to buy of me. This gold is not to be had of every one. All do not have it to sell. We are to buy it of only one person, and he is the one who counsels. The pronouns I, and me, refer to the same person, our Lord and Saviour Jesus Christ. We are not to buy of our neighbor, but of him; not of our brother, but of the Lord; not even of our minister, but of Christ. There is no other name given, from whom it can come, but of Jesus. We now come to consider

6. The gold. This field is large; it is immense. Gold! O thou glittering dust of earth! how thou dost fill the mind of the worldling! how thou dost dazzle the eyes of the miser. Gold is the most valued mineral of all the earth's vast treasure. To obtain it, men toil early and late, endure hardship, suffering the loss of earthly comfort and good. For gold, hundreds have left home and loved ones, gone to the mines, broken down good constitutions, and lived the rest of their days in pain and misery. True there is great power in it. It builds large cities. It makes long railroads, and puts on them immense wealth in rolling stock. It digs canals of great length. It lays the telegraph wire wherever man thinks it best—around the globe if need be. It fits out and arms large fleets. It raises immense armies and puts them into the field, armed and equipped. For it, men will lie, steal, cheat, murder. Life is of no account with many, when it stands in the way of getting gold. We can safely say, in the language of another: "Gold is the only idol that is worshiped in all lands without a temple, and by all sects without hypocrisy."

But it cannot be earthly gold that we are counseled to buy; for it is quite impossible for man to have it

and not love it; and the loving of it is the root of all evil. The church at this time is already wretched and miserable; it would only make her more so to have earthly gold. May we not suppose that the faithful and true Witness is talking of heavenly things? that he is urging us to buy something that does not grow on earthly soil? While gold is the highest mineral of earth, the first in value, we think in this case it must represent the highest and most valuable gift or grace of Heaven; that which is of the first in value. The one that gives us this counsel deals only in earthly, to represent heavenly. We ask again what, or which, is the first grace of Heaven? and answer, Love. Gold is defined as a precious metal. It is said of love, that it never faileth. Gold is very durable. Love abideth forever. Gold is current in all countries and among all nations. Love is more so; it is current in the world to come. Gold will supply all the wants of this life. Love has purchased eternal life for our race, and will supply all wants there. It is said that love is strong as death. Many waters cannot quench it, neither can the floods drown it. If a man would give all the substance of his house for love it would utterly be contemned. It was this principle that moved the church in 1843 and 4. Love for the truth, love for each other, love for the perishing and lost, love for the coming One, the kingdom, and eternal life. The church in her lukewarm state is quite the opposite. The holy, heavenly, elevating principle, that leads us to love the Lord our God with all the heart, and with all the soul, and with all the mind, is wanting. Faith lies dormant for the want of this grace of all graces. Would to God that the church possessed it in all its fullness. She must, she will yet.

Let us look at this grace in the light of the word of God. The true Witness says it has been tried in the fire. Let me call your attention to a few instances. Look at the case of the three worthies. The decree has gone forth that all must worship the golden image. These three worship not. The rage and fury of the king calls them to his presence to give a reason why his orders are not obeyed. They are not careful to answer in the matter. They had learned of a higher authority and power. They loved it. They knew a God above all earthly kings. They loved him more than they feared the wrath of the king. The furnace is heated up one seven times hotter than it is wont to be heated, and they must be cast into its burning flames. What sustains them in the thought of being thrown in? We answer, Love; love to God, love for his law, love for the right. These they loved more than life. Strong men at last cast them in. The furnace is red with heat. It leaps out and destroys those that take them up. Still they are unharmed. The king with his own eyes sees the form of the fourth, walking in the midst. Yes, he whom they loved came to their rescue. They came out safe, not even the smell of fire was on them. Here is love that was tried in the fire. Such must the church have to meet the coming storm.

Again we will speak of other times when love has been tried at the stake. Look if you please at the martyrs, the hundreds and thousands that were put to death during the dark ages, in ways too cruel to mention. Look at that husband and father. He has found Jesus of whom Moses and the prophets did write. He is prepared to cast off the works of darkness and put on the armor of light. He has resolved to renounce error and take the truth. But stop, he is in the dominion of Rome, and under the power of the church. He must take along with him her traditions, no matter how absurd or foreign from Scripture. It is reported that his belief differs from that of the church. An officer is sent to arrest him. He is called to leave home, wife and children. They are to be left in a cold, heartless world, surrounded by the worst of enemies. Yet he leaves them and goes to the dungeon. Is it that he has no regard, no love for them? Oh! he has tender love, and warm affection for them; but he loves Jesus and his truth more. After suffering many long days in the cold, damp cell giving him ample time for reflection, he is brought before a tribunal of men in priestly robes. A few questions are asked him. A common one on such oc-

casions is, "Do you believe that in the wafer is the real body and blood of Christ?" His answer is clear and plain, "I do not." It seals his fate. He is pronounced a heretic. He must go to the stake. The strong arm of the law hurries him to the place of execution. Again the thought of home and loved ones comes fresh to his mind. He is about to leave them forever, perhaps to want and to suffer; perhaps to be abused by the same rude hands that are tormenting him. Can it be that his love for them is all gone, all dried up? No, his heart never clung to them with such warm affection; but his love for his Saviour and the sacred word of God outweighs all other considerations. It is love that drives his chariot wheels. We follow him to the stake; he is bound; the wood is piled around him; the torch sets all in a flame. But hark! he is shouting. Is he mad? No. It is the love of God that is filling his whole being. Listen! his voice grows louder and louder still. His tormentors are astonished. They look with wonder and amazement. Has he no love for life? He has; but love for the life to come is stronger. Has he no ties to bind him here? He has; but strong ties of love bind him to the throne of God. Has he no fear of the future? No. Love has cast them all out. Death must yield to love. He goes down to the dark chamber leaving the bright, clear evidence that love never faileth. The love that in his bosom burns for his God, his Saviour, the angels, and all that is good, holy, and just, holds him in sacred remembrance. In the blessed resurrection morn he will come forth to dwell forever with him whose nature and being is love.

"For love of God he has laid down,
His life 'mid hottest strife.
And thus has won a starry crown—
Life, life, eternal life."

And here, again, we find love that has been tried in the fire. It proved itself true and genuine. It comes out in the end worthy of a place in the earth made new, when it shall be filled with the glory of God. And this is but one case amidst thousands that could be mentioned. Hear the sweet words of counsel, Buy love.

Take other cases of the nature and worth of love mentioned by the apostle Paul. "Who shall separate us from the love of Christ?" There is an individual filled with this principle. His whole being goes out in love to Christ. He has no gods but the one God; no Saviour but the one provided by that God; no rule of action but his law; nothing in his heart toward his fellow-man, but love. The enemy of all good hates him. He commences a warfare of tribulation, distress, persecution, famine, nakedness, peril, and sword. He hurls one at a time, or all at once. Hear the conclusion of the matter: "I am persuaded [or convinced] that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Oh! matchless power! breathe all thy fullness into my soul, that I may ever abide with Christ, and never more depart from him.

"When the church comes up to the requirement of the word of God in love, other graces flow in as a consequence. If it was not so, we find her wanting only in three graces—"gold, white raiment, and eye-salve," at the time this counsel is given. In Rom. xii, 9, and onward, we find a list of good qualifications that follow in the train of love. Love abhors that which is evil, it cleaves to the good, it is affectionate toward the brethren, it prefers others, it don't allow a man to be slothful in business, it makes him fervent in spirit, serving the Lord; it rejoices in hope, is patient in tribulation, continuing instant in prayer; it gives where the saint is in need, and the poor in want; it blesses him that persecutes, and curses not. No grace has its equal here. It rejoices with the cheerful, and has many tears to shed with those that weep. Here it finds a large field for exercise. We live in a world of much sorrow. Earth groans beneath a burden of woe and anguish that often wrings from the stricken heart burning tears. Love leads to oneness among the people of God. It looks not to earthly greatness as it reads the path of life. It sees the man in low estate. It is not wise in its own conceit. It renders no

evil for evil. It walks honestly before all. It lives quietly with all, if possible. It never seeks revenge, but leaves that with the Lord, feeling confident that he will repay; or it may be said, it has a way of its own to retaliate, that is, by giving food and drink to its enemy, if he is in want. It overcomes evil with good.

What a rich mine and treasure is love! We are entreated to buy it. Don't stand about the price. We repeat the counsel, Buy it. We read in Rom. xiii, 10, "Love worketh no ill to his neighbor." It would not destroy its neighbor's prosperity, or his character, even if it was not the best. It puts the most favorable side out. Love dwells peacefully wherever it is. There is no ill in love; therefore it is the fulfilling of the law; or, as expressed in verse 8, he that loveth another hath fulfilled the law. May we not say that all nature acts on this principle, where not perverted by the fall of man? The tree, the plant, the grass, the flowers, all dwell quietly together. Look at all the planetary system, the worlds on worlds that are constantly in motion, revolving round and round, each having its sphere, all so perfectly carrying out this principle that the one does not harm the other. And through nature, can we not see the character of her Creator, even if we were not told that God is love? Like begets like; principle begets its own. Love is God's name or principle; therefore all that comes from him is governed by the law of love. So long as this principle is carried out, the law will be fulfilled, and so long as the law is fulfilled, no harm will happen to any; for love worketh no ill. God created this world, or its inhabitants, on this principle; and all would have moved in harmony and love had not sin entered. When it did mar the handiwork of God, we see this principle immediately in exercise in the gift of his Son, to bring back this wandering planet to its first order or arrangement, and when this time comes for which we look and wait, there will be nothing to harm or destroy in all the holy mountain of God.

The importance of having the gold is seen in reading 1 John iv, 8. A knowledge of God depends on our having it, and without a knowledge of him, we can have no eternal life. God is love, and he that dwelleth in love dwelleth in God and God in him. Verse 16. Oh! the depth of the meaning of this sentence! What power in this kind of gold! What wisdom, what a fullness when we possess it! In verse 17, we are carried forward to the solemn, trying hour of the Judgment, and there the overcomer stands calm and serene, dwelling in his God, encircled in a halo of the gold we are now called to buy. Now we can get it, but soon it will be too late.

Go with me while we examine Paul's first letter to the Corinthians, chapter xiii, where the great mind of this holy man of God is fully drawn out on the subject of the gold under consideration. He speaks with wisdom, both from earth and Heaven, from experience, from revelation. He informs us that, should we have a diversity of tongues, so that we could speak all languages, and have not love, we are as sounding brass; we may add, the tongue of an angel, without love we are a tinkling cymbal. We may be able to look far into the future, and fathom the great mine of knowledge, and be able to solve the greatest mysteries, we are nothing without love. We may have all faith, so that we could say to the solid mountain, Be thou stirred from thy bed, and have not love, we are nothing. I have millions of this world's goods. I give with a liberal hand to supply the wants of the poor and needy; it avails me nothing without love. I lay my body on the altar to be burned, in the best of causes, and have not love, it profiteth me nothing. I get no reward in the day of recompense unless I have bought the gold.

It is a grace that suffers long. How wise it would be for the hundreds and thousands that are called to suffer, to buy it. It leads to great kindness. There is no envy about it. It looks cheerful and happy at the prosperity of others, and wishes them all success. It is the opposite of vanity. It never shows itself unbecoming. It is not always seeking after the interests and wants of self. It may be excited or provoked, but not easily. It is not given to evil thoughts. It has no voice to shout when iniquity is rife in the land. It sets itself beside the truth and there it abides. It suffers with the truth, it mourns with it. If the truth

is driven away and called to go homeless, it goes with it. If the truth is called to persecution and base reproach, love bears a part, ever rejoicing in the truth. O, thou fountain! Is there no exhausting thee? Will thy streams never cease to flow? Is there no end to thy endurance? No; love beareth all things. Can not the ocean of unbelief drown thee? No; love believeth all things. Is there no fire that can burn thee? No; love hopeth all things. Is there no dark wave of sorrow that can roll over thee and crush thee? No, not one, or all combined; for love endureth all things. Will not pinching poverty and want, will not pain and anguish, will not earth's bitter disappointments drive thee away? No; love never faileth. Prophecies shall all come to an end. Tongues shall cease. Knowledge shall vanish like the wind (all of them, graces, important to the church now); but love never.

We now come to the summing up of this important case and question. It remains for the apostle, yet to close up his argument, and give us the final decision, in answer to the inquiry, which is the greatest Christian grace? or in other words, which Christian grace or principle, holds the same relation in Heaven and in the church of Christ, that gold holds on the earth among the children of this world. In the 12th chapter he speaks concerning spiritual gifts, shows their relation to, and importance in, the church; all good in their place. In the 13th chapter he shows the superiority of love over them all. Then in order to place the subject beyond a doubt, he takes three of the most important Christian graces, Faith, Hope, and Love, and tells us, that they all abide, but the greatest of these is Love.

In view of what he has said in regard to this grace, or principle, we are not surprised to hear him say still farther, Follow after love. And in view of the sad fact, that love was dying out of the church at the time this counsel was given, and she becoming miserable, poor, &c., we are not surprised to hear the faithful and true Witness urging her to buy this kind of gold, buy love. Oh! thou vast fountain of all blessedness and good! There is no measuring thee, no weighing thee, no bounding thee! If we go to Heaven or hades, thou art there. If the wings of the morning carry us to the sea's remotest bound, there thou sittest, O love, to bid us welcome. We have not exhausted thee, thou bottomless, shoreless ocean, Love!

But lest we weary others, we leave the subject for the present, promising to examine it farther at some future time. I listen; I hear the sweet voice of counsel. I will buy the love tried in the fire, that I may be rich; rich toward my God, and my neighbor; rich in love toward my brethren and those that are going to ruin, hoping thereby to save some; rich toward the truth, and all that is right, just, good, and holy. Amen.

ENLIGHTENMENT OF THE REMNANT.

"AND I saw another angel ascending from the east, (the sunrising, or Divine presence) having the seal of the living God." Rev. vii. The work of this messenger embraces the fulfillment of Rev. xiv, 12, and brings to view the glorious illumination of the earth just before the deliverance of the shining remnant host, and this enlightening is the result of their unqualified obedience to God's pure, perfect, and enlightening standard of moral conduct.

The new covenant promises to write the law of God upon the heart of the believer. This will be accomplished among the remnant. As the royal rule of liberty is immovably fixed in the mind, and as that rule is perfect and unchanging, so will there be stability and firmness in all their plans and purposes. They will possess a bond of peaceful security that cannot be severed by all the hosts of darkness; a chain of love binding them to God: and all the unending ages of eternity cannot tell the end of its enduring qualities. "Another angel came down from heaven having great power, and the earth was lightened with his glory." Rev. xviii, 1.

F. W. MORSE.

Deerfield, Minn.

ON THE WAY HOME.

As pilgrims in a desert land,
Plod on with yearning thoughts of home,
So toiling Christians, hand in hand,
Called up and down the earth to roam—
Long for their home.

Cares like a burden weigh them down,
And give them here no time of rest,
We fight but find not now the crown;
We cannot be supremely blessed—
Away from home!

Yet light springs up along the way,
That shows us that the hour is near,
When it shall come, the welcome day,
That brings release to wanderers here—
So far from home!

And signal lights flash o'er the hills,
As moving gleams to guide us on,
Till heaven the day with glory fills,
Till night and sin forever gone—
Leave us at home!

Then in our Father's presence blest,
Sharing the joys he gives his own,
Rejoicing in eternal rest,
To our enraptured souls is known—
The bliss of home!
Durand, Wis. J. A. GREGORY.

THE LOUD CRY OF THE THIRD ANGEL.

WE as a people believe that just prior to the close of this message, the proclamation will go with a loud cry; that it will go with great power; that the whole earth will be lighted with its glory; and that such a call will be made for God's people to come out of Babylon, that all the honest in heart will hear and be compelled, as it were, to come out.

Long years have passed since we began to look for this event to be accomplished. Earnest have been the prayers that have risen, that that time might come, and that we might be ready to rise with the message, and not be left behind.

But little did we realize the tests that were to be brought upon us. We well knew that we must be holy; that we must be purified, soul, body, and spirit, in order to participate in this closing work, and finally receive of the promised blessing, the latter rain. But how become holy? how become sanctified? how purified? We thought, and that rightly, that it was by being obedient to God's holy law. We had thought that we were keeping all the commandments, except it might be the fourth, and we were earnestly trying to conform our lives to, and raise our voices against the abuse of, that blessed precept, and hallow the sweet rest day so divinely blest, but long down trodden by the Man of Sin.

But on a more recent examination we find as David says, that the "commandment is exceeding broad," and we find we were daily by our habits of living, such as eating, drinking, and laboring, violating that precept which says, "Thou shalt not kill." This may appear to be strong language to some; but if we by gratifying the appetite, in the use of stimulants and poisons, and things contrary to nature, which in no way tend to build up the system, but to tear it down, were bringing on disease, and premature death, who can, or will even dare to say it is not a violation of that precept? I dare not, I believe it to be a violation, and that it will be imputed as sin, especially after we have heard the truth on this point.

I feel thankful for the Health Reform. I receive it as one of God's appointed means of preparing a people for the coming of Christ. It is by this means we are to become purified and made fit temples for the Spirit of God. I hail this movement, as a sign that we are nearing that time when the message will go with power. When we get just right, when we are obedient, and come up to all the light; in other words when we wholly reform, then we may expect great things. Oh! let us not be slow in this great work of Reform.

For over four years myself and family have been trying to reform. We have reformed some; but, oh! how slow! I sometimes wonder that God is so patient with us. I wonder the faithful Witness has not left us. Let us be zealous and seek that repentance that needeth not to be repented of, that we may ever keep pace with the work of God, and finally reign with Jesus on Mount Zion.
H. F. PHELPS.
Pine Island, Minn.

The Commentary.

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

The Spirits in Prison.

QUESTION: Please give me an explanation of 1 Peter iii, 19, which says, "By which also he went and preached unto the spirits in prison." M. A. P. M. of Mich.

ANSWER: The whole passage, verses 18-20, reads thus: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

A paraphrase of this passage will, we think, make all plain. Thus, Being put to death in the flesh, but quickened by the Spirit, by which, also, he went [not when he died, but] when once the long-suffering of God waited in the days of Noah, while the ark was preparing, &c., and preached to the spirits, or persons, in prison.

Dr. Clarke remarks on this passage, "*He went and preached* By the ministry of Noah, one hundred and twenty years." Thus he places Christ's going and preaching by his Spirit, in the days of Noah, where it evidently belongs, and not during the time that his body lay in the grave.

Again, he says, "The word *πνευματι*, spirits, is supposed to render this view of the subject improbable, because this must mean disembodied spirits; but this certainly does not follow, for the spirits of just men made perfect, Heb. xii, 23, certainly means righteous men, and men still in the church militant; and the Father of spirits, Heb. xii, 9, means men still in the body; and the God of the spirits of all flesh, Num. xvi, 22, and xxvii, 16, means men, not in a disembodied state."

But, it may be asked, does it not speak of the spirits' being in prison? and does not that expression denote a state of death, and show that men are conscious, and can be preached to, in death? Answer. We have seen that the preaching took place in the days of Noah, to men in this present state; and if the spirits, or persons, were in prison while they were hearing the preaching, that expression must mean their detention under the arrest of divine justice, their days being limited to a hundred and twenty years. Thus detained, and their doom appointed, they might be represented as being in prison, the judgments of God waiting either for their repentance, or for the expiration of the time allotted to them, that they might suffer the threatened doom. But if the preaching to them did not take place while they were in prison, and this expression denotes the state of death into which they have since fallen, and now are, then the passage furnishes no sort of proof for the conscious state; for it simply affirms that Christ, by his Spirit went in the days of Noah and preached to those who are now in prison, or in a state of death.—*Which?* pp. 62, 63.

Infidel Objections to the Bible, Answered. No. 3.

3. God is Unchangeable. With whom is no variableness, neither shadow of turning. James i, 17. For I am the Lord; I change not. Mal. iii, 6. I, the Lord, have spoken it; it shall come to pass and I will do it. I will not go back, neither will I spare, neither will I repent. Eze. xxiv, 14. God is not a man that he should lie, neither the son of man that he should repent. Num. xxiii, 19.

God is Changeable. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi, 6. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them, and he did it not. Jonah iii, 10.

The objector also brings up the following passages to show that God is changeable: 1 Sam. ii, 30, 31; 2 Kings xx, 1, 4-6; and Ex. xxxiii, 1, 3, 14, 17. But if the reader will examine the context of the passages quoted, he will generally find them sufficient to explain themselves, and show in what respect God will not change, and on what condition he changes his dealings with the children of men. God in his actions

is governed by certain principles, from which he will not swerve. In this respect he is absolutely a changeless being. One of these principles is, that he will punish wickedness, and reward righteousness. But this very principle renders it possible for men to put themselves into different relations to God, and so receive at different times different dealings at his hands. God has plainly laid down the principle on which he acts in this respect in Jer. xviii, 7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

The reader will see that in all this there is no change on the part of God; all the change must be with man, and by that change he puts himself into a different relation to God, who at all times acts according to the same unchangeable principles. On this ground the supposed contradictions urged by the skeptic, are easily and reasonably explained. On the repentance of God, mentioned in Gen. vi, 6, Kurtz' Sacred Hist., p. 55, has the following appropriate note:—

"It repented the Lord that he had made man on the earth." (Gen. vi, 6.) Repentance implies, first, a painful consciousness that the result does not correspond to the design, and, secondly, an ardent desire to be able to annul the past, and to commence anew. So far, a certain analogy may be traced between the divine and human repentance. They differ essentially herein, that the perverse result is at no time and in no mode occasioned by God, and that he always possesses the means to annul the past, and to commence anew. In this instance, he arrested the course in which the creatures of his hand proceeded, by the judgment of the Deluge, and commenced anew in Noah, as the second ancestral head of the human race."

SHALL WE BE WEARY IN WELL-DOING?

God's word is full of precious promises for the encouragement of those that are striving to keep his commandments and the faith of Jesus. We that are trying to live out present truth find much to cheer us on our journey to Mount Zion. The road may be rough at times; we may have trials and afflictions; but Paul says they are but for a moment, and work for us a far more exceeding and eternal weight of glory. 2 Cor. iv, 17. He called his afflictions light; then certainly we should not call ours heavy. What if we are persecuted and scoffed at? Those who live godly in Christ Jesus shall suffer persecution; but if we suffer with Christ, we shall also reign with him. Let us think how Jesus bore the scoffs and frowns of a wicked world, and finally died the cruel death of the cross, all for us, and let us take fresh courage to fight the battles of the Lord like good soldiers. Although we cannot proclaim present truth from the pulpit to the world, still we can do much to spread the truth, by holy living, setting an example worthy of imitation for those by whom we are surrounded.

Be not weary in well-doing,
While you're waiting for your Lord.
In due season if you faint not,
You shall reap a rich reward.

Be not weary in well-doing.
While you tread the narrow way.
And the prize is yours, if faithful,
In that last, that endless day.

Sandusky Co., O.

SARAH F. SHARPE.

THE approbation of God is more to be desired than fine gold, and the peace of God is a more excellent balm than all the pleasures of the world.

Would you obtain this pearl of great price?

Watch and pray and have faith in Jesus, the Lamb of God, who taketh away the sin of the world, to whom be blessing and honor and glory, for ever and ever.

WE'RE TRAVELING HOME TO HEAVEN.

TUNE—"Carry Me Home To Die."

LET others, the applause of the world to obtain,
In known disobedience live,
We will only seek His applause to gain,
Who eternal life can give,
A little while longer we'll faithful prove,
Then will the prize be given;
We're traveling home, we're traveling home,
We're traveling home, to Heaven.
CHORUS: We're traveling home, etc.

Let others, arrayed in a costly dress,
To the halls of mirth repair,
We will choose the robes of true righteousness,
And seek the house of prayer.
A little while longer we'll labor on,
And then will rest be given;
We're traveling home, we're traveling home,
We're traveling home, to Heaven.
CHORUS:

Let others pass on in their haughty pride,
And worship the god of display,
We will humbly walk by our Saviour's side,
And the God of Heaven obey.
A little while longer we'll bear the cross,
Then will the crown be given;
We're traveling home, we're traveling home,
We're traveling home, to Heaven.
CHORUS:

Let others possess the treasures of earth,
And soot at our little band,
There are treasures for us, of priceless worth,
When we reach the heavenly land.
A few more tests, our heirship to prove,
Then will possession be given;
We're traveling home, we're traveling home,
We're traveling home, to Heaven.
CHORUS:

H. M. KILGORE.

South Norridgewock, Me.

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

INTRODUCTION.

THERE is a legal maxim which says, "Ignorance of the law excuses no man." The offender who pleads a want of knowledge in extenuation of his crime, invariably meets in courts of justice with a response like this: "The State has been at the pains to publish its statutes; and if you have failed to inform yourself as to their contents, you must suffer the consequences."

Nor is this an idle or arbitrary practice. Its wisdom is attested by the experience of ages. Should we ignore the principle upon which it rests, the life and property of every individual would at once become insecure.

Thus far, reader, we are doubtless agreed. But has it ever occurred to you that there might be another law, the heedless violator of which will meet with no more favor at the hands of the Judge of all the earth, than does the careless transgressor of a human enactment from an earthly court.

You cannot be ignorant of the fact that God has once given a law to man; for this was done in the presence of a multitude of people, estimated at over three millions, and under circumstances the most solemn and impressive. If the result shall prove that the law is still binding, and that you are breaking it from the fact that you have neglected to look into its requirements, how shall you escape condemnation? For by your acquiescence in the justice of the maxim above quoted, you have virtually admitted that you are without excuse; since the same rule must govern in both cases. In other words, if you defend the practice of the courts above alluded to, it must be upon the ground of the necessity of the case. But if that necessity exists, it is because mankind have discovered a disposition to close their eyes to the demands of the law in order that they may thereby obtain license to violate it. Now, then, the same individuals who in the aggregate make up the State, are also subjects of God's moral government. If, therefore, they are so corrupt as to attempt the evasion of a human law, based upon right

reason, by refusing to inquire into its just demands, it is highly probable, nay certain, that they would make the same attempt upon the law of God. Hence the necessity of a similar regulation on his part. But the need of such a provision, is in this case positive proof of its existence. For God possesses both the wisdom to see, and the capacity to provide for, such an emergency. Then, since we cannot escape from the responsibility of the situation, would it not be the part of wisdom to give our best abilities, and earliest moments to the consideration of the following interrogatories:

1. Are the commandments of God still binding upon any?
2. What relation do we sustain to them?
3. Are we living according to their requirements?

If so, let us take them up in the order in which they occur, giving to each as much attention as our limited space will admit of, and its relative importance may seem to demand.

CHAPTER I.

ARE THE COMMANDMENTS OF GOD STILL BINDING UPON ANY?

There is no fact better understood among men than that a rule of action, whose duration is not limited by its own terms, proceeding from a competent authority, does not require re-enactment, but remains in full force so long as its author fails to express a desire that it should be repealed or amended, and so long as he retains the right to legislate for those to whom it was originally given. As the commandments of God proceed from a source whose authority the most daring impiety will not venture to question, and as they contain no word which intimates that they were limited as to the time for which they should stand, it follows that we should require the most direct and positive testimony before we give our consent to the doctrine that they have been abolished. This will be the more manifest when we remember the circumstances under which they were given. For as its promulgation was attended by the most astounding display of divine power in order that the people might be profoundly impressed with the fact that it emanated from the Deity, it would not be unreasonable that, having witnessed the shaking of the mountain, the flashing of the lightning, and having heard the sound of the thunder, and the roaring of God's voice, the blessing pronounced upon those who should keep the law, and the denunciations upon those who should break it, they should refuse to disregard it, in whole or in part, until convinced that it was the will of God as expressed in the most unequivocal manner. That this has never been done is rendered at least probable by the fact that those who claim that it has, differ very widely as to the time when, and the manner in which, it was brought about; one class insisting that it was accomplished during the life time of Christ, another at the cross, and still another not until after the day of Pentecost; and these being again subdivided into three classes, one claiming that the law has been abolished altogether, the second that it has been amended, and the third, that it has neither been abolished nor amended, but simply relaxed.

Turning, therefore, from these discordant theories, whose respective partisans have, in a war of words which has lasted for centuries, each in turn, shown themselves able to overthrow the tenets of their adversaries, and never capable of establishing their own, we beg leave to offer a few reasons for believing that their failure has been attributable to the fact that they have been engaged in a vain endeavor to prove by argument that which was neither philosophically nor scripturally sound. To this end we submit,

1. That the nature of the commandments is such as to preclude the possibility of their passing away while the world stands.

To this proposition, when applied to nine out of the ten, you will readily give your assent; that is, you will agree with me that the time will never come during the present order of things when we can with impunity have any God but Jehovah—when we can make unto ourselves any graven image of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth, or when we may

bow down ourselves to them or serve them—when we may take the name of the Lord our God in vain—when we may dishonor our father and our mother—when we may kill—when we may commit adultery—when we may steal—when we may bear false witness against our neighbor—or when we may covet anything which is our neighbor's.

Then, since you are willing to accord perpetuity to nine of the commandments with which the remaining one stands associated, we may enter upon the examination of this, impressed with the possibility, if not the probability, that it, too, was designed to endure while time lasted. Nor shall we find anything in its wording which will contradict this hypothesis. On the contrary, we think that a careful examination of its phrasology will bring our minds to regard that which was before considered possible as a fixed fact. In order to do this intelligently, you will allow us to quote the commandment verbatim:

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger which is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath-day and hallowed it."

Bear in mind that we are not now endeavoring to determine which day we should keep in order to fulfill the law. Leaving this for consideration further on, we are simply to examine the commandment in order to discover whether it furnishes any reasons for believing that the Sabbath institution was designed to be co-existent with the present order of things. As we enter upon this investigation, we at once perceive that though this commandment is one of the longest of the ten, the duty which it imposes is expressed in the following seven words: "Remember the Sabbath day to keep it holy," the balance being devoted to an explanation of what was to be considered as the Sabbath-day—the manner in which it was to be kept, and the reason why it was instituted. Now, then, as it is not to be presumed that the Lord would perform a work of supererogation, it follows that there is somewhere to be found good and sufficient reasons for the extraordinary care with which this little precept was guarded and explained. The first which naturally presents itself, and from which all others must derive their strength, is the fact that the Sabbath institution was considered a matter of paramount importance to the race. The second was an evident determination to leave the people without excuse should they persist in their early determination to regard the strict observance of the rest-day as a matter of indifference.

As it is certain, therefore, that the Lord did not look upon the fourth commandment as secondary in its nature to any other when he placed it in the decalogue, let us examine the reasons upon which it rests in order that we may determine whether the disposition now manifested to move it out of its proper place does not spring from a desire to evade its requirements rather than from any warrant found in the Scriptures.

Confining ourselves strictly to the text, we find, First. That the Lord rested on the seventh day, after six days of labor in which he had made the heavens, the earth, the sea, and all that in them is. Second. That as a consequence of the foregoing, he blessed the Sabbath day and hallowed it.

These two considerations are assigned as reasons why we are to "remember the Sabbath-day to keep it holy." To doubt their sufficiency at that time, would be to question the wisdom of God. But inasmuch as there is in him "no variableness neither shadow of turning," the Sabbath can never cease to be the object of his especial care until the reasons which gave it being have lost their significance. This can never be until the fact of his having made the world in six days, and rested on the seventh becomes to him a matter of no interest.

But this is impossible; "for God is not a man that he should repent." He knoweth the end from the beginning. When he had perfected the creation and pronounced it "good," it was done with a full knowledge

of all the consequences which should flow from that stupendous act. The apostasy of man, the birth, death and resurrection of Christ as a necessary result, the purification of the earth by fire and its final restoration to Edenic beauty, were as real to his mind as though they had actually transpired.

How idle, then, to reason as though some unlooked-for contingency had arisen whereby the Lord had come to regard the creation of the world as a work of doubtful merit. No; nothing will dim the glory of that work in the eyes of the Creator. That the fall did not do this, is proved by the fact that the commandments which were given at Sinai nearly twenty-five hundred years after this occurred, imposed the observance of the Sabbath in order to a suitable commemoration of this event. That the plan of redemption did not, is evident, first, because it was the declared purpose of God long before the tables of the law were delivered to Moses; and second, because if it affects this question at all, it would make the great transaction of creation week more memorable than otherwise; for by complying with its conditions, this life ultimately becomes the first link in an endless chain of being.

In fine, look at this subject from whatever standpoint we may, we shall be compelled to admit that there is to be found no good reason for believing that the labor and rest of the Deity at the creation are by him considered as less worthy of celebration to-day, than they ever have been. This being true, and as he is not capricious, but is always affected in the same manner by like considerations, it must be that he is still desirous that they should have a proper memento. And as he has once provided one which was every way calculated to answer this end, it would be strange indeed if he should remove it, so long as the demand for it continued to be imperative.

(To be continued.)

THE SPIRIT'S POWER, As Manifested in Taking away Physical Strength.

ARE we as a people to look with suspicion and distrust upon all cases where physical strength is taken away from the members of the church in their religious exercises? Our appeal as a people, is to the "Bible, and the Bible alone," to settle all religious questions. In one of the visions of Daniel, his strength was taken from him, and there was no breath left in him. Dan. x, 8-17.

When the glory of God was revealed to Ezekiel in a vision, he fell upon his face. Eze. i, 28. At the time of Paul's conversion, his strength was taken away from him, and he fell to the earth. Acts ix, 4; 2 Cor. xii, 2, 3.

John, in his vision in the Revelation, fell to the earth as dead. Rev. i, 17. There is no question, but there has been in all ages of the church much of the counterfeit, and we should be cautious not to encourage a spirit of fanaticism among us; but is it in accordance with the spirit of charity, which Paul says "beareth all things, believeth all things, hopeth all things, endureth all things," to discard at once as the work of the enemy, all manifestations of this kind, where the individual sustains, and has for a long time, an unblemished Christian character?

A. B. UNDERWOOD.

Wayne Co., O.

PULPIT INGENUITY.

A PREACHER in the neighborhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation strongly recommending the liberal support of a very meritorious institution. The congregation was numerous, and the chapel was crowded to excess. The discourse being finished, the plate was about to be handed around to the respective pews, when the preacher made this short address to the congregation: "From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is only one thing I'm afraid of, that some of you may feel inclined to give too much. Now, it is my duty to inform you that justice, though it is not pleasant, should always be a prior virtue to generosity; therefore, as you will all be called upon in your respective pews, I wish it to be thoroughly understood that no person will think of putting anything into the plate who cannot pay his debts!" It need not be added that this advice produced an overflowing collection.

Historical Department.

Prophecy is History in Advance.

ENDING OF THE 1260 YEARS.

(Continued.)

THEIR audacity increased rapidly through the weakness of the directory, and they ventured to proclaim popery to be the national religion. Five prelates, sworn and secretly affiliated with the Jesuits, seconded their projects by publishing an encyclical letter, to which thirty-three other prelates adhered, that is, almost all the new Gallican hierarchy. The refractory priests thought that the day of their victory had arrived, and encouraged the Jesuits in their work of desolation. The court of Rome applauded their sanguinary zeal, and the pope, in his intoxication of joy, commanded masses to be chanted for the success of the cause of despotism.

The directory, impressed by the progress of the Jesuits, vigorously arrested them. They required every ecclesiastic, without exception, to take the civic oath, and banished from France all who refused to take it. Nevertheless, a large number of the Jesuits remained; and it was soon perceived, without the power to remedy the evil, that these same priests had conspired to destroy the national liberties, and to insure the triumph of despotism.

In all parts the republican armies were victorious. The country within the Rhine was completely subjugated, and Italy alone remained to be conquered to overthrow the coalition. That service was confided to Napoleon Bonaparte. Brilliant success every where marked his course. The Austrians and Piedmontese were routed by the republican soldiers, who were almost without arms and shoes; and the pope soon trembled for his temporal supremacy.

Pius endeavored to levy troops; and to repair the penury of his treasury, he emitted his notes, a species of paper money, which he forced on the people by constraining the merchants of Rome to receive them in exchange for specie. But the rapid march of the French surprised him in his preparations, and hindered him from executing his warlike projects. Then the crafty pontif feigned his willingness to be at peace with France, and sent the Spanish ambassador Azara, to Bonaparte, to ask an armistice, and to offer the acquisition of peace by the cession of the legations of Bologna, Ferrara, and Romagna, the payment of a contribution of fifteen millions, and the transfer of the principal works of art of ancient Greece and modern Italy, which decorated the galleries of the Vatican.

The armistice having been granted, Pius VI, who only wished to gain time, with no design to fulfill the conditions stipulated in his name, profited by the delay in expediting his armaments. By his orders, legions of priests were scattered in all the papal territory, who excited the fanatical population against the French by furious predictions. To increase the enthusiasm of his devotees, he opened the treasury of the papacy, and in his bull he promised forty thousand years of indulgences to all those who would aid to repel the republicans. This was the tenor of the brief—"To all our well beloved catholic children, brethren in Jesus Christ! We command you for the love of Christianity, to take arms; and that no person may hesitate to accomplish our pleasure, we apprise you, that by virtue of our sovereign authority, we grant forty thousand years of indulgences to all those who will join our banners, and the celestial beauty to every man who shall kill but one of our enemies!" Independent of those machinations, the pope took care to send his emissaries to the emperor of Austria to obtain aid.

Bonaparte, informed of these occurrences, signified to the Roman court that he should instantly commence hostilities, if the pope did not abandon his measures and fulfill his engagements with the republic. Pius appeared ready to obey. He collected in a large gallery the paintings destined for the ransom of Rome. He drew out of the castle Angelo all the money that remained of the famous treasury of Sixtus V. He constrained the ecclesiastics to send him from their convents, mass-houses and monasteries, all their orna-

ments and precious vessels which were not of absolute necessity for their superstitious ritual. He obliged all his subjects to give up their silver plate; and even searched the private domicils for jewels, decorations of gold, and the rings of the women. When he had accumulated in the Roman treasury all the wealth of his people, he informed the French general that he was ready to satisfy the republic.

The commissioners of the directory speedily arrived at Rome, to receive the pledges of the capitulation, and to inform Pius that France demanded that he should retract, disavow, and annul all the bulls, decisions, sentences, censures, condemnations, pastoral instructions; all the briefs, decrees, edicts, mandates, and, in general, all the writings promulgated by the Roman court since the commencement of the revolution.

Those conditions, which really added nothing to the terms of the treaty, and which were only the offspring of humanity, appeared to excite the pope's wrath to the utmost degree. Pius VI pretended that they were equivalent to a direct denial of his infallibility, and an avowal before Europe that he was only an impostor, and that his religion was only a routine of absurd and odious practices. He requested that he might have the opportunity to consult the conclave of cardinals on the measures which it was proper to adopt. That was only a new trick to gain time and to postpone the execution of the treaty until the arrival of the Austrian troops would enable him to quarrel openly with France.

In fact, as soon as it was known at Rome that Austria had resumed offensive operations, the priests recommenced their predictions. The pope redoubled his activity to secure his pecuniary resources. He changed the money, and obliged the farmers to sell their grain at a low price and for his bills, to supply his troops. He organized a civic guard, raised corps of battery guards in every quarter of Rome, and transformed the city into a warlike arsenal. On all sides were seen only soldiers and vehicles laden with muskets, cannons, tents and the materials of war. His enthusiasm was communicated to the Romans. Contributions flowed into the Roman treasury. Gold, silver, jewels, provisions, and cattle, all the possessions of the people were placed at the pope's disposal. Many rich citizens raised companies of troops at their own expense. The Constable Colonna equipped a complete regiment of infantry. A species of delirium seemed to fill all their heads.

To produce that result, Pius employed special means. All the convents in the ecclesiastical dominion received orders to "set a going" the madonnas. In the villages, the statues of the Virgin moved their arms, opened their eyes, and lifted up their legs. In the cities, the crucifixes effused blood and oil. At Ancona, Saint Cyriac exhibited multiplied roars of laughter. In Rome, the skulls of Peter and Paul chanted hymns; and what was deemed the most extraordinary and miraculous, in the presence of the pope, the cardinals, and more than eighty thousand persons, at one festival, a madonna walked, shook her head three times, rolled her eyes in their sockets, and uttered groans. That juggling, executed by the automaton, filled the stupid fanatics with wonder and exasperation.

At length, Pius had the satisfaction to see his execrable policy producing the expected results. At one disturbance, bands of monks, sbirris, and deranged persons surrounded the palace of the republican commissioners vociferating their menaces of death, which they would doubtless have executed, had not Azara the Spanish ambassador interferred. Repelled from the house of the embassy, they dispersed about the streets of Rome, assassinating every Frenchman whom they met, and roaring out cries of "Hail Mary! Long live Pius VI!" They then directed their course into the country to accomplish the work of ruffians.

The victories obtained by Bonaparte over the Austrians, forced the pope to terminate those scenes of carnage. Pius, dreading the arrival of the French army at Rome, hastened to inform the general of his friendly designs toward the republic. At the same time he addressed a message to the emperor of Germany, to obtain the assistance of ten thousand soldiers, and informed him that he had taken excellent meas-

ures to organize a civil war in France. He also assured the emperor that he was amusing the republican commissioners until the Austrians appeared; and that as soon as their troops were united in one body, he would cast off the pontif's tiara for the helmet of Cæsar, unfurl the famous labarum of Constantine, and march at the head of the army to combat the proud Corsican and his banditti.

That letter fell into the hands of Bonaparte. The armistice was instantly terminated. The French army entered the papal territory, and within fifteen days conquered one half of the pope's dominions. Pius then expected to receive the just punishment of his treachery and crimes; but whether Bonaparte conceived that the papal authority could aid his secret designs, or that he wished to oppose the directory, who had commanded him to occupy Rome, he offered peace to the pope, which was eagerly accepted. Pius sent his nephew, the duke of Braschi, as plenipotentiary, with the Marquess Camille Massini, Cardinal Maltei, and Galoppi, with full powers to arrange a treaty. By that agreement, the pope consented to pay to France thirty-one millions, and to allow the family of the murdered Basseville an annuity. He also surrendered to France, for ever, Avignon, Bologna, Ferrara, and Ravenna, and permitted a French garrison to occupy Ancona. When the affair was concluded, Bonaparte hastened toward the Tyrol, leaving fifteen thousand men under the command of General Victor, to guard the conquered districts, and to execute the treaties.

Pius was anxious to avert the danger which he could ill sustain; for the shocks, his ceaseless iniquity, and his licentious indulgences with the duchess of Braschi, his daughter, seriously affected his health, and almost instantly after the conclusion of the truce of Tolentino, he became so ill, that it was anticipated he would not live.

His two bastards hastened to lay their greedy hands on the treasures amassed in the Vatican for the payment of the ransom of Rome to the French. But as the citizens had drained all their resources to defray the millions exacted by Bonaparte, and as they began to imbibe the ideas of the French concerning Roman priests and kings, they resisted their proposed new spoliation, went to the palace of Braschi, and forced the infamous wretches to fly from the city to escape the popular vengeance. The pope, however was restored to health, and all things resumed their anterior course; only Pius dared not to augment the taxes to satisfy the demands of the treaty of Tolentino, and commanded the ecclesiastics to replace the sum stolen by his nephews.

The priests, menaced in their property, turned against the pope, denounced his tyranny, called on the people to revolt, accused Pius as the author of all the calamities which had fallen on Rome, and even in their harangues, branded the pontif with the names, "old inestuous fool, sodomite, and robber." They also made a poor girl named Labrousse enact the part of a prophetess; who publicly declared that the sovereignty of the popes was nearly at an end; that heaven was tired of the reign of those infamous imposters; and that Pius would soon be hurled from his throne.

Amid those circumstances Joseph Bonaparte arrived at Rome, to claim the fulfilment of the treaties of Tolentino, and to demand the release of every Italian who was imprisoned for his political opinions. As soon as that proceeding was known at Rome, the city changed its aspect as if by enchantment. Enthusiasm displaced stupor. Instantly the streets, the public places, and the squares were filled with crowds of citizens, who made the air resound with patriotic acclamations, and menaces of death against Pius VI. Then the multitude, as if actuated by one impulse, rushed to the quarter Transteverin, and hoisted the tri-colored flag amid the universal and re-iterated shout—"Hail liberty! Long live France!"

Those developments, cries, and threats exasperated the old pope. He was astonished at the Romans—habituated during so many centuries, basely to bow their heads beneath the yoke. He resolved, therefore, by an act of cruelty, to retain the power which appeared to be fitting from him, and directed his myrmidons to assault the populace. The soldiers of the execrable Pius rushed upon the citizens, massacred women, children, and the aged, shot the fugitives, cov-

ered the streets with corpses, pursued the miserable people who had taken refuge in the palace of the French embassy, and transformed that inviolable asylum into a scene of carnage. Joseph Bonaparte, General Duphot and the officers of the embassy hastened to arrest the massacre. At the sight of them, the rage of the Bandits seemed to be doubled, and the chief who directed the butchery, cried aloud, "Kill them, kill them, these are the French!" At the same moment, General Duphot was shot dead; and the other officers of the embassy escaped a similar doom by destroying the stair-case of the palace. The other ambassadors advised of the scene, hastened with their suite to the place only just in time to rescue the representatives of the French republic, and to stop further butchery.

Azara, in the name of the diplomatic corps hurried to the Vatican, and energetically remonstrated with the pope on the atrocity of his conduct. But the infamous Pius pretended to be extremely surprised, and swore by Christ and Peter that he had not given any order to that effect. He even dared to say that he was absolutely ignorant of the occurrences which had transpired in the city, simulating that for many hours he had been employed in his private oratory supplicating God for the republic. Joseph Bonaparte, indignant at such excessive impudence and hypocrisy, announced that he should leave Rome, unless reparation was instantly made for the murder of General Duphot. Fourteen hours having elapsed without any formal communication from the pontif by an ecclesiastical officer, that the assassins should be prosecuted, the French ambassador departed for Florence.

Moreover it was not in Rome only the pontif had organized the massacre of the French and their partisans; for at the same time, similar scenes occurred in the principal cities of the papacy and at Venice. At Verona, the priests exhibited a peculiar cold-blooded and cruel ferocity; for not only many thousands of inoffensive men had been butchered by their orders, but those infamous wretches led companies of murderers into the hospitals, and took out four hundred French soldiers, sick or wounded, all of whom were pitilessly poignarded or drowned in the Adige.

The Italians opened their eyes at last to the crimes of Pius, and began to take part with the French republic. At Milan, the indignation which the conduct of the pope excited was displayed in both the private and public assemblies. Every where the cry was heard—"Death to that assassin, the pope! Vengeance for our liberators, the French!" One Italian patriot even delivered a public oration, in which he expressed his wish: "that the Tiber soon might roll its far-famed waters among a free people, and that the blood of the pope might cleanse the land of the crimes, the disgrace, and the bondage of eighteen centuries!"

General Berthier, who was directed to avenge the republic for the outrages of Pius, marched toward Rome at the head of his troops, and passed through the papal dominions with as much security as if he had been traversing a French department. He was received every where with shouts of rejoicing. In vain did the cardinals, the priests, and the deadly cohorts of monks and Jesuits endeavor to quicken the popular fanaticism—in no district was their outcry re-echoed. The wooden saints and silver *madonnas* shook their arms and legs, rolled their eyes, and chanted their canticles in vain. No resistance to the republican army appeared. Berthier had not arrived near the walls of Rome, when the citizens proclaimed their independence, and planted the tree of liberty before the capitol, and in all the public places.

(Concluded next week.)

TAKE HOLD AND LIFT.—A teacher of the Freedmen in one of the Southern States was sitting at the window of her room watching two negroes loading goods into a cart. One of them was disposed to shirk; the other stopped, and, looking sharply at the lazy one said, "Sam, do you expect to go to Heaven?" "Yes." "Then take hold and lift!"

There are a great many Christians in our churches and Sabbath schools who expect to go to Heaven, that would do well to strengthen their hope of going there by taking hold and lifting some of the burdens which they let their brethren bear alone.

GOD'S WORK IS TIMELY.

SOME of the ideas concerning the different messages, being in just the time, to meet the felt wants of a world (a church, I had almost said) lying in wickedness, brought out in the sermon by Bro. D. M. Canright, in Review No. 4, Vol. xxix, so accords with some paragraphs from the pen of another writer, that I lay aside the Review, to copy them out to lay before the reader along side of those:

"Timeliness marks all the works and ways of God. Truth has its seasons, and the kingdom of God has its periods,

"The great truths which now have their unchangeable position in the faith and formulas of the church, have been born into the world one by one, and one by one have taken their position in orderly array in the great family of truths. Like children they have come crying into the world, and like warriors in battle, each has had its own way to fight. Like Damascus blades, each has been tried and tempered in the fire, and under the hammer of controversy, and like the martyr throng, they have all come up to their permanent place in the bright galaxy of truth through much tribulation, with their robes made white in the blood of the slain.

"It would be a work to enlarge the largest heart, and expand the most liberal mind, if it were done as it deserves, to sketch truthfully and graphically the biography of each one of the evangelical truths comprising the faith. Each has a life, and time of its own. Indeed the historical prominence of the great men of the church from Abel and Enoch down to Whitefield and Wesley, and Edwards, comes from the fact of their being each one the representative, the embodiment—the incarnation, of some one great truth of revealed religion, in some stage of its development, just, as Newton and Copernicus were the representatives of astronomical principles.

"Revelation had its stages—two great ones—the old and the new, with many minor ones marking them both; each in its own time and each in its own way. . . It is beautiful to mark the times and occasions of truth in its connection with the orderly march of events, as in single file, with solemn tread, they come forward at the command of the Lord.

"The translation of Enoch was just at the time when the heavens had become overcast with dark clouds of unbelief, and a window in heaven was needed that man might see it, and not forget that there is a Heaven above.

"The flood came just when the fear of God had died out, and violence had run riot, filling the earth; just in time to let all the generations know that there is a God of justice and judgment ruling over all, who does not shrink from wrapping a world in its own winding sheet, regardless of its agonizing shrieks of despair, if the cry of its guilt and the call of justice demand it.

"The overthrow of Babel and confusion of tongues was just at the moment when the pride of man and his desire to cast off fear and restrain prayer had concentrated and culminated in the great city and tower, which were to be at once both the glory, and safety, and the bond of union of the whole human race. . . . Just then it was that God overthrew their city and tower, confounded their speech, broke up their confederacy, and scattered them over the earth hopeless of ever being united again: a timely lesson to the whole world that there is no tower of safety but God alone, and no abiding city, save the city of God, and no glorying but in the Lord, which will not be put to shame, and no union that can stand, except the union of the one faith, by the one baptism, under the one Lord, in the one family of our Father in Heaven.

"The call of Abraham was just at a moment when idolatry was fairly beginning to rise and make head in the world, and when, therefore, it was needful to make head against it. . .

Omitting many others that would be interesting to cite, we pass on. The coming of Christ is happily marked by the apostle as just when the fullness of time had come; when the Jewish dispensation was waxing old, and ready to pass away. . .

"The advent of the Holy Spirit, when Pentecost was fully come, was just when the time for the Holy Spirit

had fully come; just when the resurrection was accomplished, and the risen Saviour had ascended to the right hand of God; just when a demonstration of his power as the living Almighty Saviour, was needed to revive the drooping disciples and convince a gainsaying world. . .

"Then passing by the events of fourteen hundred years, each as timely as any before or after, the Reformation came when all things were ready. Two hundred years later came what is termed The Great Awakening, in which the fact of the new birth as an experience for all was added to the faith of the church. . . And now in the intervening hundred years, oh! how great events have thickened. The old slow march seems to have hastened into double quick time, and the single file to have formed up into the order of platoons."—*Rev. W. E. Boardman.*

In another chapter he remarks, "The present is ever the stepping-stone of the future. Each stage of progress is the bud of the next. . . The present—the *now* present, would seem to be a round in the heaven-stretching ladder near the top. One step more, or two at most, and it seems the summit will be gained."

And now are we brought to the very point for which I have copied these extracts, that Adventists may take up and carry on the thread as can so easily be done, or as I said at the commencement that they might be placed alongside with those already given in the sermon referred to.

One of our great poets has brought out the idea that God first inspires, then hears our prayers. Of course the idea was borrowed from the Bible; and where are the praying ones who have not at some time or other, found occasion to observe this in their own experience, —even in their personal experience.

As illustration of this timeliness, and also of the fact that God inspires prayer; or in other words, that God brings forward the proper agents in his own appointed time, two cases occur to mind, of such prominence, that I will recall the reader's attention to them. One, recorded in the ninth chapter of Daniel: When Daniel understood by books, that the end of the captivity drew near, he set his heart to make confession for the sins of his people, and to pray for their deliverance. The other, fresh in the memory of the readers of the Review, when four days of fasting and prayer were observed for the deliverance of our nation from our late war.

Reasoning from analogy, if the unbeliever chooses to so say, but as the Christian would say, judging of God's dealings for the future, by his workings in the past, is it difficult to anticipate that when the timely hour shall have arrived, for God's children to cry day and night unto him, it will be in their hearts even as an inspiration from the Almighty? so that in his own appointed way, of being inquired of by the house of Israel, to do these things for them, "He will avenge his own elect and that speedily."

M. W. HOWARD.

Malone, N. Y.

POWER OF A CHRISTIAN LIFE.

There is one department of Christian evidence to which no skill or industry of the champion of revealed truth can do justice—one also with which the skeptic is little disposed to meddle. It is that which is spread before us in the noiseless lives of thousands of the faithful followers of Christ. Ambitious of no distinction; intent only on the Master's service; pursuing the even tenor of their way in the discharge of common duties, their lives are ennobled, and sometimes become heroic, through the lofty purity of their aims, and the singleness of their devotion to life's great end. No theory of infidel philosophy can account for them. The attempt to explain them by means of enthusiasm or fanaticism is an insult to common-sense.

Cowper has graphically portrayed the lot of one who may be taken as the representative of the class of which we speak:

"Perhaps the self-approving, haughty world,
That, as she sweeps him with her whistling silks,
Scarce deigns to notice him, or, if she sees,
Deems him a cypher in the works of God,
Receives advantage from his noiseless hours
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring
And plenteous harvest to the prayers he makes,
When Isaac-like, the solitary saint
Walks forth to meditate at eventide,
And thinks on her that thinks not on herself."

—*Boston Recorder.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 2, 1867.

URIAH SMITH, EDITOR.

THE 1335 DAYS.

WE lay it down as a proposition which challenges refutation, that there is no prophetic period given in the word of God, reaching to the second advent of the Son of man. This is the great fundamental principle which has so securely guarded Seventh-day Adventists from the wild work of distraction, confusion, shameful shifting of dates, and setting of times, which has characterized most other bodies of Adventists since the passing of the time in 1844, and has given too much occasion to the enemies of the truth to heap contumely and reproach upon the Advent name and faith. Therefore we wish this proposition known to all; we want the world to understand it; and we want Adventists to disprove it if they can; that there is no prophetic period in the Bible reaching to the coming of Christ.

There are but two periods which are prominently urged as reaching to that event. These are the 2300 and 1335 days; the first supposed to reach to the end because it is said that at the end of it the sanctuary should be cleansed, and the second, because that is supposed to be the one at the end of which Daniel stands in his lot, which expression is again supposed to mean his resurrection.

But the cleansing of the sanctuary is not the coming of Christ. There is neither reason, type, nor scripture, to show that it is a work that renders necessary the personal appearing of the Saviour in the clouds of heaven; and this cleansing of the sanctuary being the only event said to transpire at the close of the 2300 days, there is consequently nothing to show that that period reaches to the coming of Christ. On the contrary, when the subject of the sanctuary is investigated, there is everything to show that it does not.

In regard to the 1335 days, we consider it by no means certain that they are the days at the end of which Daniel is to stand in his lot. In an article on this subject, in Review, Vol. xxvii, No. 13, we introduced the peculiar reading of the Septuagint in Dan. xii, 13, by which the mind is certainly carried back to the vision of chapter viii, and to the longer period of 2300 years there mentioned. But, says the objector, the 1335 days is the period last mentioned, and it seems most natural that that should be the one referred to, rather than the period of 2300 days which is not so much as once named in the chapter! We reply, What is mentioned in the chapter is not all that is to be here taken into consideration. For as we plainly showed in the article above referred to, the visions of Dan. ix, and onward to the end of the book, have reference to the vision of chapter viii, stating particulars more and more fully, and filling up the great outline of that vision more and more completely to the end. This being the case, the first vision with its long period of 2300 years would be continually in Daniel's mind, and the other periods mentioned, the 1260, 1290, and 1335 days, would come in merely as subdivisions of that. And now, when the angel closes his instruction to Daniel by saying that at the end of the days he should stand in his lot, it seems to us to be the most natural inference that he refers to the period contained in the vision to which all these subsequent instructions relate, namely, the 2300 days, and not to any of the shorter and minor periods, which have been brought in merely as subdivisions of it.

Again, the ending of the 1335 days must be shown by the event given to mark their termination. And what is that? It is expressed in these words: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." This language must refer to the living. The waiting is done by them. This has not been denied, and cannot be denied. Blessed, then, are those who live to see the end of that period—blessed in comparison with the dead. But

what is there in this to show that it reaches to the resurrection? Nothing; And what is urged to show that these days do not end till the resurrection? Answer. An event which does not pertain to the living at all, but to the dead; namely, Daniel shall stand in his lot, supposed to be his resurrection. The prophecy gives as the event to mark their termination, a blessing upon the living; but interpreters presume to fix their termination by an entirely different event, a blessing upon the dead. This is not logical. We showed in our former article that at the time of the resurrection, the living have no precedence over the dead; for a blessing is pronounced upon the dead who have part in the first resurrection; and the living shall not prevent, or go before, them which are asleep. Therefore we argue that the blessing which those who wait find at the close of the 1335 days, is a blessing to be enjoyed by them prior to the resurrection.

But, says the objector at this point, Is there not a blessing pronounced upon the living at the resurrection? Do we not read, Blessed is that servant who is found watching, and blessed is he who is found giving the household meat in due season, when the Lord appears? Very true; but blessed in comparison with whom? Simply in comparison with the unfaithful servants who are found in the neglect of these duties. But this is a very different thing from the blessing pronounced by the prophecy on those who wait or live to the close of the 1335 days, showing that the living are then blessed, in comparison of course, with those who are asleep; and those who bring up such scriptures to overthrow our position, simply betray an utter misapprehension of the argument.

In the article already alluded to in Vol. xxvii, No. 13, we showed that this period ended in 1843, and in harmony with the requirements of the prophecy, pointed out the blessing upon the church by which its termination was marked.

Lastly, the declaration to Daniel that he should stand in his lot at the end of the days, cannot by any just method of reasoning be made to mean his resurrection. This has been taken for granted, and adopted without thought, just as Adventists took it for granted in 1844 that the earth was the sanctuary. But this position, like that, is found upon examination to be untenable. It has been frequently noticed in the Review that there are two words in the Old Testament signifying lot; one meaning the lot of an inheritance exclusively; the other, chance, determination, or decision of Providence. This latter word is the one used in Dan. xii, 13. And its force is in no wise weakened from the fact that it came to have a secondary meaning of lot of inheritance because the possessions of Israel were divided by lot; for this division by lot always preceded the actual possession, and was what confirmed them in it and made it sure. But give this the utmost latitude of meaning it can have; let it mean, for the sake of the argument, literally the lot of an inheritance, and denote Daniel's actual possession; and what does it then prove? Simply that the 1335 days extend to the termination of the thousand years; for the saints do not enter upon the actual possession of the inheritance to which they are now heirs, the kingdom under the whole heaven, till that time.

This view, then, is not admissible. We have one to offer in place of it, which is scriptural, harmonious, and plain. The word lot, here means, as we have seen, the determination or decision of Providence. Now, just as the inheritance of the different tribes of Israel in the earthly Canaan were determined by lot, and thus confirmed and made sure to them previous to their actual possession, so the title of each saint to his possession in the antitypical Canaan is confirmed or made sure by the preliminary work of the investigative judgment, which constitutes the closing portion of the work of our great High Priest in the sanctuary in Heaven. There is a pleasing and striking analogy between these two events. Here the saints stand in their lots; that is, are successful in securing a title to their heavenly inheritance through the judicial decisions or determinations that result from this work. Here Daniel stands in his lot. His case is examined; he is found righteous; and his name is retained in the Lamb's book of life, as one whose title is good to a part in the everlasting kingdom. The ancient decisions

by lot were no more than this applied to earthly things; and "standing in one's lot" could only mean, in that case, and can only signify in this, receiving a successful issue from the judicial or providential determinations in one's case. And this closing, sanctuary work did commence (see works on that subject) at the close of the 2300 days in 1844, the very period, at the end of which Daniel was to stand in his lot. Thus we find on this subject a harmony, the strength of which cannot easily be broken.

A passage tending to still further support the thoughts here expressed, is found in Ps. i. 5; "The ungodly shall not stand in the judgment." We showed last week that the close of the sanctuary work is a work of judgment. The righteous stand in it, or are sustained by its decisions. The wicked do not stand. They there meet no successful issue. No reward is assigned to them as the result of its investigations, as in the case of Daniel, and all the righteous.

We will not extend our remarks on this subject further at this time. We have shown that of the two prophetic periods most confidently claimed to reach to the coming of Christ and the resurrection, the first, or 2300 days, only reaches to the cleansing of the sanctuary, which commenced in 1844; and the other, the 1335, does not necessarily reach to the resurrection; for, 1st. Being but a subdivision of the 2300 days, it must end before, or with, the longer period; and 2nd. They are not the days at the end of which Daniel was to stand in his lot; and 3rd. Daniel's standing in his lot, does not mean his resurrection.

DEATH OF SISTER LOUGHBOROUGH.

FROM the pain with which we write, we judge of the pain with which our brethren abroad will learn that the companion of our beloved Bro. J. N. Loughborough sleeps in death. In connection with this sad event which occurred in this city June 24, 1867, we state for the gratification of her many friends the following items of her personal history:

Mary J. Walker was born in Troy, N. Y., June 17, 1832. She was bereft of her father when but a few days old. A widowed mother still survives. She experienced religion under the labors of Eld. E. R. Pinney, of Rochester, N. Y., in 1849, who also now rests in hope. She was married to Eld. J. N. Loughborough in 1851, by whom she has had five children, two of them still living. With her husband she embraced the truth of the third message, under the labors of Eld. J. N. Andrews, in Rochester N. Y., Sept. 1852. She has traveled with her husband in most of the States where there are Sabbath keepers, and is the "Sister L." referred to in Spiritual Gifts, Vol. ii, p. 220. She died at the age of 35 years and 7 days.

An injury received by a fall some two weeks since, was probably the immediate cause of her death. On the day of her decease she gave birth to twin daughters, one of them, as it is supposed from the cause above mentioned, being dead. It had been impressed upon her mind, but more especially upon that of her husband for some weeks, so forcibly that he was unable to shake it off, that this crisis would not be passed in safety. But yet the blow fell suddenly upon all, and unexpectedly upon most. No affliction has for a long time come so near this church. One of our best beloved members has been taken from our midst; one who held a warm and tender place in the affections of every heart. We have been cheered the past winter by her fervent prayers and testimonies in the house of God; and she has left behind that best of all consolations, the evidence that she will have a part in the first resurrection. Bro. L., left with his little son and infant daughter to mourn his incomparable loss, has the sincerest sympathy of his brethren and sisters here, as he will have that of thousands throughout the wide field. But human sympathy cannot supply this, another broken link in the family chain, nor fill the important seat now vacant in the household circle, nor heal the wounded heart as the companion of his bosom, the partner for long years, of his joys and sorrows, and the mother and cherisher of his little ones, is torn from his side. The consolation of the blessed hope through the grace and Spirit of God, can alone

sustain him here; which may it be his abundantly to enjoy.

On the occasion of the funeral, the 26th inst. Bro. Hutchins spoke from 1 Thess. iv, 14, to the edification and comfort of the friends and mourners, assisted by Brn. Waggoner and Van Horn who were providentially present. A large congregation filled the house, and the long train that slowly followed the deceased to her last resting place betokened the sympathy of many hearts. So we have left her in Oak Hill cemetery, a new treasure committed to the tomb, there to slumber with her little one sweetly pillowed on her arm, till the Lifegiver shall return to rescue his jewels from the dominion of the enemy.

FROM WHAT POINT DO YOU VIEW IT?

THE same object may look widely different viewed from different stand-points. There is a dark side and a light side, and much depends upon our relative position in respect to the object viewed, in respect both to its shade and color. This is true in natural things, and no less so in spiritual.

The law of God, from the sinner's stand-point, the carnal mind, looks compulsory, exacting, and extremely disagreeable. He looks upon it as something calculated to abridge his liberty and curtail his pleasures; and while he wishes to escape its just retributions by an outward obedience, the inquiry of his inmost heart is, How little may I do, by way of obedience, and how far may I follow my sinful lusts and pleasures, and not be finally condemned? You will hear him say, I don't believe God requires this or that of me. I intend to do about right, and I believe it will all come out right in the end. Oh! the terrible bondage of such a position! Oh! the fallaciousness of that security that hopes to escape the just punishment of sin by adopting the prime article of the skeptic's creed—I don't believe!

On the other hand you hear the man of God exclaim, Oh! how love I thy law! How beautiful and lovely are its precepts; for they are right. It is my defence. It forbids every one from injuring me, or invading my rights. It guards the rights and interests of my neighbor also. It is right I should respect his interests as my own. The law of God provides an ample covering and defence for us all, it is good and lovely, and teaches us to love one another. This is viewing the law of God from the stand-point of the converted man. What a difference!

The Health Reform may be viewed from different points also. Says one, "It proposes to rob me of this good thing and that. It takes away not only the grosser idols, the tobacco, the pork and the lager beer, but the nice things I have been accustomed to eat and drink. What shall I do? What shall I eat, and what shall I drink?"

But listen to another voice: "I do bless God for the Health Reform! How good the Lord is, to call our attention to the subject of learning how to live—how to get rid of our aches and pains, how to enjoy health of body, and clearness and freedom of mind. He has taught us to cast aside hurtful things, and supply their place with things 'gloriously good!' I cannot be thankful enough to the Giver of all good for light upon the subject of the Health Reform!"

How much depends upon the way we view it!

R. F. COTTRELL.

A NEGLECTED DUTY.

THERE is a duty enjoined by the Saviour upon the church which I have often thought of, and which, by my own condition, has been most deeply impressed upon my mind for some weeks past. The readers of the Review will have noticed that every time I have gone out to labor I have returned pressed down with disease and utterly exhausted. Though I felt quite well when I went to Tuscola Co., recently, I had not taken rest sufficient to regain my strength, and again I find myself prostrated after about three weeks' labor. This state of things with me has been of so long continuance that the conviction is forced upon my mind that my labors in this message are about closed.

Though I do but little, the question will rise in my mind, Who will do it if I do not? When every laborer in the field has more calls than he can meet, and more duties pressing upon him connected with his own field of labor than he can fulfill, who shall turn aside to fill the little space I may leave vacant? It appears to me that the special duty of the church at this time is to pray the Lord of the harvest to send forth laborers.

1. The magnitude and increasing interest of the work demands it. That this work is fast growing on our hands all were convinced at our late Conference. But none realized it as did the committees and ministers, who had to consider the various calls and devise means as far as possible to supply them. California has for sometime been literally crying for help. Every State has its own fields of unsupplied labor. Michigan, against which so many complaints have been made that it has all the preachers, is left in a destitute condition by the present arrangement. Brn. Cornell and Lawrence have enough in their present field to occupy them for the whole season, leaving the many equally urgent calls from other parts of the Conference unanswered; while Brn. Bates and Byington are altogether unable to meet the wants of the numerous churches. And this is about the case in every State, except that some States have scarcely any labor at all.

2. The present is a very important time in which to proclaim the message. The events of the past few years; the present condition and immediate future prospects of the nations and the whole world; the restless, unsettled state of society in all its departments, are calculated to impress the intelligent, reflecting mind that a great crisis in this world's affairs is approaching; and call loudly upon us to make vigorous efforts to improve the favorable opportunity now offered to rescue souls from the impending ruin. That this will become a duty all admit; but most seem to think the time has not yet come. But, I will ask, what circumstances can indicate a duty if the present do not? What mean these many, urgent, long-continued cries for help if the way is not open for the spread of the message? Consider how well the direction of the Saviour applies right here: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

3. Our position in relation to the development of truth indicates this duty. There is a marked contrast between the early labors in this work and those of the past few years. Then the preachers and writers were laboring both day and night to fortify the truth; to establish the doctrine and meet and clear up objections. There was a burden and agony of soul that few now realize, or even understand, to see the present truth shine forth free from all obscurity, and stand above the wily arguments of its many assailants. Though we will not now justify the imprudence, we may all who now enjoy the clear light, be thankful for the self-denial which spent so many nights in patient, earnest investigation, striving through the hours of nature's darkness for the light of heavenly truth. Were all these unseasonable labors counted up they would sufficiently explain the worn, enfeebled state of the pioneers in this cause. But for the last few years it has been different in several respects. Little, comparatively, of a purely doctrinal character has been published. No work has been written for the special purpose of establishing any point of faith; and the preaching has assumed more of a practical tone, and aimed more immediately at self-examination and personal holiness. This is understood by many to indicate that our system of faith is well developed; that it is easy now to present it to an enlightened congregation, as compared with that time, and that the work for the churches has tended to bring them to a position where they may bear some of the burden of this work, and not leave it all to a few enfeebled ministers. I believe the time has come for them to begin to feel the importance of this work, and to act their part before the faithful and true Witness fulfills his threat, and withdraws his favor from them.

4. While the truth shines out more clearly, and souls are embracing the light, our ministerial force is not increased. Why is this? While many are embracing the message, why is it that the burden of this work falls on so few? True, our hearts have rejoiced of late years that some new laborers have arisen, yet my mind now rests upon eight with whom I have been personally connected in proclaiming this truth, who have left the work, most of them standing out in opposition; and two others with whom I have labored now lie sleeping in the grave; and still two more nearly or quite superannuated. The marvel with me is that the churches do not realize these things, and rouse up to the duty so plainly and strongly enforced upon them by the Saviour.

5. They can be supported. Many doubts have been expressed on this point, but they should not for a moment be entertained. As it has been said, so is it of a truth, "Our brethren are getting rich." Many—very many of them, have more burden for accumulating property, than they have for the progress of the message. Some churches call loudly for help who have not yet adopted Systematic Benevolence as it is taught in the Scriptures, and practiced generally among us. Some put their property down at one-half and frequently one-third of what they consider it worth. Ananias once did the same thing, and these will find it as impossible to deceive God as he did, and as foolish to imperil their salvation for part of the price of a farm. There is plenty of means to support and carry on this work, if it is only consecrated. But how is this to be accomplished? Can we expect that brethren will consecrate and bestow their substance without deeply feeling a burden of the work? And again, will they feel that burden without earnest, heart-searching, and agonizing prayer to God? He will be inquired of for this. If God should raise up laborers in the present indifferent, worldly state of the churches, they would not be sustained, for the blessing would not be appreciated. We have not appreciated past favors and the hand of the Lord was laid upon us to afflict us. We have resolved to humble ourselves; and to do this we must hold in view such objects and such course of action as will glorify God. It is a homely but true saying, that "Talk is cheap stuff;" and we have the cases of the Pharisees before us to assure us that God is not deceived by any affectation of humility though accompanied with long prayers. But let the churches engage heartily, unitedly, and persistently in crying to God for laborers, and the importance of this work would soon be realized, their love for it greatly increased, and their means would be laid upon the altar. God will be glorified in his gifts; and only when we stand in a waiting, expecting, and longing attitude, will we be prepared to give him glory for favors conferred.

6. Though this duty is plainly enforced it has never been done. A few feeble prayers, almost unworthy of the name, have occasionally been offered on this subject, very much in the spirit in which the churches of this age pray for the millennium; certainly expecting it, but not disappointed if it does not come; and in some cases hoping it will not come just yet as it might interfere with their calculations! Is this not too much the case? Brethren, it is humiliating to see the want of interest in this subject.

7. If our brethren neglect this duty much longer they will have to appropriate a season of prayer and fasting for the Lord to continue the labors of those now in the field. Their labors are too heavy; they are overtaxed; they are gradually but certainly breaking down under it. More laborers are wanted now, to co-operate with and sustain those engaged at present, whose knowledge and experience might greatly assist the beginner. This is no small consideration.

Beloved brethren and sisters, our enemies are greatly rejoicing over our afflictions. I do not place this in the list of reasons, for our motives must have a higher spring. Nor would I say one word in return for their reproaches. They may recount the dark providences through which we have passed, and the trials that encompass us, but this need not disturb us. A higher consideration, a more deplorable truth demands our attention; we are not clear in the sight of God. If we can only enjoy his salvation, and keep our hearts in his love, our souls free and filled with pure devotion to his cause, it matters little what opposers and revilers may say. But when we err from the spirit of the message, if gain-sayers are permitted to aid in convincing us of our short comings, we may yet say to our Father,

"They are the sword, the hand is thine," and pity them that no better office is assigned to them by the great head of this holy work! Let us turn to God with all our hearts, and in meek submission we may say with David, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."

J. H. WAGGONER.

Battle Creek, June 27.

"WHO SHALL BE ABLE TO STAND?" REV. VI, 17.

Oh! who shall stand in that awful day?
 When the heavens and earth shall pass away;
 When the voice of Jehovah in mighty power
 Shall herald the close of probation's hour;
 And God shall his might and wrath display,
 In the great and terrible burning day;
 When the kingdom of those shall be terribly dark,
 Who worship the beast or receive his mark;
 And the worshipers then shall be covered o'er,
 With a burning and noisome, and grievous sore;
 When the seas shall roll in a purple flood,
 And the fountains and rivers be turned to blood;
 When the sun looks down in his fiery wrath,
 And scorches the flesh in his burning path;
 When the pitchy streams and the brimstone mix,
 And the land shall be turned into burning pitch;
 While the horrid oaths and blasphemies then
 Shall be uttered and heard from the lips of men
 Still unrepenting their awful sin,
 While drinking the waves of destruction in:
 And shall call for the mountains and rocks to hide
 From the terrible wrath of the Crucified;
 When the hail and the brimstone tinged with blood,
 Shall seethe and hiss in the angry flood;
 For the earth shall be deluged with burning sleet,
 When the elements melt with fervent heat.
 Then a voice shall be heard from the great white
 And echo repeat, It is done, is done; [throne,
 When the islands and mountains are fleeing away,
 Who, who shall stand in that awful day?

It is he in whose mouth there is found no guile,
 Who is cheered by the Saviour's approving smile,
 Whose hands are clean, and whose heart is pure,
 It is he alone who will stand secure;
 Who has calmly endured the world's cold frown,
 Yet refusing to lay his armor down;
 Whose eye has been fixed on the Coming One,
 And will soon hear the plaudit pronounced, "Well
 [done!"

'Tis the sanctified throng all cleansed from sin;
 Through the gates of the city they'll enter in;
 Yea its portals blest will be opened wide,
 To all of the tested and purified,
 And when that great wrath-storm shall burst on the

[world,
 And his banner of vengeance on earth be unfurled,
 And sinners shall fall in Jehovah's hand,
 Such, such in that day, will be able to stand;
 For the blessed hope with its unseen power,
 Will sustain and soothe in that trying hour.

But beyond these dark scenes of conflict and sin,
 Shall the new earth's glory be ushered in,
 Where the river of Eden will softly glide,
 With the Life-giving tree on its either side,
 And will flow once more among Eden bowers,
 And the earth yield her paradise fruits and flowers:
 And the city of God which the righteous awaits—
 With its twelve foundations and pearly gates—
 With its beautiful pathways all paved with gold,
 Will be filled with glory, and bliss untold,
 For the nations their glory and honor will bring,
 And rejoice in the presence of Christ their king;
 Yea the earth be touched by his powerful hand,
 And the righteous behold it a purified land;
 Where the trees shall be clothed with a living green,
 And nothing of sickness and death be seen;
 And nothing shall ever know blight or decay,
 For the former dark earth-scenes have passed away;
 Where the millions of ransomed ones ever will dwell,
 And their songs of redemption unceasingly swell,
 And the chosen of God in the beautiful lands,
 Long shall enjoy the work of their hands.

E. S. LANE.

East Genoa, N. Y.

DEGENERACY OF THE TIMES.

OFTEN we are told, by those who wish to neutralize the power of present truth, that there is no such thing as some assert, that is, a moral fall, an increasing degeneracy and demoralization in society; but that men are at least, no worse than formerly, but rather better if anything; that on the whole society is improving. For the benefit of all, we have occasionally a testimony from those who know nothing of present truth comparatively, or at least would scorn to be affected by it. Such a testimony is the following, from the Chicago Tribune, given as an introduction to an account of crime too shameful to speak of. The Tribune thus remarks.

"That the corruption in high life and in low, is rapidly and fearfully increasing; that society is fast drifting toward a state of demoralization, are statements, which are religiously believed by the many. Revelations of the existence of these truths, create no

alarm, and elicit no wonder, because their frequency has blunted the edge of morality, and produced unconcern, where the same state of things, would, in years gone by, have sent a thrill of horror throughout the whole community. Yet even in these times, there is a limit to human endurance. There are crimes, which even now, will call for that stern retribution, which a violation of the laws of God and humanity will demand and insist upon."

JOS. CLARKE.

THE GIFT OF PROPHECY A TEST OF FELLOWSHIP.

THIS question seems to require line upon line. We hear it said often, Christ and his teachings are sufficient for me; as though to receive the visions would be to reject the teachings of Christ. Were it not that some honest ones may be stumbled through such a misrepresentation it would require no notice. But time is short, and the church should be doing what she can to remove objections from the minds of all that can be reached by these saving truths.

In the first place all who present themselves for membership in this church, are understood to believe the Bible. We believe according to the Scriptures that the spirit of prophecy is to be revived in the last days, and we hold, that no one can consistently believe that we are in the last days, and reject this scripture as applicable to us. The commandments of God and the faith of Jesus are inseparable.

In rejecting the visions we reject all those portions of scripture relating to prophecy which are of vital importance to us who claim to be living in the closing scenes of earth's history. The visions give no new rule of faith or practice; but our all-wise Creator has, in view of the perils and solemnities of the last days, been pleased in mercy to inform his remnant people, what of the night: that it cometh, and also the morning; by the spirit of prophecy, which he promised many hundred years since should be manifested in the last days. Do we well to reject this gift so appropriate to us as a people, and yet claim to be commandment keepers? If we had not the faith of Jesus, we should not be the remnant people of Rev. xii, 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ. Rev. xiv, 12: Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. Rev. xix, 10. For the testimony of Jesus is the spirit of prophecy.

It was formerly considered a calamity by the people of God to be without open vision; it is no less so now. It was a mark or token of God's displeasure; it is so now. Prov. xxix, 8. Where there is no vision the people perish. All who wish to be corrected and have their errors exposed will be glad and rejoice that God has been pleased to place a gift in the church that will do this.

God's people are to be of one mind and one judgment and all speak the same thing; and how can this be when some endorse some portions of the Bible, others, other portions; while they reject the rest? Our faith embraces the whole of God's word. This brings unity, harmony, and a perfect chain. This will bring the people of God together, and they will be fitted up, clothed with the whole armor, and ready for the latter rain. This is why the dragon will make war with the remnant. He knows that the spirit of prophecy will unite them, and this will give strength and power to the message.

Some object to the visions on the ground of their adding to the word of God, and quote Rev. xxii, 18. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." This objection is groundless; for the visions do not add to, or diminish from, this book; on the contrary they perfectly harmonize with, fulfill, and answer to it. John's visions take nothing from Isaiah's. Neither do sister W.'s take from, nor add to, John's.

A. P. LAWTON.

W. Winfield, N. Y.

Conference Department.

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

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

From Sister Osgood.

BRO. SMITH: I feel to thank the Lord that the third angel's message ever saluted my ears, and that my heart has been drawn out to examine the truths that concern the present generation.

I believe that the Lord is leading his people, and that he will continue to lead all that trust in him, to perfect victory through Jesus. I feel that we are living in perilous times, and that unless we are clothed upon with the whole gospel armor, we shall not be able to withstand all the "fiery darts of the enemy," and be permitted to share with the overcomers the glories that are in reserve for God's people.

The principles of Health Reform which are now in a great measure engrossing the attention of our people, are of great interest to me, and I trust I have been benefited thereby. May I ever be found following the leadings of God's word, and his Spirit, till faith is lost in sight, and prayer in praise.

B. M. OSGOOD.

Lairdsville, N. Y.

From Bro. Brigham.

BRO. SMITH: Permit me for the first time to speak a few words to my brethren and sisters through the Review. I am much pleased with the enlargement of the paper and have been greatly blessed in reading what it contained the past year. I think if my life should be spared to read it, I shall receive a greater blessing the coming year. I am a firm believer in present truth and Health Reform, and am determined to keep all of God's commandments, let come what will. I know a crown of life is promised at last to all the finally faithful.

JOHN M. BRIGHAM.

Jeff. Co., N. Y.

From Bro. Cottrell.

BRO. SMITH: We often hear important facts spoken by those who do not know the whole truth. A few weeks ago I was present at a meeting in our district school-house, held by a Disciple minister. His text was in Mark xvi, 15, 16. While contending for the validity of baptism, he asserted that it was necessary for persons to keep all God's commandments in order to be saved, and to become righteous before God. To which I gave my assent by a nod of the head. He told us that he would give us one or two examples of righteous character. He then referred us to Zacharias and Elizabeth, who, said he, "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

The individual then must keep all God's commandments, not a part of them, if he would become righteous before God. And in keeping all God's commandments, we must undoubtedly keep the fourth also; for it is a part of his great moral law. Query, How can we keep all of them and reject the fourth? We cannot. The argument by the minister was, that it would require the same things now to constitute a man righteous before God that it did then. Well, this is all true. I call upon all persons who oppose God's holy Sabbath, to point out one example in the whole Bible of a man or woman that was acknowledged to be righteous, who were not Sabbath-keepers. They are compelled to confess that there are none.

Query. How can a man or woman love God and not keep all his commandments? "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 8. Is not the fourth commandment, that says, "Remember the Sabbath day to keep it holy," one of God's commandments? Most assuredly it is. Then how can we love God and not keep the holy Sabbath day? a day that Jesus says was "made for man." Mark ii, 27.

What ingratitude upon our part to reject that, which our kind Father made especially for us. Virtually, we say to God, we know that thy son Jesus said that thou hast made the Sabbath for us; but we will not keep it; but we are willing to keep that day that was commanded by the Man of Sin. May the Lord help us to act rationally; and if we do, we shall keep all the commandments of God, Sabbath, and all.

In hope of a blessed immortality at the resurrection.

WM. COTTRELL.

Bowersville, O.

From Sister Rasmussen.

DEAR BRETHREN AND SISTERS: I would like to say a few words of the goodness and love of our heavenly Father. He has conferred upon us blessings both temporal and spiritual of which I am most unworthy. About four years ago I was awakened from my carnal security through the preaching of the Baptists. When I looked on my past sinful course, I trembled before the Lord, and sought and obtained mercy through the atoning blood of Jesus. Oh, how sweet was the union with the dear Saviour, and the consolation that he brought to my poor wounded heart.

Two years later I heard the third angel's message and the truths connected therewith. When I understood the Bible truth, that the seventh-day is the Sabbath of the Lord, I had a hard struggle. For three months I prayed earnestly that the Lord would lead me right, while the devil at the same time tried to destroy my confidence in God and his word. At last I gained a victory. The blessing of God rested upon me. Jesus seemed to point to the fourth commandment, and the Sabbath became as dear to me as the rest of the commandments of God. My soul was filled with love, my eyes with tears of joy.

It was a trial to leave my former friends, whom I loved and esteemed highly; but God gave strength, and bestowed upon me heavenly blessings for every sacrifice I made. How kindly he has led me since, though I have often come short. And still I find Jesus to be a compassionate High-Priest, ever ready to help and bless me when I come to him.

I feel thankful for the many good exhortations and instructions I received during my stay at Battle Creek. I found the Health Institute to be truly what it professes to be—a home for the invalid. The care and kindness that was shown me there I shall ever remember with thankfulness.

May the Lord bless his remnant people, and help us to prepare for Jesus' coming, that we soon may meet him with joy.

ANNA RASMUSSEN.

Jeff Co., Wis., June 14, 1867.

From Sister Barrows.

DEAR BRETHREN AND SISTERS: I am often encouraged and strengthened to persevere by reading your cheering epistles. How consoling to know that we are almost home. A few more battles with the enemy and we shall gain the victory through our Lord Jesus Christ. We have the promise that if we are faithful to the end we shall have a crown of life in the kingdom. Oh! what precious promises there are in the blessed Bible! I prize the faithful admonitions and solemn warnings, and excellent sermons in the Review. It is all meat in due season for me. We have not the privilege of meeting with any of like precious faith on the Sabbath; and when you meet for worship pray for the lonely ones that we may have grace and strength to overcome and meet all the dear saints in the kingdom.

Your sister, striving to overcome.

P. BARROWS.

Bridgewater, June 10, 1867.

From Sister Freeman.

DEAR BRETHREN AND SISTERS: I still feel a determination to press onward and be an overcomer. I rejoice in the light which our kind heavenly Father has bestowed upon his people, and am trying to walk therein. I feel to praise his great name for his manifold mercies to me. It is thirteen years since these precious truths dawned upon my mind. Although I have been a lonely one most of the time, I have never

felt to relinquish them for aught earth can afford. The language of my heart to-day is, "Sanctify me through the truth."

My lot is now cast with the dear church at Roosevelt. I have been permitted for the last two Sabbaths, together with my children, to hear the sweet voice of praise and prayer in their house of worship, and have felt to exclaim,

"How pleasant, how divinely fair,
O Lord of hosts, thy dwellings are.
With long desire my spirit faints
To meet the assemblies of thy saints.

"My flesh would rest in thine abode,
My panting heart cries out for God.
My God, my King why should I be,
So far from all my joys and thee?"

Pray for me and mine, that we may fight the good fight of faith and at last be permitted with you to enter into eternal life.

FANNY FREEMAN.

Oswego Co., N. Y., June 17, 1867.

BRO. E. KINCADE writes from Butler Co., Iowa. Five in this place have acknowledged that the seventh-day is the Sabbath, within the past three weeks. They also acknowledge the truth on the immortality question, and kindred truths. Some have given in their testimony, and told their determinations. One of our neighbors who has been a Methodist, but was in a backslidden state, has embraced the truth. May the Lord help them to carry out their good resolutions, is my prayer. I have been here for seven years without seeing one of like precious faith. All the preachers that we have had are the Review and Instructor. I feel encouraged to press on. I prize the Health Reform much. Have been a slave to tobacco for twenty-five years, and thought I could not live without it, but I can now thank God that I can do without it, and I desire to leave off all bad and unhealthy habits, and live so as to be prepared to meet my brethren and sisters in the kingdom of God. Pray for us and send help if you can spare a preacher.

BRO. R. F. ROBINSON writes from Trempealeau Co., Wis.: I wish to bear my testimony in favor of present truth through the Review. I thank God for his loving kindness to me in calling me from nature's darkness unto his marvelous light; and by the help of my heavenly Father I am trying to walk in the light, by keeping his commandments that I may at last have a right to the tree of life.

BRO. M. CHURCH writes from St. Clair Co., Mich.: I feel unworthy to write a word for the paper; but if a few lines from me may be the means of cheering some lonely heart, as others have cheered mine, I shall be satisfied. I have never heard an Adventist preach. The Review is all the preacher I have. I have been a believer in the Advent doctrine, and have been looking for the coming of Christ for over twenty years. It will be four years next August since I commenced keeping the Sabbath. I am not sorry I began so soon. Troubles and trials have thickened around me for the last year and a half past, and seemed to almost overwhelm me; but I feel to thank my heavenly Father that he has not forsaken me. I am determined by his assisting grace to love him more and serve him better.

SISTER E. J. CONNET writes from Richland Co. Ill.: I have recently commenced to keep the Sabbath, and meet with many reproaches and great opposition; but I have been convinced of its truth for some time, and feel guilty that I have not sooner obeyed. My prayer is that the Lord will forgive, and help me to keep all his commandments and the faith of Jesus. Myself and one other sister are the only Sabbath-keepers here. We are looked upon as very foolish, and often called crazy. How I wish some one would come and preach the truth, I want to hear a sermon from the living preacher. I love my books and Review; they are as light shining on my dark path in this world of trouble and disappointment, but I long to see some of those dear people of whom I have read. When I read of their sweet meetings, I feel like taking the wings of the morning that I may fly away and be with them.

There are many things that I do not understand as I wish to. It is my daily prayer that I may understand the truth more and more, and be enabled to practice it acceptably.

I ask to be remembered as one of the lonely ones, seeking for an inheritance in the earth made new.

BRO. Z. C. WARREN writes: It is now about one year and a half since myself and companion started out to keep the Sabbath of the Lord with the rest of his commandments, and we can truly say that it is good so to do. There are a few families of us here trying to make our way to the kingdom. We have many trials and persecutions to meet, still we do not feel disheartened, for those who will live godly must suffer these things. We have meetings on the Sabbath and feel that God blesses us. Oh! that some minister of present truth might come this way. We believe that much good might be done, and many be brought to a saving knowledge of God's word. Also, quite a number wish to put on Christ openly, and be buried with him in baptism. May God help us to be faithful that no one may take the crown from us.

SISTER M. A. PACKARD of Vt. writes: I am striving to enter in at the straight gate, and feel like pressing my way to the kingdom. I feel a hungering and thirsting after righteousness, and the promise is, such shall be filled. I expect to be filled. I have at times found that peace that Jesus left with his disciples, but alas! I have also made crooked paths, and not obtained the perfect victory over self that I should. I have had many trials to pass through, but our heavenly Father knows what we need. How safe to be under the watch care of the great Shepherd.

ELD. JAMES DICKSON writes from Northumberland Co., Pa.: I have had the great pleasure of reading several copies of your excellent paper called "Advent Review and Sabbath Herald," which were kindly lent me by a lady who was on a visit to this place, and became so deeply interested in the articles on health that I at once gave up the use of tobacco, tea, coffee and butter. I will not say meat, too, though for ten days I did; but so little do I now eat, that I am most temperate in its use. My wife is also coming gradually to abstain from these hurtful articles.

I feel greatly indebted to you, and very thankful to God, for every article I have read in which you have endeavored to influence your readers against the use of these common poisons which are taken into the system so freely by almost all. And I shall ever consider the time I accidentally saw the paper lying on Mrs. B's table and obtained them to read, as one of the most eventful epochs of my life.

BRO. J. W. HALE writes: I can truly say that I have never been sorry that I turned my feet into the testimonies of the Lord and chose life rather than death. I believe the Lord is on the giving hand, and that he will save even me, if I am only faithful, and keep his commandments. I want to meet you, dear brethren, in the kingdom of God, where there will be no sighing, no sorrow, nor shedding of tears; but we shall reign with Christ who once died the death of the cross for us. Oh to think of his suffering! Ours are not to be compared with his, when he lifted up his eyes to heaven and said, Father if it be possible let this cup pass from me. Oh if we should be among that happy number that shall be permitted to sing the song of Moses and the Lamb, we shall be ready to say that Heaven is cheap enough.

SISTER S. E. VAN SYOC writes from Bourbon Co., Kansas: There are a few Sabbath-keepers here who love and are striving to obey present truth, including the Health Reform, and glad would we be to meet with others of like faith, and speak of our struggles and sorrows, also our sweet meditations and communion with Jesus. We long for Sabbath-keeping neighbors. How their faces would cheer us as we travel this dark vale of tears!

But we look forward to the soon coming day, when, if faithful, we shall meet with the good of all ages, never to part. Oh! the blissful thought of meeting our dear ones that sleep in the tomb. Dear sisters let us all be faithful.

The Review and Herald.

Battle Creek, Mich., Third-day, July 2, 1867.

The reader will be interested in the sermon in this number. All that is said about love, in itself considered, is true. It cannot be exalted too highly. But we have supposed, and we understand it to be the opinion generally received among S. D. Adventists, that the gold of Rev. iii, 18, embraces more than love. We think the points of analogy can be made to appear more striking by letting faith stand as its leading representative. And even the achievements of God's people in past ages, which Bro. T. refers to as instances in which love has been tried in the fire, Paul says, Heb. xi, were accomplished "through faith." But we have no disposition to contend on this point, till we see more of the heavenly grace of love manifested among us. Granted that we all have too little of it, and that we cannot possess it in too large measure, nor seek it too earnestly; and then we have something to occupy our attention more important than theory. Far rather would we see a person make love the all in all of the gold, and then possess this heavenly grace in its fullness, letting its warming influence flow out upon all surrounding hearts, than to see him barren of this lovely quality, though he might seem to us to be more scriptural in theory. What we do not like to see is, a person extolling love and holding that love is the gold we are counseled to buy, and then, if his brethren do not at once adopt his view, manifesting such feelings toward them, as to show that he is himself utterly destitute of it. We long for, we pray for, and we extend a hearty hand to any one who with us will labor to reach, a state in which love in the plenitude of its uniting power shall flow from heart to heart, and in which the Saviour's prayer may be fulfilled in us: "That they all may be one; as thou Father art in me, and I in thee; that they also may be one in us."

We commence in this number an article on "The Law and the Sabbath which it Ordains," by Bro. W. H. Littlejohn, of Allegan, Mich. It will be continued through a series of papers. As so long a time has elapsed since an argument of any considerable length devoted to a special defense of the Sabbath has appeared in the paper, it will seem fresh even to those most familiar with the question. The argument which for fairness and candor cannot fail to commend itself to all, has the additional advantage of a pleasing style. Let none fail to read it.

WITTY.

SOME of our opponents on the Sabbath question doubtless flatter themselves that they making a final disposition of that question, when they confront us with the old thread-bare argument, that a day will be either gained or lost by circumnavigating the globe, and consequently that the commandment to keep holy the seventh-day, cannot be observed by all people alike, and therefore is not binding.

While the late purchase of Russian territory by our government, has been prolific of many newspaper witticisms, and sarcastic shots among politicians, the "Voice of the West" also puts in for a share, in a theological point of view, and endeavors to make capital out of the same by making a thrust at the Sabbath with this flimsy, yet favorite objection. The "Voice" speaks thus:

"TWO SABBATHS."

"Our new Russian purchase is poor in this world's goods, but is peculiarly rich in Sabbaths. Senator Sumner proves in his recent speech that the land now has two Sabbaths each week. He says:

"As the settlement of this coast came eastward from Russia, bringing with the Russian flag Western time, the day is earlier by twenty-four hours with them than with us, so that their Sunday is our Saturday, and the other days in the week are in corresponding discord. This must be rectified according to the national meridian, so that there shall be the same Sunday for all and the other days of the week shall be in corresponding harmony."

"This shows that the seventh-day cannot be kept by all people alike. God will not require impossibilities. The seventh-day Sabbath as given to the Jews in Palestine could be kept by them, as there was no variation of time. But the seventh-day Sabbath was peculiar to them.

"The Christian Sabbath, or a seventh day, is kept by

the Christian world; and in the above case it seems the Russians started from Russia with the first-day for the Sabbath, but when they arrived in Russian America, they were keeping Saturday, the seventh-day."

Truly, "God will not require impossibilities," but he does require that we should keep holy the seventh-day.

It yet remains to be shown that the Sabbath of the fourth commandment was given exclusively to the Jews in Palestine, or was peculiar to that locality. But what about the "Christian Sabbath," or "first-day for the Sabbath" that the Voice and most of our opponents insist upon? If the commandment was given only to the Jews in Palestine, and peculiar only to that definite locality, as is claimed, it is nonsense to talk about a "Christian Sabbath," or "first-day Sabbath." The Voice well knows there is no other Sabbath known or recognized in the Bible but the Sabbath of the fourth commandment.

But it seems that the first-day Sabbath sometimes gets out of place as well as the seventh-day Sabbath; for it is said that "the Russians started from Russia with the first-day for the Sabbath, but when they arrived in Russian America they were keeping Saturday, the seventh-day." In view of such fact, why set up any claim for a first-day Sabbath? Why not brand it "impossible," and so do away with all Sabbaths. Surely the Lord does not require impossibilities, and we need not concern ourselves about what he does not require.

But we prefer to accept the Lord's arrangement, and let the earth revolve. And if we should ever have occasion to circumnavigate the globe, (an event not very probable,) the earth would not need to cease her revolution to suit our view of the Sabbath; and if we should finally fetch up in our circuit among our Russian neighbors, we should try at least to bring our reckoning, and views of the Sabbath, into harmony with the fourth commandment.

J. M. A.

TWO MEALS A DAY.

THE case of Elijah's being fed by the brook Cherith, furnishes good proof for two meals a day.

1 Kings xvii, 6. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."

We are not told what kind of flesh was brought to the prophet of God, but doubtless that which was more healthful than any that can be found at this day. And whatever the ravens may be that waited upon him, it is evident that this is among the miracles of the Old Testament. Hence to take food twice a day seems to be sanctioned by the highest authority in the universe, namely, a miracle by the great God.

JAMES WHITE.

"AS MANY AS I LOVE."

All the dealings of our kind Father are in love. ALL our chastisements from his hand are for our profit. Love is the ruling principle in all he does. He does not willingly afflict us, but for our good. It becomes us then, instead of repining, to kiss the rod. He knows what is best for us. We do not know. But this we know, if we believe his word, that all is for our benefit and salvation. Seeing then we are confident that he knows what is best, we yield our judgment and sweetly confide in his. Though we cannot see the reason why he does this or that, yet we can say, Our Father knows, he loves us, and his will be done! All that he does is done right, and blessed be the name of the Lord.

R. F. COTTRELL.

IS IT OF GOD?

SOMETIMES, remarkable manifestations appear among those professing to be the people of God; sometimes in one way, sometimes in another; and it is not always that brethren are agreed, as to the origin and cause of these manifestations.

There are however scriptural tests, to which we may bring these things, and there should be in every church the gift of discernment to determine as to such manifestations as purport to be miraculous.

It is certain that much trouble and perplexity might have been spared the church, had the gift of discernment been more fully developed in the past; and from what we have witnessed of the dealings of God, we

are satisfied that he is desirous that his people should possess this precious gift.

When any remarkable development takes place in an individual we naturally inquire, Is the individual a person of undoubted piety? Have the church confidence in such an one? What is the tendency of the alleged gift? Does it have the effect to produce reform in the church and produce union and harmony? Does the person exercised and the adherents of the same, manifest a heavenly spirit? Are they patient toward those who disbelieve in the manifestation? Do they become more holy and lovely? Are they willing to leave the matter with the Lord? Or on the contrary do they fret and rage because it is not received? Of late some new gifts purport to have arisen. What are the fruits as seen in those exercised thereby?

JOS. CLARKE.

MINNESOTA CONFERENCE.

It seems to fall to my lot to say a few words in regard to our Conference.

It was truly an interesting meeting. I heard some remark that it was the best they had ever attended in the State. The attendance was good; and when we take into consideration the difficulties that many had to pass through to get to the place of meeting, we might say that it was more than good. Owing to the great amount of rain that has fallen this season, the roads have been almost impassable, and were truly so at the time of the meeting, as many can testify, who waded the mud and streams. The streams here rise very suddenly, little ones of two or three feet depth will rise so as to be almost impassable, and sometimes the larger streams will carry off bridges, and wash away the dams, doing a great amount of damage. I write this so that all may understand, when we say that many were detained from these meetings by high water, and others came late, some actually wading streams waist deep, where they usually pass with no trouble. But the blessing, was, as many said, in proportion to the pains taken. The word spoken was as food to the hungry.

The social meetings were truly a feast. I believe I speak the sentiments of all when I say, we were all encouraged, and believe better times are before us in Minnesota. The business sessions were all harmonious. One spirit seemed to pervade all, and we felt, as the resolutions were being discussed and explained, that we were taking great responsibilities upon ourselves in adopting them, and we believe that they were adopted with a determination to carry them out; and oh! that the fire that seemed to be kindled in the hearts of those present may continue burning long after we return to our homes, and run from heart to heart, till a little leaven may leaven the whole lump; and may the good result that shall follow this meeting be very great.

HENRY F. PHELPS.

Pine Island, Minn.

MEETINGS IN TUSCOLA CO., MICH.

My last report reached to June 12. Friday the 14th I was happy to meet Bro. Waggoner at Watrousville, and was glad that his health and strength was such that he would be able to take an active part in our meetings. We spent a week together in Watrousville, laboring to build up the cause of truth and bring the church into union, and restore peace in their midst once more.

Sabbath and first-day, June 15, 16, we engaged in devotional exercises with over a hundred Sabbath-keepers from different parts of the county. During this time six meetings were held. Five discourses were given on the stirring themes of present truth by which the brethren and sisters were much strengthened and encouraged. They were also led to see that deep humility and a meek submission to the will of God, to the sacrifice of everything else, was the only true ground of union.

The Health Reform occupied a prominent place in our instructions to them. We are happy to say that the most of the friends of truth in the county are cheerfully adopting it. The dress reform seems to be the greatest cross at present, but we were glad to see some of the sisters at this meeting who had taken it up and were neatly attired in the reform dress.

Our social meeting was free and interesting. No time ran to waste, but the brethren and sisters, with a depth of feeling, expressed their determinations to be more earnest in their efforts to serve the Lord than ever before. May God help them to verify their resolutions by bringing their lives into harmony with the truth, so that others may see their good works and be led to glorify God in the day of visitation.

The church in Watrousville has, for some time been in deep trial. It was the principal object we had in view in visiting the county at this time, to inquire into, and if possible settle, the difficulties that were causing distraction and ruin in their midst. Accordingly business meetings were held through the week for this purpose. We were successful beyond our expectations. We found that, in addition to the original cause of difficulty, that unruly member the tongue had done its work of poisoning the minds of many and had been the means of much alienation of feeling among them. They were brought to see this, and many confessions were made by which harmony was again restored in their midst. I trust by the experience they have now had, they will be careful in the future and not allow the great Enemy of the truth to get the advantage of them again.

Dear brethren and sisters in Watrousville, try to profit by the experience you have had in the past and never give place to the promptings of Satan again, but shun every appearance of evil. May God help you all to live to his glory so that when Jesus shall come, you may share the reward of the righteous.

Friday June 21 we went to Vassar where we held meetings over Sabbath and first-day. The church here had secured the use of a large room in the Union School house for a place to hold our meetings. For this we were very grateful to the citizens of the place, and returned to them our hearty thanks. Quite a number in the place had expressed a desire to hear on points of our faith, and we were glad to see some of them in attendance at our meetings.

On the Sabbath, brethren and sisters from Tuscola, Watrousville, and Centerville were present. This was a good day for us all. The plain truths of the word of God were declared before the people, and we trust with good effect. Such was the case at least with the friends of truth; for in our social meeting there was good freedom, and all expressed their love for the truth of God. The little company of believers in this place are dwelling together in harmony and their influence is telling for the good of the cause around them.

On Sunday we had good congregations and we improved the time by giving three discourses. The truth looked more precious than ever, as we reviewed our position in the three messages, and in the work and power of Satan in the last days, also the glorious triumph of the saints as they are brought from their graves and arise, with the living, to dwell with their Redeemer in the mansions above. It was manifest during the meetings this day that the truths of God's word when brought to bear upon the people, will move the heart. We were much encouraged to go forward in proclaiming to our fellowmen the last warning message, that some might hear and be saved.

The church at Vassar are in a prosperous condition. I don't know as I ever saw any more perfect love and union for each other, than there is manifested by the brethren and sisters here.

Sabbath afternoon a special invitation was sent us to visit and pray for sister Laura Smith, who had been sick for some time and was continually growing worse. She had been trying to live out the Health Reform for some time as best she could. Quite a number of us gathered at the house and we enjoyed a free time in calling on the Lord in the behalf of this afflicted sister. We felt that he heard us pray, and that he gave us the evidence that it would be unto her according to her faith. She was greatly blessed and strengthened. We all rejoiced that she was able to attend meeting with us that evening; something she had not done for a long time. Oh! how good the Lord is to give us now and then a token of his favor. We will bless and praise his holy name forever. May God grant that the little church in this place may ever remain in meekness and humility before him, that they may continue to receive special tokens of his favor.

On Monday evening we had another special meeting with the church at Watrousville. It was appointed for a season of confession and for the church to humble themselves before the Lord. The end for which it was appointed was fully met. There was a breaking down before the Lord and humble confessions made. Hearts that had been once alienated by hatred and strife, now flowed together in sweet union. We closed the meeting by celebrating the ordinances. It was a blessed season to us all. I trust we shall never forget the parting scene as the meeting broke up, and we were about to separate and go to our several homes. I will not attempt to describe it, but will thank God that the truth still lives in the hearts of its professed friends in Watrousville.

We feel to say that our visit to this county was timely, and we trust that much good has been done. May the Lord add his blessing and continue the work, that the truth may sanctify a people there to have a part with the redeemed in the kingdom of God.

I. D. VAN HORN.

Battle Creek, June 28, 1867,

News and Miscellany.

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

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

—We are in a fair way to become the naval armors of the world. The Dunderberg has ceased to be an American institution; and workmen are now engaged in putting in fighting trim the ex-rebel ram Stonewall for the use of his Oriental majesty, the Emperor of Japan. It seems that the terms of sale not only bind our Government to put this mural craft in seaworthy condition, but to furnish her with better guns than she was equipped with when she fell into our hands; and an American naval officer is to navigate the vessel to the domains of the Tycoon. It is expected that the Stonewall will be ready to leave our shores about the middle of August. She will, no doubt, create an unprecedented excitement in the Oriental waters, and may cause the Emperor to make a bid for the Atlanta.

—The Legislature of New York, at its last session, passed an act amendatory to the game law, making it a misdemeanor for any person who shall, except on his own premises, carry any gun or other fire arms, or any fishing rod, on the first day of the week.

—The secular papers report that during the year ending September 30th, 1866, the State of New York appropriated some \$50,000 for the support of denominational institutions. No less than nine-tenths of this sum were given to Roman Catholics. Comment on such a fact is superfluous. It is time that the candidates for the State Legislature should be more closely questioned on this point.—*Methodist*.

—The diplomatic correspondence on the Luxemburg question has been published in England, and shows that war was fully as imminent between France and Prussia as reported at the time. In fact all the nations believed that peace was hopeless, and it was only by the persistent efforts of England, through Lord Stanley, minister for foreign affairs, that the conference assembled and peace was finally assured. Some of the English papers assert that Lord Stanley brought peace by guaranteeing the neutrality of Luxemburg, or in other words obligating England to take part in a war between France and Prussia if one should arise hereafter; and in parliament the other night, the opposition undertook to worry the minister for giving the guarantee. But they made sorry work of it, and Lord Stanley's excuse, the vastness of the interests at stake, is ample vindication for his course in England as well as everywhere else. It was in every sense the act of a first class statesman. Where a man of less breadth and courage would have hesitated, he acted promptly, and by thus becoming the instrument of procuring peace in Europe, he has done much toward restoring to England her prestige and influence in continental affairs, which had become weakened and almost dead through the blunders and timidity of a long line of second class men.

The Coming Festival at Rome.—A special says there are already assembled in Rome 400 prelates and some thousand priests who have come from all parts of the world to celebrate the 1800th anniversary of St. Peter's martyrdom. Crowds are still coming. The bishops from the United States are lodged in different convents within the city. St. Peter's Church will be illuminated Sunday evening.

Peru.—A revolution has been started in Peru by Castello. The number of his forces is unknown, but it was confidently believed that the troops from all parts of the republic were likely to join him. The government had sent large forces to meet him, and if the soldiers remained faithful, it is said there is nothing to fear.

A Truth for Money-Makers to Think of.—Gerard Hall-ock, for many years editor of the New York *Journal of Commerce*, a wealthy and benevolent man, once said: "From my boyhood I have observed that every man grew covetous in proportion as he grew rich, if he did not keep giving."

The Situation of France, as summed up by Girardin, who continues florescent, is not highly promising. It has now been five months, according to him, since the Emperor, in a solemn document addressed to the country very encouraging words, promising liberal laws with regard to the press, at the same time that he should replace the discussion of the address by the right of interpellation. Four months have passed since the Corps Legislatif began its labors, and the resume is as follows: The address is to be no longer discussed; the right of interpellation is applied in a manner altogether illusory; the report on the press law is not made

(not even Emile Ollivier's project having been considered); and the law on the right of reunion is less advanced even than the press law. Girardin thinks also that the treaty of London is worse than useless; and frantically asks his compatriots to "look at it in its antecedents and consequences." The antecedents were bad enough, God knows; and the consequences—the dismantling of the finest fortress in the world, and an inevitable war next year, or perhaps even at the end of '67, are as ill-judged and foolish in his estimation as anything in the whole political history of Europe.—*Paris Cor. Detroit Tribune, May 20.*

Free Religion in America. We learn from the Daily Missouri Republican that a Convention of radical religionists of all denominations was held in Boston, Mass., May 30, 1867. Spiritualists, Universalists, Unitarians, Quakers, Shakers, No-name religionists, believers and unbelievers, and Radical Reformers of every color and phase, sat in council. Their object is to establish a universal religion in the United States free from all the limits and boundaries of sects and creeds. The reporter closed by saying, "It is probable that from this initiatory movement, other meetings will come, and other plans be suggested, or these amended and perhaps executed."

—Fashion is an imperious mistress. Many fashionable ladies think it no hardship to have their dark locks bleached to a golden (?) hue. Not long ago a brown-haired beauty resolutely submitted to the process of having her head entirely shaved, and now contentedly sports a fashionable wig. Another young lady to whom beauty must have been a pearl of great price, with wonderful fortitude had all her own teeth—which were, to be sure, uneven and not so white as might be—extracted, that she might have a handsomer set put in her mouth. A short time since the papers recorded the death of a lady who had been accustomed to draw her corsets together by the aid of a rope, fastened to the ceiling of her room. One day she drew herself a little too close, and burst a blood-vessel. The death of such a foolish creature can be no great loss to the world; but it does seem hard that she should have sacrificed herself ignorantly. Could not somebody have told her that tight lacing was *old style* since gymnastics, skating, croquet, and similar athletic sports have come into vogue?

Farm Proverbs.

1. Use diligence, industry, integrity, and proper improvement of time to make farming pay.
2. Choose a farm with a soil either naturally dry or drained, not too level nor yet steep, well fenced in proper sized fields, not too large.
3. Good, snug buildings, with dry, if not clean yards and cellars, especially barn and stabling.
4. Economy in accumulating, saving, and properly using all manures and fertilizers possible, no matter how rich your land may be naturally.

The Carnival of Crime.

THE N. Y. correspondent of the Springfield Republican, not presumed to be a "Millerite," writes to that Journal, June 17, 1867, as follows:—Really a pleasant state of things is prevailing in our country at the present time. I question whether ever before crime held such high carnival. A morning paper without its suicide, or a cheerful murder or two, would be too tame to contemplate or read with any feeling akin to satisfaction. Suicides, seductions, murders, adulteries, burglaries,—these are the staple. Amusements may flag, merchants may fail, and manufactures be suspended, but we have the charming assurance that murder and all that sort of thing will go on as regularly as though the crimson wheels which regulate its recurrence moved by superior clock-work. The terrible epidemic is abroad, and how to stay it is a question which may well occupy the minds of those who aim to control the morals of the age. Whither are we drifting? and where is all this to end? It certainly is not pleasant to lay your head upon your pillow at night with the chances rather against a comfortable waking, or to walk the street, if business calls you out after nightfall, in anticipation of a bludgeon falling on your lovely head. The favorite amusement of going to Brooklyn—the city of churches, where sparrows and sky-larks cannot fly without danger of being spitted on spires—must be abandoned. One would rather refrain from taking the air at all than run the risk of receiving his quietus by the thud of the silent messenger which an air-gun dispatches. A friend was telling me that he never goes upon a lonely street of an evening without a feeling of dread—a footstep behind him causes him to start into a cold perspiration, and he always waits for the pedestrian to go before him, or crosses the street at once, so that his course resembles that of a ship backing and filling for a port which she cannot make direct.

Farmer B. and His Hen.

An exchange gives the following amusing account of the way a farmer was taught how cheaply he could take the paper. The lesson is worth consideration.

"You have hens at home of course. Well I will send you my paper for one year for the products of a single hen for one season, and the proceeds. It seems trifling, preposterous, to imagine the products of a single hen will pay a subscription; perhaps it won't pay, but I make the offer."

"Done," exclaimed farmer B., "I agree to it;" and appealed to me as a witness of the affair.

"The farmer went off apparently much elated with his conquest; the editor went on his way rejoicing.

"Time rolled on; the world revolved on its axis, and the sun moved in its orbit as it formerly did; the farmer received his paper regularly, and regaled himself with the information from it, and said he was surprised at the progress of himself and family in general information.

"Some time in the month of September, I happened to be up again in the office, when who should enter but our friend, farmer B.

"How do you do, Mr. B?" said the editor extending his hand, his countenance lit up with a bland smile. "Take a chair and be seated; fine weather we have."

"Yes sir, quite fine indeed," he answered; and then a short silence ensued, during which our friend B. hitched his chair backward and forward, twirled his thumbs abstractly, and spit profusely. Starting up quickly, he said, addressing the editor, "I have brought you the proceeds of that hen."

"It was amusing to see the peculiar expression of the editor, as he followed the farmer down to the wagon. I could hardly keep my risibles down.

"When at the wagon the farmer commenced handing over to the editor the products, amounting to eighteen pullets, worth twelve and a half cents each, and a number of dozen of eggs; making in the aggregate, at the least calculation, one dollar and fifty cents more than the price of the paper.

"No need," said he, "of men not taking a family newspaper, and paying for it too. I don't miss this from my roost, yet I have paid for a year's subscription and over.

"But," said the editor, "I will pay you for what is over the subscription; I did not intend this as a means of profit, but rather to convince you. I will pay—"

"Not a bit of it, sir; a bargain is a bargain, and I am already paid, sir—doubly paid, sir. And whenever a neighbor makes the complaint I did, I will relate to him the hen story. Good day."—Independent.

Watchmaking in the United States.—The following remarkable statements we clip from an article in the N. Y. Tribune of June 19. They show the marvelous progress already made in this country in the finer branches of industry. All these things tend to familiarize the world with American skill and genius, and give power and prestige to the American name. Thus they contribute though indirectly toward preparing our country to act its part in the great prophetic drama. The article commences thus:

What is the time? American, decidedly. Ten years ago it was Swiss, or English, or French. Now, ask your nearest live, progressive, patriotic neighbor. The watch he pulls out in reply is labeled, not "Geneva," nor "Liverpool," nor "Versailles," but "Waltham, Massachusetts."

Foreign watches are made by hand, no two exactly alike; each an individual; each subject to the nerves, caprice, idiosyncracies of the maker. But our manufacturers began by making a watch like a steam-engine—solely by machinery, and with exact uniformity of parts. They have advanced steadily, learning, improving, perfecting, year by year. Their idea was purely American; their machines have all been invented, made, and run by Americans. All have originated with their own employees, just as the most ingenious improvements in California and Idaho quartz-mills spring from the working mechanics and miners. Indeed, the company are satisfied that the reason why we can make watches by machinery while no other nation can, lies in the average native ingenuity of the American mind.

The nice minuteness of these machines is incredible. It is the crowning miracle of modern mechanism. The little scales in our national mints will weigh 1-5,000th part of an ounce of gold; but these automaton watch-makers are greater marvels. Here are instruments cutting threads, invisible to the naked eye, in screws of which 300,000 weigh only a pound! Here are exquisite sapphire knives, cutting metallic shavings of which 5,000 are required to make one inch

in thickness! Here are microscopic diamond drills, boring into jewels, holes like a needle point! Here are inventions for measuring as well—machines which determine the 1-10,000th part of an inch, in pivot or jewel-hole, as easily and unerringly as the carpenter's rule measures one foot on a stick of timber!

The factory in Waltham is in a quiet enclosure of seventy acres, far from noise and dust. It is an immense structure, more than 300 feet long, with wings and cross-wings, inclosing great quadrangular courts. Its room are light and cheery, like parlors rather than the old close, foul, quarters of operatives. Three-quarters of a mile of work benches. Seven miles of steam, gas, and water pipes. Seven hundred and fifty employees under the ten-hour system. One-third are women.

Hand-work implies variety. Machinery implies uniformity. It is mathematical, precise, like the operations of Nature. In a bushel of these most delicate pinions or wheels, for any given size of the American watch, each is exactly like all the rest. That is the theory. It proves strictly true with this qualification. In polishing an infinitesimal pivot, a tool may be slightly worn, or other cause imperceptible to the senses, may cause a microscopic variation in the cunning mechanism which your waistcoat pocket is to carry—a variation very shadowy, but still enough to make you just too late for the Washington train, or for paying your note at the Eighty-seventh National Bank. Therefore, each pivot is not only carefully fitted and adjusted in its place, but accurately measured by these miraculous machines, and a record made of its dimensions. So, when, in any part of the world, a pinion or jewel breaks, by sending the number of your watch to the manufacturers you receive through return mail a new wheel to replace the old, with absolute certainty that it will fit. And so with any piece.

The American watch has some obvious advantages. It is American, from Alpha to Omega. It is cheaper at first cost than foreign competitors. It is simpler; it contains less than half as many pieces, and every new piece involves a new liability to break. It is easier of repair. Beside, the higher grades are warranted perpetually against all mishaps arising from any original defect or weakness. And it bids fair to be more durable.

The business, which was bankrupt in 1857, has grown so rapidly that eight years later the Company manufactures 80,000 watches annually. It turns out a complete watch during every two-and-a-half minutes of the working day! The single factory in Massachusetts, under one roof, one supervision, produces more watches annually than all the watchmakers of old England combined!

This tells the story. The laws of demand and supply are unfailing registers. Other watch factories are beginning to spring up, East and West; but the American Company of Waltham is the pioneer; and thus far practically, it has occupied the field alone. Its history marks the origin and growth of an important branch of our national manufactures. It not only proves that Americans alone can make watches by machinery; but watches which are cheaper, simpler, more durable, and keep better time, than the same foreign grades. It is American skilled industry, working by machinery and well paid, steadily displacing European skilled industry, working by hand, and ill paid.

Most American watches are consumed at home, though orders begin to come in from Cuba and South America. But sooner or later we shall furnish pocket time-keepers for the world. It is Manifest Destiny.

Obituary Notices.

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

DIED, in East Cleveland, O., June 18, of cancerous affection of the stomach, my brother, Albert Bisbee, aged 50 years.

Though not a believer of present truth, yet he died with a firm hope of immortality.

ALMON BISBEE.

DIED, of consumption, at Holly, Mich., sister Annette Conklin, aged 23 years. She had kept the Sabbath about twelve years.

FELL asleep at Gaines, Mich., after great sufferings from a cancer, sister Rachael Curtis, aged 38 years, leaving husband and children in mourning. She had observed the Sabbath several years, and endured her sufferings with Christian fortitude.

DIED, very suddenly, at Holly, Mich., of supposed heart disease, William, son of sister Malinda Slayton, aged about 20 years. He had been very kind to his widowed mother, and for a short time, had manifested some interest in present truth.

On each of these occasions the writer endeavored to comfort and instruct with appropriate words.

M. E. CORNELL.

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. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

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

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the

Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

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

Immortality through Christ Alone.

We call the special attention of the reader to the subjects of the nature of man, his condition in death, and the destiny of the wicked. More than ordinary importance attaches to these subjects, at the present time. We would confidently recommend to all a thorough reading of the work by H. H. Dobney entitled, *Future Punishment*, as advertised in our book list. The reader will find it a work exhaustive in its investigations, and remarkable for its candor, and the strength and clearness of its reasoning. Which? Mortal or Immortal? is a lower-priced and more-condensed work on the same subjects. While "The End of the Wicked," and the one, two and three cent tracts may be found sufficient to awaken interest with those who would not commence with larger works.

Packages of Tracts.

For the convenience of those who may wish to purchase books for general circulation, we have put up assorted packages of tracts in two sizes, which we will send post-paid at 50c., and \$1.00, respectively.

The 50c. package contains Sabbath Tracts Nos. 1, 2, and 3, End of Wicked, Mark of Beast, Sin of Witchcraft, Objections to Second Advent, answered, Death and Burial, Positive Institutions, Much in Little, Truth, Preach the Word, Law by Wesley, and Miscellany.

The \$1.00. package contains *The Three Messages, Which, Mortal or Immortal? Prophecy of Daniel, Saints Inheritance, Signs of Times, Seven Trumpets, Celestial R. R., Perpetuity of Spiritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.*

Those who order these packages, save their postage. We cannot too strongly urge upon all the circulation of our publications, books and papers. Many, now rejoicing in the truth, can attribute their first interest in these things to these silent preachers; while in some instances they have opened the way for the formation of well established and flourishing churches.

Our Book List.

—**THOUGHTS ON THE REVELATION**, a volume of 328 pages, containing the entire text of the book of Revelation, with Thoughts Critical and Practical on the same. A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.

—**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.

—**FUTURE PUNISHMENT**, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. In Milton. Cloth, 75c., 16 oz.

—**SPIRITUAL GIFTS, VOL. I**; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

—**SPIRITUAL GIFTS, VOL. II**; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

—**SPIRITUAL GIFTS, VOL. IV**; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—**SABBATH READINGS**; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

—**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.

—**APPEAL TO THE YOUTH**: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 25c., 2 oz. Without likeness, 10c., 2 oz.

—**THE BIBLE FROM HEAVEN**; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.

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—**THE THREE MESSAGES** of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.

—**THE HOPE OF THE GOSPEL**; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.

—**WHICH? MORTAL, OR IMMORTAL?** or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.

—**MODERN SPIRITUALISM**: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.

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—**REVIEW OF SEYMOUR**. His fifty "Unanswerable Questions" on the Sabbath Question, *Answered*. 10c., 3 oz.

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—**THE SAINTS' INHERITANCE**, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.

—**SIGNS OF THE TIMES**, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.

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—**REVIEW OF SPRINGER**, on the Sabbath and Law. 10c., 3 oz.

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—**THE SEVEN SEALS**: An Exposition of Rev. vi.

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—**PERSONALITY OF GOD**. A popular error disproved.

—**THE LAW** of God, the Ten Commandments by John Wesley.

—**APPEAL** to Men of Reason on Immortality.

—**THOUGHTS** for the Candid on the Nature of Man.

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—**GEOLOGY AND THE BIBLE**; or a Pre-Adamic age of our world doubtful; showing that no true claims of Geology are against Bible facts.

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—**THE SABBATH**: A stirring Argument by Elihu.

—**INFIDELITY** and Spiritualism, shown to be of like character.

—**WAR** and the Sealing, an Exposition of Rev. vii.

—**WHO CHANGED** the Sabbath? Roman Catholic Testimony.

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—**THE RESURRECTION OF THE BODY**, popular objections to this scriptural doctrine briefly considered. This thorough little treatise removes in a masterly manner the difficulties supposed to lie in the way of the resurrection of the identical matter that goes into the grave.

—**THE LAW** of God, By H. H. DOBNEY, England.

—**JUDSON'S LETTER ON DRESS**: An appeal to the female members of the Christian churches of the United States.

—**SCRIPTURE REFERENCES**. Same as B. S. Assistant without cover.

—**MARK** of the Beast, and Seal of the Living God.

—**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.

—**THE WICKED DEAD**: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

—**THE LAW OF GOD** on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.

—**THE PROPHECIES** of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—**SMALL CHART**. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, 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.

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of—dollars in trust, to pay the same in—days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, July 2, 1867.

We have not room to conclude the evidence on the ending of the 1260 years, as we intended last week, and so are obliged to defer a portion till next week.

BRO. WAGGONER this week speaks upon an important subject. We should be happy to hear from others in the ministry on the same theme.

We learn from the Voice of the West, of June 25, that Dr. L. D. Fleming, of Rochester, N. Y., died of apoplexy, in that city, June 16, 1867. This name will be familiar to those acquainted with the great Advent movement of 1843, in which he acted a prominent part as an able writer and efficient laborer. He has not of late years been particularly connected with any branch of the Advent people.

The article in Review Vol. xxix, No. 25, "One Thing Lackest thou Yet," was signed, through a mistake of the types, H. F. Farnum instead of H. I. Farnum. If sister F. will again favor us with the productions of her pen, the types shall do better.

In sympathy with our dear brethren in Minnesota, who have set apart the ensuing fourth of July, as a day of fasting and prayer, the church in Battle Creek have unanimously voted to spend the day in the same manner. We feel that when one member suffers, all suffer with it; and we shall, on that day esteem it a privilege, not only to remember the brethren in Minnesota, in their affliction, but the cause in other parts of the field which is all one, and where there is special need of the help of the Lord. We behold the fields all white for the harvest; the truth is shining clear and glorious; and God has blessed his people with means to send forth and sustain a competent corps of laborers; but where are the men? God can work for us only when we become sufficiently consecrated to him. Then let us arise, and in fresh and living characters, inscribe anew, "Holiness to the Lord" on all our banners. Many of our readers will receive this paper before the fourth. We therefore mention this matter, as they may also esteem it a privilege to spend the day in a similar observance.

Everybody ought to have a copy of "Thoughts on Revelation." We certainly hope all of our brethren will make haste to supply themselves with this truly valuable work. No Adventist's library is complete without it. Bro. Smith has bestowed much labor and thought on this work; and this fact alone, is a sufficient recommendation for the book to all who are conversant with his writings. It is a complete commentary on the book of Revelation,—the most sublime and interesting portion of the whole Bible; and no Bible student should fail to obtain it. Price \$1.00. Postage 12 cts.

J. M. A.

NOTE FROM BRO. CORNELL.

SINCE our good Conference, I have been holding meetings at Holly, Tyrone, and Memphis, and enjoyed some freedom, and have rejoiced to see an increasing interest among the people to hear the truth. Last week I joined Bro. Lawrence in Saginaw Co., and we find the interest good as ever. They are going ahead fast as possible with their meeting house; for they find it very uncomfortable for so many to be crowded into the school house this hot weather. All are holding on to the truth, and the Sabbath School and Bible Class are a success. We go to Midland City this week.

M. E. CORNELL.

Tittabawassee, June 23.

SIGNING NOTES AND OBLIGATIONS.

MEN ought to be very careful about this, as it often leads to very bad results. Many a man has lost his property and brought his family to want by becoming surety for his friend. God has given some very straight testimony on this point.

"My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy month, thou art taken with the words of thy month."

"He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure."

"A man void of understanding striketh hands, and becometh surety in the presence of his friend."

"Take his garment that is surety for a stranger." Prov. vi, 1, 2, xi, 15; xvii, 18.

There are circumstances when it is right to become surety for our friends in need, when it would be wrong not to do so; but this is not often the case. As a general rule, "he that hateth suretyship is sure."

D. M. CANRIGHT.

THE FOUNTAIN.

A LARGE and beautiful river flows through the country. Many calculations and preparations are made to make it as useful as possible. Mills and factories and boats are built, and soon its waters become a source of blessing to thousands. Now it is true, that if the people did not make proper efforts and wise arrangements they would not obtain any of these blessings. But it is also true that the blessings are all dependent upon the constant supply of the fountain, and as soon as that dries up, all human efforts will be in vain.

So, likewise, the work of grace in our hearts, individually and collectively, is a river of salvation full and free. Each one who desires to be benefited by it must lay his plans, make wise arrangements, and put forth strong efforts to have these waters move upon and refresh all his undertakings. He has got many buildings to rear. He must abstain from sin, keep all the commandments of God, and imitate the example of the lowly Jesus. He must watch and pray and never get tired. But the love of God is the fountain, and everything is dependent upon a constant supply from this blessed fountain. This is the moving power in all true religion. "The love of God constraineth me." Therefore, if we would carry on religious operations successfully, we must first of all see to it that we obtain a daily and rich supply of the love of God in our hearts. Then, and then only can we glorify God. May the Lord help us for Jesus' sake, daily to obtain this greatest of all heavenly blessings upon earth—the love of God shed abroad in our hearts.

JOHN MATTESON.

"THERE SHALL BE NO MORE DEATH."

WE are daily admonished that we have here no abiding place; that life is uncertain; that we are in an enemy's land. The hand of disease fastens upon us, and we feel that the enemy is hurrying us to the tomb. We see the blooming cheek of our loved ones fade, the elastic step lose its vigor; in anguish we bend over their wasting forms and see them pass away. Experience only can teach us the depth of sorrow that fills the heart, as the parent, companion, brother, sister, or child, is laid away in the cold ground.

In the hour of affliction and sorrow, when friendship and human sympathy have done all that they are able to do, to lift the dark cloud which hangs over us, how cheering to the way-worn pilgrim, are the precious promises of the Word of God. Without the light of those promises, darkness envelops us, and "how great is that darkness." But amid the gloom of earth's darkest scenes, there appears a light, the light of divine truth, bidding us hope. It shines upon, and illuminates the page of the word, bringing to view its precious promises—promises thrice precious and comforting, when viewed in contrast with the scenes of the present.

Here, sickness prevails; in the "purchased possession" none will ever be sick. Here, we writhe in pain; there pain will be unknown. Here, falls the tear of sorrow; there the last tear will be wiped away. Here, death robs us of our loved ones, but, if "followers of God as dear children," we "sorrow not even as others which have no hope." "We believe that Jesus died and rose again," and "them also which sleep in Jesus will God bring with him." "Then shall be brought to pass the saying that is written, death is swallowed up in victory." Then will be sung the song, "O death, where is thy sting? O grave, where is thy victory?" "Then there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

May the Lord help us to cherish and exemplify that hope in life, that we may have it to sustain us in the hour of trial and sorrow, to rob death of his terror, that we fear no evil; and that we may finally enjoy its full fruition in his everlasting kingdom.

N. ORCUTT.

Battle Creek, Mich., June 27, 1867.

Notice to S. B. Treasurers in Minn.

I WOULD kindly suggest to the S. B. treasurers of the churches in Minnesota, to see to it that they make out their reports promptly so that at the close of the year all things may be found in order. And further, please forward to my address the reports of the last quarter of this Conference year, as they have not yet been sent in.

H. F. PHELPS, Secretary.

Pine Island, Minn.

Appointments.

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

THERE will be a Monthly Meeting for the Pilot Grove and Washington churches at J. L. Killgore's, Washington, Iowa, Sabbath, July 13, 1867. Meeting to commence at half past ten, A. M.

HENRY NICOLA.

PROVIDENCE permitting, I will meet with the churches in the Eastern District of Michigan as follows:

Millford,	July	9, 10,
Tuscola Village,	"	13, 14,
Vassar,	"	20, 21,
Centerville,	"	23, 24,
Watrousville,	"	27, 28,
St. Charles,	August	3, 4,
Chesaning,	"	6, 7,
Owosso,	"	10, 11,
Woodhull,	"	13,
Locke,	"	17, 18,
South Genoa,	"	24, 25,
Bunkerhill,	"	31, Sep. 1.

JOSEPH BATES.

Lapeer, June 28, 1867.

PROVIDENCE permitting, the next Quarterly Meeting of the church at Poyssippi, Wis., will be held at Poyssippi, July 13 and 14. Will Bro. Matteson attend these meetings?

N. PETERSON.

Business Department.

Not Slothful in Business: Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

JANE MULLEN: You will find the price of Spiritual Gifts in our publication column.

F. FREEMAN: We are not acquainted in the locality you name, and are not prepared to advise in the matter.

G. W. PERRY: Where did J. S. Mills last receive his Review?

C. R. AUSTIN: We have no extra papers of No. 9, Vol. xxix.

RECEIPTS. For Review and Herald.

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

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